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**Forbidden Love? The Representation of Consensual Relationships  
Involving a Person with a Disability in South Korean Screen  
Culture: Oasis and Extraordinary Attorney Woo (Episode 10)**

Zakázaná láska? Reprezentace konsenzuálních vztahů zahrnujících osobu  
s postižením v jihokorejských médiích: film Oáza a 10. epizoda seriálu  
Výjimečná právnička U Jong-u

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## **Prohlášení**

Prohlašuji, že jsem bakalářskou práci vypracovala samostatně a uvedla veškeré použité prameny a literaturu.

V Olomouci 12. 12. 2022

Podpis: .....

## Abstract

This bachelor's thesis on the topic of “Forbidden Love? The Representation of Consensual Relationships Involving a Person with a Disability in South Korean Screen Culture: Oasis and Extraordinary Attorney Woo (Episode 10)” examines attitudes towards couples consisting of one person with a disability and one without a disability. The first theoretical part of the thesis summarizes various research on the sexuality of people with disabilities and common myths surrounding this topic. The situation in the Czech Republic and South Korea is also mentioned. In view of the hermeneutic horizon acquired in the first part, second part analyses the movie Oasis and the 10<sup>th</sup> episode of The Extraordinary Attorney Woo.

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## Anotace

Bakalářská práce na téma „Zakázaná láska? Reprezentace konsenzuálních vztahů zahrnujících osobu s postižením v jihokorejských médiích: film Oáza a 10. epizoda seriálu Výjimečná právnička U Jong-u“ zkoumá postoje k párům, které tvoří jedna osoba s postižením a jedna bez postižení. První teoretická část práce shrnuje různé výzkumy týkající se sexuality lidí s postižením a rozšířené mýty kolem tohoto tématu. Zmíněna je také situace v České republice a Jižní Koreji. Na základě hermeneutického horizontu získaného v první části analyzuje druhá část práce film Oáza a desátou epizodu Výjimečné právničky U Jong-u.

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## **Editorial Note**

Throughout the thesis, we have opted to use the McCune-Reischauer romanisation system for Korean words, with the following exceptions: 1. If a source already contained a romanised version of a Korean name, that version was preferred. 2. Official English subtitles by Netflix do not conform to the McCune-Reischauer system; to unify the style between the movie and the drama, all names are romanised according to the M-R system. 3. Apart from the bibliography section, all Korean names are listed in the original family name first given name second order.

Additionally, after consulting various sources and guidelines on the correct inclusive speech, we have settled on using “person with a (mental/physical) disability” and the related plural form “people with (mental/physical) disabilities”, and “non-disabled” and “people without disabilities”.

## Introduction

Attitude towards people with disabilities, whether their disabilities are of a physical nature, mental nature, or both, is an important topic that is quickly becoming an issue that needs to be discussed on a global scale. The progressing inclusion in classrooms and workplaces at various countries combined with the advancement of modern medicine and available treatment and aid, and the relative ease of international travel and work conditions (current Covid pandemic related issues notwithstanding) mean that more people with disabilities than ever are integrating into a society that caters predominantly to people without disabilities.

While the systemic change in learning and working opportunities for people with disabilities is an on-going process documented through changes in legislative and laws, at the heart of the matter lies the attitude of people that do not have any disabilities towards those that do. The changes in these attitudes are more difficult to keep track of. One of the possibilities is doing a survey, but there are simply too many possible situations and related issues and accounting for all of them is beyond the scope of a single survey. Outlining them all is also well beyond the scoup of one bachelor thesis, and it quickly became apparent that it was necessary to choose a specific area to focus on.

With the release of Korean drama Extraordinary Lawyer Woo on Netflix in 2022 an opportunity presented itself to compare its 10th episode with a Korean movie Oasis released twenty years prior in 2002. They both approach the topic of couples consisting of one person with a disability and one without a disability and the attitudes of people around them to them as individuals and as a couple. While there are obvious limitations to the comparison of a full-length movie and a drama episode, the depiction of such couples is quite rare in Korean media, especially in the leading positions.

To that end, the first part of this thesis focuses on examining what an attitude is, and what views and common misconceptions regarding romantic relationships and sexuality of people with disabilities are held by those without disabilities, based on available literature. In order to understand the nuances of interactions between the Korean drama and movie protagonists and the depicted attitudes of family members and society, it was also necessary to understand how common people with disabilities are in Korean society, and what are the general public views on mental and physical disabilities. This is supplemented by an overview of the situation in Czech Republic. Lastly, it was necessary to comprehend the legal side of the issue by examining laws

pertaining to rape and quasi-rape, as it is relevant to the conclusion of both the drama episode and the movie. The second part analyses the movie Oasis and the 10<sup>th</sup> episode of the drama Extraordinary Attorney Woo. This analysis is based on the knowledge attained in the first part.

Lastly, definition of the phrase “people with disabilities” varies from country to country. The one used throughout this thesis is based on the definition written in United Nations’ document *Convention on the Rights of Persons with Disabilities*: “Persons with disabilities include those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others” (Convention on the Rights of Persons with Disabilities, 2006, Article 1).

# 1. Attitudes toward romantic relationships and sexuality of people with disabilities

## 1.1. Different definitions of “people with disabilities”

As was previously stated in the Introduction, definitions of the phrase “people with disabilities” vary. While this thesis uses the definition proposed by United Nations, for the sake of completeness, in the following paragraphs we examine the Korean, Czech and United Nations’ definitions and their differences.

First of all, South Korean law defines the term “person with a disability” in *Act on Welfare of Persons with disabilities* as follows:

“Article 2 (Definitions of Persons with Disabilities)

(1) The term "person with a disability" means a person whose daily life or social activity is substantially hampered by physical or mental disability over a long period of time.

(2) Among persons with disabilities who fall under paragraph (1), those who are governed by this Act shall have the types and standards of disability prescribed by Presidential Decree and who shall suffer from any of the following conditions:

1. "Physical disability" means a disability of principal external bodily functions and of internal organs, etc.;
2. "Mental disability" means a disability caused by psychological development disorder or mental disease.”

Interestingly, the above definition slightly differs from the definition used by United Nations. While both focuses on the importance of people with disabilities’ well-being and living their lives to the fullest, United Nations’ definition also stresses the equality aspect, with adding “on an equal basis with others” (Convention on the Rights of Persons with Disabilities, 2006, Article 1).

The situation in the Czech Republic is quite complicated, but the most straightforward definition can be found in Act no. 180/2006 Coll. of Social Services Act, which states that “disability shall mean physical, mental, intellectual, sense or combined affliction the consequences of which make or could make such person dependent on another person’s assistance” (Part One, § 3 Definition of Terms). This one is again quite different from the two definitions above, focusing

on the people with disabilities' potential need to be helped by someone. Incidentally, Czech definition could explain the prevalent public sentiment mentioned by multiple authors, that people with disabilities are placing a potential burden on society when they have children.

