



BEING IN PAINFUL CIRCUMFERENCES

The No Man's Land In-between The Pain and The Hope

By Yosop Ryoo.
Bachelor of Art and Design Honours

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Attestation of Authorship

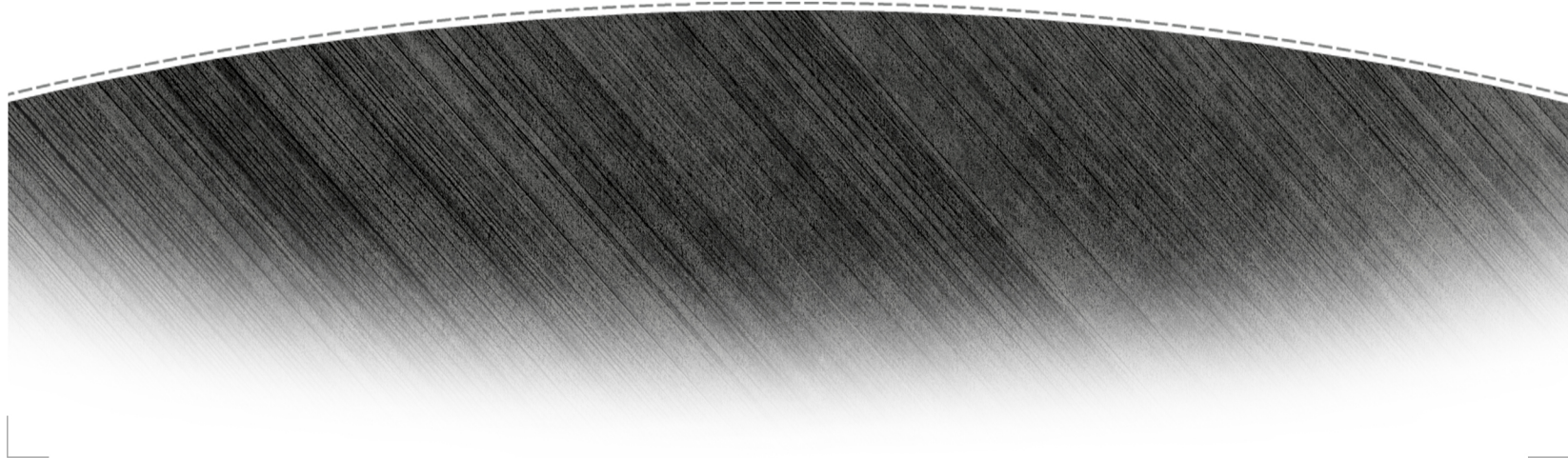
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Yosop Ryoo _____ Date: _____

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1.0 Abstract

Being in Painful Circumferences seeks to delineate a spatial representation of the Korean notion of ‘Han’ [한, 恨]. Descending from 4000 years of Korea’s history, in brief, Han is described as a state of emotion where one endures excessive psychological pain because of hope. Throughout time and until this day Korean land is of high military value. It is a strategic point of invasion, allowing enemies to bleed out from the peninsular and mount an attack on the surrounding lands.¹ Hence the land is constantly suspended in war, while human bodies cling to hope for peace.

After the Korean War in 1953, Han still exists as common cultural trait in Democratic People's Republic of Korea (North Korea) and Republic of Korea (South Korea).

The design component of the project is a ‘Meeting-house’ for North and South Korean families that are separated after the Korean War. The project speculatively seeks to design a cultural and domestic ground for separated families to temporally get together and liberate each other’s Han. The site for the Meeting-house is situated in Joint Security Area (JSA), within the border between North and South Korea. The JSA was set in place by the terms of the UN’s cease-fire at the end of the Korean War in 1953.

Being in Painful Circumferences explores and utilizes the notion of Han ethically to bridge the cultural, political and geological gap between North and South Korea. The Meeting-house is a preliminary ground, in which Han is liberated and reconfirmed as the one shared cultural trait reinforcing gradual reunification.

This image has been removed by the author of this thesis for copyright reasons.

Fig. 1 Yosop Ryoo. *Map of Korea*.
Computer Illustrated Diagram, 2010.

2.0 Introduction

Being in Painful Circumferences considers temporal orientation. The project begins from an article by Toon van Meijl, who examines how Maori meeting-houses articulate orientation in time: “*Maori people moved, as it were, into the future with their back to the front while facing the past.*” (Fox, in van Meijl, 1993) According to my own reading, the past and future bend and meet to form the present, and loop restlessly in a helical motion. Within a helical temporality I will examine how the distinctive emotional condition of Han is formed as a national subjective identity of Korea and how the notion of Han is currently an entangled in the cultural, political and geological settings of North and South Korea.

Lastly, if the Han is ethically embedded in the consciousness of families that are separated after the Korean War, as a design question for the project, can the space for meeting within the site mediate ethical responsibility towards making decision of whether both families should let go of a hope in reunification because they are in such an immense emotional pain? Or live and even die with Han?

3.0 Critical Contexts

Notable thoughts of writers, theorists, philosophers, have significantly influenced the engagement of the Masters project. It encouraged the project to gaze the cultural, social, and political phenomena which emerge out along our settlement. This approach is to critically engage with the notion of time and the notion of Han to question the ethical phenomena of presence. Thus it seeks possible actions in relation to the site where different notions of cultural, social, and political ideologies are conflicted.

3.1 The Time as the Pure-present.

“Practically, we only perceive the past, the pure present being the invisible progress of the past gnawing into the future.” (Bergson, 1991, p. 150)

Taking into the consideration Bergson’s (Bergson, 1991) statement, perhaps we could say the pureⁱⁱ present is the invisible moment of progression in constant mutation of physical matter, until it no longer exists physically. Phenomenologically, physical matter is constantly dedicated to the pure present as it engages the presentnessⁱⁱⁱ of sensation. Thus physical matter cannot be stable as it is constantly reacting with the surrounding universe. This can be described as “aging” of physical matter.

I believe human being has a body and soul. Pallasmaa (Pallasmaa, 2005) describes the body as a tool to sense and measure the surrounding universe. I consider the soul as living memories of bodily senses. Hence while a human being is living, the physical body is in constant contact with the surrounding universe as its bodily senses are constantly responding, and the nonphysical soul is constantly countering with the body as it memorizes bodily sensations. Nevertheless memorized bodily sensations are unstable. They cannot stay pure. As soon as sensations are memorized as a part of soul, they are manipulated by unavoidable incoming sensations. Thus the soul is constantly unstable until the moment of failure: death.

For example, let’s say I am holding an apple with my hand. I can say; while I am holding it, I perceive the haptic sensation of the apple in my hand. Then, I take my hand off the apple. Now the haptic sensation I perceive through my hand is nothingness^{iv}. As it has displaced the previous haptic sensation of the apple into memory, it manipulates the memory. In other words, despite how long or short the following period of not touching the apple after I took hand off the apple, the haptic sensation of the apple I now remember is not pure as I was touching it before, since now my soul and body had aged. Or we could understand it as, the haptic sensation of the apple I perceived before and the haptic sensation of the apple I now remember is different. Still we could conceive it as near pure identical but never purely identical, regardless of durational gap between the before and the now. Every action and thought we perform is unique, since it is different, as in near pure identical.

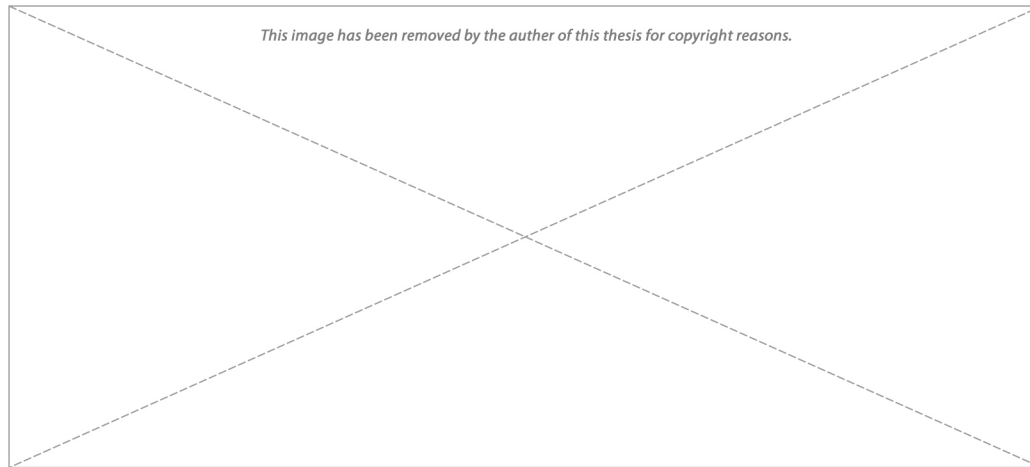


Fig. 3.1 Yosop Ryoo. *The Time as the Pure-present*. Computer Illustrated Diagram, 2010.

Therefore practically, our body and the soul are constantly in the invisible moment of pure present progression, since past and future are never reachable physically and mentally. In this sense, we can say; the past and the future do not exist. For instance, if I now were to remember the haptic sensation of the apple that I had touched before, the sensation I now remember is not from the past. However practically it is not even remembered. It is purely generated by pure present status of my soul. I mentally generate a unique haptic sensation of an apple based on pure present status of my soul, which it had been manipulated and still manipulating since the last time I took my hand off the apple. Hence every time when I am consciously and subconsciously remembering a previously experienced bodily sensation, I am actually generating a unique thought. In other words I could say; every time, I am generating a new thought that is different to any other previous thoughts I had generated. Yet, it maybe likewise described as near pure identical enough to convince us it is pure identical to what we actually had experienced. So we can call what we had actually experienced before as a past. This process is commonly called remembering. Practically, I can never reach the past and the future, physically or mentally. Therefore in this sense, time is without variables of the past and the future. Time is read with only one variable, the invisible progression of the pure present.

Contrarily, if I am purely repeating my thoughts and actions simultaneously in the universe, that is purely identical to past universe; I am destined to relive the pure present as the past. Hence I will only be able to think and act towards the exact one and the only destiny that is pure identical to what I had gotten in the past. Only in this condition of the pure repetition can the pure future be established as the exact one and the only destiny. Therefore my thoughts and actions are absolutely closed towards any other destinies as I cannot open towards other beings.

Nevertheless, while I am living in this universe, it is impossible for my thoughts and actions to achieve pure repetition. My thoughts and actions maybe likewise described as near pure identical, yet, never purely identical to achieve pure repetition. Thus I call this transcendental living process of human being as the 'Inconsistent pure repetition'. Due to this process, I am able to open myself towards other beings, since my thoughts and actions are not purely repeating as they are not destined. However we could say they are constantly destined; since they are constantly near pure repeating, but they are never closed into a destiny. For example, the drink-bottle I always use as it to contain water is not destined to always contain water as how I previously used it. However, it is impossible to tell how it will be used "exactly" since I cannot purely repeat the past. Therefore my thoughts and actions are still opened towards using the bottle in any other way that I could never able to think of exactly.

Although I live by this transcendental process of the inconsistent pure repetition, every equations, ideologies and artefacts are designed in the direction of performing pure repetition. Therefore artificial environment, that I live in constrict even more of my thoughts and actions towards pure destiny as 'pure destin-ing' (towards pure destiny) but impracticable to stabilize as pure destiny. In the vaguest sense, 'I', being constantly transcendental is my one and the only pure destiny and pure repetition.

3.2 Temporal Implications of Spatial Orientation in Maori Meeting-house.

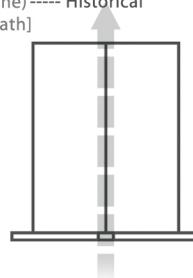
“Maori people moved, as it were, into the future with their back to the front while facing the past.” (Fox, in van Meijl, 1933, p. 209)

As an observer, a foreigner to New Zealand, I have experienced the telling of Maori tales in various parts of the New Zealand. It seems European analytical perceptions towards Maori tales are merely symbolic and metaphorical via nature of the New Zealand. However tales of Maori ancestors seems to be ever-present in Maori people’s perspective through nature and it is profoundly kept as belief rather myths.

The notion of time in Maori perspective (Salmond, 2004) has found a relation between the temporal and spatial orientation of the Meeting-house. Salmond distinguished a contrasting opposition among the meanings of ‘front, past time, sacred place, seniority of birth’ and the meanings of ‘hind part, rear, future time, *noa* (unrestricted, profane) place and cooked food, junior birth, north and death.

*“In Maori language the past was described as *ngaa raa o mua*, ‘the days in front’, whereas the future was ‘behind’, *kei muri*” (Metge, 1976).*

[‘Hind’ - rear, future time, *noa* (unrestricted profane) ----- Historical place and cooked food, junior birth, north and death]



Mythical ----- [‘Front’ - past time, sacred place, seniority of birth]

Fig. 3.2.1 Yosop Ryoo. *Temporal Implications of Spatial Orientation in Maori Meeting-house*. Computer Illustrated Diagram, 2010.

The Maori concept of time concurs with Salmond's interpretation of the:

“Symbolism of the meeting-house as a progressive time sequence from remote past with house itself representing the eponymous ancestor, who ideally stands at the apex of the subtribe's genealogy through the intermediate stage of the ancestor's descendents represented in the carved slabs along the interior walls, to the stage of portraits figuratively depicting recently deceased kin members.” (Fox, in van Meijl, 1933, p. 209)

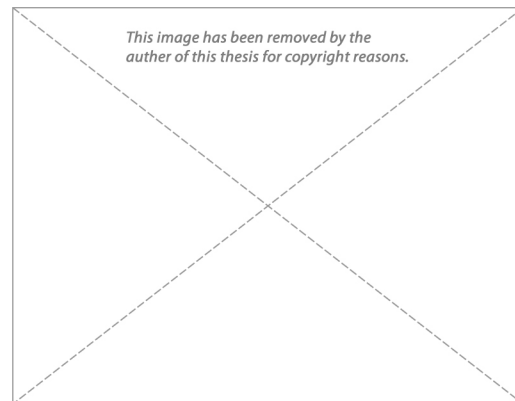


Fig. 3.2.2 Tourism Auckland. *Airport Marae*. Photograph, 2009.
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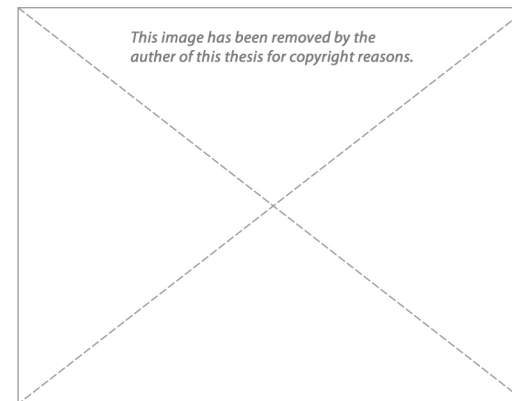


Fig. 3.2.3 Holger Leue. *Interior of Waitangi Maori meeting house, Waitangi National Reserve*. Photograph, 2007.
www.lonelyplanetimages.com/search/392480?keywords=Maori

Meijl (Fox, in van Meijl, 1933) interprets the progression from in front of the Meeting-house as the mythical world of the ancestors, inside as the historical past, and towards the rear of the house as the future. Hence the Meeting-house is oriented by reverse symbolic implication towards movement into the house as a transitioning into the timeless, ever-present world of the ancestors. When people move into the Meeting-house the future is resolved in a meta-historical past, while the past repeated itself in the future. In other words the Maori people attempt to resolve the present in the past and at the same time calling upon the ancestors for guidance and spiritual support to make the future guide with their heroic past. Therefore, in the ideal model of Maori perspective towards universe the past, the present and the future collapsed. *“In the meeting-house all time is one”* (Jackson, 1972, p. 61).

The traditional mode of temporality is based on a linear paradigm, where the past merges into the present and bleeds off into the future.

Notion of time as linear process:

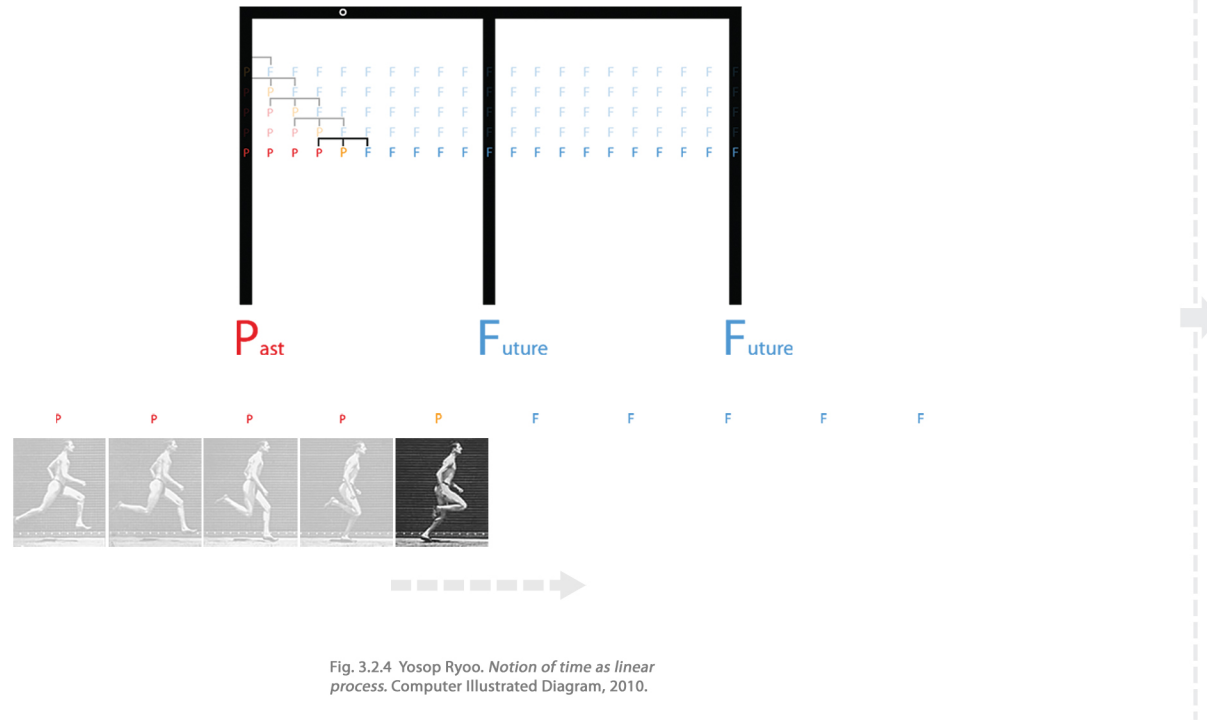
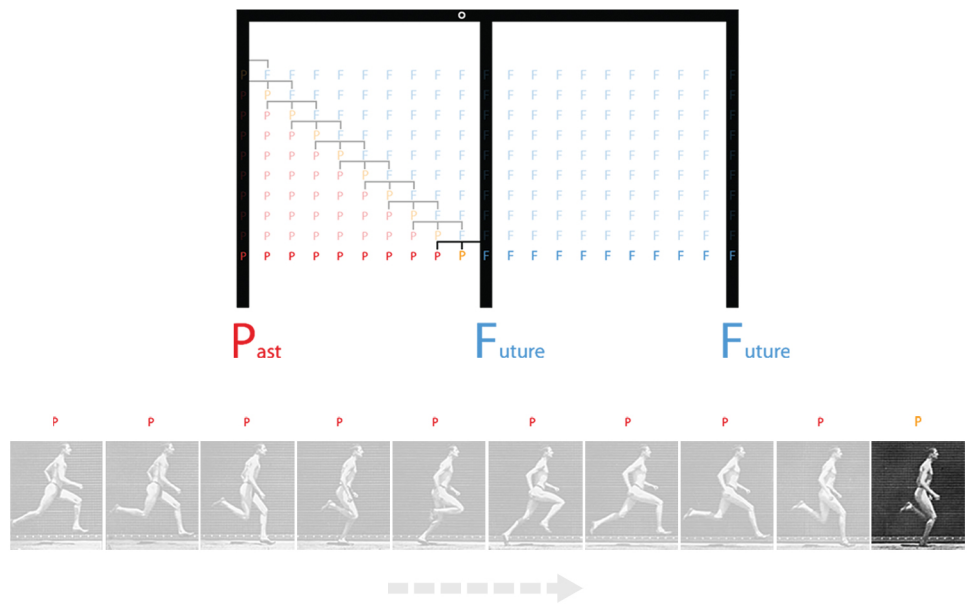
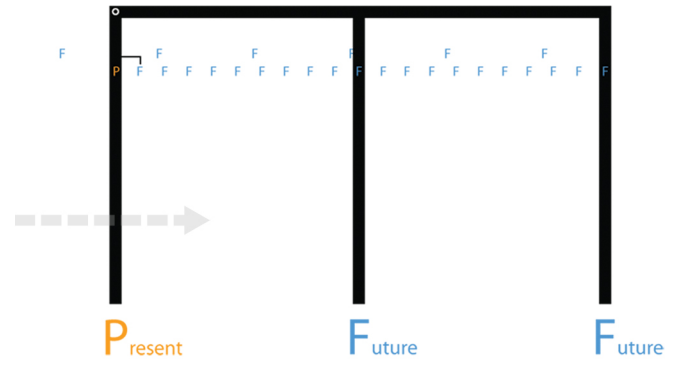
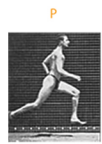
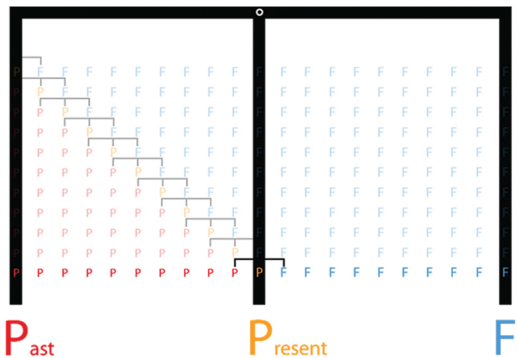
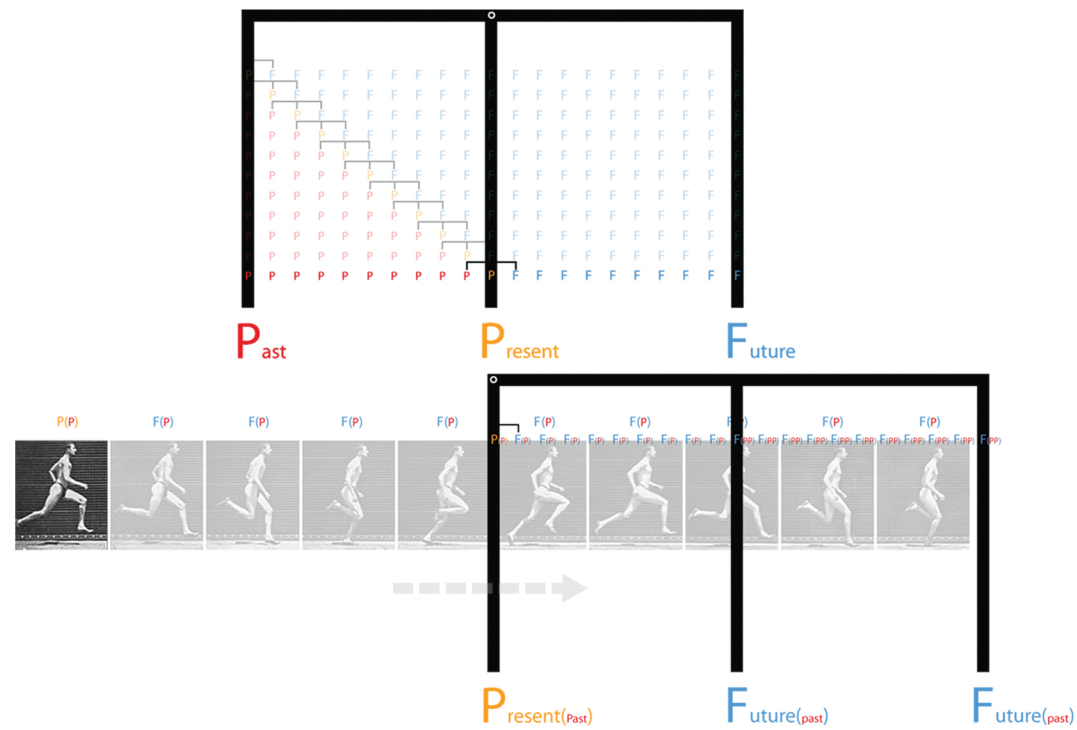


Fig. 3.2.4 Yosop Ryoo. *Notion of time as linear process*. Computer Illustrated Diagram, 2010.