## 1.2. Definition of “attitude”

Before we try to understand the different points of view and the reasons behind those, held by various characters from the movie and the drama, it was necessary to understand what exactly prompts humans to behave in a certain way. Rosenberg and Hovland's tripartite model of attitudes from 1960 is to this date still the most commonly used model. Kaiser and Wilson (2019) describe this tripartite model as a “latent variable model that describes the relation between a latent attitude and its cognitive, affective, and behavioral manifestations”.<sup>1</sup>

### 1.2.1. Three-dimensional model of attitude

Nicky Hayes, an acclaimed psychologist from England and member of the British Psychological Society, agrees with Rosenberg and Hovland's tripartite model and describes the attitude as a combination of three parts, the cognitive dimension, the affective (emotional) dimension and the conative (behavioural) dimension. In her book *Principles of Social Psychology*, she provides the following summary:

- “The *cognitive dimension* [indicated in italics in the original version]—concerned with the beliefs and ideas which the person holds towards the attitude target.
- The *affective dimension* [indicated in italics in the original version]—concerned with the way the person feels about the attitude target; in other words, their emotions or emotional response.

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<sup>1</sup> In their article *The Campbell Paradigm as a Behavior-Predictive Reinterpretation of the Classical Tripartite Model of Attitudes*, Kaiser and Wilson argue that while over the years different authors have come up with different models to compensate for the tripartite model's shortcomings, such as “its limited relevance for overt behavior”, it is not in the scientific community's best interest to keep “perpetually reinventing the wheel” (Kaiser & Wilson, 2019). Despite or perhaps because of that claim, they propose the Campbell Paradigm by Donald T. Campbell from 1963, a variant of the original tripartite model, to be better suited. Although this proposal is not without its merit, after careful deliberation we have decided to proceed with the original tripartite model, mostly due to its common usage in the available literature on the topic.

- The *conative, or behavioural dimension* [indicated in italics in the original version]– concerned with the individual’s tendency to act, or to take action with respect to the attitude target” (Hayes, 1993, p. 92).

Kozáková further expounds on Hayes’ three-dimensional model with her commentary on how the cognitive and affective dimension relates specifically to an attitude towards people with disabilities. She states that the cognitive dimension is not only affected by the amount and quality of an objective information person has but is more importantly affected by the absence of such information, leading to rejection or disregard of the subject in question (2013, p. 8). This is consistent with the dismissive behaviour towards people with disabilities seen in the drama episode and the movie discussed in the second part of the thesis.

The sexuality of people with disabilities is certainly not an everyday topic. As is the case with everything that is, consciously or subconsciously, not talked about, it has the tendency to be eventually surrounded by plethora of myths and disinformation. People without disabilities did not (and even nowadays sometimes still do not) have an opportunity to interact with people with disabilities on daily basis. The affective, or emotional dimension therefore tends to be very individual and is further influenced by having a personal experience with (or the lack of thereof) interacting with people with disabilities. Hayes concludes that “while definitions vary in the emphasis they put on each of these three dimensions, they are all significant in the development of the attitude as a whole” (1993, p. 92). Kozáková (2013) agrees with that statement and postulates that people without disabilities’ lack of information and interaction with people with disabilities led to the predominance of the emotional dimension in the attitude.

### 1.3. Common myths about the sexuality of people with disabilities and the situation in the Czech Republic

There is not necessarily a one specific reason why talking openly about sex and sexuality is still considered somewhat a taboo, a topic not appropriate for discussing in public. Society and one’s upbringing do play a big role in our sexual identity growing up, as does sex education, or lack of thereof in some cases. Eliecer Crespo-Fernández, one of the contributors to Keith Allan’ book *The Oxford Handbook of Taboo Words and Language* (2018), says that “although sex is a natural behavior in humans, sex-related issues have always been taboo and subject to social condemnation”



(2018, p. 42). He further believes that “the taboo surrounding sex is not only the consequence of social impositions,” but „proscription [...] is also self-imposed by individuals“ and that „sex is, for many, a reminder of the human’s animalistic roots and base passions that should be kept private“ (Allan, 2018, p. 42). Crespo-Fernández concludes that the taboo surrounding sex and sexuality has always been a mixture of religious, psychological, and social reasons and those are the reason why this topic is still considered taboo to this day.<sup>2</sup>

Because of the aforementioned reasons, we can presume that, since we are ultimately all humans, sex as a taboo is not necessarily a product of a specific society, but something that has existed across many different cultures and time periods. Also, refraining from or refusing to talk about someone’s sexuality is obviously not something specific for the situation of people with disabilities. However, while the sex liberation movement, that started in 1960s, have indeed reduced the stigma surrounding topics of sexuality, self-pleasure and extra-marital sex, the question of the sexuality of people with disabilities is still a polarizing topic. In the following paragraphs we explore common myths and views.

### 1.3.1. Common misconceptions

Despite the continuing process of inclusion, the sex education provided by schools is still mostly aimed at the non-disabled majority, and as such, the sexuality of people with disabilities tends to be surrounded by various myths and misconceptions. The following part lists the myths pertaining to the sexuality of people with disabilities, as mentioned in Venglářová and Eisner’s co-authored book *Sexualita osob s postižením a znevýhodněním*<sup>3</sup> (2013, p. 120–129), Hampl’s article *Sexualita osob s tělesným postižením*<sup>4</sup> (2013, pp. 47–55) and aforementioned Kozáková (2013, pp. 24–26). Each myth will also include a summary of commentary by Eisner, Kozáková, or Hampl, when applicable.

#### ❖ MYTH: People with disabilities are asexual

- People with disabilities experience sexual needs as any other person (Hampl, 2013). Even a person whose mental development level is that of a child, their

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<sup>2</sup> Interestingly, there is a trend among books and articles regarding sex and sexuality to refer to their research as „dirty work“. Professor Janice M. Irvine from the University of Massachusetts Amherst in particular has published several fascinating works on the topic.

<sup>3</sup> *The sexuality of people with disabilities and disadvantages* (translated by the author)

<sup>4</sup> *Sexuality of people with physical disabilities* (translated by the author)

body and their needs will, in most cases, develop in the usual way. Moreover, even if people around them treat them as a child, they will still feel those needs, as even a person with severe mental disability does indeed experience sexual and relationship-related needs (Venglářová & Eisner, 2013; Kozáková, 2013).

- ❖ MYTH: Sex education is the catalyst for sexual needs.
  - Providing a person with accurate and adequate information helps with forming healthy sexual habits and could even prevent trauma and sex-related violence (Venglářová & Eisner, 2013; Kozáková, 2013).
  
- ❖ MYTH: Most people with mental disabilities are actually sexually deviant.
  - The percentage of deviants in the community of people with disabilities is not different from that without disabilities. This myth often stems from ignorance and fear, as witnessing any every-day behaviour deviating from the norm is assumed to apply to that person's sexual behaviour as well (Venglářová & Eisner, 2013). Kozáková (2013) remarks, that when someone does not grow up in a “normal” environment, it is illogical to assume that any deviation from normal would be due to their mental illness and not the environment.
  
- ❖ MYTH: The more severe their mental disability is, the more intense sex drive they have.
  - Caregivers often only see the effects, frequent erection, and masturbation in public, but do not consider their wards and clients' circumstances. Quite often, those people are always surrounded by other people without any privacy; their behaviour might be due to not receiving appropriate sex education or they might be simply bored, because of lack of other stimuli during the day (Venglářová & Eisner, 2013). Kozáková (2013) adds that this “problem” was usually repressed by drugs.
  
- ❖ MYTH: People with mental disabilities are unable to be in a relationship.
  - In case of people with mental disabilities, the inability of establishing and maintaining long-term relationship does not stem from their mental disabilities. Rather, it is because that they simply do not have the same opportunities to meet people and establish a relationship. This is not helped by the fact that people

around them, or even their own parents, are often against them having any relationship at all (Venglářová & Eisner, 2013).

- ❖ MYTH: People with physical disabilities are unable to have sex
  - Participants with physical disabilities in Hampl's study (2013), who chose to be sexually active, generally reported no major problems apart from limited choice of possible positions, regardless of the severity of their disabilities.<sup>5</sup>
  
- ❖ MYTH: People with mental disabilities are forbidden from having sex or children.
  - No such law exists. Eisner (2013) comments that believers of such myth often claim that any such sex would be surely conducted unprotected, and the eventual child would also suffer from mental illness. However, not only are sexually active people with disabilities able to use contraception, many of them are also aware of the responsibility related with raising a child. Moreover, Eisner (2013) also asserts that many mental disabilities in population are not actually genetic, as they formed just before, during or just after childbirth. That being said, many pregnancies are still a result of an ignorance due to non-existent sex education for people with disabilities, or even an assault. Parents and institution also often forbid their children and clients from having sex and having children (Venglářová & Eisner, 2013; Healy et al., 2009a; Healy et al., 2009b).
  
- ❖ MYTH: People with mental disabilities cannot be held responsible for the consequences of their sex life or relationship.
  - People with disabilities are legally competent; they are able to comprehend the social and legal norms, and as such they can be held responsible. Any responsibility their parents and caregivers might have, lies in providing enough information to them to make informed decisions. People with disabilities are ultimately responsible for their own behaviour, unless their legal capacity was limited by court<sup>6</sup> (Venglářová & Eisner, 2013).

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<sup>5</sup> For example, a participant with muscular dystrophy, who needs to use a wheelchair in their everyday life, reported having a fulfilling sex life.

<sup>6</sup> In case of Czech Republic, the Civil Code of the Czech Republic, law 89/2012, Division 2, Section 57 on Limitation of legal capacity states, that (1) A court may limit the legal capacity of an individual to the extent to which the

- ❖ MYTH: Sexual needs of people with mental disabilities can be repressed by physically demanding work
  - People with mental disabilities have the same desires and feelings as anyone else; sexual needs are not merely an urge to be sexually sated (Kozáková, 2013).
- ❖ MYTH: Problems that arises with sexual needs could be completely avoided by separating males from females
  - Human being is inherently a sexual being regardless of any specific disability they might have or an environment they are in (Kozáková, 2013; Hampl, 2013)

### 1.3.2. Healy, McGuire, Evans, and Carley's 2009 study

Previously mentioned misconceptions are consistent with the results of comprehensive research done by Healy, McGuire, Evans, and Carley in 2009, who focused on the sexuality and relationships of people with intellectual disabilities. In their two-part paper they first focused on views and aspirations of a people with mental disabilities<sup>7</sup>, followed by interviews with participants' caregivers.

In the first part of the study, participants were asked open-ended questions covering general views on sexuality and relationships, participants' own experiences and any sex-related issues that they might have had, and their future plans and ambitions. The results reflected the above myths – several participants reported that their relatives discouraged them from being in a romantic relationship, other participants kept their relationships hidden due to fear they would be forbidden from continuing them. The lack of sexual autonomy, segregation to women and men to avoid any possible issues, and unwillingness of relatives and staff to talk about sex-related topics was also mentioned. Healy et al. also note that participants demonstrated knowledge about their sexual and privacy-related rights, and conclude, that participants understand what it means to be in a consensual relationship (2009a, pp. 907–910).

Second part of the study provided an insight into the views and opinions held by the institution staff and family members. Healy et al. found that most family members believed people

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individual is unable to make juridical acts due to a mental disorder which is not only temporary, and shall define the extent to which it has limited the capacity of the individual to make independent juridical acts. And also, (2) if an individual has difficulty to communicate, this is not in itself a reason to limit his legal capacity.

<sup>7</sup> Participants were randomly selected from a database of Ireland-based service that helps people with mental disabilities and contacted via post, asking them for their cooperation in the research.

with mental disabilities should be allowed to engage in platonic relationships only, and their sexual autonomy should be restricted; the staff were more open to the option of intimate relationships, but their ratio was inversely proportional to the severeness of their ward's mental disability (2009b, p. 916).

The disparity between the opinions of participants and those of their caregivers in Healy et al. study is consistent with Kozáková's claim that the lack of proper information is affecting non-disabled people's attitude towards people with disabilities' sexuality. There are some obvious trust issues between both parties, as the lack of proper communication is clearly a major factor in this difference of views.

### 1.3.3. The situation in the Czech Republic

Because this thesis was written in the Czech Republic, we felt it would be prudent to also include an overview of the local situation for comparison. While it is not strictly necessary for understating the topic at hand, it does provide the authors' cultural background for their reasoning and several observations mentioned later in the analysis.

The summary of the situation can be found in Kozáková (2013), who splits the evolution of attitudes towards sexuality of people with disabilities in Czech Republic (Czechoslovakia) into two periods, before and after the year of 1989. While she does not explicitly mention her reasonings for such division, the year 1989 is very important to Czech history as the year of the non-violent Velvet Revolution that led to the end of the Communist Party of Czechoslovakia's one-party state and first democratic elections since the Communist Party's win in 1946. This shift in politics subsequently led to the rise of post-communist nationalist ideologies and finally the dissolution of Czechoslovakia and a peaceful split to Czech Republic and Slovak Republic in 1993. It was a period of great change for Czech and Slovak people and a trigger for various developments in society, including but not limited to approaches to people with disabilities' rights and sexuality.

Kozáková (2013) states that people with disabilities were usually not considered equal members of society before the year 1989, and describes the institutional facilities established for people with mental disabilities as facilities of substantial size where people usually slept in large rooms segregated by the traditional gender binary approach to male-only and female-only bedrooms, and also in their everyday lives. This creates an interesting paradox. On one hand, the staff most probably believed that segregation in accordance with clients' biological gender would

prevent any unintended pregnancies. Such segregation would also eliminate any need for birth control or sex education. On the other hand, the big bedrooms and lack of privacy would point to the belief that people with disabilities are essentially asexual, they have no sexual urges or needs for a relationship<sup>8</sup>. While the complete asexuality itself is a myth, statistically it is more than possible that some asexual people will indeed exist, such as they do within any other group.