Considering the Maori notion of time, the linear is reconfigured and translated in accordance to the temporal condition of the meeting-house. The transition is as followed: The linear morphs into the helical, consequently changing the temporal variables of the past and future. The present therefore becomes the constant variable and develops into the spatial bodily condition relating to the meeting house and the associated mythological and historical conditions. The living body is read as symbolic variable of the present since previously I discussed how the physical body constantly dedicates itself to the pure present. As the body moves into the Meeting-house, it transitions into the spatial realm of timelessness, an ever-present world of the ancestors. Thus the body experiences the mythical (past) realm to historical (future) realm and the process repeats as the body steps out of the house.

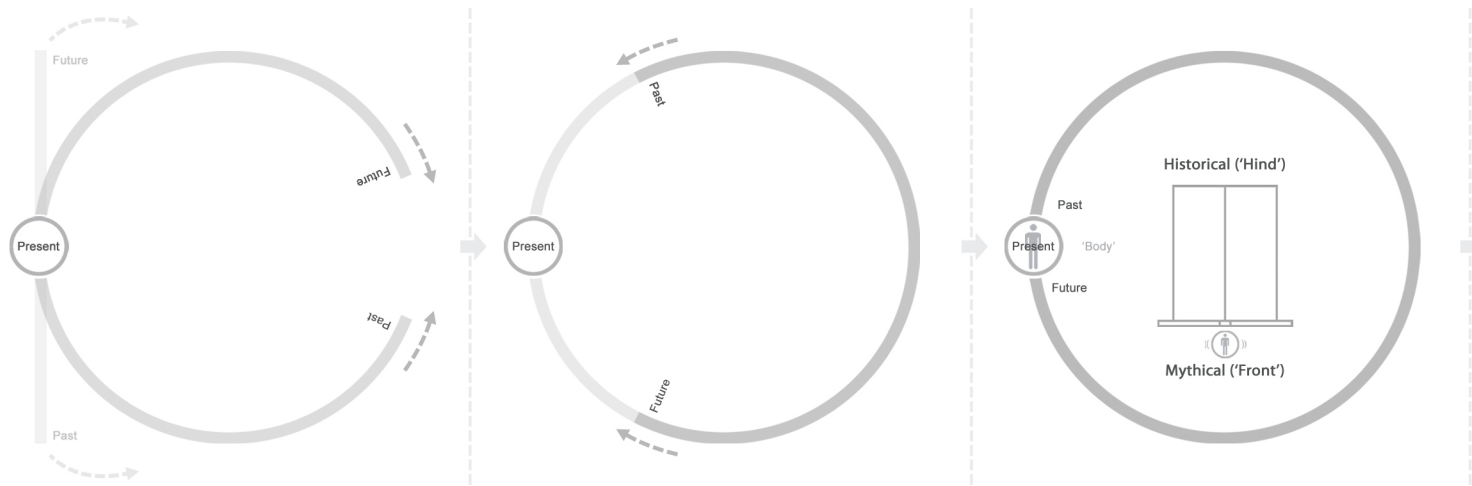
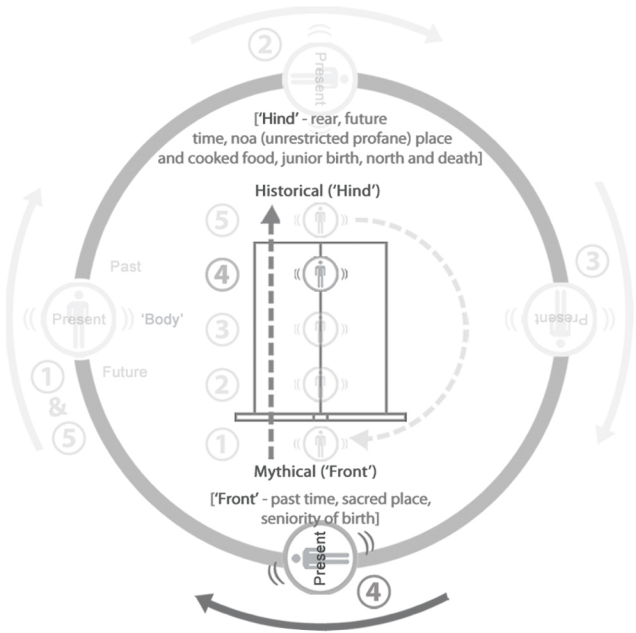


Fig. 3.2.5 Yosop Ryoo. *The linear morphs into the helical*. Computer Illustrated Diagram, 2010.

The life of a tribe's chief can be read as the metaphor of a single loop in helical, in reference to the process of the body moving into the Meeting-house. While the chief is living, he attempts to resolve his life in the past, same time calling upon the ancestors for guidance and spiritual support to make the future guide with their heroic past. Then when he passes-away, he also becomes a spiritual ancestor as part of historical (future) realm. Figuratively depicts as one in many portraits or carved sculptures of past ancestors at a rear part in the Meeting-house to guide the next becoming chief. The process near repeat for the new chief as metaphorically a beginning of the next loops in helical.



Notion of time as helical process:

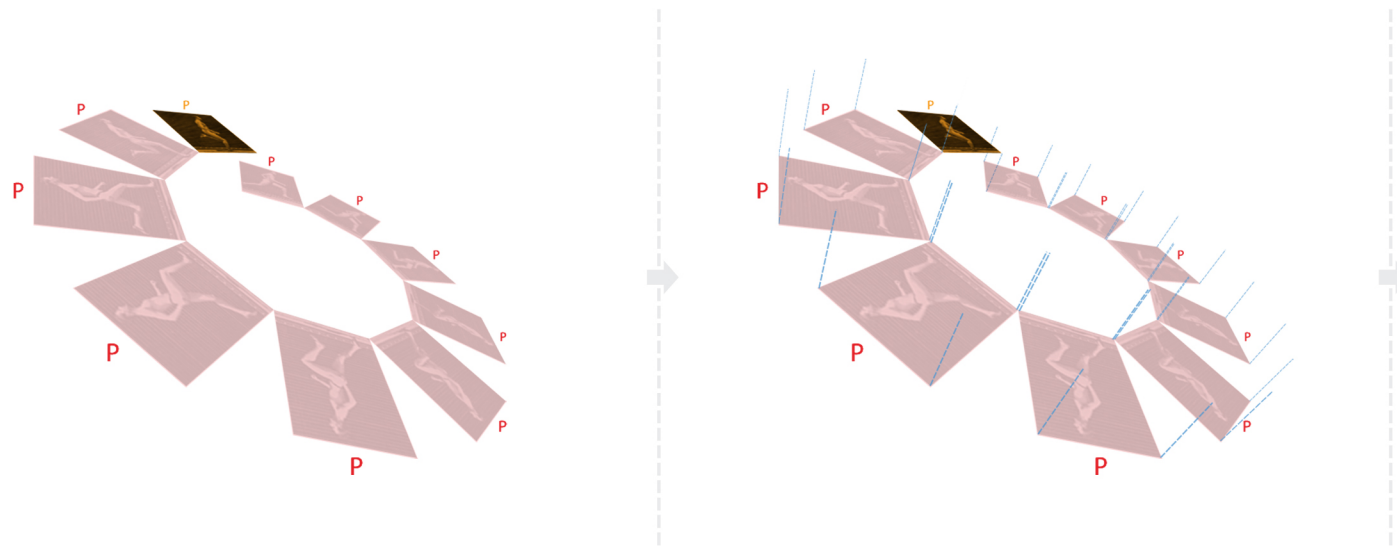
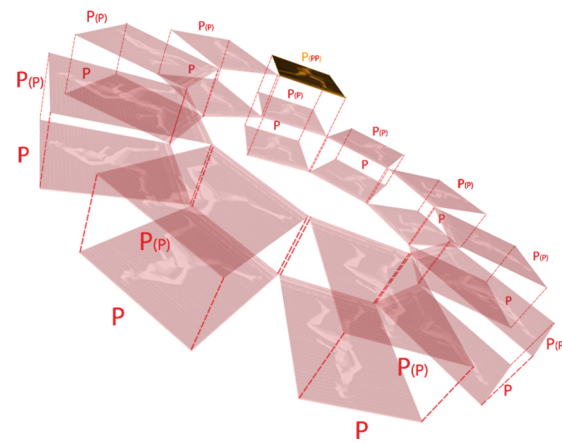
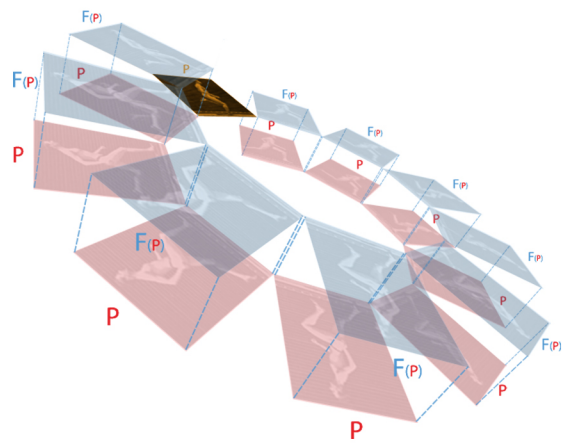


Fig. 3.2.6 Yosop Ryoo. *The Notion of Time as Helical*. Computer Illustrated Diagram, 2010.



The spiritual future guidance for the new chief is to be experienced as a near pure identical as in different to the previous chief's since the previous chief became a part of the spiritual guidance to be experienced by new chief. Thus the performance of the each loop is near identical to previous loop; hence every loop is different as it is unique.

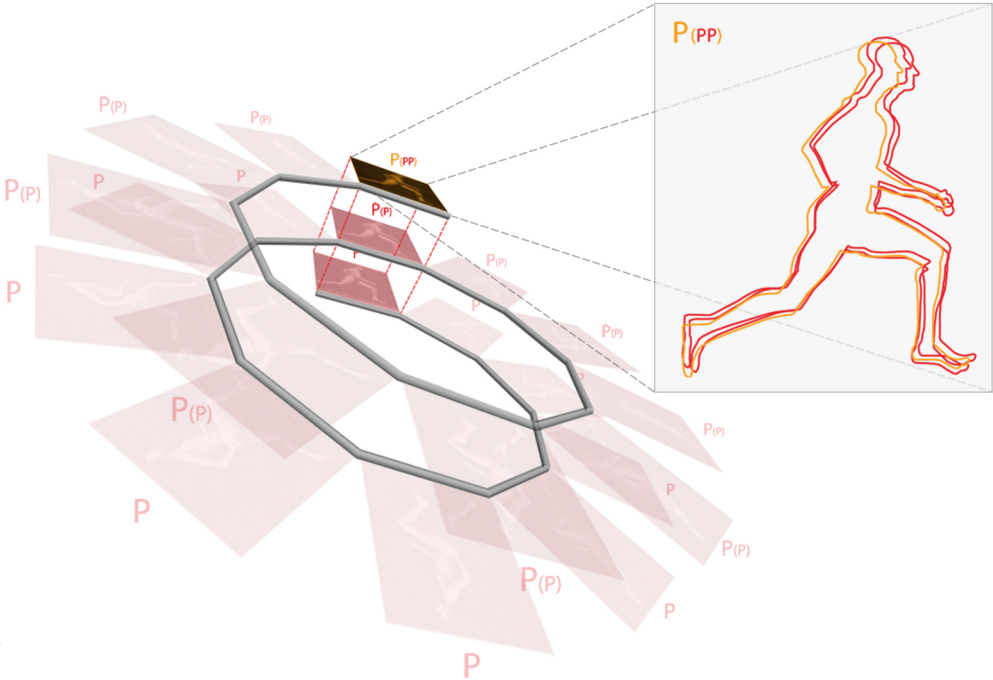


Fig. 3.2.7 Yosop Ryoo. *The Notion of Time as Helical; Inconsistent Pure Repetition (1)*. Computer Illustrated Diagram, 2010.

Therefore the temporal implication of spatial orientation in Maori meeting-house is diagrammatically portrayed as helical which metaphorically constitutes the notion of inconsistent pure repetition.

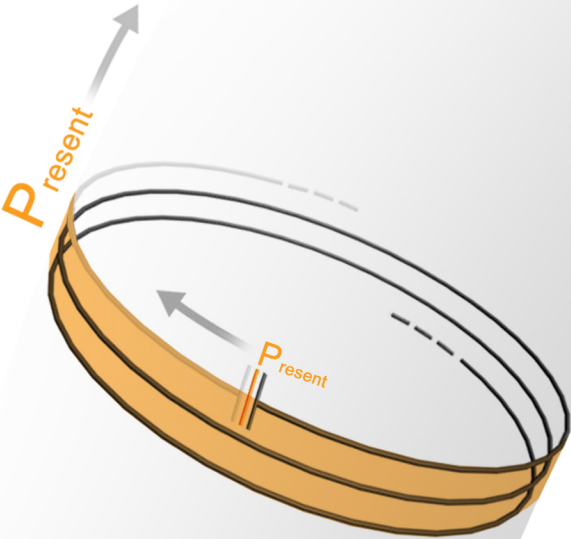


Fig. 3.2.8 Yosop Ryoo. *The Notion of Time as Helical; Inconsistent Pure Repetition (2)*. Computer Illustrated Diagram, 2010.

3.3 Han [한, 恨]. (Cultural Han)

When I was a child, my grandmother subconsciously muttered curse at someone while she was doing the housework, I was scared. Sometimes she even pounded her chest as if she were in constant pain. I knew it wasn't physical pain. I felt like the rage and sorrow was in her. I was not sure how but, it made her live. It made her carry on... very painfully... I now know it was Han, since I once felt it too...

"We Koreans were born from the womb of Han and brought up in the womb of Han." (Ko, in Yoo, 1988)

Han is a notion in Korean culture, attributed by some as a national descended trait. Han is nationally known as a collective feeling of repression and isolation, an opposition towards overwhelming odds. It connotes characteristics of lament and unavenged injustice. Suh (Suh, in Yoo, 1988) describes Han as a

"feeling of unresolved resentment against injustices suffered, a sense of helplessness because of the overwhelming odds against one, a feeling of acute pain in one's guts and bowels, making the whole body writhe and squirm, and an obstinate urge to take revenge and to right the wrong—all these combined." (Suh, in Yoo, 1988, p.221)

Choe (2001) theorizes the notion of Han evolved from Korea's history of having been invaded by other neighboring nation, such as the Khitan, the Manch, the Mongols, and the Japanese. Due to geologic conditions of being peninsular, Korean land is of high military value. It is a strategic point of invasion, allowing enemies to bleed out from the peninsular and mount an attack on the surrounding lands⁹. Hence the land is constantly suspended in war, while the nation parches for peace.

Other researchers attribute Han to class system strictures such as the distinction between the elite *Yangban*¹⁰ class and the peasants. Kimura (2004) claims that modern history such as the liberation by the surrender of Japan to the Allies rather than to the Korean Liberation Army, contributes to the culture as missing glorious history as unresolved Han.

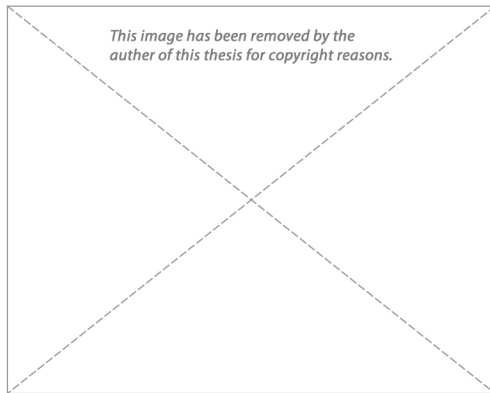


Fig. 3.3.1 NARA (National Archives and Records Administration). *동생을 안고 학교로 왔습니다.* Photograph, 1950.
<http://blog.empas.com/kds121-9/list.html?c=1747057&p=2>.

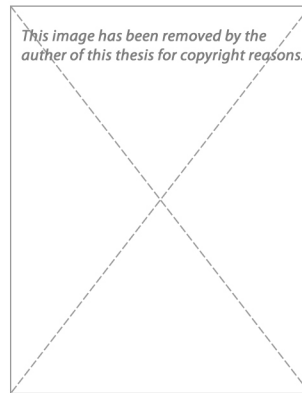


Fig. 3.3.2 NARA (National Archives and Records Administration). *가족을 확인한 유족들의 울부짖는 모습.* Photograph, 1950.
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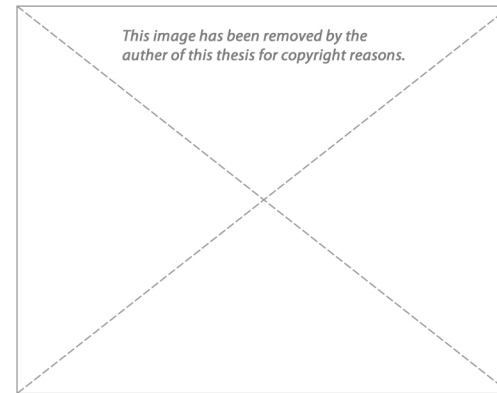


Fig. 3.3.3 NARA (National Archives and Records Administration). *항복을 애원하는 형제들의 모습.* Photograph, 1950.
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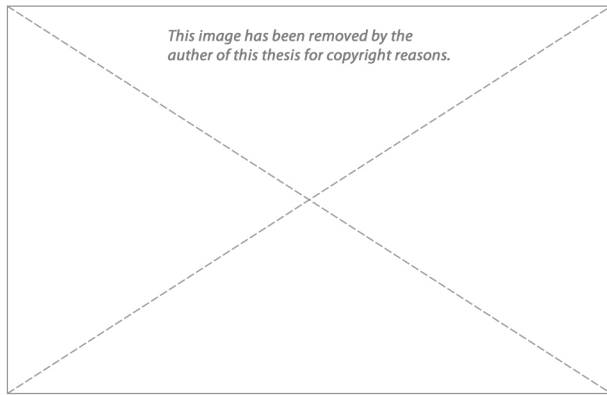


Fig. 3.3.4 Park, Jae Sung. *망국의 현(恨)*. Photograph, 1997.
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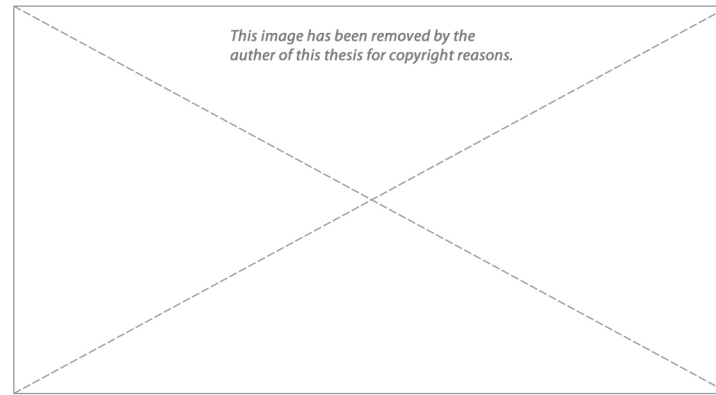


Fig. 3.3.5 Kim, Geun Hong. *승무/살풀이*. Photograph, 2007.
sajinga.tistory.com/entry/%EC%8A%B9%EB-%AC%B4-1.

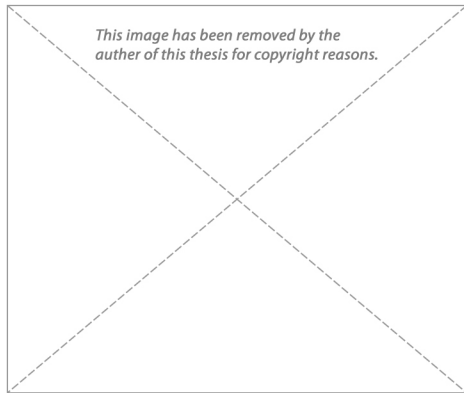


Fig. 3.3.6 Lee, Chang Dong. *밀양*. Film, 2007.

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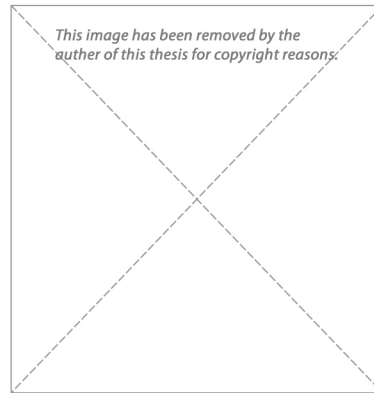


Fig. 3.3.7 Kim, Ji Hun. *화려한 휴가*. Film, 2007.

<http://movie.naver.com/movie/bi/mi/basic.nhn?code=58018>

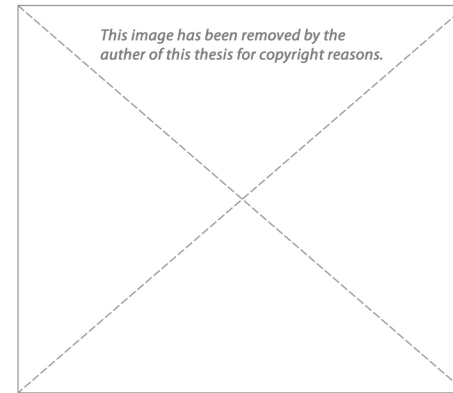


Fig. 3.3.8 Kim, Tae Gook. *노인들의 한*. Painting, 2003.

http://blog.chosun.com/web_file/blog/166/166/1

I consider nature of Han is reverse feelings of Anger, Rage, Sadness, Sorrow, Hatred, Hostile, Guilt, Gloominess, and Fear to which are Love, Gratitude, Joy, Passion, Happiness, Excitement, Hopeful, and Satisfaction. Due to the condition of Han, a man's sincere love is ceased towards another. Hence without knowing when, he believes in a hope of an insignificant possibility. Where someday there may be change in the condition towards sharing their love once again as before. Until then he endures and suffers from excessive emotional pains. Consequently he self portrays feelings of sympathy and compassion; wanting to offer love for own self. Nonetheless he realizes deep emptiness and parchedness of its own heart. He cannot be cured unless he lets go of the hope and move on. Yet he thirsts for a cure without letting go of the indefinite hope. With constant pain he lives on because still believes there is hope. The more he loves the other, the more pain he will be in. This constructs the condition of being constantly hurt because of hope. Therefore I consider Han is synchronized encounter of the extreme ends. Both ends of emotional states cannot be distinguished separately. They are entangled as one complete compound emotional state.

People with unresolved Han although they maintain hope and gain a sense of desire in a bid to endure or resolve the depressing state, the desire unconsciously morphs into a state of vengeance. This vengeance, due to the disorientation of the unresolved Han will be misplaced, and it will be acted out against one who is forcefully conditioned to suspend their love and the sharing of their love. Thus Han is developed into a type of immoral faith which blurs rational moral sense, making actions assertively immoral towards fulfilling one's own desire. Hence there are people who try to fulfil their desire by making revenge. On the other hand there are people who consciously and subconsciously detain and regularly release Han in their own gainful way to sustain their rationality; examples of methods for releasing Han included literature, music, performance art, visual art, physical labour, meditation, sports and etc^{vii}. Thus Han is detained or escaped depending on the status of personal moral sense. Go (2000) describes the process of detaining and releasing of Han in gainful way as source of anguish-energy expressed in creativity.

In my personal perspective, the process of detaining and releasing Han portrays the process of energy released in Nuclear reactor. Within reactor vessel^{viii} of a Nuclear reactor, Britannica (2010) describes Neutrons released in one fission reaction may strike other heavy nuclei, causing them to fission. The rate of this chain reaction is controlled by introducing materials, usually in the form of rods that readily absorb neutrons. Typically, control rods made of cadmium or boron are gradually inserted into the core if the series of fissions begins to proceed at too great a rate, which could lead to meltdown of the core. Therefore the process of energy released in Nuclear reactor is metaphorically interpreted as vigorous fission energy; Han is detained in a reactor vessel; moral sense. The vigorous energy is then released through control rods; expressed in the manner of personal creativity.

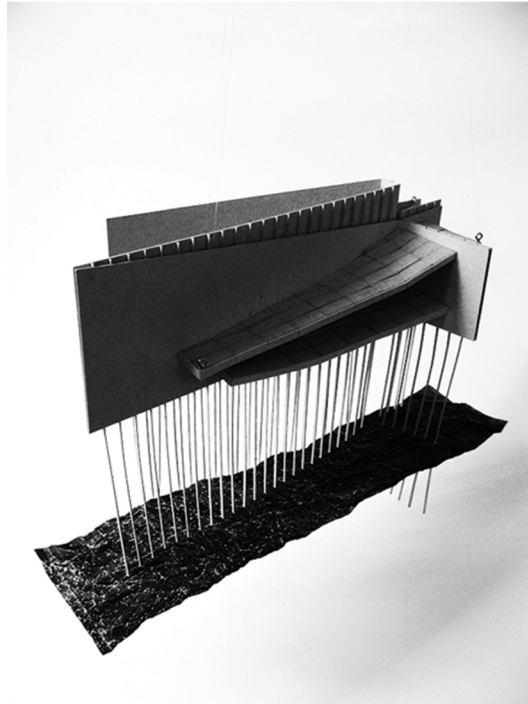


Fig. 3.3.9 Yosop Ryoo. *Detaining and Releasing Han 01* [4/4]. Physical Model, 2010.