Kozáková (2013) continues that both people with mental disabilities were actively discouraged from having children, as they wouldn't be able to take care of their child and be a burden on society. In case of people with physical disabilities, their disability was often taken as a reason for asexuality, or at least a catalyst for certain level of sexual dysfunction (Kozáková, 2013; Hampl, 2013). Reading between the lines, this view was probably influenced by both the back-then notion of further instilling "flawed" DNA in future generations and also the notion that people with disabilities cannot take care of themselves much less of a child.<sup>9</sup>

The situation after 1989 has been, according to Kozáková (2013, pp. 10–11), slowly changing. Not only has the general attitude towards people with disabilities undergone a major shift towards the better, but the quality of available care has also improved. People with disabilities and their sexuality are often no longer perceived as a taboo that needs not be talked about, but as a subject that needs to be further studied, at least between scholars.<sup>10</sup> This period also marks the introduction of new laws protecting the rights of citizens with disabilities and a movement to provide them with an equal access to resources and opportunities. This inclusion is an ongoing process that can be still observed today; it aims to help people with various disabilities enter classrooms and offices around the globe, giving them access to places they, for various reasons, could not previously enter.<sup>11</sup> The attitudes towards the sexuality of people with disabilities has also

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<sup>8</sup> Based on the separation's two gender criteria, apart from the asexuality, the notion of different types of sexuality, like homosexuality, was obviously not considered at the time.

<sup>9</sup> This view is actually still prevailing today to a certain degree and is discussed in detail in the book *Ženy s mentálním postižením v roli matek* [Women with mental disabilities in the role of mothers, translated by the author] by Bernoldová, Strnadová and Adamčíková. While it does not fall within the scope of this thesis, it is nevertheless an interesting publication that merits a read.

<sup>10</sup> Though as Venglářová and Eisner (2013) rightfully mention, the taboo of sex and sexuality was applied on broader scale, not only to sexuality of people with disabilities. Hampl (2013) argues that sexuality in general is still by many considered a taboo.

<sup>11</sup> It needs to be mentioned that the process of inclusion brings its own set of problems, as it can be a negative or positive experience for everybody included, sometimes both. For example, in school environment it might on one hand invite name-calling and bullying from children with no disabilities, because their parents have not grown up in such a diverse environment as we have today and have instilled certain views in their children. So, when their children enter school and are faced with someone "different" from them, they might be at loss how to properly adapt to such environment and might default to imitating their parents' behavior in such situation. On the other hand,

shifted, from elimination to tolerance, acceptance, and even cultivation (Kozáková, 2013, p. 10). Czech organizations like Centrum Paraple, Apropo or Duha help to integrate people with disabilities into society and organize awareness seminars and workshops. Nevertheless, as we have discussed in the previous sections, certain prejudices and misconceptions are still prevalent in nowadays society as changing people's minds is a lengthy and difficult process.

#### 1.4. Living with a disability in South Korea

World Health Organization (2022) estimates, that people with disabilities make up around 16% of the whole global population. According to the Korean Statistical Information Service (KOSIS), in 2021 there were as much as 2,644,700 people<sup>12</sup>, 1,116,420 women and 1,528,280 men, with various levels and types of disabilities currently living in South Korea; the majority of those having a type of physical disability. With a population of South Korea reaching 51,738,071<sup>13</sup> in 2021, that would mean that people with disabilities make up slightly over 5% of the entire population. This is a significantly lower percentage than the 13%<sup>14</sup> in Czech Republic (Český statistický úřad), which conforms to the level of percentage reported by WHO. The reason why the number is so low compared to other countries can be explained by the use of a centralized system that, until recently, graded disabilities by medical criteria and did not consider the various circumstances people with disabilities find themselves in (Arrington, 2021). While the system was amended in 2019, the number calculated by KOSIS might take more time to reflect this change.

##### 1.4.1. Mental health literacy

The relatively low official number of people with disabilities in South Korea compared to other countries raises the question of how many non-disabled South Koreans actually encounter a person

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challenging the non-disabled children's views from an early age helps to prepared them for the real world outside of school, where they will encounter people different from them on daily basis, and not only in the sense of mental or physical disability and could even, in turn, educate their parents and family members that did not grew up in such environment. From the point of view from the children with disabilities, being exposed to negative phenomena such as bullying might have further detrimental effect on their mental state and might induce problems with self-esteem, but it can also help them develop better interpersonal skills and friendships and, according to several studies done on the subject, even act as a motivation to push themselves and not view their disabilities as a life-long disadvantage but something to strive to overcome. Last but not least, bullying is, of course, a wide-spread phenomena that pertains to all kinds of people, not only those with disabilities, and people with disabilities might of course become bullies themselves.

<sup>12</sup> For a better sense of scale, that means twice the population of Prague, or one and a half of Vienna.

<sup>13</sup> Result of population census from 2021; also conducted by KOSIS.

<sup>14</sup> People with disabilities living in Czech Republic in 2018 and older over 15 years of age.

with a disability in their everyday lives. Apart from the more easily recognizable physical disabilities requiring the use of some type of mobility aid (wheelchair, crutches etc.), how familiar are South Koreans with different types of mental disabilities?

One such study examining South Koreans' ability to recognize mental disorders was jointly carried out in South Korea by Jeon and Furnham in 2017. Participants were asked to identify different mental disorders based on short descriptions. Predictably, the most recognized disorder by far was substance addiction (~80% of respondents)<sup>15</sup>, and the least recognized one (~11%) was anorexia<sup>16</sup> (Jeon & Furnam, 2017, p. 20). More importantly, recognition of disorders such as ADHD, depression, social phobia, bulimia nervosa, and bipolar disorder hovered around the 30% mark; OCD and schizophrenia were correctly recognized by only about 14% of participants (Jeon & Furnam, 2017, p. 20).

#### 1.4.2. Microaggressions

Park (2017) explores the situation of people with physical disabilities. In their article *Disability discrimination in South Korea: routine and everyday aggressions toward disabled people* they focus on a form of aggression, microaggression, a “subtle, stunning, often automatic, and non-verbal exchanges which are 'put downs'” (Pierce et al., 1978, p. 66)<sup>17</sup>. To illustrate this phenomenon, Park presents a case of Mr. Kim, a wheelchair user working among non-disabled co-workers, who often excused himself from his department dinners, because the venues were usually not suited for wheelchairs. Mr. Kim he felt he was inconveniencing his co-workers by needing help. However, his co-workers were envious of him, as their attendance was mandatory. Mr. Kim therefore persuaded his boss to select only venues that were wheelchair accessible. This time, his co-workers began to express dissatisfaction with repeatedly dining in the same restaurants and eventually shunned him. Mr. Kim finally turned to the National Human Rights Commission to help him deal with the situation and make his employer take corrective action. Instead of helping, however, the situation got even worse. Mr. Kim's co-workers started to intentionally mock people

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<sup>15</sup> Although there are other studies carried out by Korean researchers in previous years, study by Jeon and Furnham opted to exclude alcoholism. While this is indeed a mental health issues, the high number of people in South Korea suffering with this specific disorder makes it easily recognizable and might have in turn skewed the results of previous studies. However, we could argue that substance addiction is too similar and in turn had similar effect on the results.

<sup>16</sup> In view of Korean entertainment industry promoting, in authors' opinion, unhealthy bodyweight and eating habits.

<sup>17</sup> While Pierce et al. use this term to describe the racism-fuelled aggressions of white people, it has since been used to describe any such aggressions towards various marginalized groups.



with disabilities in front of him, as they felt they were being discriminated against. Mr. Kim's employer eventually revoked any previous allowances made for Mr. Kim in view of his disability and insisted that he should adhere to the working standards observed by his non-disabled co-workers. In the end, Mr. Kim left the company (Park, 2017 pp. 920–921).

Park's article highlights one of the problems of inclusion: because every human being is essentially different, any decision made by group of people is done either by its leader and/or by reaching a compromise based on the majority's needs and expectations. Inclusion, however, is about acceptance and considering the needs of those who are not majority. Mr. Kim's employer insistence on everyone observing the same rules was unreasonable given Mr. Kim's situation. In fact, we could argue it could even fall under the discriminatory act described in Article 4 of *Act on the Prohibition of Discrimination against Persons with Disabilities and Remedy against Infringement of Their Rights* (2012): "2. Applying disability-blind standards that cause persons with disabilities to be unfairly treated without justifiable grounds, despite the absence of explicitly unfavorable treatment, such as restriction, exclusion, segregation or denial".

### 1.5. Rape and quasi-rape related laws in South Korea

The final section of the first chapter lists three articles from the chapter XXXII of South Korean *Criminal Act* concerning the act of rape and quasi-rape and selected paragraphs from Chapter II Article 6 of *Act on Special Cases Concerning the Punishment of Sexual Crimes*. These are needed for understanding the outcome of the movie and the drama episode.

#### Article 297 (Rape)

"A person who, by means of violence or intimidation, has sexual intercourse with another shall be punished by imprisonment for a limited term of at least three years."

(Criminal Act, XXXII. Chapter)

#### Article 299 (Quasi-Rape, Quasi-Indecent Act by Compulsion)

"A person who has sexual intercourse with another or commits an indecent act on another by taking advantage of the other's condition of unconsciousness or inability to resist shall be punished in accordance with Article 297, 297-2, or 298."

(Criminal Act, XXXII. Chapter)

#### Article 302 (Sexual Intercourse with Minor, etc.)

“A person who, through fraudulent means or by the threat of force, has sexual intercourse or commits an indecent act on a minor or feeble-minded person, shall be punished by imprisonment for not more than five years.” (Criminal Act, Chapter XXXII)

Article 6 (Rape of, or Commission of Indecent Acts by Compulsion on, Persons with Disabilities)

(1) “A person who commits a crime prescribed in Article 297 of the Criminal Act on another person with a physical or mental disability shall be punished by imprisonment for life or for at least seven years.

[...]

(4) A person who has sexual intercourse with or commits an indecent act on another person by taking advantage of the latter's condition of inability to resist or difficulty in resisting due to physical or mental disability shall be punished according to the provisions of paragraphs (1) through (3).

(5) A person who, through fraudulent means or by a threat of force, has sexual intercourse with another person with a physical or mental disability shall be punished by imprisonment for a fixed term of at least five years.” (Act on Special Cases Concerning the Punishment of Sexual Crimes, Chapter II)

## 2. Analysis of Oasis and 10<sup>th</sup> episode of Extraordinary Attorney Woo

In the previous chapter, we have laid a theoretical foundation necessary for understanding the situation of people with disabilities. In this chapter, we have focused on two works whose main protagonists are such people, namely the 2002 movie Oasis and the 2022 Netflix and Korean TV series Extraordinary Attorney Woo. Special attention was paid to the depiction of couples made up of one person with and one person without a disability.

The second chapter is split into three sections. First section introduces the movie Oasis and analyses the attitudes and views displayed by various people towards the main protagonists, both as individuals and as a couple. The second section similarly considers the 10th episode of Extraordinary Attorney Woo. Incidentally, there are two such couples in Woo. While the titular character of the show and her boyfriend also fit the category described above, in the analysis we have instead focused on the defendant and his alleged victim. Final section of this chapter summarizes the differences and similarities between these two works.

### 2.1. Oasis

The movie Oasis from 2002 was directed by I Ch'angdong<sup>18</sup> (*Green Fish, Poetry, Burning*). It depicts a relationship between two characters on the fringes of society, former prisoner convicted of an assault and a woman suffering from severe level of cerebral palsy.

#### 2.1.1. Analysis of the movie Oasis

In this subsection, we go through important scenes from the movie and analyse the reasons behind the characters' behaviour.

##### ❖ SCENE 1:

We are introduced to the male protagonist of the movie, Hong Chongtu, as he is released from prison<sup>19</sup>. On the way to his brother's apartment, he buys a pink sweater, but for some reason does not wear it despite the fact he is not properly dressed for the cold season and is obviously cold. After he gets there, he finds out that his brother has moved. Eventually, he ends up arrested by the police after dining and dashing and we end up learning what were the charges he was previously incarcerated for – assault,

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<sup>18</sup> 이창동, frequently romanised as Lee Chang-dong.

<sup>19</sup> Alluded to by him eating tofu, and later confirmed by the police officers when he is arrested.

attempted rape, and hit-and-run. Finally, his younger brother Chongse shows up at the police station and takes him home. His mother is pleased to see him, but the rest of his family is clearly not. He gives his mother the pink sweater he bought earlier. The next day, he is idling at his older brother Chongil's car repair, and his older brother is clearly annoyed with him. Chongil admonishes Chongtu, then takes him to a restaurant to get a job as a delivery driver. Later that day we follow Chongtu carrying a gift basket and searching for Han Sangsik, the son of the person killed in the hit-and-run accident two and a half year ago. When he gets to the address, the tenants seem to be in the middle of moving somewhere. Because the door is open, he enters the apartment and meets a woman with a physical disability, Han Kongchu. Hansik returns and kicks Chongtu out, he however waits for him outside. When he does not see Kongchu in Hansik's car, he expresses worry about leaving someone with a disability on their own. Hansik tells him to mind his own business. Chongtu goes and leaves the basket behind Kongchu's door.

During this sequence we learn several things about Chongtu. Despite being depicted as a vile criminal, he obviously loves his family and especially his mother. He is also clearly capable of compassion, as he worries about Kongchu's wellbeing. His brothers, however, do not seem to want to have anything to do with him, as no-one visited him during his two and a half years in prison. They consider him too carefree and irresponsible, and his older brother's wife later tells him, that he is actually a burden on them.

❖ SCENE 2:

That evening, Kongchu is laying in her bed listening to a radio. Outside we see Chongtu on his motorbike. The next day he buys flowers and goes to Kongchu's apartment, but is discovered by a neighbour, so he lies and tells her that he is merely delivering the flowers from a person named Hong Chongtu. He leaves but then goes back to the apartment, as he has seen earlier where the neighbour stashed the keys. Kongchu is obviously alarmed when an unknown man enters her apartment. Chongtu tells her he has been interested in her ever since he met her and that she is pretty. He gives her his business card with a phone number. Suddenly, he starts touching Kongchu's bare foot, even going as far as kissing it, while Kongchu struggles in the background. Then he takes advantage of the fact that she cannot defend herself and looks under her shirt,

eventually touching her breasts. He starts undressing her and attempts to rape her. Kongchu faints and Chongtu panics, then he drags her to the bathroom and tries to revive her by pouring water on her face. The following day, two neighbours enter Kongchu's apartment and start to have sex even though they can clearly see Kongchu in the doorway to the next room. Kongchu closes the door and starts to cry. The neighbours are interrupted by Kongchu's brother, who has come to take her to a nice apartment he and his wife live in.