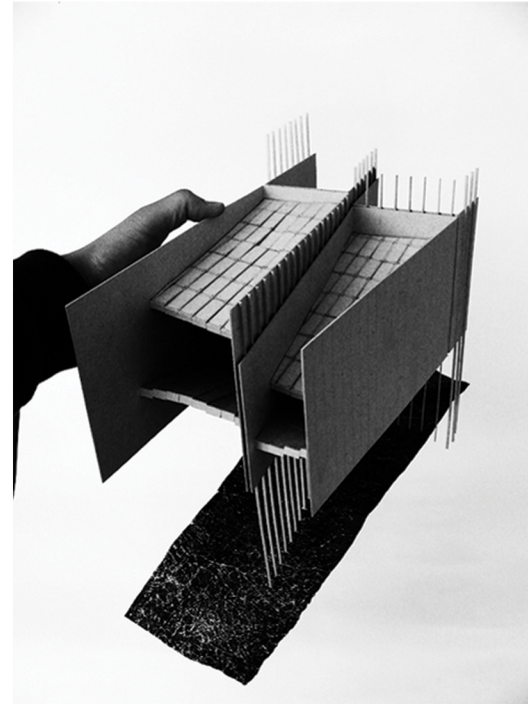


Fig. 3.3.10 Yosop Ryoo. *Detaining and Releasing Han 01* [3/4]. Physical Model, 2010.



Fig. 3.3.11 Yosop Ryoo. *Detaining and Releasing Han 01 [2/4] (1)*. Physical Model, 2010.



Fig. 3.3.12 Yosop Ryoo. *Detaining and Releasing Han 01 [2/4] (2)*. Physical Model, 2010.

4.0 Design

4.1 Contextual Analysis - The National Han between North and South. (Political Han)

Han is embedded in the geological, political and cultural settings of Korea as a subjective identity throughout the history. The most prominent degree of Han that remains unsettled is the Han formed from the 1953 Korean War.

The division of Korea into Democratic People's Republic of Korea (North Korea), and Republic of Korea (South Korea) stems from the 1945 Allied victory in World War II ending Japan's 35-year colonial rule of Korea^x. Korean War begun on June 25, 1950, and ended by an armistice on July 17, 1953, between the United Nations in support of the Republic of Korea against the Democratic People's Republic of Korea and its allies. During the war, both North and South Korea were sponsored by external powers, thus facilitating the war's metamorphosis from a civil war to a proxy war^x between powers involved in the larger Cold War. The war resulted in the deaths of approximately 2,000,000 Koreans, 600,000 Chinese, 37,000 Americans, and 3,000 Turks, Britain's, and other nations in the UN forces.

The United States and the Soviet Union agreed to temporarily occupy the country as a trusteeship with the zone of control demarcated along the 38th parallel^{xi}, a proposal opposed by nearly all Koreans. The purpose of this trusteeship was to establish a Korean provisional government which would become "*free and independent in due course.*" (Savada & Shaw, 1990) Though elections were scheduled the two superpowers backed different leaders, and two states were effectively established each of which the birth of North and South Korea separated millions of families by enforcing the Demilitarized Zone^{xii} (DMZ), a 2.5 mile wide buffer zone between the two Korea's. North Korea unilaterally withdrew from the armistice on May 27, 2009, thus returning to a political state of war since the first significant armed conflict of the Cold War^{xiii}.

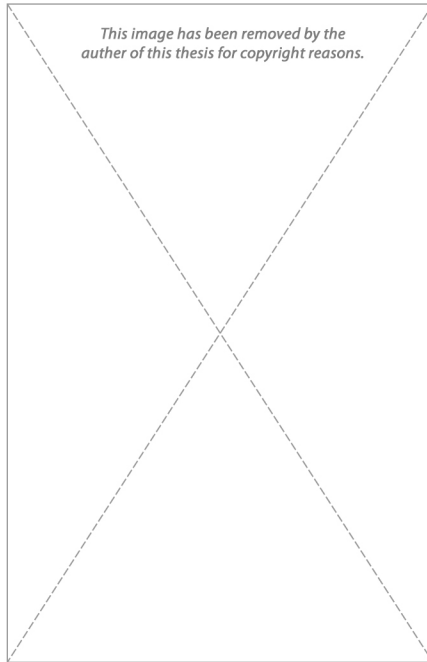


Fig. 4.1 Yosop Ryoo. Map of North & South Korea and their supporting countries in 1950s. Computer Illustrated Diagram, 2010.

North Korea is a Communist state, often described as Stalinist and isolationist^{xiv}. Its economy initially enjoyed substantial growth but collapsed in the 1990s, unlike that of its Communist neighbor China. South Korea emerged, after decades of authoritarian^{xv} rule, as a capitalist liberal democracy with one of the largest economies in the world.

57 years has past and the Han cultivated by the War still throbs through both nations both countries still commonly hold their national hope and desire of reunification.

After Cold War (1945), divided nations such as East and West Germany had forcefully reunified due to being the key initiator of World War II. Up to this day, North and South Korea are the only nation that has remained dividend without the consideration of people's will.

Under the 1953 cease fire agreement (between North and South Korea) no official peace agreement was met. Hence unofficially they are still suspended in War without realistic perspective towards the reunification.

One of the main difficulties towards reunification is the opposing governmental practices and policies. Rhie (2003) describes culturally orthodoxy is motto for both nations, making them very radical in their own politics. Hence, although both countries shared the same blood line, they became very repellent nations after the War. Never the less, since they cannot let go of the hope of being reunited as one country, both country has their own version of plan towards reunification.

In the book; *Far country Neighbouring counry (2003)* Rhie illustrates the capitalist rise of South Korea and Communist fall of North Korea. From 1989 South Korea concluded, every 7 million compatriot's people of North and South Korea should be looked at as members of ethnical community rather than both nations being each other's enemy. Subsequently both nations should develop by recovering the ethnical community through collaboration, opening exchanges and publically coexists as North and South Korea.

As a way to encourage a new era South Korea came up with '*Evaluation of the Korean National Community Unification Plan*', which consists pre-condition of the three principles. The First principle: 'Independence', "reunification should be resolved independently without any third-party nations". The Second principle: 'Peace', "reunification through anti military force or violence". Finally, the Third principle: 'Democrat', "every process towards achieving reunification should respect the methods and procedures followed in democratic principles. Additionally after the reunification every person in the land should be collectively guaranteed the right to own the land and live free as a humanized person".

However if everybody has equal rights, it goes against the principles of the ‘People’s Democracy^{xvi}’ of North Korean for they assert autocracy of proletariat^{xvii} stratum. Hence under North Korean initiative both nations should reunite under Communist rule, which South Korea rejects.

Nonetheless the main point of *Evaluation of the Korean National Community Unification Plan* is to establish an organization called ‘*North and South Union*’.

Both nations have experienced the War and lived separately for 50 years. Sudden unification will cause chaos thus in a bid to minimize chaos and conflicts neutral ground for both nations is needed. The concept of the *North and South Union* is a single inter-Korean national state society, acting as a bridge for unification. A sense of hope is installed through the concept of this union. The *North and South Union* purpose is to introduce a series of Inter-Korean summits. The intention of these summits is to create special connections for the people formed under a neutral independent authority of bilateral administrative representatives stemming from both governments. Neither government will have authoritative power. Thus the potential of the Reunited Democratic Republic is born, through the establishment of North and South Council that is made up of North and South members of National Assembly. The transition into sovereign authority also aims to enhance cultural exchange between the two nations. Hence the *North and South Union plan* of reunification purpose conclusively is to gradually recover people’s cultural, political, economical and social homogenized state by composing the democratically and independently peaceful North and South reunification-administration.

North Korea’s reunification plan is called ‘*Ko Ryur Federa^{xviii} System*’. Like the United States of America and Germany, the ‘*Federal Reunification System*’ proposed by North Korea donates maintaining the national sovereignty of both North and South Korea by preserving independent government administrations. North and South Korea would alternatively would reunite by building a high ranking administration know as the Federal administration, which would have absolute rule over national defence, diplomacy and economy of the two united nations (North and South Korea).

The big difference between *Federal Reunification System* plan and *North and South Union* plan is that the *North and South Union* employs a gradual method of recovery and reunification, whereas the *Federal Reunification System* employs an advance pace method of reunification, a method that could consequently cripple the very act of reunification due people inability to adapt appropriately and sufficiently. Additionally North Korea has placed three preconditions upon their unification plan, conditions that are North Korea would never renounce and South Korea would never agree to.

First precondition: Withdrawal of American forces from South Korea.

Second precondition: Abolition of National Security Law.

Third precondition: Legalize activity of Communist Party.

The reason for South Korea rejecting the first precondition (Withdrawal of American forces from South Korea) is that from the beginning of the War up until this day 17,000 US soldiers have been stationed on the South side of the Demilitarized Zone^{xi}. Although South Korea does not like the presents of US soldiers, due to the burden of expense (South Korea have to pay for US occupation), their presents is invaluable. North Korea has a far superior military force then that of South Korea, and with not peace agreement in place, South Korea need the US in order to prevent any attempt of North Korea invading South Korea.

The reason for South Korea's rejecting Second precondition (The Abolition of National Security Law) consists similar circumstance of the First precondition.

National Security Law blocks any 'Anti-session' activities. The Anti-session organization group is based on Communist principles and is collectively organized both nationally and internationally. The Anti-session stands as an organization that aims to alter the nation's state by overturning the current government administration and transforming it into a state of Communist rule.

In 1979 the National Security Law was established through newly organized military authority as a result of *Coup d'état*^{xii} (Political intervention). After the initiation of radical military dictatorship those who opposed the power were suppressed as they were accused of as Anti-session organization. National Security Law essentially aims to protect the nation's safety by blocking Anti-session organization, thoughtlessly eliminating the law that would disarm South Korean democratic policies. However in some case the National Security Law has been used inappropriately, thus giving law officers and officials a type a 'scapegoat' in order to assert an inflict unnecessary power upon the people. Thus people's demand never ends towards eliminating the law as it possesses in many ways drove people to act in an anti-sessional manner. But the threat of Communist order under North Korean rule is greater than that of the suffering of innocent people, hence the enforcement and maintenance of Nation security law is bitter sweet.

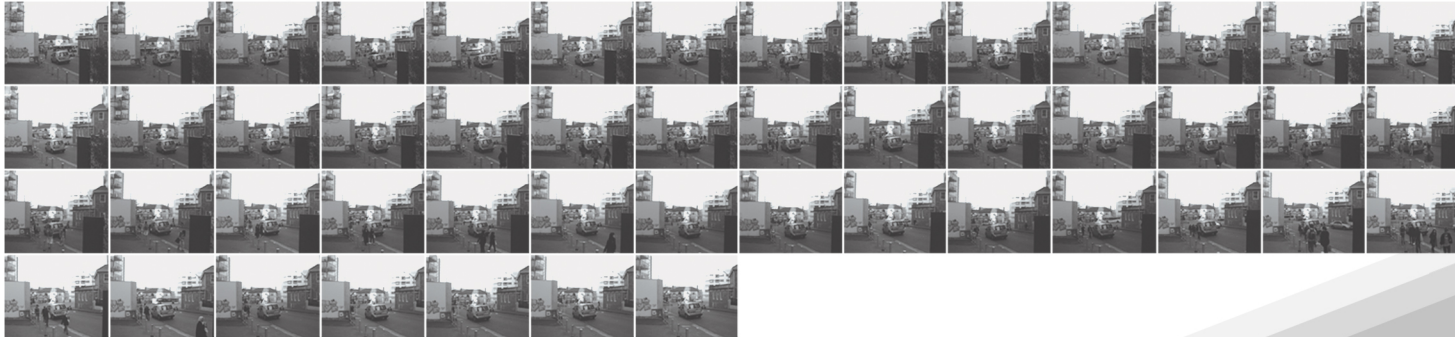
Lastly, the reason for South Korea rejecting the third precondition is due to the living condition enforced by Communism. The people of North Korea live under a highly regulated society, with residents being brainwashed in honour of the idea of Communism. But In South Korea diversity of opinion freely coexists (Democratic society). Thus if Communism is permitted after the reunification, the North Korean political party has the potentiality to attain new support through by instigating students and labour union. Thus the possibility of Civil war is presented. South Korea could face destabilization of its government administration and the whole nation would be in danger of losing their sovereign rights. North Korea declines any other reunification unless through communistic reunification as they strongly insists of *Federal Reunification System* principle.

Yet if North Korean society employs democratization regulations, freedom of thoughts and speeches are guaranteed. Then both nations will be able to live freely and a guarantee of freedom and right to choose will be granted.

Therefore politically in many ways both nations have a very opposite objective identity towards their future. However undeniably they bounded together with a single subjective identity, and hope to reunite. The two political ideologies has forcibly divided the nation, however simultaneously created the most painful Han to hold both nations together up to this day as its 57th year.

4.2 Methodology - Relocating Han within Helical Temporality Condition.

The notion of helical temporality, as referred in section 3.2 '*Temporal Implications of Spatial Orientation in Maori Meeting-house*', portrayed through practical experiments. Through the construction of a physical device, known as 'Device01', experiments were carried out and analysed in conjunction with the critical frame work of this project, therefore resulting in the creation of a 3D helical diagram. By implementing Korean historical data on to the helical diagram, 'Device02', the condition of Han is visually located. The exploration of Han through helical temporality will give birth to the visual essences of Han, hence allowing me to stimulate an appropriate physical representation of Han through materialistic and structural form.



Experiment 1.

To simulate the condition of linear time a video-camera was held at eye level. It then travelled 2.73m in a linear direction while the camera recorded 49 frames of photos.



Fig. 4.2.1 Yosop Ryoo. *Experiment 1 (1)*.
Computer Illustrated Diagram, 2010.

Next, to simulate the condition of helical time a circular wheelie-device, Device01, was constructed with same video-camera fixed to the core. The device rolled as it travelled the distance of 2.73m, while the fixed video-camera recorded 49 frames of photos. By observing the first linear 49 frames of photos, I had realized the “ground” within the photos was stable compositionally throughout all photos.

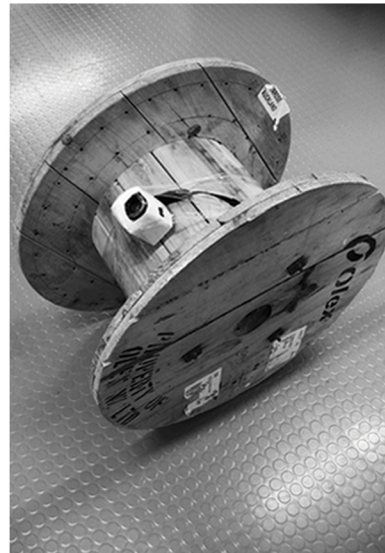
While the 49 frames generated with Device01, the “ground” was stabled only in some photos. Analysis of Device01’s 49 frames was conducted as followed. The device rolled 1 and 17/25 times travelling at a constant speed as it travelled 7.73m taking 49 frames of photos, meaning the device took 28 frames of photos within a single loop.

In reference to the above (Device01) experiment the following fact can be predicted:

- The number of photos that include the ground in its frame can be determined without rolling Device01.
- A single loop comprises of 28 photos.
- The time it takes to take a single photo.
- The angle of view in each photo.

Fig. 4.2.2 (LEFT) Yosop Ryoo. *Device 01*. Physical Device Model, 2010.

Fig. 4.2.3 (RIGHT) Yosop Ryoo. *Undergoing Experiment 1 with Device01*. Photograph, 2010.



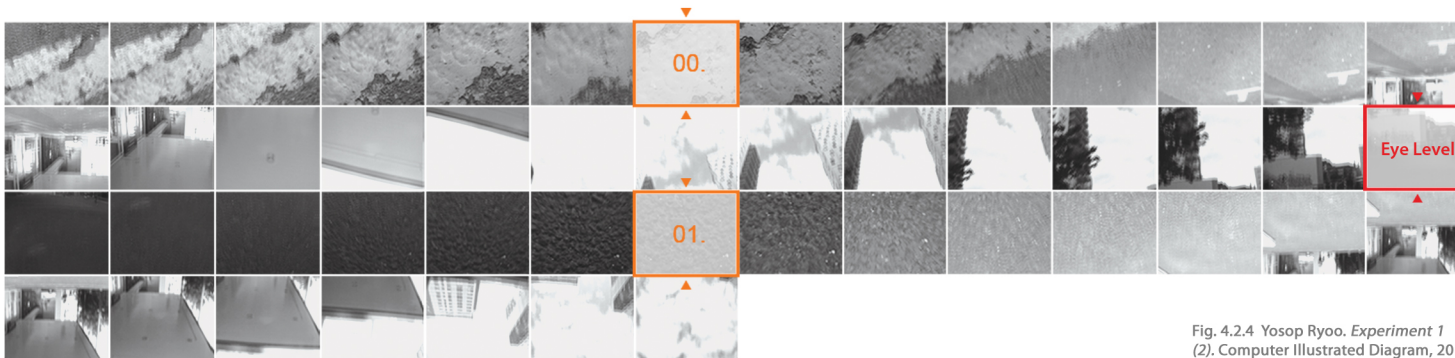
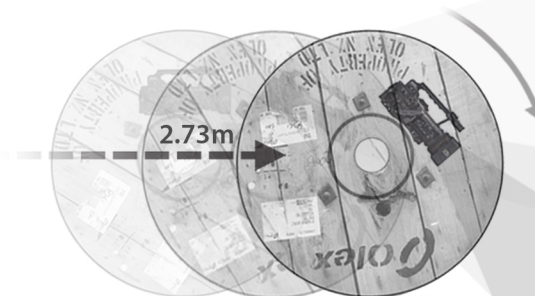


Fig. 4.2.4 Yosop Ryoo. *Experiment 1* (2). Computer Illustrated Diagram, 2010.

In relation to the idea of ‘destining’, as explained in section 3.1 *The Time as Pure Present*, these facts were to some extent destining my imagination towards prediction of what will happen on the next loop of 28 photos. As I stated before; every equation, ideologies and artefacts are designed in the direction of performing repetition. Therefore my imagination towards predicting the next loop of 28 photos is destining and nearing towards pure repetition as inconsistent pure repetition.

Due to the successfully representation of critical context in relation to Device01, the notion of ‘Inconsistent Pure Repetition’ led to the second experiment, which allows me to consider the historical context of Korea.



Experiment 2.

Second experiment was followed by portraying the Korean historical context in a helical temporality. The experiment was done through physically modelling.

Using a diagrammatic method as a means of construction, a single loop generated by Device02 equalled a year, and that year was then divided to 365 days. Hence a loop unfolded became single linear strip with 365 days of grid spacing. It included illustration of 1 x 28 days spacing, 7 x 31 days spacing and 4 x 30 days spacing which all added up to 12 month. Virtually, a single strip simulated a single year of the calendar.

Every strip is connected to the next, with the end of one strip acting as the moment of birth of the next strip. Hence creating a single helix made up of 80 consecutive strips. Year 1908 is the first year represented in Device02, while the last year represent is 1987.

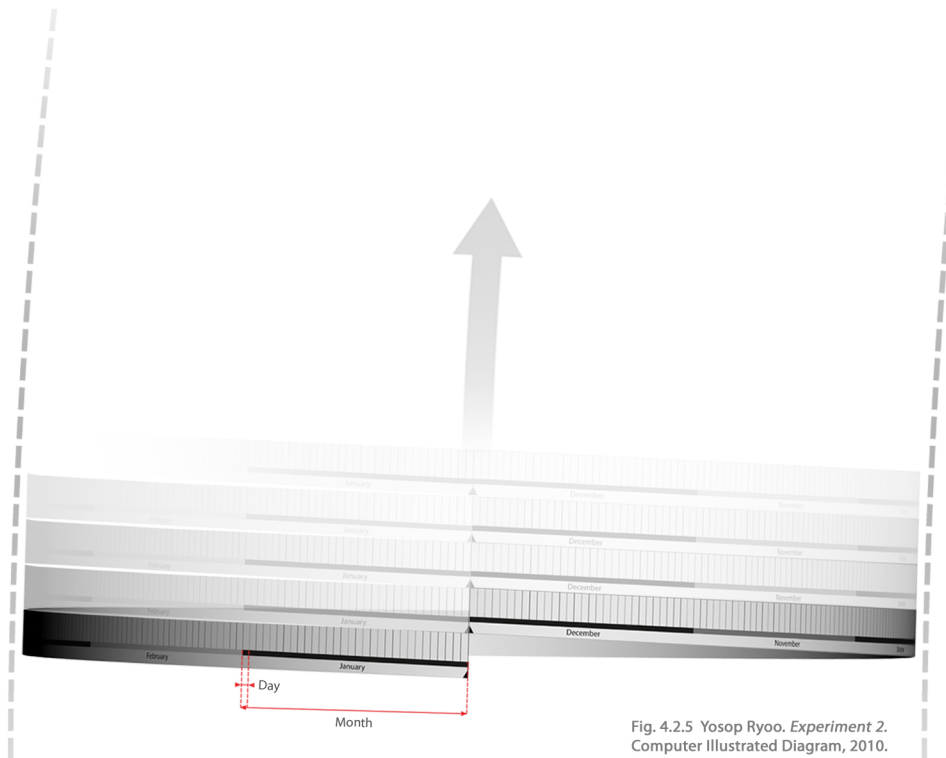


Fig. 4.2.5 Yosop Ryoo. *Experiment 2*. Computer Illustrated Diagram, 2010.

Within the 80 years of violence (1908 – 1987), each day (generated through a grid format) was shaded according to the level of violence caused or experience by both nations. Higher the level of violence, the darker the shading was for that day.

As I finished the shading of the entire helix, I noticed that the loops in between 1910 to 1945 (Japanese rule^{xvi}) were shown averagely medium shaded. However the time in between 1950 to 1953 (Korean War) are presented as four very dark loops.

In analysing the helix diagram of Korean history, the four representing the Korean War was visually shown as the most painful history of Korea within 1908 to 1987. Therefore the national Han metaphorically perceived as four very vivid circumferences.

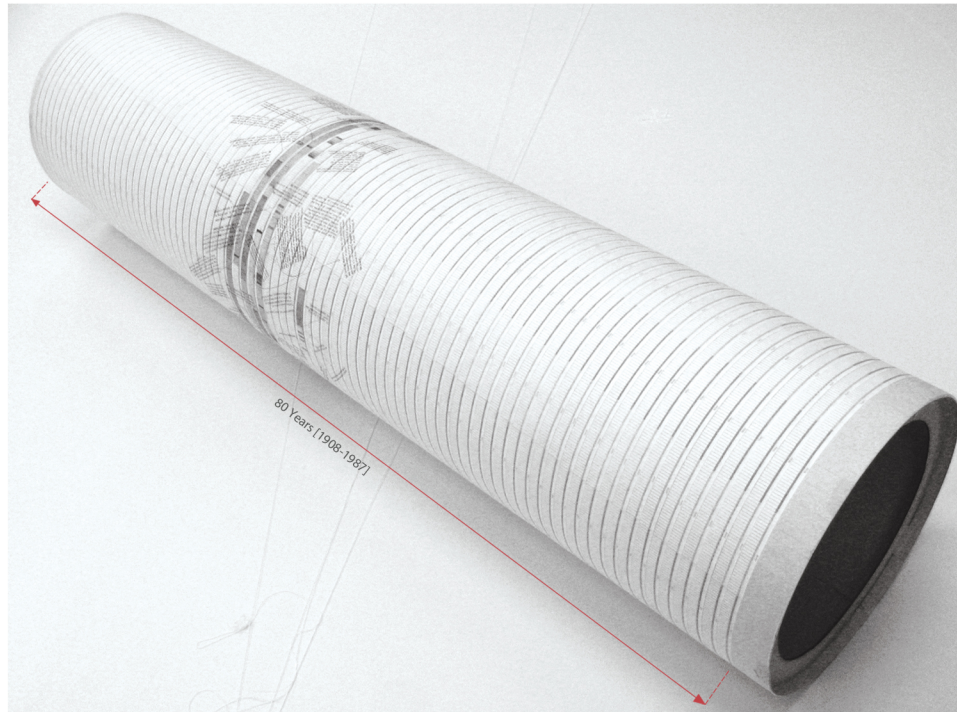


Fig. 4.2.6 Yosop Ryoo. *Experiment 2 (1)*. Physical Device Model, 2010.

Ever since the Korean War, there are a high number of people who still exist within a state of psychological trauma. They are still trapped in feelings of Anger, Rage, Sadness, Sorrow, Hatred, Hostile, Guilt, Gloominess, and Fear because they have lost or separated from the people that they shared the feelings of Love, Gratitude, Joy, Passion, Happiness, Excitement, Hopeful, and Satisfaction. Although the War has stopped for last 57 years, they are still destining their tomorrows with the most painful Han.

They are the people who live the tomorrow in reference to the four most painful circumferences of the Korean history. Thus they are the people who are not open towards the feelings of Love, Gratitude, Joy, Passion, Happiness, Excitement, Hopeful, and Satisfaction because of unresolved Han. However they still live... and live... because of hope in indefinite possibility of reunification between both countries.

They are the beings in painful circumferences.

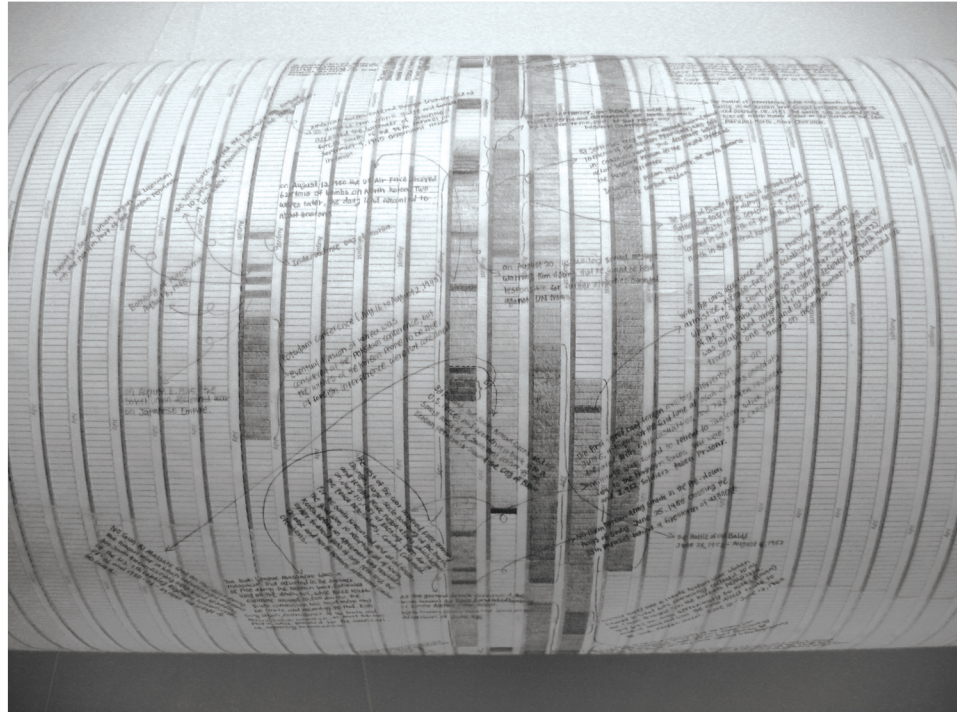


Fig. 4.2.7 Yosop Ryoo. *Experiment 2 (2)*. Physical Device Model, 2010.



Fig. 4.2.8 Yosop Ryoo. *Experiment 2 (The four most painful circumstances of the Korean History)*. Physical Device Model, 2010.

4.3 Design Motive - The No Man's Land in Morality.

Today there are little more than 100,000 families separated by the division of Korea who desperately wants to reunite. However numbers will decrease in future since they are mostly in 70s, 80s, and 90s. North Korea being the last Stalinist and isolationist ruling nation delimits international means of contact (radio, mail, telephone and e-mail). Thus external communication is strictly prohibited.

However both governments permit a series of family reunions organized by Red Cross offices^{xxii} from both sides. It is usually three to five-day event with where 300 to 450 people are randomly selected from both sides. These people are usually in 70s, 80s and 90s since they have been separated since 1953. In a single session, two hours are given to separated families to temporarily reunite. These meetings are known to be the most emotional reunion, which starts with tears of furthest happiness and relief, ends with tears of darkest wailing sorrow and resentment. The most recent event held was in September 26th 2009 on Mount Kumgang, a North Korean resort near the Eastern part of the border.

Kim (2009) reports, Lee Dong-un cried and held the hands of his 60-year-old North Korean daughter Saturday during their first meeting in more than half a century. They were one of hundreds of families reuniting as part of a program revived by Pyongyang in an effort to ease tensions with South Korea. The meeting was bittersweet for Lee, who left behind his pregnant wife and daughter, then 2 years old, in North Korea when he fled to the South during the Korean War. The 84-year-old burst into tears after his daughter told him his pregnant wife was killed when a bomb fell on her North Korean town. *"I always thought about you. I've dreamed that we could meet,"* (Lee, 2009) the elder Lee said.

CNN (2009) reports, *"After 56 years of separation, I met my blood relatives whom I had not known whether they were alive. I cannot describe my happiness,"* (An, 2009) said An Nam Ryong from South Hwanghae Province of North Korea who had met his elder sister and younger brother. *"The sorrow of the separation of my family was healed when I met my brother and I heard that he was conferred the title of 'Hero of the DPRK,'"* (An, 2009) said An Nam Man, a younger brother of Nam Ryong. *"I think that reunification of my country should be achieved as early as possible so that we may freely meet and talk with each other."* (An, 2009) CNN (2009) also Reports, Yoon Ki-Dal, 88, of South Korea thought such a moment would never come. After leaving his son and daughters when they were babies during the Korean War, he was able to hold the hands of his North Korean children on Saturday. *"Father, we thought you were dead," his daughter, now in her 60s, told him, her face trembling."* (Yoon Ki-Dal's Daughter, 2009)

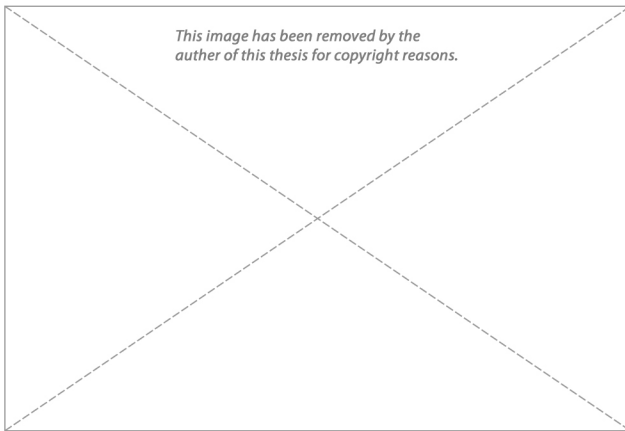


Fig. 4.3.1 Pool/Getty Images. *KUMKANG MOUNTAIN, NORTH KOREA - JUNE 21*. Photograph, 2006.

<http://www.life.com/image/71253206>

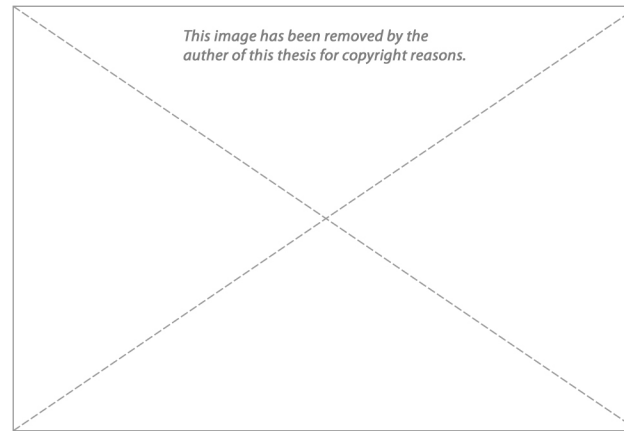


Fig. 4.3.2 Pool/Getty Images. *MOUNTAIN KUMGAN, NORTH KOREA - MAY 14*. Photograph, 2007.

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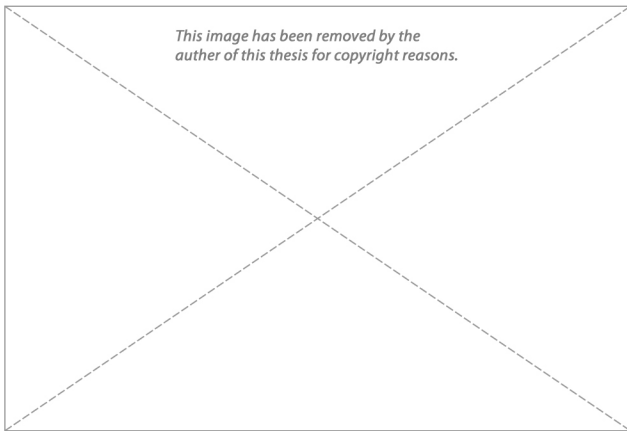


Fig. 4.3.3 Pool/Getty Images. *KUMKANG MOUNTAIN, NORTH KOREA - JUNE 19*. Photograph, 2006.
<http://www.life.com/image/71237207>

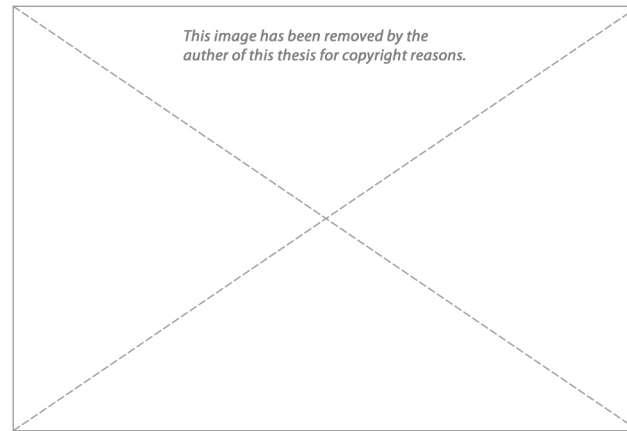


Fig. 4.3.4 Pool/Getty Images. *KUMKANG MOUNTAIN, NORTH KOREA - NOVEMBER 5*. Photograph, 2005.
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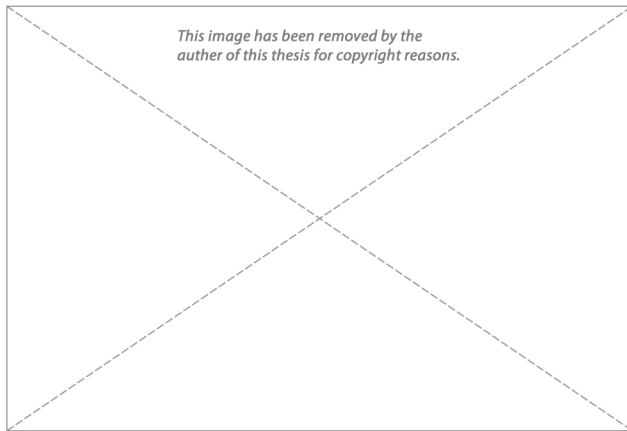


Fig. 4.3.5 Getty Images. *DIAMOND MOUNTAIN, NORTH KOREA - SEPTEMBER 22*. Photograph, 2003.
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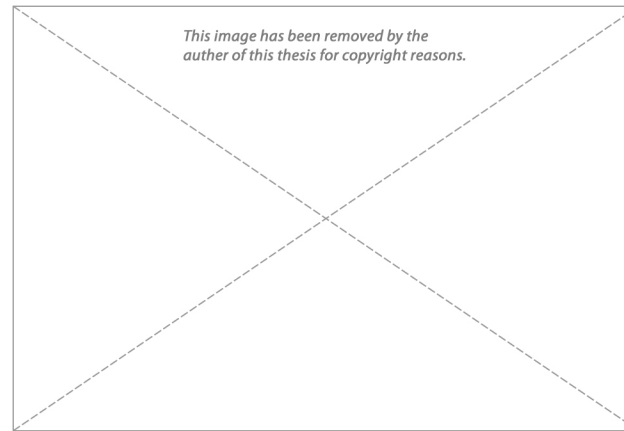


Fig. 4.3.6 Getty Images. *404803 04*. Photograph, 2006.
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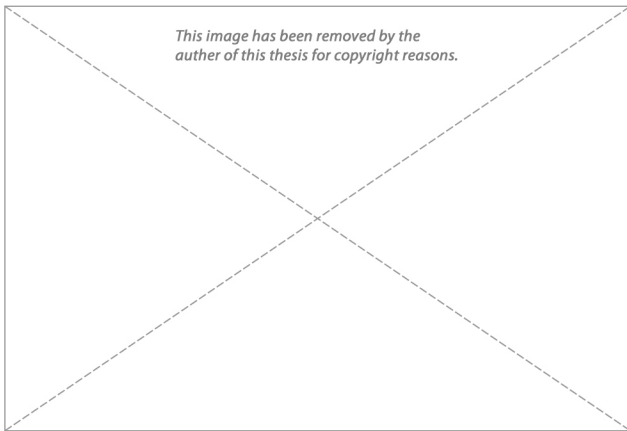


Fig. 4.3.7 Getty Images. *DIAMOND MOUNTAIN, NORTH KOREA - SEPTEMBER 13*. Photograph, 2002.

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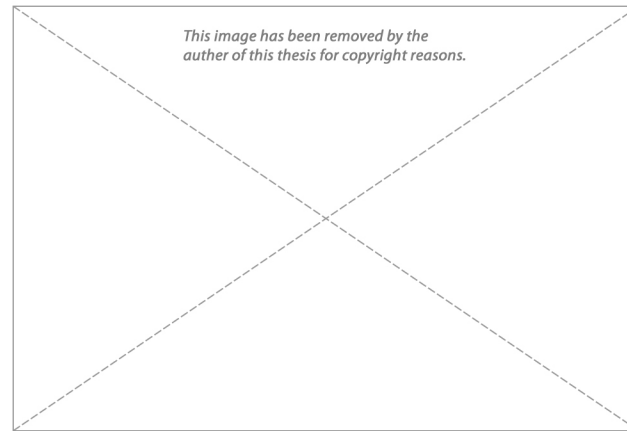


Fig. 4.3.8 Getty Images. *KUMKANG MOUNTAIN, NORTH KOREA - JUNE 19*. Photograph, 2006.

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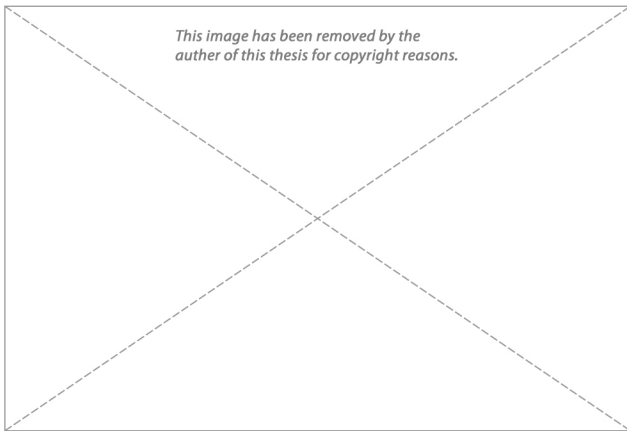


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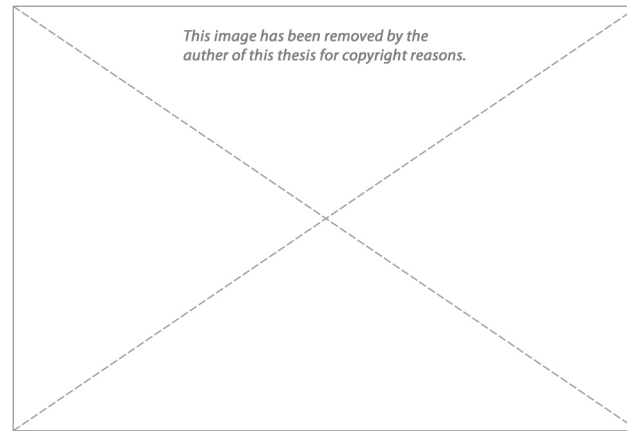


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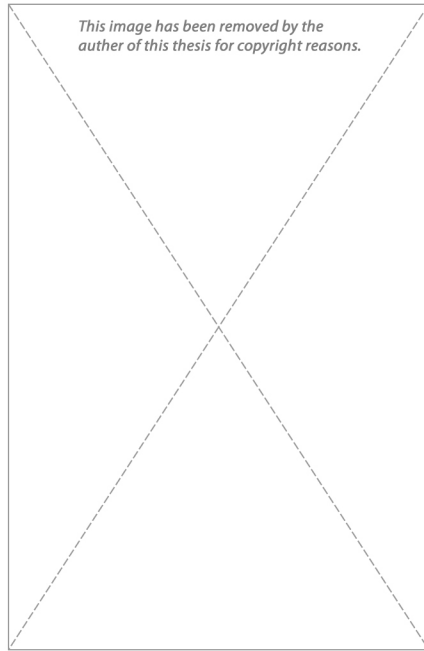


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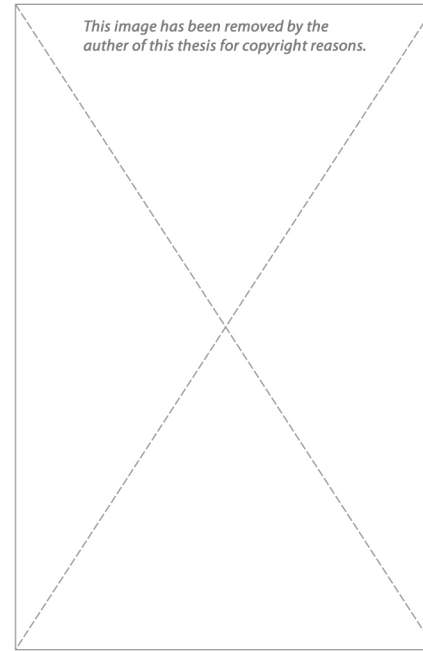


Fig. 4.3.12 Pool/Getty Images. *404576 04*. Photograph, 2002.
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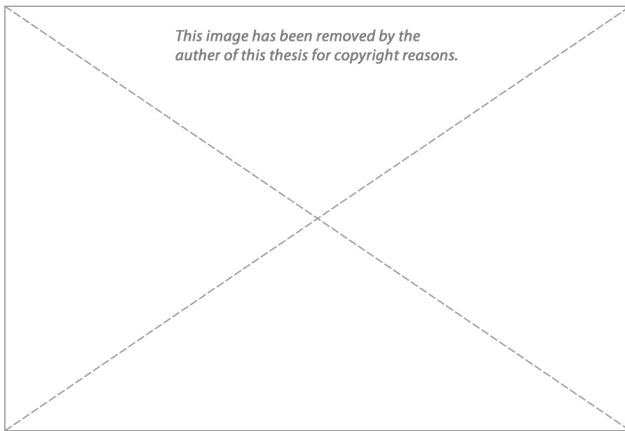


Fig. 4.3.13 Pool/Getty Images. *MOUNTAIN KUMGAN, NORTH KOREA - MAY 14*. Photograph, 2007.

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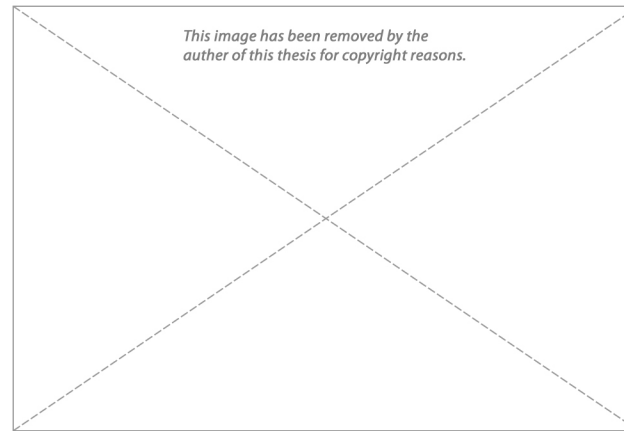


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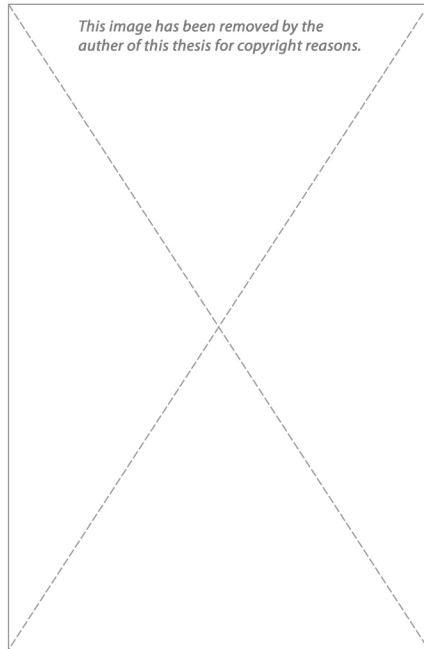


Fig. 4.3.15 Pool/Getty Images. *KUMKANG MOUNTAIN, NORTH KOREA - JUNE 21*. Photograph, 2006.

<http://www.life.com/image/71253204>

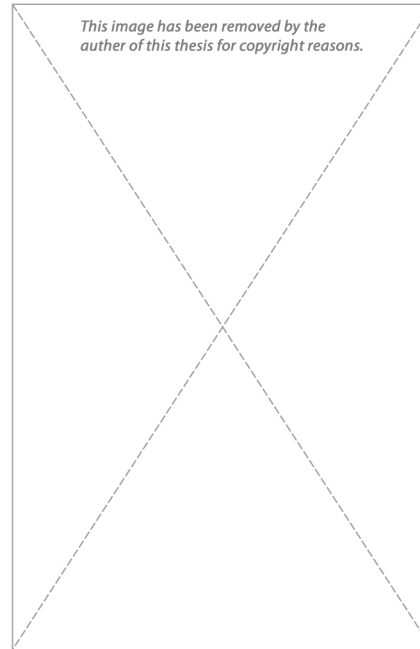


Fig. 4.3.16 Pool/Getty Images. *KUMKANG MOUNTAIN, NORTH KOREA - JUNE 21*. Photograph, 2006.

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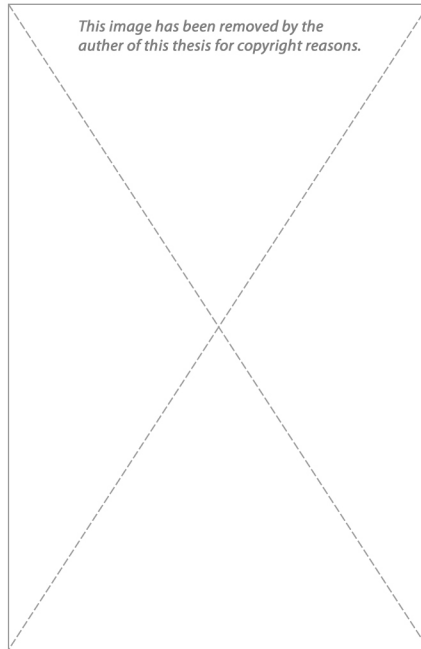


Fig. 4.3.17 Pool/Getty Images. *KUMKANG MOUNTAIN, NORTH KOREA - JUNE 21*. Photograph, 2006.

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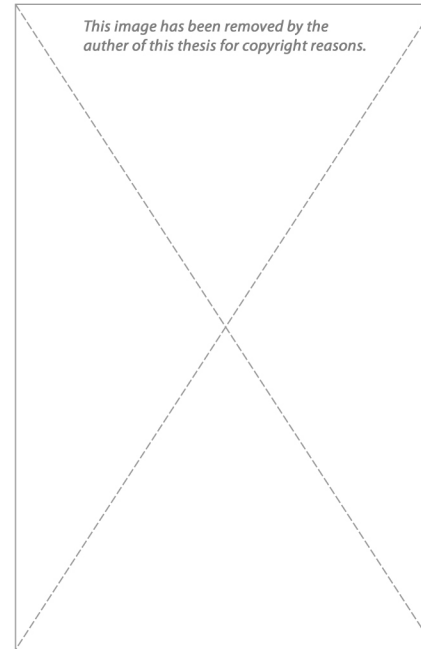


Fig. 4.3.18 Pool/Getty Images. *MOUNTAIN KUMANG, NORTH KOREA - MAY 9*. Photograph, 2007.

<http://www.life.com/image/74112211>

According to CNN (2009), about 10,000 people applied to take part in the reunion, but fewer than 200 families were allowed to participate, although it is only way for the families to completely resolve their Han.

There is no date that has yet been set for a future reunion, which means the tens of thousands of others who were separated by the Korean War have no idea when they may get a chance to see their loved ones, if ever. For the many separated family members who are elderly, a reunion may never be possible. Thus they live with unresolved Han, thus enduring constant emotional pain. It is the two hours of indefinite reunion meetings, that makes is even harder for them to let go of the hope of seeing their long-gone families. The greater the hope they gets the greater the pain they will feel as time goes by. Eventually Han will be lost due do death as families aching for reunification are in their 70's, 80's, and 90's. They know for themselves that death is near and yet they do not fear the death. They fear themselves failing to meet their long-gone family members one last time before the death. Thus they firmly hold on to the last hope as they hand-in their *Separated Family Reunion Meeting Application Form* to the local Red Cross office, knowing they are competing with 1000 other families that are desperate as they are.