Because we know that Chongtu has been charged with a rape in the past, the whole scene of him entering Kongchu's apartment is deeply disturbing. When he starts touching Kongchu without her permission, it becomes obvious what this might be leading to. Curiously though, we are shown that Chongtu does follow some kind of code of honour, as questionable as it might be, as he stops when Kongchu faints.

At first, Chongtu clearly sees Kongchu the same as her own family and neighbours do, as an object rather than a human being. However, when she faints, instead of immediately running away he seems to come to his senses, berating and slapping himself several times. This is in contrast to the behaviour displayed by her neighbours, who disregard her completely. Kongchu's crying shows she is clearly aware of what is happening but is unable to do anything about it due to her physical disability.

❖ SCENE 3:

It turns out, her brother's apartment is actually intended for Kongchu to use as a person with a disability; her brother only drives her there because there is an inspection, counting on the fact that due to her disability Kongchu is unable to tell anyone the truth. After the inspection is done, he immediately takes her back to her shabby old apartment. When he is gone, Kongchu grabs the business card left by Chongtu and calls him. The next day, Chongtu goes to meet her and Kongchu asks him, why he brought her flowers on the day he tried to rape her. He answers he does not know. They continue talking and Chongtu lies and tells Kongchu, he is a car mechanic. Kongchu is envious of him having a job. In the end, he takes her outside in her wheelchair and Kongchu is overwhelmed by emotion at seeing the sky. On his way home, Chongtu meets a pastor

and asks him to pray for him. Later, he asks his brothers to teach him how to fix cars. They express disbelief but agree.

Unlike their previous encounter, this time Chongtu kneels formally on the floor and keeps his distance. They manage to have a civil discussion and even joke around. This shows that Chongtu's attitude towards Kongchu is changing, and he is starting to treat her as a human being. When he asks the pastor for the God's forgiveness and goes to his brother, he is showing signs that he is growing up, as he is trying to make his lie a reality.

❖ SCENE 4:

Chongtu and Kongchu are in her apartment and Chongtu is doing her laundry for her. Unexpectedly, a neighbour her brother pays to look after her enters the apartment. Chongtu hides and Kongchu lies to her neighbour that she was only listening to a radio. In the following days, their relationship grows as they continue talking to each other on a phone. Finally, Chongtu decided to take Kongchu to a lunch in town. While travelling in a subway carriage, Kongchu sees a non-disabled couple play around and daydreams about not being disabled and interacting with Chongtu in the same way. When they get to the restaurant, the waitress refuses to serve them, making excuses that the lunch time is over and that they are closing, despite the restaurant clearly being full of customers in the middle of being served lunch. After being kicked out of the restaurant, Chongtu takes Kongchu to his brother's car repair. Kongchu again daydreams that she is able to move around freely. Sometimes later, Chongtu takes Kongchu to his family gathering in a classy restaurant and everyone is shocked, especially when Chongtu reveals that she is the daughter of the person killed in the hit-and-run. The brothers step outside, and we learn that it was in fact Chongtu's brother, Chongil, who ran her father over. Chongtu volunteered to go to prison instead of him, as unlike him, his brother had a family and a job.

During this sequence, Chongtu and Kongchu both realize that their relationship will most likely be misunderstood and not accepted by the people around them. This is confirmed when they go for a lunch and are refused service, based solely on the waitress's prejudice against Kongchu's disability. What is even more striking is the fact, that no other customer speaks up to defend them and they silently look on as Chongtu and Kongchu leave the restaurant. The same situation repeats

at the family gathering, as people are clearly making a quick judgment about Kongchu based on her looks.

❖ SCENE 5:

Chongtu takes Kongchu back home and they start having consensual sex. Her brother unexpectedly returns and catches them in the act. Chongtu is arrested by the police, as Kongchu helplessly watches on. At the police station, the officer cannot believe Chongtu would be attracted to a person with a physical disability. His brothers come to the station and Chongil starts beating Chongtu up, calling him an animal. While the officers are taking Kongchu's testimony, she tries to tell them what happened, but is unable to do so. They mistake her distress as a consequence of being raped. In the meanwhile, Kongchu's brother has asked to speak with Chongil and Chongse privately outside and tries to make a deal with them. He asks the brothers for 20 million won, saying that prosecuting Chongtu in court will neither comfort nor compensate Kongchu. In the end, Chongtu is charged with an attempted rape. He manages to escape one last time and climbs the tree outside Kongchu's window.

It is obvious Kongchu's brother is not concerned about his sister's feelings and only sees this as another opportunity to make some money using his sister's disability as an excuse. Chongtu's older brother sees this as an opportunity to be finally rid of Chongtu. The only person who seems capable of some remorse is Chongse, but he does not dare to go against his older brother.

## 2.2. Extraordinary Attorney Woo

The 2022 Netflix series *Extraordinary Attorney Woo*<sup>20</sup>, directed by Yu Insik<sup>21</sup> (*Giant*, *Vagabond*, *Mr. Romantic*), tells a story of an attorney on the autism spectrum, who deals with various, sometimes morally ambiguous cases, while navigating her professional and private life among people without disabilities. In the following paragraphs, we have focused on the 10<sup>th</sup> episode of the series,  *Holding hands can wait*<sup>22</sup>, featuring a case of non-disabled man accused of taking advantage of a woman with a mental disability.

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<sup>20</sup> 이상한 변호사 우영우 (Isanghan pyŏnhosa U Yŏngu).

<sup>21</sup> 유인식.

<sup>22</sup> 손잡기는 다음에 (Sonjapkinŭn taŭme).

### 2.2.1. Analysis of the 10<sup>th</sup> episode of Extraordinary Attorney Woo

As we have done with the movie, in this subsection we look at important scenes from the episode and speculate about the reasons behind the characters' behaviour.

#### ❖ SCENE 1:

The beginning of the episode finds the titular character, attorney U Yǒngu, sitting in a subway carriage on her way to work. As per usual, she is wearing noise cancelling headphones and has closed her eyes, a way for people on the spectrum to stay calm and keep their sensory system in balance. Suddenly, a young man, Yang Chǒngil, runs in from another carriage. He trips over fellow passenger and falls to the ground. When he gets up again, he is immediately tackled from behind by another man who was running after him. This commotion is enough for even Yǒngu with her headphones to take notice. Yet another man enters the carriage and together they put Chǒngil in handcuffs, despite his vocal protests. The two men turn out to be police officers in civilian clothing. Chǒngil asserts that he is innocent and wishes to see a warrant for his arrest. The two policemen laugh it off and start dragging him towards the exit. At this moment Yǒngu gets involved; it is illegal to arrest him without a warrant. Police officers counter that with a claim of an emergency arrest of fugitive suspect<sup>23</sup> not requiring a warrant, but Yǒngu presses on. She quotes Article 200-5 of the *Criminal Procedure Act* (2009) – even in the case of an emergency arrest, the suspect needs to be informed of their crime, their right to be represented by an attorney and given an opportunity to justify their actions. The police officers are annoyed that someone is interfering with their work and one of them questions Yǒngu's authority on the matter saying, "Are you an attorney or something?", clearly expecting her to say no. They are stunned into silence when Yǒngu confirms it, and after a pause, they uncuff Chǒngil. They proceed to inform him about his rights as previously stated by Yǒngu, shocking everyone with the accusation against him: Quasi-raping a woman with a mental disability.