Therefore I now ask myself, is it ok to let go of the hope because the pain is immeasurable and enduring? Or is it my ethical responsibility to essentially forfeit my family and move on allowing myself and my future family to live *peacefully*?

I believe I do not have the right to answer the question.

4.4 Site Analysis – Han in Panmunjeom, Joint Security Area, JSA. (Geological Han)

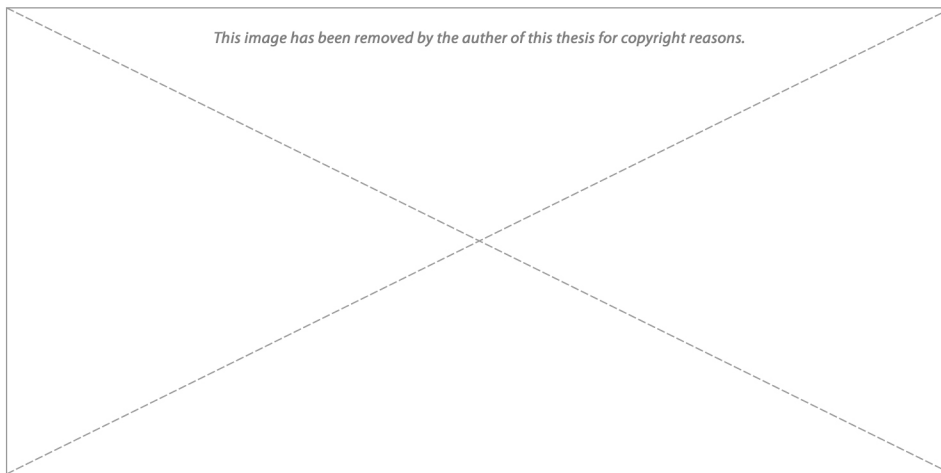


Fig. 4.4.1 Yosop Ryoo. Map of Korea. Computer Illustrated Diagram, 2010.

The Demilitarized Zone (DMZ) was established before the end of Korean War in 1953. It is a strip of land sited along the Korean Peninsula which serves as a buffer zone^{xxiii} between North and South Korea. It sliced the Korean Peninsula approximately in half as it separated millions of families. The land is 248 km long and approximately 4 km wide. At the centre of 4 km buffer zone Military Demarcation Line (MDL)^{xxiv} is marked with signage-post in every 100m along the entire strip of the land. DMZ is known as the most heavily militarized border in the world as it symbolizes the both countries are still practically at war. However it is also conceived as the land of the hope in reunification.

Panmunjeom is located at the West end of the DMZ, which is 62km North-West of Seoul^{xxv} and 215km South of Pyongyang^{xxvi}. Panmunjeom is the official 'Joint Security Area' of the DMZ. It is the designated Joint Security Area (JSA) between the U.N. and North Korea, lying outside administrative control of both South and North Korea.

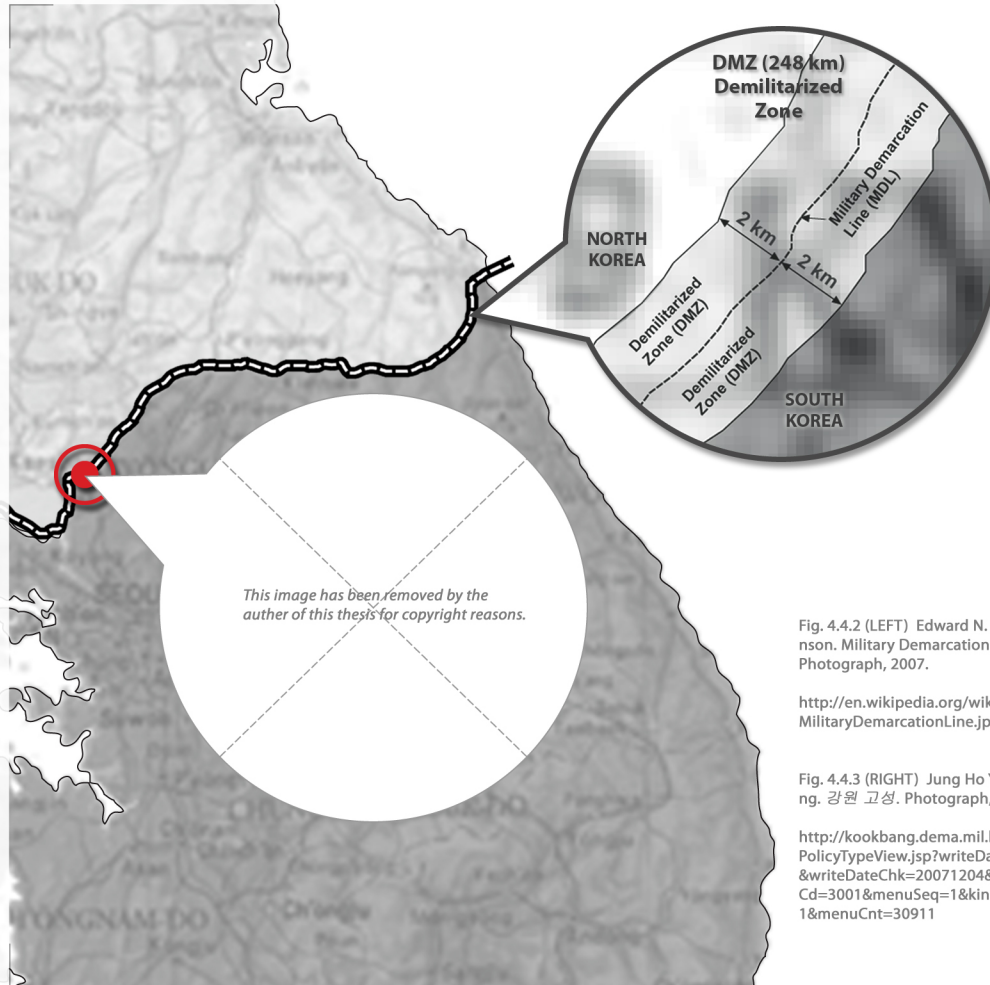


Fig. 4.4.2 (LEFT) Edward N. Johnson. Military Demarcation Line. Photograph, 2007.

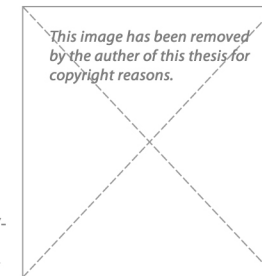
<http://en.wikipedia.org/wiki/File:--MilitaryDemarcationLine.jpg>

Fig. 4.4.3 (RIGHT) Jung Ho Young. 강원 고성. Photograph, 2007.

<http://kookbang.dema.mil.kr/kdd/-PolicyTypeView.jsp?writeDate=id-&writeDateChk=20071204&menuCd=3001&menuSeq=1&kindSeq=1&menuCnt=30911>

The website 'Life in Korea' (2010) describes Panmunjeom as the spot where truce talks were held during the Korean War. In Panmunjeom the *Armistice Agreement* was signed between U.N. forces, the North Korean Army, and the Chinese Army on July 27, 1953. Originally located 1km North of the current Panmunjeom, Panmunjeom consisted only of four straw roofed houses, two temporary buildings used for meetings, and three temporary barracks.

The present Panmunjeom is 800 m in diameter. Both the U.N. and North Korea each operate 6 exterior guard posts, with 35 security guards residing inside. North Korean and South Korean soldiers are forbidden to cross over the Demarcation Line (MDL), the line that divides North and South Korean land within the JSA.



JSA (Joint Security Area)/
PANMUNJEOM:

- a. Panmunjom (T1, T2, T3)
- b. Grey Building_01
- c. Grey Building_02
- d. Freedom House
- e. Peace House
- f. Sunken Garden
- g. Tongil-gak_South
- h. Panmun-gak Pavilion
- i. Tongil-gak_North
- j. KPA Barrack
- k. Military Demarcation Line (MDL)
- l. Panmunjeom, Joint Security Area (JSA) Boundary Line
- m. Bridge of No Return
- n. 72 Hours Bridge
- o. Gate Pass
- p. KPA (Korean People's Army) Tower
- q. KPA (Korean People's Army) Patrol Spot
- r. ROK (Republic of Korea) Tower
- s. Plaque
- t. Memorium: Fallen Soldiers Murdered by an Axe 1976.
- u. Helipad
- v. River
- w. Electric Fence
- SITE
- - - Section line



Fig. 4.4.4 Yosop Ryoo. Joint Security Area/Panmunjeom. Computer Illustrated Diagram, 2010.

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Within Panmunjeom there are five main small buildings straddling the MDL which has doors at each ends so that one can enter the buildings from both sides. These buildings are known as Grey Building 1, Grey Building 2, T1, T2 and T3. Between each building a 43 cm by 13 cm concrete block is placed to signify the MDL which cannot be crossed by opposing sides.

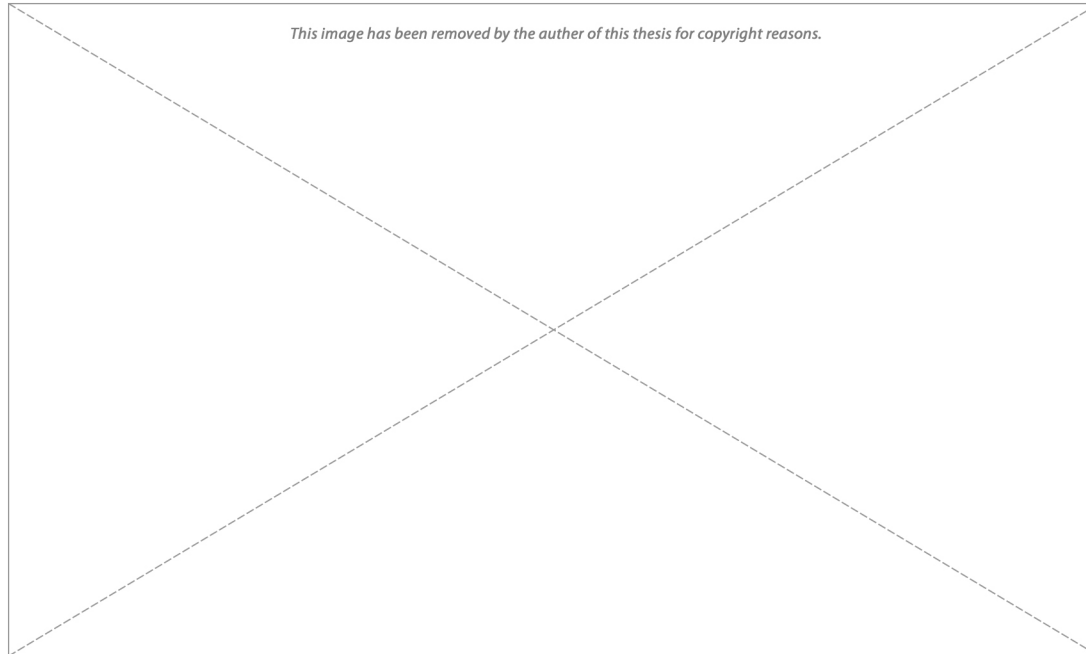
The ‘*Wikimapia*’ (Wikimapia, 2010) states that Grey Building 1 was once used as former ‘*Czech and Polish Neutral Nations Supervisory Commission*’ (NNSC)^{xxvii} conference rooms for weekly meetings. Yet after the fall of Communism in Poland^{xxviii} and Czechoslovakia^{xxix} (the Korean People’s Army (KPA^{xxx})/Chinese People’s Army (CPV^{xxxi}) delegation) North Korea relieved them of occupation consequently leaving the building abandoned the building.

The T3 building is used as a conference room for meetings between the North Korean and United Nations Command Joint Duty Officers (JDO)^{xxxi}. The Joint Duty Officers provide a permanent military presence within the Joint Security Area. This building is also the site of staff and Colonel officer-level talks between the UN and the North Korea.

Grey Building 2 acts as, and is named the *Korean People’s Army recreation Facility*. This is a deception. No recreation activities or equipment is contained within this building. Grey Building 2 is only occupied when talks are occurring between North Korea and the United Nations Command (when ten to twenty armed KPA soldiers are staged within it).

The T1 building is used as Neutral Nations Supervisor Commission (NNSC)^{xxxiii} conference room for weekly meetings. The NNSC and the Red Cross meetings are held regularly in this building.

The T2 building is Military Armistice Commission (MAC^{xxxiv}) Conference Room. This is where meetings between North Korean and United Nations Command military Generals take place. Permanent fixtures in the MAC building include a line of microphones on the green coloured centre table, which are continuously monitored and record 24 hours a day. The Green table and its line of a microphone wire additionally represent the final MDL of both sides. The interior space of T2 is however neutral, thus opposing officers from each side are free to move around within the building. Yet opening the building door of opposing sides is forbidden, and in all likelihood one is likely to get shot or taken away to opposing sides if one were to do so.



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Fig. 4.4.5 Edward N. Johnson. *Joint Security Area, Conference Row. View from the south.* Photograph, 2008.

<http://en.wikipedia.org/wiki/File:JointSecurityAreaKoreaDMZ.jpg>

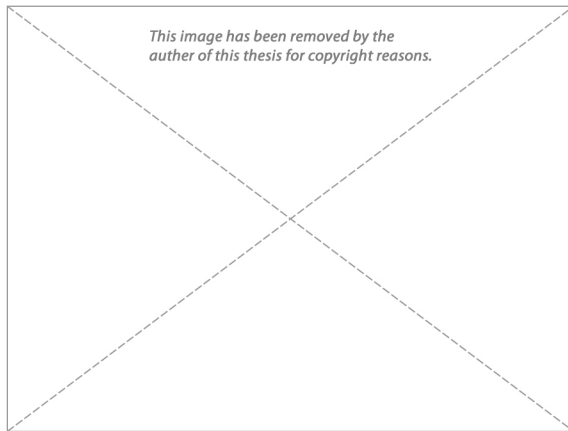


Fig. 4.4.6 Driedprawns. View Panmunjeom, view from the south to the north. Photograph, 2007.

http://en.wikipedia.org/wiki/File:070401_Panmunjeom3.jpg#filehistory

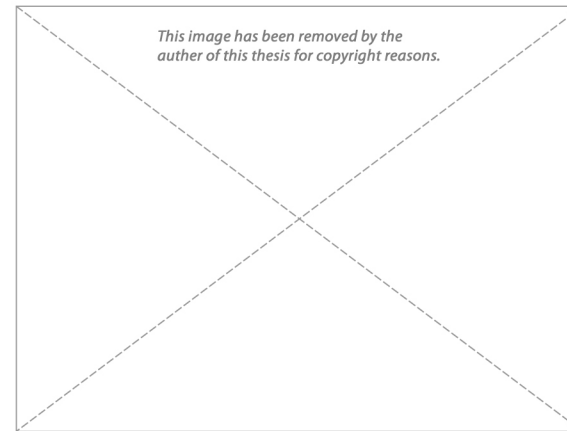


Fig. 4.4.7 Analog. Panmunjeom, View from North to South Korea. Photograph, 2005.

http://commons.wikimedia.org/wiki/File:Panmunjeom_from_north_2005_1.jpg

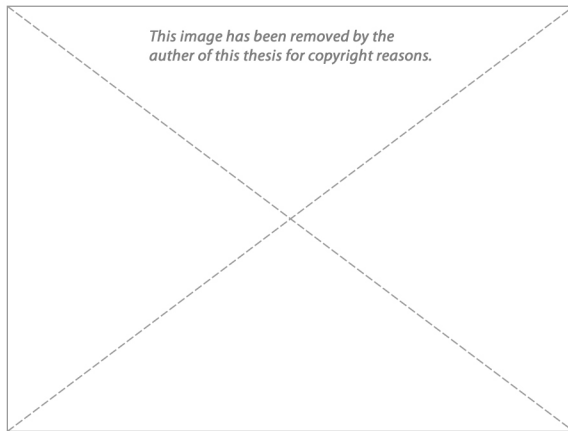


Fig. 4.4.8 Kallgan. *ROK-DPRK boundary*. Photograph, 2005.
http://commons.wikimedia.org/wiki/File:DMZ_11.JPG

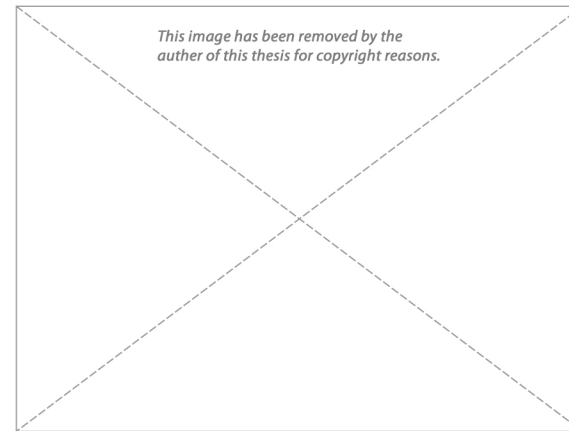


Fig. 4.4.9 Edward N. Johnson. *DMZ*. Photograph, 2008.
<http://www.flickr.com/photos/imcomkorea/2921109818/>

The Other major land marks within JSA are Freedom House, House of Peace, Panmungak of North Korea and Bridge of No Return.

The '*Life in Korea*' (2010) states the Freedom House provides facilities and houses for North and South Liaison Officers, as well as providing spaces for meetings and exchanges.

The House of Peace is located 130 meters South-West of Freedom House. It was built for the meeting of Prime Ministers of South and North Korea in June 1980.

Panmungak, located on the North Korean side of the JSA, was built in September 1969. The two-story building is 80 meters north of Freedom House and is used as a waiting room for North Korean representatives before a MAC conference^{xxxv}. It also serves as an office for North Korea's security guards.

The Bridge of No Return runs spans the Military Demarcation Line. After the Armistice Agreement in 1953, prisoners of war from both sides were exchanged on this bridge. The name came from the fact that the prisoners of war who voluntarily chose to go to North Korea instead of staying in the South would be unable to return to South Korea. (*Life in Korea*, 2010)

I believe Panmunjeom is the ground where two extreme ends of ideologies entangle to form the national Han. Furthermore, the entanglement of the two opposing super-ideologies compresses down to microphone wire at the center of the green coloured table in *Military Armistice Commission Conference Room* in T2 building stands as an additional confliction of Han.

Therefore is the line of micro-phone wire the final physical form of representation which holds the hope or the desire for the peace or the war? Or is it just a final physical representation of the Korean War which memorizes the death of 2.8 million people and separation of 3 million people?

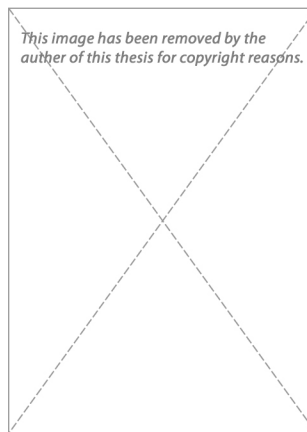


Fig. 4.4.10 Life in Korea. *Joint Security Area (Panmunjeom)*. Photograph, 1994.

<http://www.lifeinkorea.com/Images/dmz/pmj045.jpg>

4.5 Design Program - The Meeting-House in Panmunjeom.

For the last 57 years the only subjective identity shared by both North and South Korea has been their state of Han. Instantly resolving the state of Han would result in political and economic disorder, meaning both nations subjective identity would be lost in the chaos and the will to live would be gone. For some separated families Han cannot be cured because their consciousness has become frozen in time due to the trauma of separation. This affect has resulted in long term depression and even suicide.

The design component of this project is a Meeting-house for separated families, allowing them to temporarily reunite. The Meeting house would replace the Grey Building 1 in Panmunjeom, which is no longer in use.

Function:

The Meeting-house has two inaugural functions. The 'Meeting Bay', is the space of reunion, a space where separated families can reunite. This room is particularly important to family members aged between 70 and 90 years old, as it is the last time these family members have to reconnect with separated loved ones.

The 'Rotational Archive Facility' is a storage facility where family members, and descendents of said family, that are permanently seperated from loved ones (due to death), can place either bodily ashes or small treasured family memorabilia, as they are unsure where to bury them due to provision of families and land. Thus this facility is a type of burial site - a memorial.

The 'Rotational Archive Facility' operates on a rotational pulley mechanism that holds 365 containers (L: 940mm, W: 2000mm and H: 940mm), that are positioned and stored vertically much like a water well. Manually operated, one full cycle is completed within one year. This means that everyday a different box, containing either ashes, or small family memorabilia such as photos and clothing, are presented and offered to the remaining family members/descendents as a token of reunification.

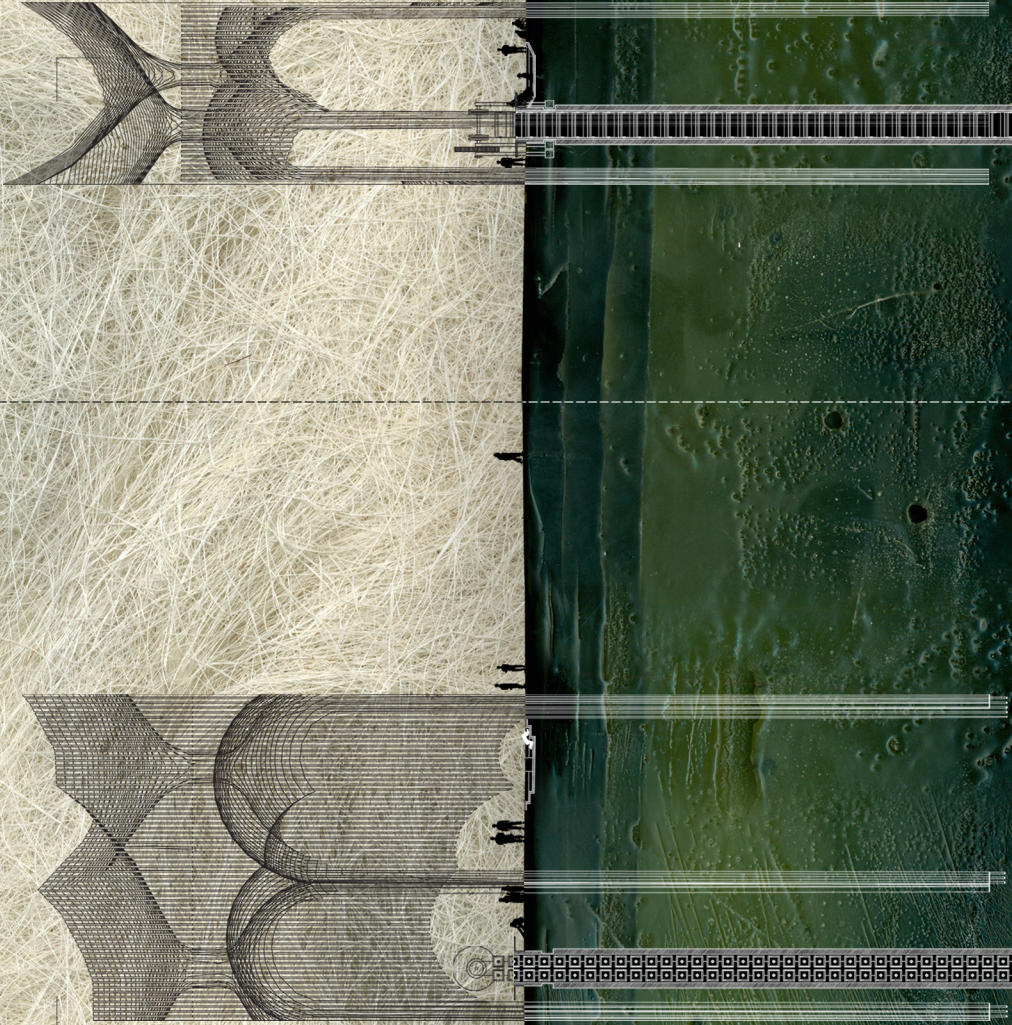
Scheme:

The Red Crosses from both nations will arrange a time for the reunions to take place and will collaborate the names of separated families from the *Red Cross Separated Families Profile List*.

In Panmunjeom, both families will be guided by couple of Joint Security Officers (JDO) from each side. Both families will enter the Meeting-house at an arranged time with JDOs. JDOs from both sides will stay in the Meeting-house throughout meeting or ritual in case control is needed to manage any excessive emotional behaviour exhibited from both families. Also it is JDOs duty to help out elderly members who needs physical support. Within the Meeting-house, there is Facility Manager who is in charge of the building, and Meeting-time Keeper who keeps track of the Meeting time. Each meeting is allowed 1 hour only. When meeting finishes, both families will be escorted outside Panmunjeom by JDOs. The Meeting-house will be operational 24/7 as Panmunjeom.