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<sup>23</sup> As defined in Article 200-3 (Emergency Arrest) and Article 200-4 (Emergency Arrest and Term of Request for Warrant) of the *Criminal Procedure Act* (2009). Also known as "Miranda warning".



This scene gives us a glimpse at one of Yǒngu's defining characteristics. Even though she wears headphones to block out the surrounding world she is generally not interested in, she cannot help but get involved when law is concerned. This single-mindedness, also known as monotropism, is quite typical for people on the autistic spectrum. Furthermore, with her short round bob haircut, her high-pitched voice, and the way she keeps flinching and clutching her bag to her chest, Yǒngu comes across as a timid young woman. The authors of the drama also opted to dress her in a white coat for this scene, which further conveys the image of innocent young girl. This could be interpreted as the authors hinting that people with mental disabilities are often treated as children and not adults and not taken seriously.

❖ SCENE 2:

The next scene finds Yǒngu and her colleague attorney, Ch'oe Suyǒn, sitting in a prison waiting area, waiting for Chǒngil. He appears ecstatic to see the attorney from the subway, Yǒngu, and immediately confirms he knows she is on the autism spectrum. He does not appear to take the situation seriously. When Suyǒn reminds him of the severity of the situation, he protests the accusation and explains that the person with a mental disability in question, Sin Hyeyǒng, is in fact his girlfriend and they are in a consensual relationship. He also reveals that his nickname for Hyeyǒng is a "Fool obsessed with Yang Chǒngil"<sup>24</sup>, prompting Suyǒn to comment on the inappropriateness of his choice of pet name. He defends himself saying, that Hyeyǒng calls him a fool too. He goes on to say that their relationship is that of two people who are in love with each other, and he did not use violence or threaten his girlfriend before having sex. Yǒngu explains, that to be accused of quasi-rape, one does not need to use violence or threats. Even though Hyeyǒng during investigation confirmed that he did not, he could still be found guilty of committing sex offence, as he could have taken advantage of Hyeyǒng's inability to resist<sup>25</sup>. His case is not helped by the fact that they have used Hyeyǒng's credit card to pay for their dating expenses numbering in millions of won<sup>26</sup>. Furthermore, he has joined the organization for people with disability despite not having a disability himself, where he and Hyeyǒng met and fell in love at the first sight.

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<sup>24</sup> Translated by the authors. Originally: 양정일밖에 모르는 바보.

<sup>25</sup> Chapter II, Article 6, Paragraph 4 of *Act on Special Cases Concerning the Punishment of Sexual Crimes* (2016).

<sup>26</sup> As of October 2022, 1 000 000 KRW is about 750 USD or 18 000 CZK.

Yǒngu, who is actually also in love with her non-disabled colleague from work, appears to realize the parallels between their situations and is troubled by this discovery, as this could very well be the sort of critique she and her boyfriend might face in the future.

Chǒngil's over-friendliness he displays when talking to Yǒngu is actually along the same lines as the behaviour of the police officers in the previous scene. Chǒngil is used to being around people with disabilities and instead of treating Yǒngu with respect deserving of an attorney, he immediately adopts a familiar tone and jumps to calling her *nuna* (누나), a term of endearment that hints at familiarity between the two parties. Incidentally, that he also adds it to his girlfriend's name. Also, as we see later, the reason for his flippant attitude towards the accusation against him is that he was already once dating a person with a mental disability and used their credit card, but he paid them back and settled outside the court.

On the other hand, we can also see the immediate judgment passed by Suyǒn. Despite only knowing Chǒngil for a few minutes and not knowing anything else about their relationship, she leaps to his girlfriend's defence after hearing the word "fool". Although, one of the reasons might be the behaviour displayed by Chǒngil so far; since he does not respect Yǒngu, Suyǒn might have decided that he probably does not respect his girlfriend with a mental disability either. She also appears to struggle with his declaration that it was a love at first sight, and we later learn that she indeed does not believe him. While the credit card case is suspicious, this could also be a prejudice on her part, that a person without disabilities could see someone with a disability as a potential romantic interest. After all, there are many couples in which richer partner pays for the expenses; in Korea it is still quite common that the oldest person in the group pays for everything.

❖ SCENE 3:

In the courtroom of Seoul Central District Court, a hearing of Chǒngil's case is underway. In the first row of seats for the audience sit Chǒngil's girlfriend, Hyeyǒng, with her mother. The members of the organization for people with disabilities are also present. Everyone, including the jurors, look on disapprovingly. Chǒngil urges Yǒngu to give the opening speech, and Yǒngu's boss agrees; knowing Yǒngu is also a person with a disability might help. Yǒngu declares herself to be on the autism spectrum and it indeed appears to have an effect. However, when she emphasises that Chǒngil and Hyeyǒng love each other and their sexual intercourse was consensual, the room

immediately erupts with voices of disagreement. Yǒngu goes on to show a screenshot of a conversation between Chǒngil and Hyeyǒng the morning after the alleged sexual assault. The overall tone is that of a loving couple and the jury appears to consider this. However, Hyeyǒng's mother angrily interjects that it is necessary to read between the lines and few sweet words and pet names does not mean it is love.

Interestingly, most of the disagreement comes from the members of the aforementioned organization. One of them even appears to comfort Hyeyǒng after her mother outburst, because they seem to think Hyeyǒng is a victim of sexual assault. This is contrary to what we have learned about people with disabilities' opinions and wishes regarding relationships and sex in the first part of this thesis. It was the parents and caregivers who were against such relationships, not the clients. Unfortunately, we never see how Chǒngil and Hyeyǒng interacted while in the organization, as this could have shed some light on this display of vehement disapproval.

Hyeyǒng's mother goes as far as to call Chǒngil a *chebi* (제비), a Korean colloquial turn for men who seduce rich women, as she believes Chǒngil is only after her daughter's money. She actually displays the same prejudiced behaviour as Suyǒn, disbelieving her daughter could really be in a love relationship with someone. However, there might be another explanation for her behaviour. Throughout the episode we never see Suyǒn's father and in one of the later scenes Suyǒn claims her mother hates men. It is possible that the father left the family after learning about his daughter's disability, and Suyǒn's mother therefore considers all men are despicable and selfish.

❖ SCENE 4:

Another day in the courtroom. Hyeyǒng's psychiatrist is being questioned by the prosecutor about the degree of Hyeyǒng's disability. She answers that Hyeyǒng's IQ is 65, has the developmental age of a 6th grader and that with proper education she is/will be able to have social life and get a job. Prosecutor goes on to show Hyeyǒng's statement taken by police during the investigation and asks the psychiatrist what her opinion on this statement is. She answers that Hyeyǒng's description is detailed, and she expressed her thoughts and emotions consistently, so considers the statement credible. According to the statement, Hyeyǒng started to feel bad before they had sex, because she thought her mother might scold her. She said as much to Chǒngil, but he looked like he was about to cry and told her that perhaps her love was not a real love.

The psychiatrist conjectures that Hyeyǒng was afraid she would lose this relationship if she refused to have sex with Chǒngil, and perhaps she also did not know how to refuse it in a first place. Next, Suyǒn shows the psychiatrist texts between Chǒngil and Hyeyǒng. The psychiatrist comments that Hyeyǒng might not have been able to understand Chǒngil's malicious intentions.

Having an IQ of 65 is considered a mild mental retardation and people with this degree of retardation undergo similar psychosexual development as people without disabilities and form sexual relationships (Venglářová and Eisner, 2013, p. 139; Kozáková, 2013). The psychiatrist's comment alludes to the lack of sex education, either due to the believe in the myth of asexuality or the myth of sex education being a catalyst of sexual needs. Additionally, her comments about the texts between the couple shows clear signs of believing in another myth, that people with mental disabilities are not able to make decisions about sex.

There are several explanations for Chǒngil's reaction in Hyeyǒng's statement. First, based on what we have seen so far, we cannot rule out the possibility that Chǒngil is indeed using Hyeyǒng. Another plausible explanation is that he was simply frustrated by Hyeyǒng's omnipresent deference to her controlling mother. Regardless of his reasons, what he did was wrong as he clearly manipulated Hyeyǒng to have sex with him.

❖ SCENE 5:

Yǒngu is approached by Hyeyǒng in front of the courtroom, but before they can have a conversation, Hyeyǒng's mother steps in. Hyeyǒng manages to tell Yǒngu to meet her later after the barista academy classes, as her mother will not be there, and they can talk in private. When they meet, Hyeyǒng tells Yǒngu she loves Chǒngil and pleads with her to stop him from going to jail, because he did not sexually assault her, and it was her mother who made her make such statement. Yǒngu asks her whether she would be willing to testify in the court, but Hyeyǒng is worried that her mother will forbid her from doing that. Yǒngu emphasises that Hyeyǒng is an adult and therefore able to make her own decisions. The next day, Hyeyǒng tries to testify, but when asked if her mother made her give a statement that Chǒngil assaulted, under her mother's glare she gets nervous and is only able to plead to not let Chǒngil go to prison. The prosecutor asks Hyeyǒng to define what is the difference between sexual intercourse and sexual assault.

Despite answering that she knows the difference, Hyeyǒng is unable to explain it. Under the rapid-fire questioning of the prosecutor, Hyeyǒng gets very distressed and runs to her mother.

As we can see in this scene, one of the few people who can understand Hyeyǒng's situation is Yǒngu, who is similarly a person with a disability. She encourages Hyeyǒng to be independent. However, as we see in the court, Hyeyǒng is clearly afraid of her mother's disapproval, and people in the room take her inability to explain coherently as sign she is not capable of understating the difference. This dismissal is consistent with the prejudices throughout the episode. Also, the prosecutor's way of questioning was inappropriate, as she seems more interested in winning the case than in the alleged victim's well-being.

❖ SCENE 6:

In the final scene of the court, the jury representative hands the judge a review containing their decision. Three of the jurors found the defendant guilty, four found him not guilty, therefore their decision is, that Chǒngil is not guilty. The courtroom erupts in protests like before. The judge, however, still sends Chǒngil to prison for two years and orders him to complete a 40-hour sex offender treatment program, on the charges of engaging in indecent act with a victim, who was unable to refuse due to her disability. While Hyeyǒng's mother appears ecstatic, Hyeyǒng starts to cry and is inconsolable.

Despite the jury finding Chǒngil not guilty, the judge decides to send him to prison anyway. The mother's dislike of her daughter's partner, and perhaps her dislike of her daughter being in a romantic relationship in general, is vindicated, at the expense of her daughter's happiness. Despite that, this conclusion to their story might feel surprising. That is, until we take into consideration that the titular character, Yǒngu, is also a person with a disability in a relationship with a person without one. In the grand scheme of things, the ending of this episode might only serve to make viewers feel some trepidation about the future of Yǒngu's relationship, and could have perhaps ended differently had it been a part of a standalone movie.

### 2.3. Comparison of Oasis and the 10th episode of Extraordinary Attorney Woo

There are several key differences and similarities in these two works. In this final section of the second chapter, we will first focus on the differences, followed by the similarities.

First of all, the nature of the disability characters were dealing with is different. While both had trouble expressing themselves in a coherent manner, Hyeyöng's trouble with speech was due to her impeded mental development and limited vocabulary, Kongchu's difficulties were mostly related to her physical disability. Additionally, there was also a significant difference between the level of freedom both characters had; Hyeyöng was able to move around freely, but Kongchu was dependent on the help of others. Finally, in the movie we are shown the actual relationship as it is happening. In the drama episode, the couple's past interactions are limited to excerpts from their instant messaging app and their oral description of their relationship. Despite the difference in their physical appearance however, both characters' opinions tended to be ignored.

As for the similarities, the overall attitude towards the couples is basically the same. Apart from few exceptions to the rule (Yöngu, Chongse), both couples' relationships are immediately rejected as something unnatural, and the male protagonists' motives are thought to be nothing but a need to satisfy their sexual or monetary needs. Many characters, like Suyön from the drama and the police officer from the movie, do not believe that people with disabilities can possibly be desired by someone without disabilities. Additionally, both Hyeyöng and Kongchu's signs of distress at their lovers' treatment at the end of the movie and the episode are misunderstood to be a reaction to their "traumatic" experiences. Although this could have been true in the middle of the movie, as Chongtu did attempt to rape Kongchu, by the end we see that both women believe themselves to be in love with their male counterpart.

Since both the drama and the movie conclude with the main male protagonist being sentenced for attempted (quasi)rape, we can assume that both directors wished to express similar sentiment regarding society's acceptance, or non-acceptance in this case, of non-disabled person being in a relationship with someone with disability. Although, as was previously mentioned, this could be simply explained by the Extraordinary Attorney Woo director's goal to increase the suspense regarding the fate of the main couple of the drama.

## Conclusion

After examining the various views and attitudes displayed by characters in the drama and the movie, it became clear that some of the ignorant views and misconceptions shown in the 2002 movie are still present in the drama filmed twenty years later. These findings are consistent with the expectations authors had in the beginning. Not surprisingly, during the review of the available literature it also became obvious that many of the myths regarding sexuality and relationships of people with disabilities transcend borders. Authors from three different countries all consistently mentioned similar themes. Asexuality, perceived inability to understand or have sexual needs, and the inability of people with disabilities, especially of those with mental disability, to form meaningful and lasting romantic relationships; all of this is present in all publications, regardless of any social or historical differences between the countries these authors are from. Not surprisingly, it is also present in the movie and the drama episode.

There were several complications that impeded the research process. First of all, research into Korean situation was complicated by geographical restrictions, as Korean authors logically published their findings only in Korea-based media, as this is such a specific topic. Access to many Korean repositories required a Korean ID associated with a valid Korean address or an ID issued by Korean university. Secondly, most of the available contemporary research focused primarily on the situation of people with mental disabilities.

Finally, during the writing of this thesis, authors have come across several interesting South Korean movies and dramas depicting the struggles of a person with a physical disability. Because of the recent wheelchair users protests in South Korea and the renewed public interested in the topic, we feel these warrants further research.

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