This annual process will provide opportunity for separated family members and future descents to reunite, with the meeting house being the spatial foundation of this event. Grieving is the prominent emotion that one would encounter within this space, hence through this yearly ritual families remember their unfortunate pass, as well as loved ones who never made it to the point of reunification. This experience, although bitter sweet, maintains and liberates a sense of Han, thereby healing the wounds created by the absence of Han itself.

Section (North - South):



Section (West - East):

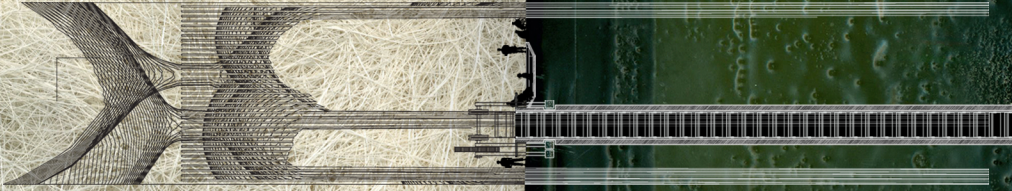
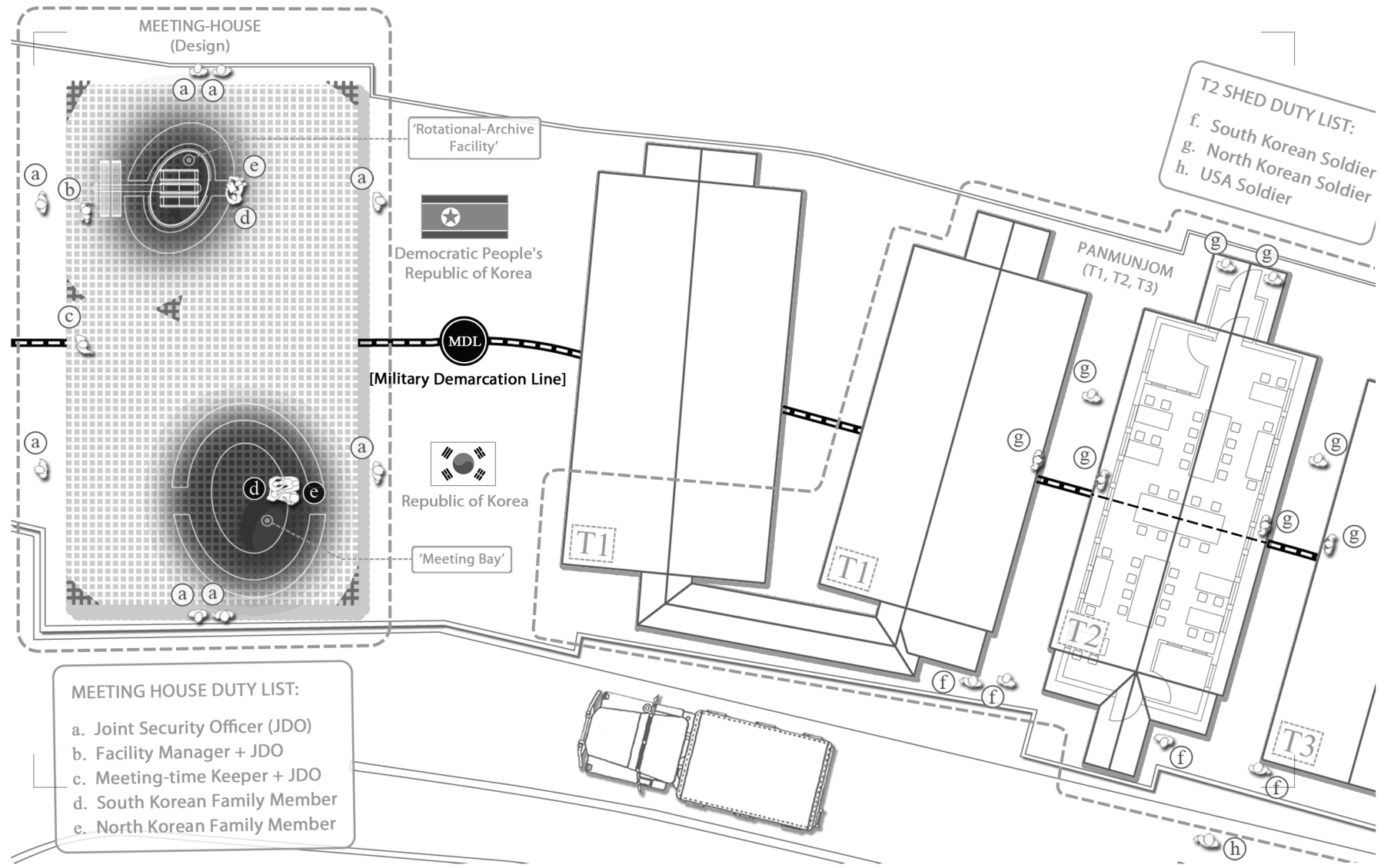




Fig. 4.5.1 Yosop Ryoo. Section North - South & Section West - East of The Meeting-House in Panmunjeom. Scanned Image/Computer Illustration, 2010.

Existing & designed programs in Joint Security Area (JSA)/Panmunjom:

1:200 N



- MEETING HOUSE DUTY LIST:**
- a. Joint Security Officer (JDO)
 - b. Facility Manager + JDO
 - c. Meeting-time Keeper + JDO
 - d. South Korean Family Member
 - e. North Korean Family Member

- T2 SHED DUTY LIST:**
- f. South Korean Soldier
 - g. North Korean Soldier
 - h. USA Soldier

Fig. 4.5.2 Yosop Ryoo. Existing & designed programs in Joint Security Area (JSA)/Panmunjom. (Plan of the Meeting-House). Computer Illustration, 2010.

Design:

Panmunjeom and the surrounding site were only able to be analysed through information consisting of X- Length and Y- Width values from aerial photos and a plan illustrated diagram. The information consisting Z- Height values like sections and contour are not found since its information are classified prior to military purposes.

The purpose of this design is to redefine the ground (Z values) of Panmunjeom in references to the qualities of Han. Although the ground value of Panmunjeom is speculative, the X and Y values are used as specifically seen through the 'Google' aerial photos and illustrated diagrams of plan.

I believe through the manipulation of the ground (Z values) an experience of Han will be produced and preserved, thus through geological method national Han will be realised through manipulation of Height. Ground in its broadest translation symbolizes indefiniteness and ambiguity; it is the sense of potentiality in abstraction, natural rather than artificial. The ground of Han (Panmunjeom) is the entanglement of two extreme ends of emotions, and is a continuous process of deviation from the ambiguous release of Han to the concrete reconfirmation of Han. Through inconsistent repetitive process of release and reconfirmation of Han, a logical relationship between structural and emotional aspects of Han will be experienced through spatiality in Meeting-house.

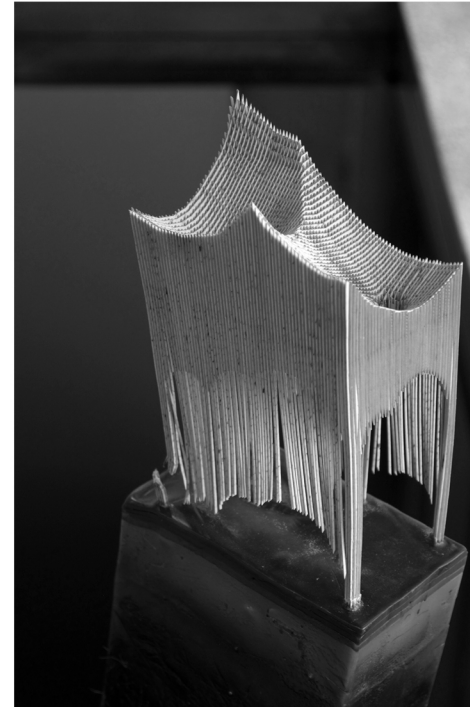


Fig. 4.5.3 Yosop Ryoo. *The Meeting-House*. Physical Model, 2010.

Redefining the ground (Z- Height values) of Panmunjeom in references to the qualities of Han:

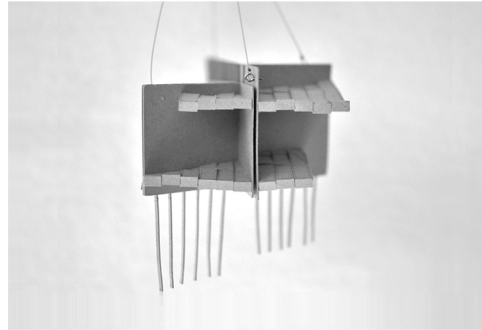
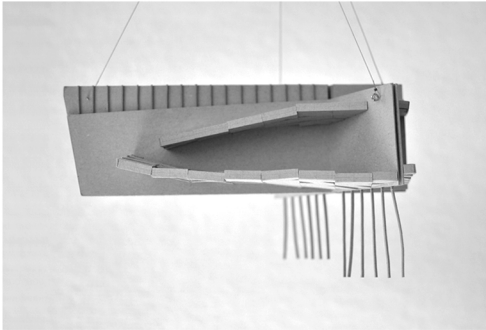


Fig. 4.5.4 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 00*, Right-Elevation. Physical Model, 2010.

Fig. 4.5.5 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 00*, Back-Elevation. Physical Model, 2010.

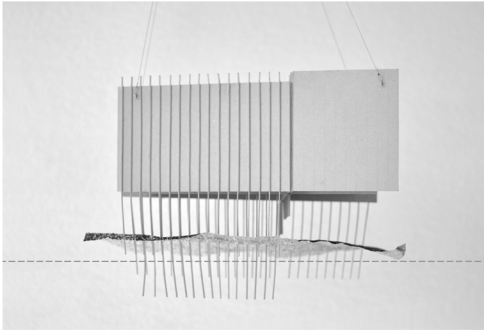


Fig. 4.5.6 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 01 [1/4], Right-Elevation*. Physical Model, 2010.

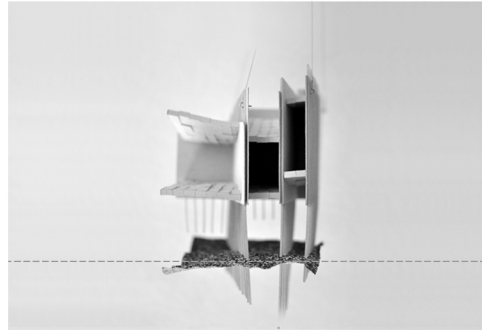


Fig. 4.5.7 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 01 [1/4], Front-Elevation*. Physical Model, 2010.

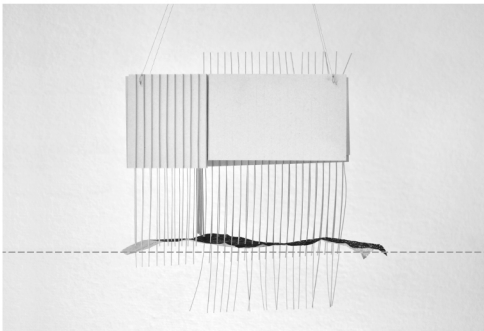


Fig. 4.5.8 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 01 [2/4], Left-Elevation*. Physical Model, 2010.

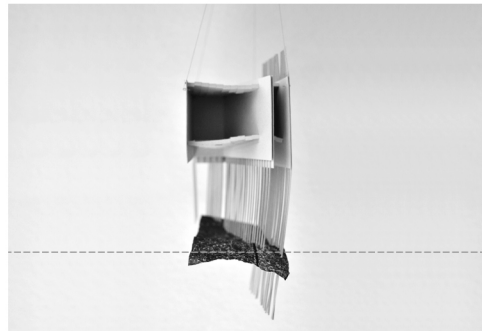


Fig. 4.5.9 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 01 [2/4], Front-Elevation*. Physical Model, 2010.

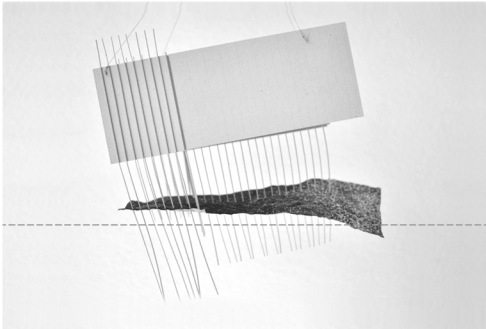


Fig. 4.5.10 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 01 [3/4], Left-Elevation*. Physical Model, 2010.

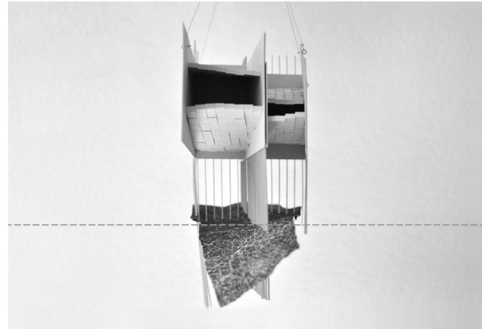


Fig. 4.5.11 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 01 [3/4], Front-Elevation*. Physical Model, 2010.

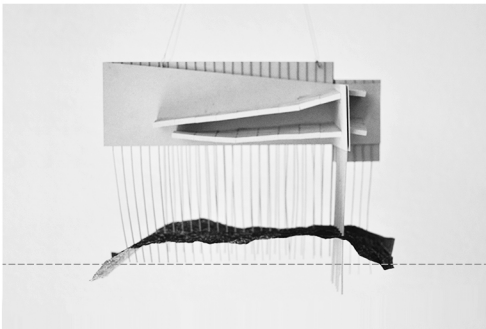


Fig. 4.5.12 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 01 [4/4], Right-Elevation*. Physical Model, 2010.

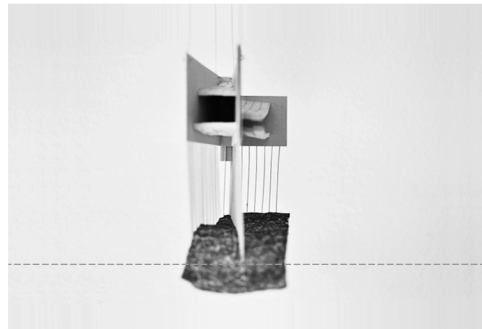


Fig. 4.5.13 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 01 [4/4], Front-Elevation*. Physical Model, 2010.

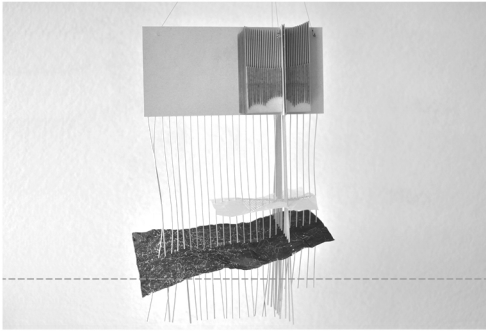


Fig. 4.5.14 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 02*, *Right-Elevation*. Physical Model, 2010.

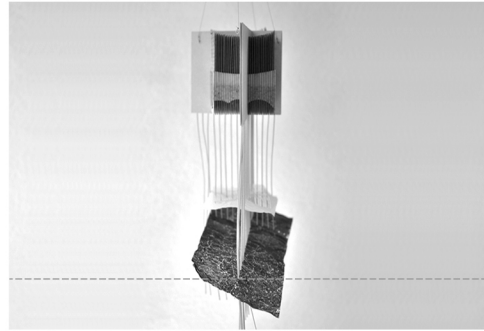


Fig. 4.5.15 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 02*, *Front-Elevation*. Physical Model, 2010.

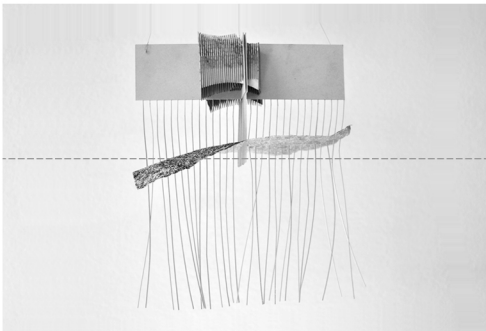


Fig. 4.5.16 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 03*, *Right-Elevation*. Physical Model, 2010.

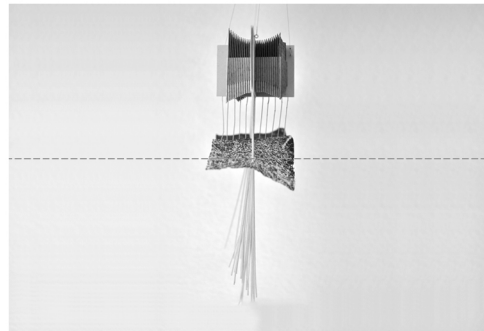


Fig. 4.5.17 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 03*, *Front-Elevation*. Physical Model, 2010.

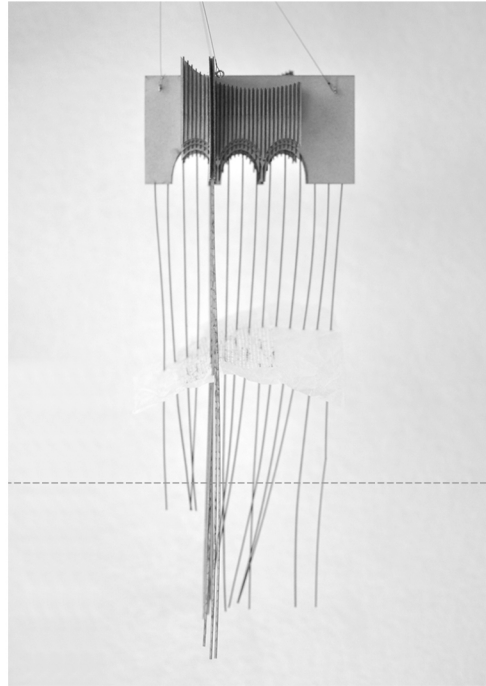
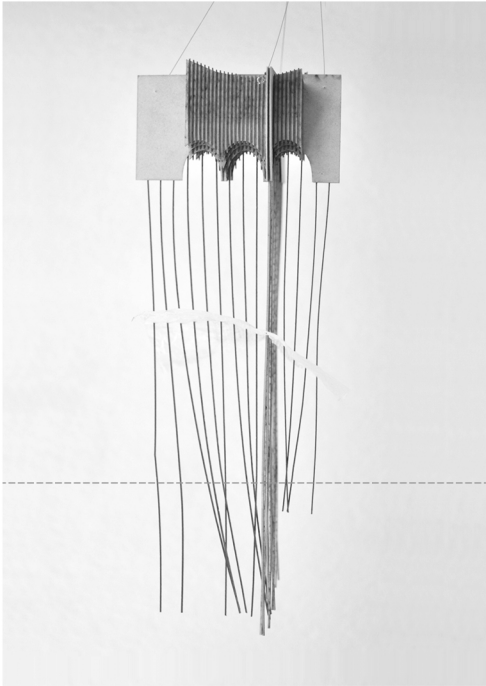


Fig. 4.5.18 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 04*, Right-Elevation. Physical Model, 2010.

Fig. 4.5.19 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 04*, Left-Elevation. Physical Model, 2010.

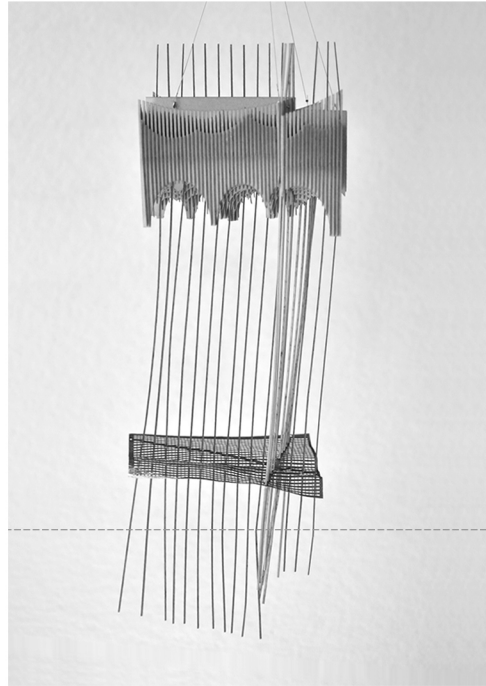
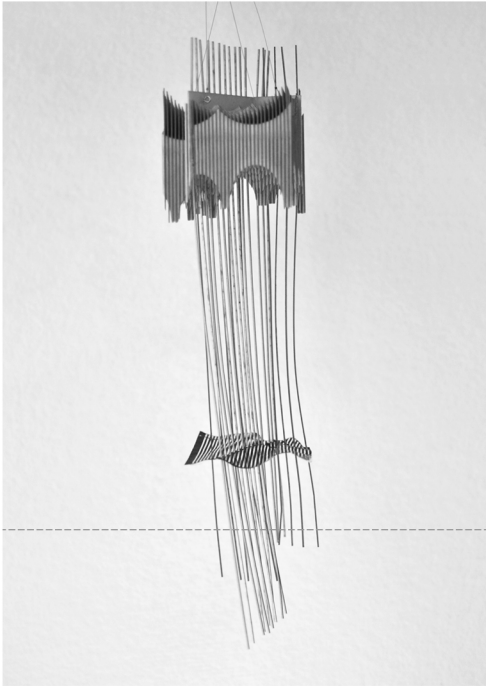


Fig. 4.5.20 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 05*, Front-Elevation. Physical Model, 2010.

Fig. 4.5.21 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 05*, Right-Elevation. Physical Model, 2010.

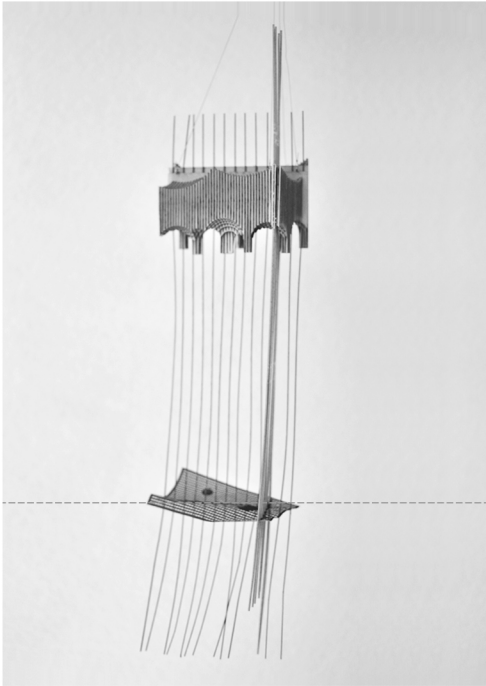


Fig. 4.5.22 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 06, Right-Elevation*. Physical Model, 2010.

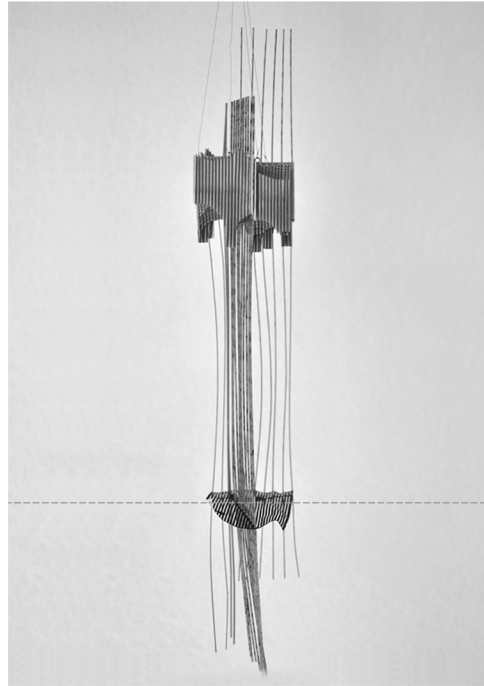


Fig. 4.5.23 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 06, Back-Elevation*. Physical Model, 2010.



Fig. 4.5.24 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 07*, Front-Elevation. Physical Model, 2010.

Fig. 4.5.25 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 07*, Right-Elevation. Physical Model, 2010.

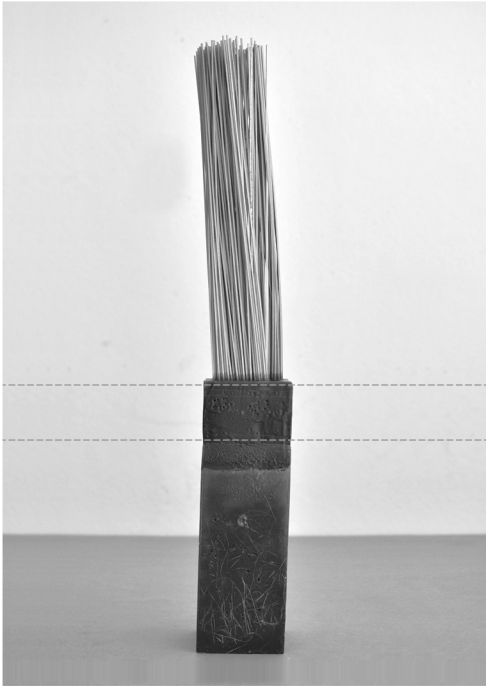


Fig. 4.5.26 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 08*, Back-Elevation. Physical Model, 2010.



Fig. 4.5.27 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 08*, Front-Elevation. Physical Model, 2010.



Fig. 4.5.28 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 09, Front-Elevation*. Physical Model, 2010.



Fig. 4.5.29 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 09, Left-Elevation*. Physical Model, 2010.



Fig. 4.5.30 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 10*, Right-Elevation. Physical Model, 2010.

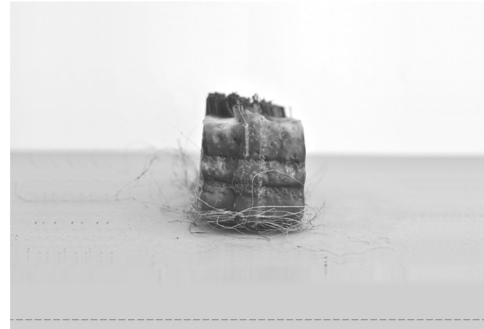


Fig. 4.5.31 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 10*, Back-Elevation. Physical Model, 2010.

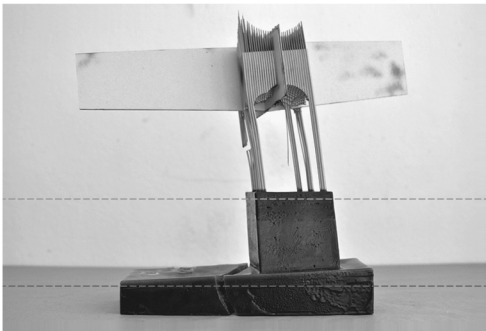


Fig. 4.5.32 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 11*, Right-Elevation. Physical Model, 2010.

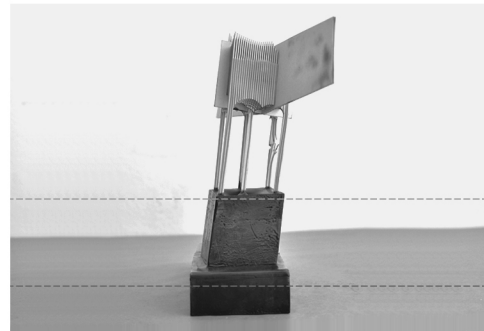


Fig. 4.5.33 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 11*, Back-Elevation. Physical Model, 2010.

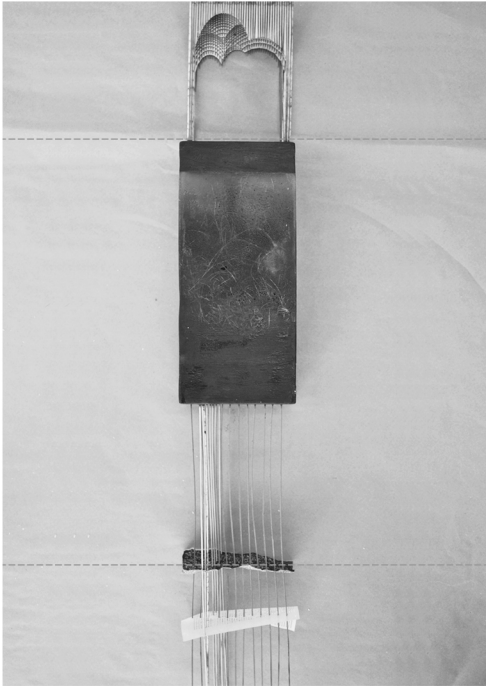


Fig. 4.5.34 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 12, Left-Elevation*. Physical Model, 2010.

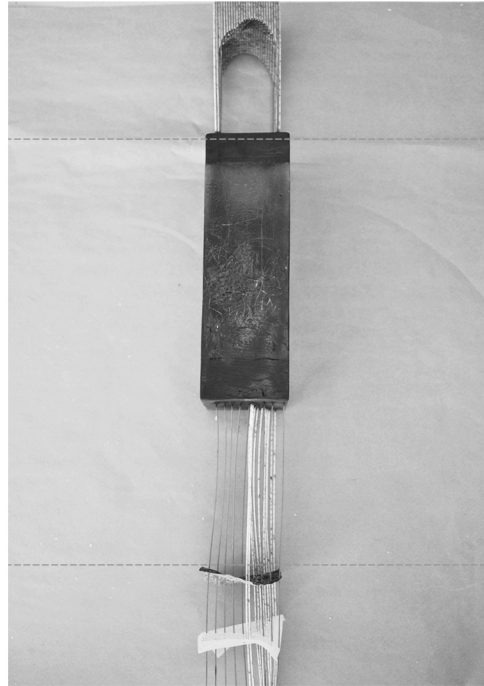


Fig. 4.5.35 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 12, Front-Elevation*. Physical Model, 2010.

By holding regular meetings in Panmunjeom, both sides of separated families of Han would be regularly liberated and reconfirmed through the mediation of ethical responsibility. For instance, should both families let go of the hope because of the pain experienced due to Han? To sooth this transition Han is to be resolved gradually, therefore allowing the family tree to be vitalised through the re-connections of descendants on both sides. The process can be perceived as reconfirmation of unresolved Han; hope and desire towards reunification in minds of 2nd generations from both sides of separated families.

Therefore instead the ground of Panmunjeom known to be the ground where the two extreme ends of ideologies entangles, the ground would be conceived as where tears of furthest happiness and relief, and tears of darkest wailing, sorrow, and resentment lies. It would be the place where Han is shared as cultural trait, a bridge towards the progression of gradual reunification.

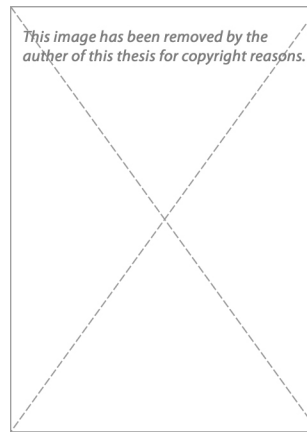


Fig. 4.5.36 Pool/Getty Images. *MOUNTAIN KUM-GANG, NORTH KOREA - MAY 9*. Photograph, 2007.

<http://www.life.com/image/74112211>

5.0 Conclusion

17th of July 1999, the doctor told my dad, my mum's kidney will not survive. As he came back from the hospital he looked at me and my brother for little while without any words. Then He said. "Our family is going to leave this country. We are going to move to the place where your mother always wanted."

It has been 11 years since we have moved to New Zealand. My mum is fully recovered. My dad still talks about how South Korea is very sad country with unresolved Han in many ways.

It was the brutal competitions of capitalistic society that my mum could not handle mentally and later physically. The culture of being rich was what our family could not handle. My dad still talks about many families in Korea who are victims of the brutal competitive capitalistic society. They cling on to the hope of being rich as the way of resolving their Han.

I believe I was able to objectify Han because I am not within Han. It was the distance from Korea which enabled me to see the Han from an objective point of view rather subjective. I would be suffering in some way if I was consumed by Han. Thus I am very thankful of New Zealand for healing my mum. I am also proud of my dad for completely letting go of our family's hope to become the winner within a capitalistic society.

Through this exegesis I do not ask the reader to intimately understand Han in its oriented way, because I believe everyone has their own form of emotional scar due to hope. I also do truly respect those who release their Han ethically in their own creative way. Therefore I at least ask readers to conceive Han as the darkest beauty of Korean cultural traits rather immoral emotion.

I dedicate this work to anyone who holds unresolved Han (恨).

6.0 Dossier

6.1 Working Progress Models & Images

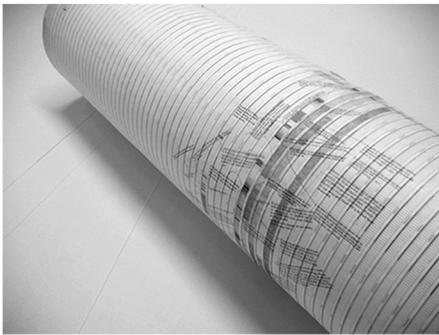


Fig. 6.1.1 (TOP-LEFT) Yosop Ryoo. *Experiment 2, Detail 01*. Physical Device Model, 2010.

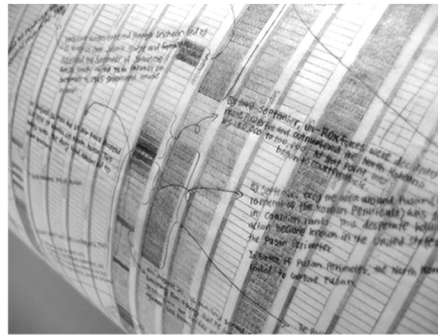


Fig. 6.1.2 (TOP-RIGHT) Yosop Ryoo. *Experiment 2, Detail 02*. Physical Device Model, 2010.



Fig. 6.1.3 (BOTTOM-LEFT) Yosop Ryoo. *Experiment 2, Detail 03*. Physical Device Model, 2010.

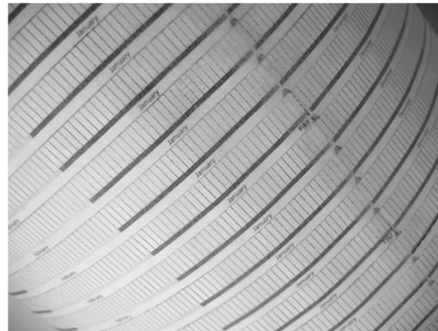


Fig. 6.1.4 (BOTTOM-RIGHT) Yosop Ryoo. *Experiment 2, Detail 04*. Physical Device Model, 2010.

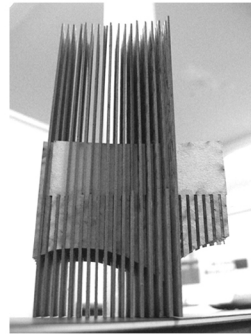
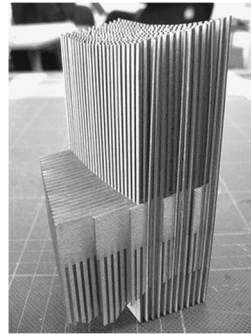
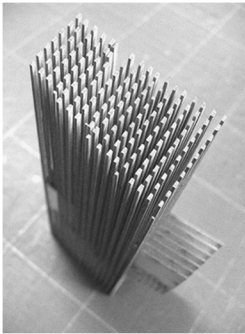


Fig. 6.1.5 (TOP-LEFT) Yosop Ryoo. *Detaining and Releasing Han 02, Progress Model (1)*. Physical Model, 2010.

Fig. 6.1.6 (TOP-MIDDLE) Yosop Ryoo. *Detaining and Releasing Han 02, Progress Model (2)*. Physical Model, 2010.

Fig. 6.1.7 (TOP-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 02, Progress Model (3)*. Physical Model, 2010.

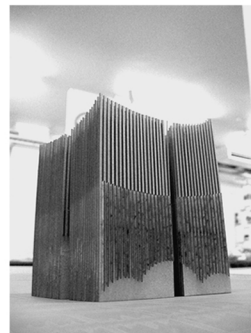
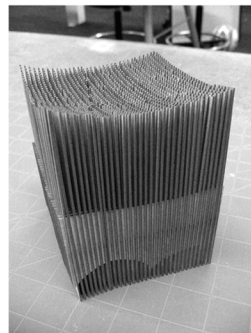
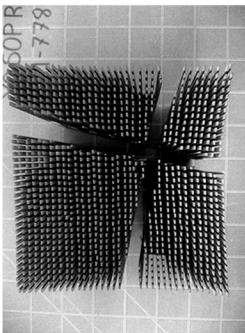


Fig. 6.1.8 (BOTTOM-LEFT) Yosop Ryoo. *Detaining and Releasing Han 02, Progress Model (4)*. Physical Model, 2010.

Fig. 6.1.9 (BOTTOM-MIDDLE) Yosop Ryoo. *Detaining and Releasing Han 02, Progress Model (5)*. Physical Model, 2010.

Fig. 6.1.10 (BOTTOM-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 02, Progress Model (6)*. Physical Model, 2010.

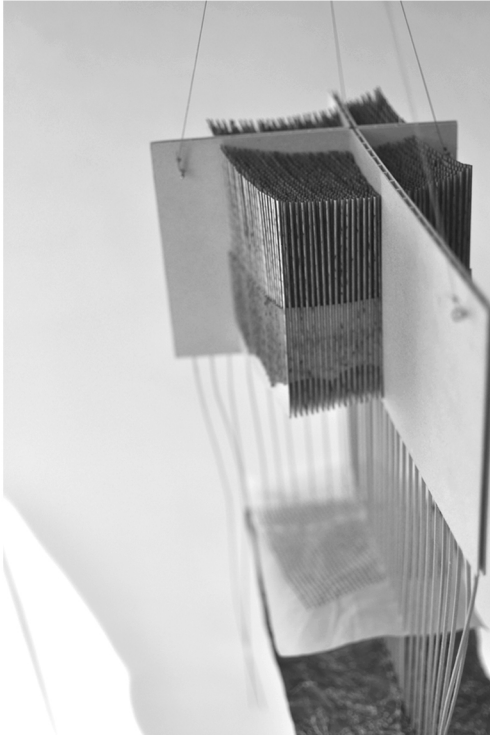


Fig. 6.1.11 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 02 (1)*. Physical Model, 2010.

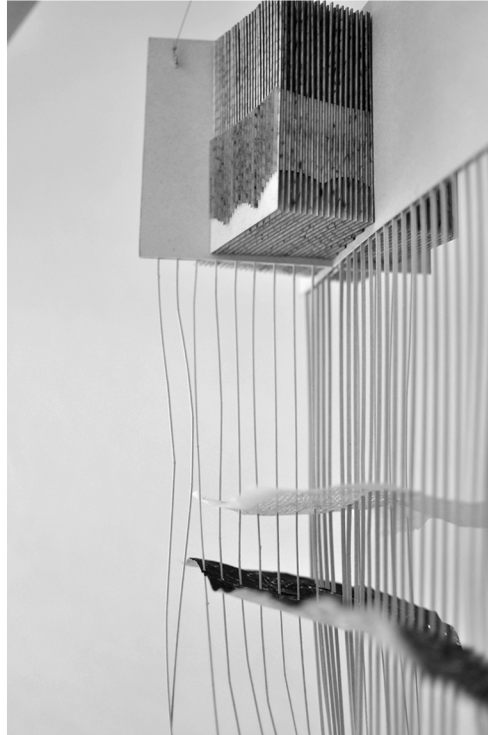


Fig. 6.1.12 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 02 (2)*. Physical Model, 2010.

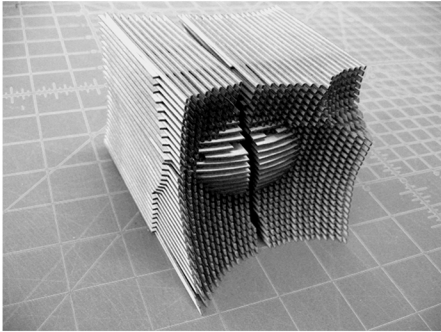


Fig. 6.1.13 (TOP-LEFT) Yosop Ryoo. *Detaining and Releasing Han 03, Progress Model (1)*. Physical Model, 2010.

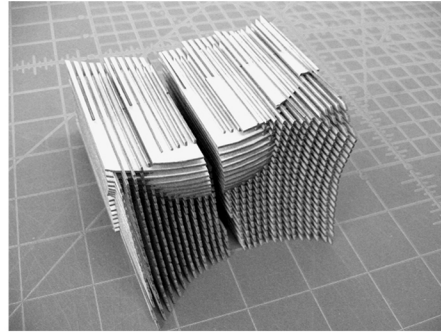


Fig. 6.1.14 (TOP-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 03, Progress Model (2)*. Physical Model, 2010.

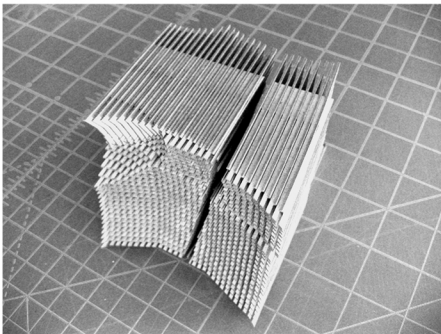


Fig. 6.1.15 (BOTTOM-LEFT) Yosop Ryoo. *Detaining and Releasing Han 03, Progress Model (3)*. Physical Model, 2010.

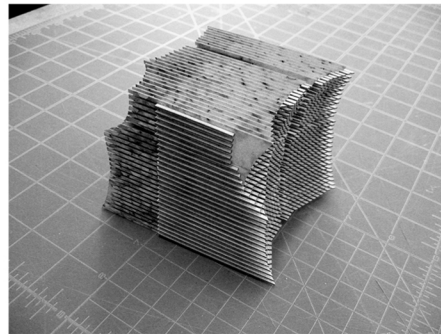


Fig. 6.1.16 (BOTTOM-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 03, Progress Model (4)*. Physical Model, 2010.

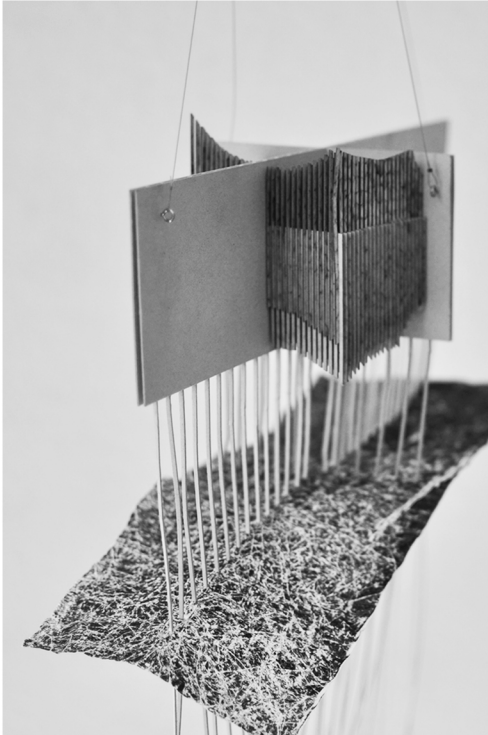


Fig. 6.1.17 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 03 (1)*. Physical Model, 2010.



Fig. 6.1.18 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 03 (2)*. Physical Model, 2010.

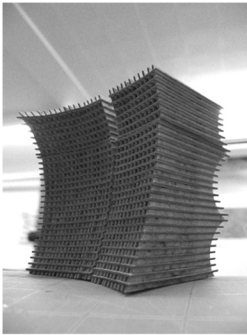


Fig. 6.1.19 (TOP-LEFT) Yosop Ryoo. *Detaining and Releasing Han 04, Progress Model (1)*. Physical Model, 2010.

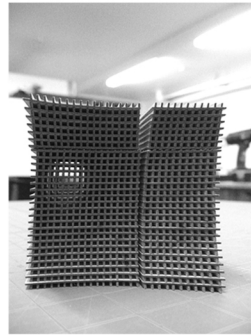


Fig. 6.1.20 (TOP-MIDDLE) Yosop Ryoo. *Detaining and Releasing Han 04, Progress Model (2)*. Physical Model, 2010.

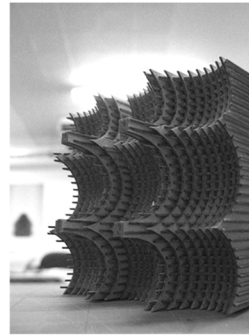


Fig. 6.1.21 (TOP-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 04, Progress Model (3)*. Physical Model, 2010.

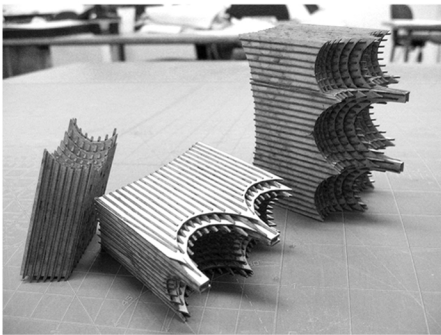


Fig. 6.1.22 (BOTTOM-LEFT) Yosop Ryoo. *Detaining and Releasing Han 04, Progress Model (4)*. Physical Model, 2010.

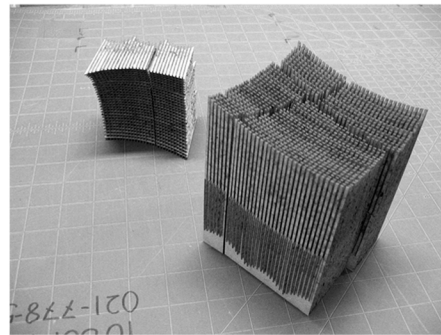


Fig. 6.1.23 (BOTTOM-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 02 & 04, Progress Model (5)*. Physical Model, 2010.

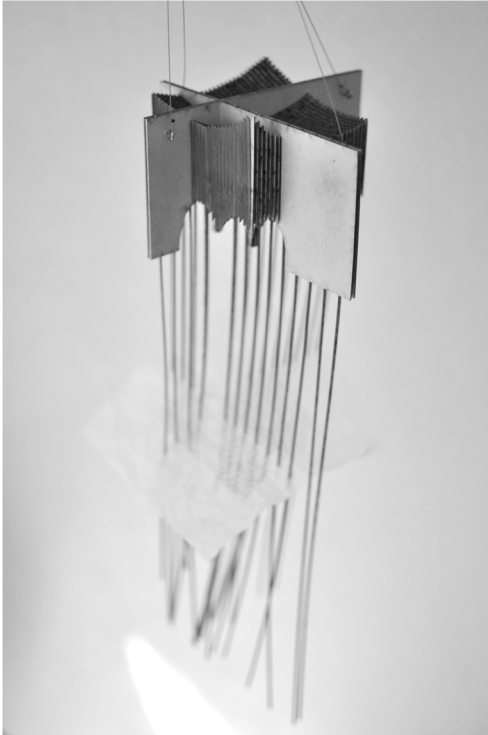


Fig. 6.1.24 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 04 (1)*. Physical Model, 2010.



Fig. 6.1.25 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 04 (2)*. Physical Model, 2010.

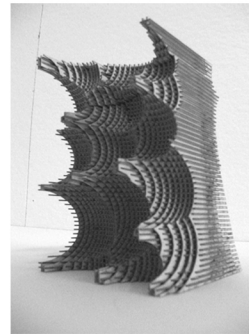
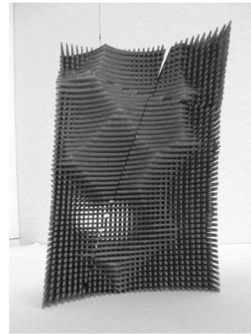
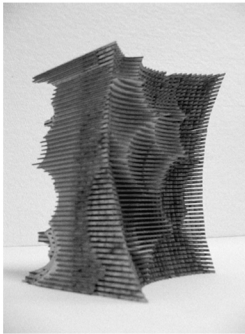


Fig. 6.1.26 (TOP-LEFT) Yosop Ryoo. *Detaining and Releasing Han 05, Progress Model (1)*. Physical Model, 2010.

Fig. 6.1.27 (TOP-MIDDLE) Yosop Ryoo. *Detaining and Releasing Han 05, Progress Model (2)*. Physical Model, 2010.

Fig. 6.1.28 (TOP-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 05, Progress Model (3)*. Physical Model, 2010.

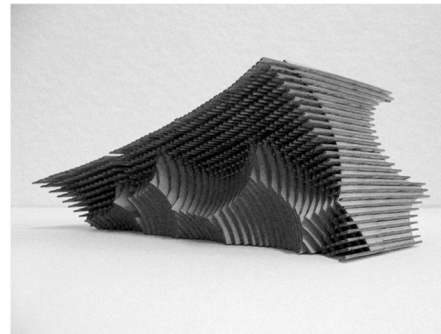
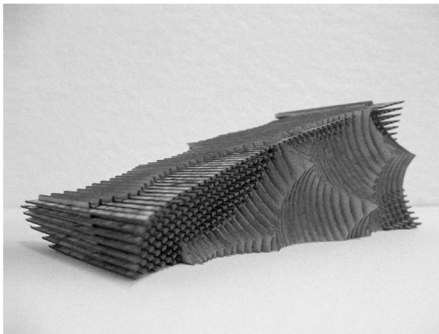


Fig. 6.1.29 (BOTTOM-LEFT) Yosop Ryoo. *Detaining and Releasing Han 05, Progress Model (4)*. Physical Model, 2010.

Fig. 6.1.30 (BOTTOM-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 05, Progress Model (5)*. Physical Model, 2010.

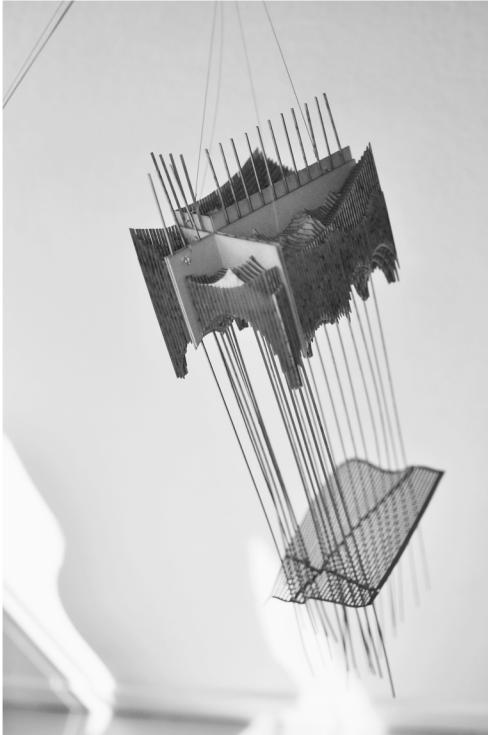


Fig. 6.1.31 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 05 (1)*. Physical Model, 2010.



Fig. 6.1.32 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 05 (2)*. Physical Model, 2010.

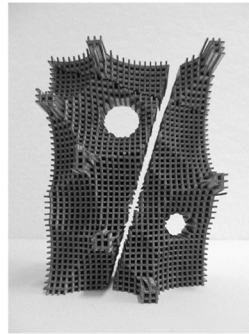
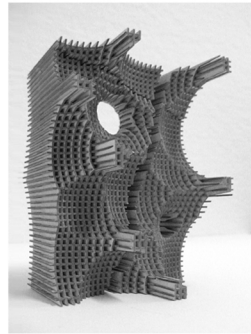
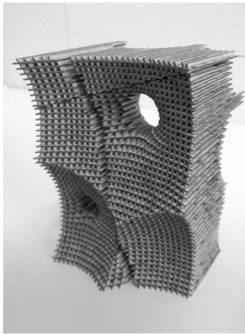


Fig. 6.1.33 (TOP-LEFT) Yosop Ryoo. *Detaining and Releasing Han 06, Progress Model (1)*. Physical Model, 2010.

Fig. 6.1.34 (TOP-MIDDLE) Yosop Ryoo. *Detaining and Releasing Han 06, Progress Model (2)*. Physical Model, 2010.

Fig. 6.1.35 (TOP-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 06, Progress Model (3)*. Physical Model, 2010.

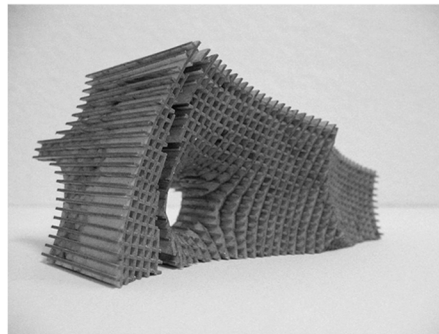
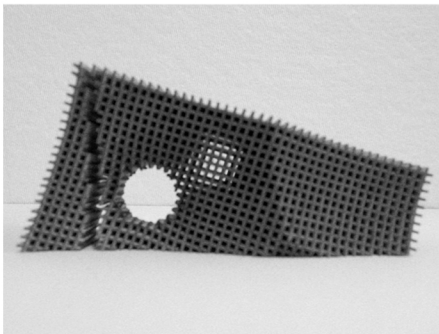


Fig. 6.1.36 (BOTTOM-LEFT) Yosop Ryoo. *Detaining and Releasing Han 06, Progress Model (4)*. Physical Model, 2010.

Fig. 6.1.37 (BOTTOM-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 06, Progress Model (5)*. Physical Model, 2010.



Fig. 6.1.38 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 06 (1)*. Physical Model, 2010.



Fig. 6.1.39 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 06 (2)*. Physical Model, 2010.



Fig. 6.1.40 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 08*. Physical Model, 2010.



Fig. 6.1.41 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 09*. Physical Model, 2010.



Fig. 6.1.42 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 10*. Physical Model, 2010.

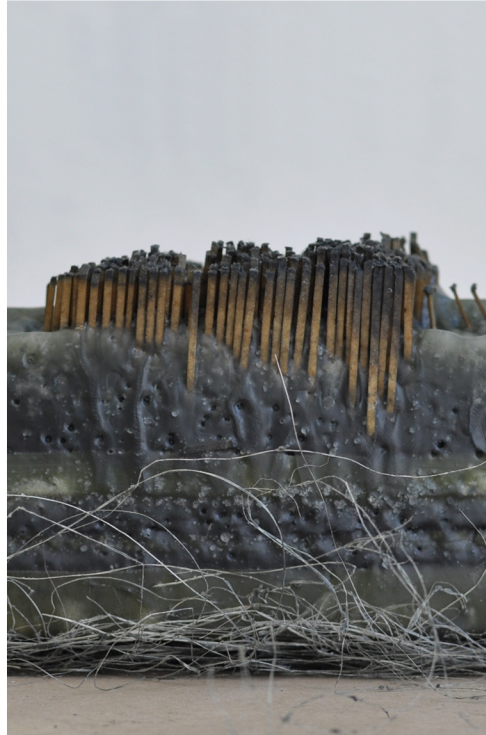


Fig. 6.1.43 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 10*. Physical Model, 2010.



Fig. 6.1.44 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 11*. Physical Model, 2010.

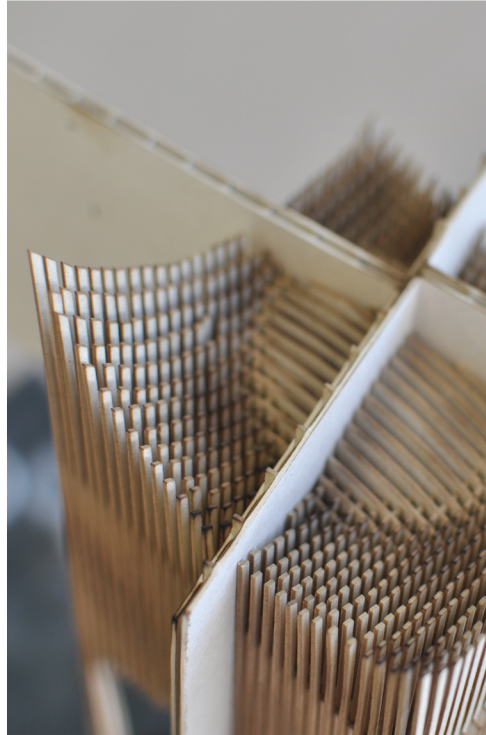


Fig. 6.1.45 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 11*. Physical Model, 2010.



Fig. 6.1.46 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 12*. Physical Model, 2010.



Fig. 6.1.47 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 12*. Physical Model, 2010.

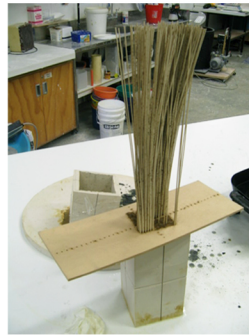
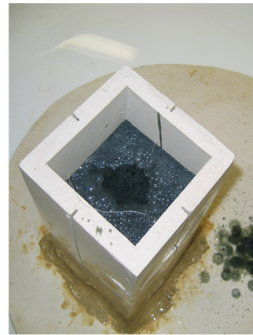


Fig. 6.1.48 (TOP-LEFT) Yosop Ryoo. *Detaining and Releasing Han*, Model Making Process (Boiling Paraffin Wax). Photograph, 2010.

Fig. 6.1.49 (TOP-MIDDLE) Yosop Ryoo. *Detaining and Releasing Han 08*, Model Making Process (Boiled Paraffin Wax poured in to the plaster mould). Photograph, 2010.

Fig. 6.1.50 (TOP-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 08*, Model Making Process (Waiting for the Paraffin Wax to set). Photograph, 2010.



Fig. 6.1.51 (BOTTOM-LEFT) Yosop Ryoo. *Detaining and Releasing Han*, Model Making Process (Laser Cutting 1). Photograph, 2010.

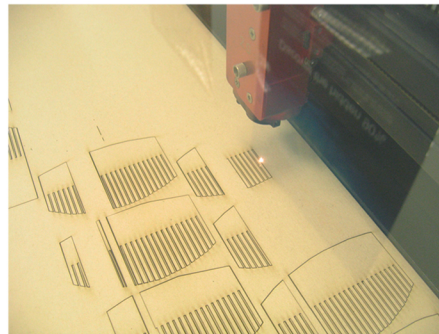


Fig. 6.1.52 (BOTTOM-RIGHT) Yosop Ryoo. *Detaining and Releasing Han*, Model Making Process (Laser Cutting 2). Photograph, 2010.



Fig. 6.1.53 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 08 (1)*, Texture Scan. Scanned Image, 2010.



Fig. 6.1.54 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 08 (2)*, Texture Scan. Scanned Image, 2010.



Fig. 6.1.55 (LEFT) Yosop Ryoo. *The Meeting -House*, *Texture Scan*. Scanned Image, 2010.

Fig. 6.1.56 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 07*, *Texture Scan*. Scanned Image, 2010.



Fig. 6.1.57 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 08*, *Texture Scan*. Scanned Image, 2010.



Fig. 6.1.58 (RIGHT) Yosop Ryoo. *Coconut Fibre*, *Texture Scan*. Scanned Image, 2010.

6.2 The Project Installation for an Exhibition

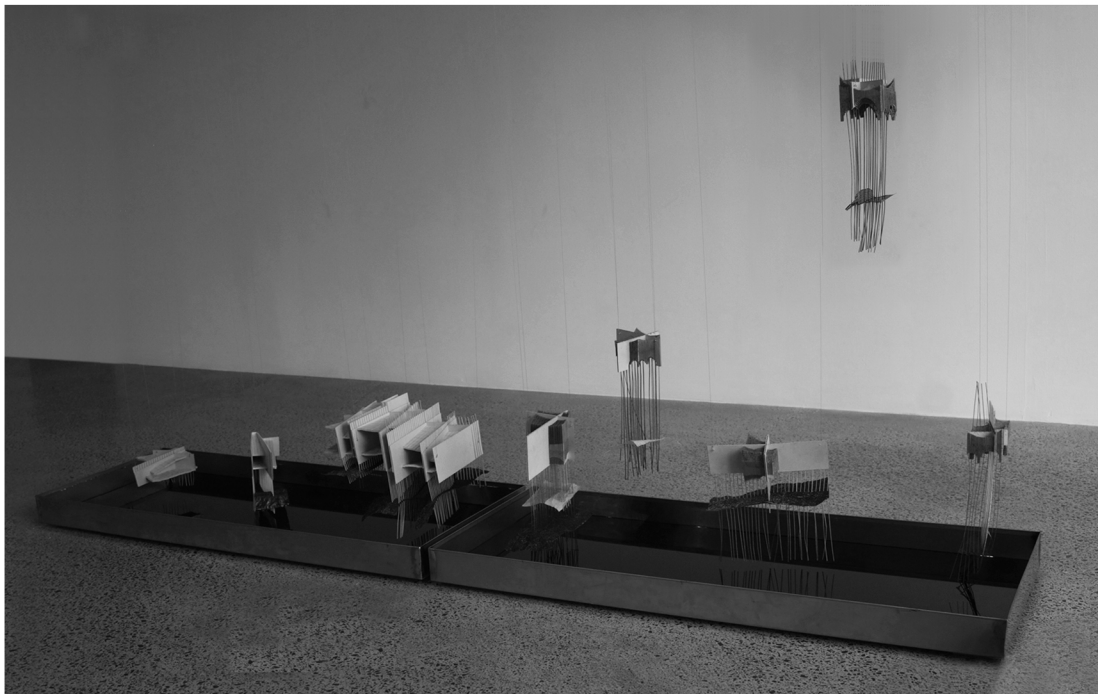


Fig. 6.2.1 (LEFT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition (1)*. Photograph, 2010.



Fig. 6.2.2 (LEFT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition (2)*. Photograph, 2010.

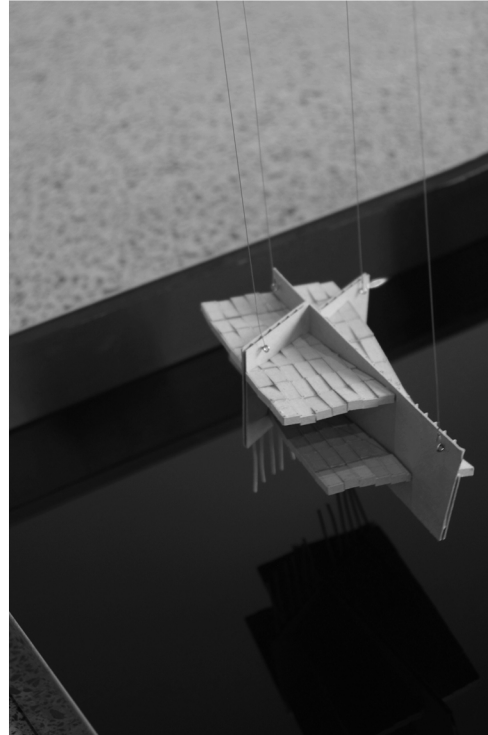


Fig. 6.2.3 (RIGHT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 00*. Photograph, 2010.



Fig. 6.2.4 (LEFT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 01*. Photograph, 2010.

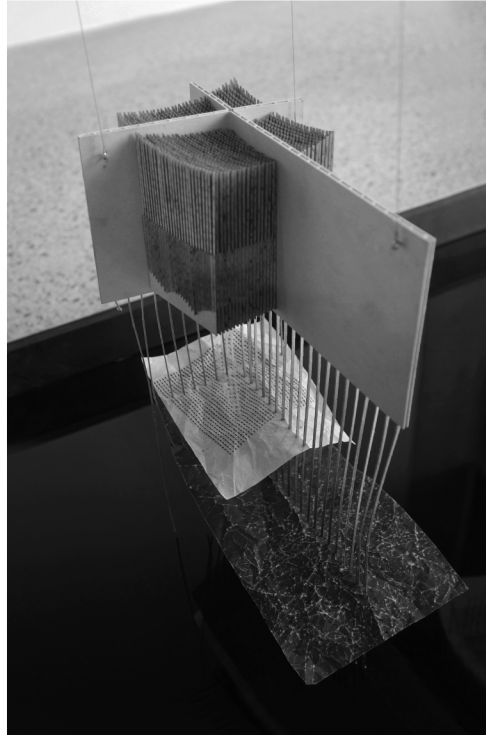


Fig. 6.2.5 (RIGHT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 02 (1)*. Photograph, 2010.

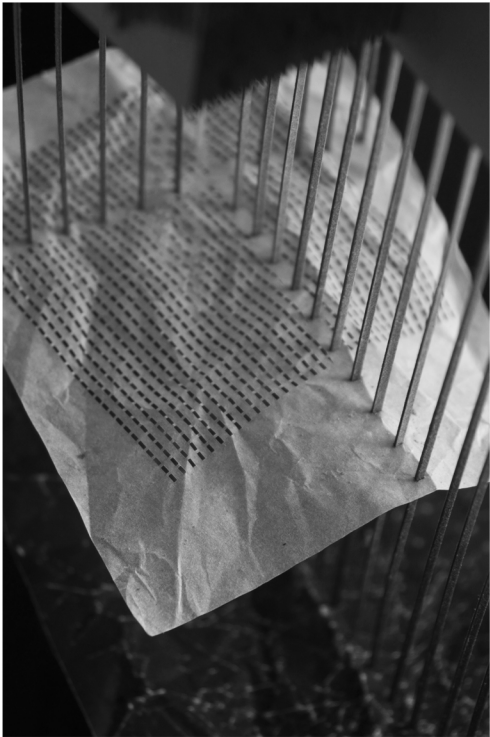


Fig. 6.2.6 (LEFT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 02 (2)*. Photograph, 2010.

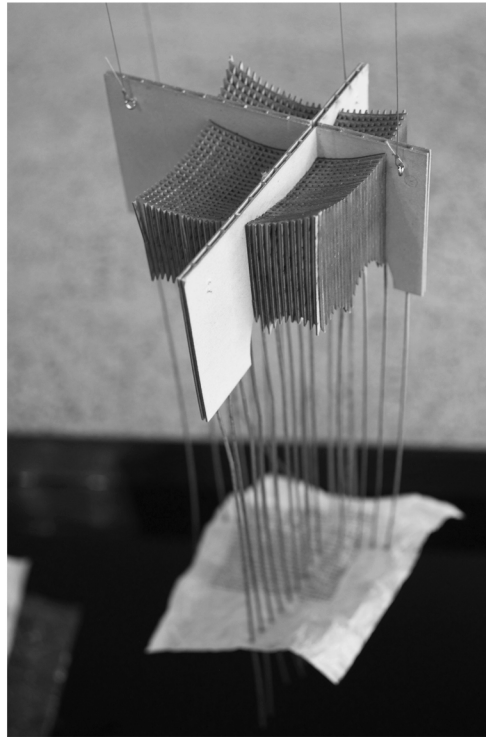


Fig. 6.2.7 (RIGHT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 04*. Photograph, 2010.

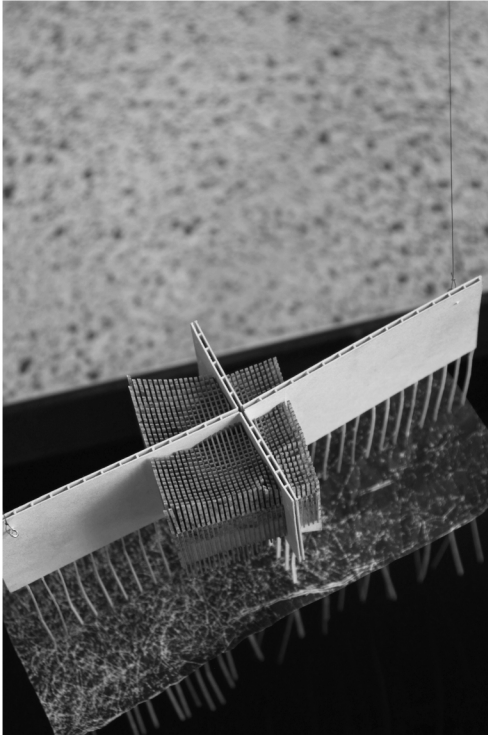


Fig. 6.2.8 (LEFT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 03 (1)*. Photograph, 2010.

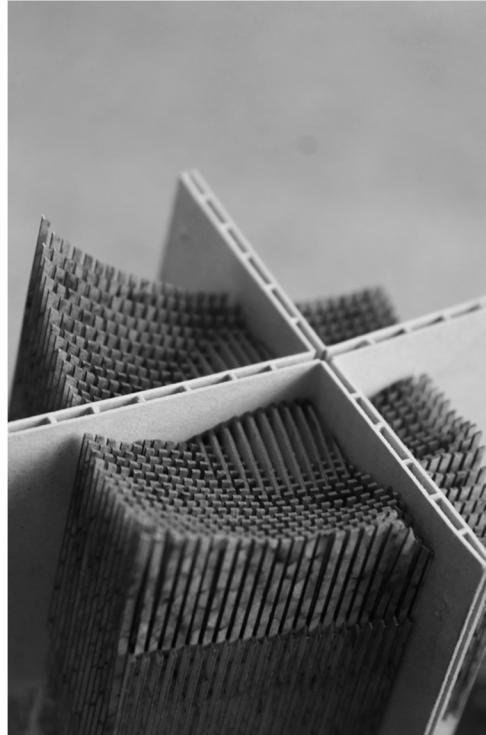


Fig. 6.2.9 (RIGHT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 03 (2)*. Photograph, 2010.

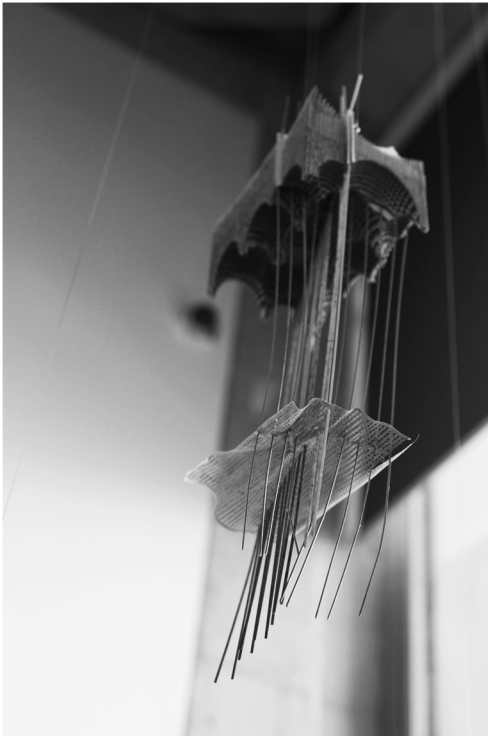


Fig. 6.2.10 (LEFT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 05*. Photograph, 2010.

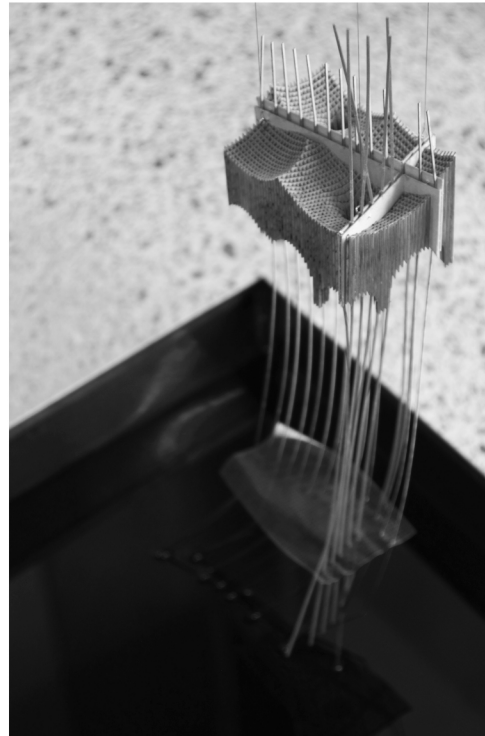


Fig. 6.2.11 (RIGHT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 06*. Photograph, 2010.

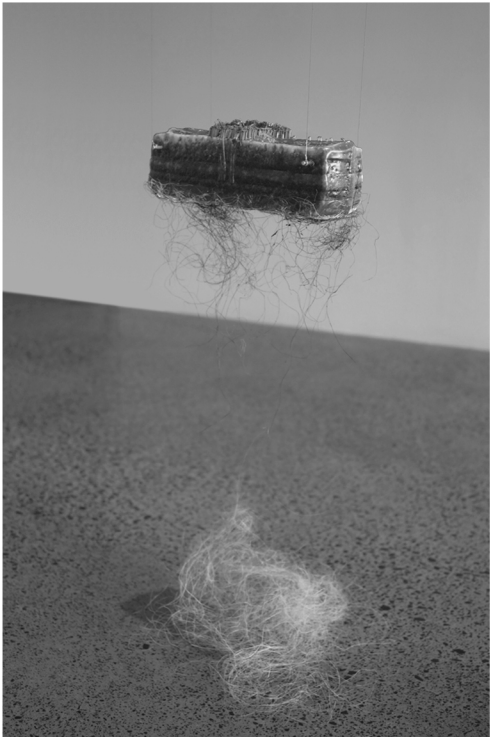


Fig. 6.2.12 (LEFT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 10 (1)*. Photograph, 2010.

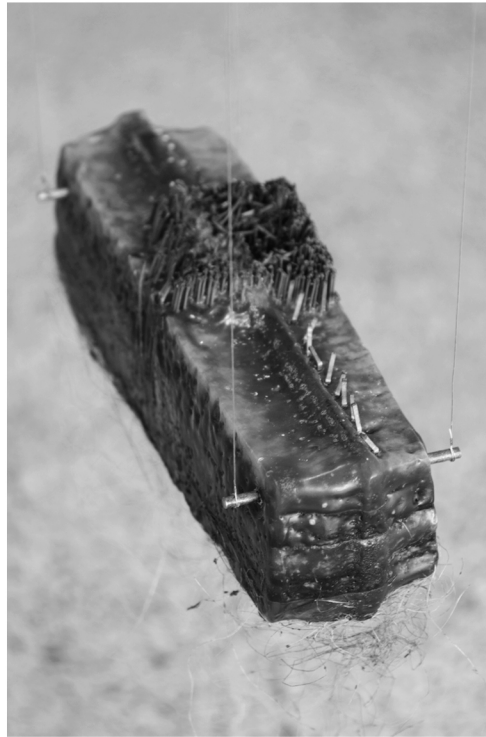


Fig. 6.2.13 (RIGHT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 10 (2)*. Photograph, 2010.

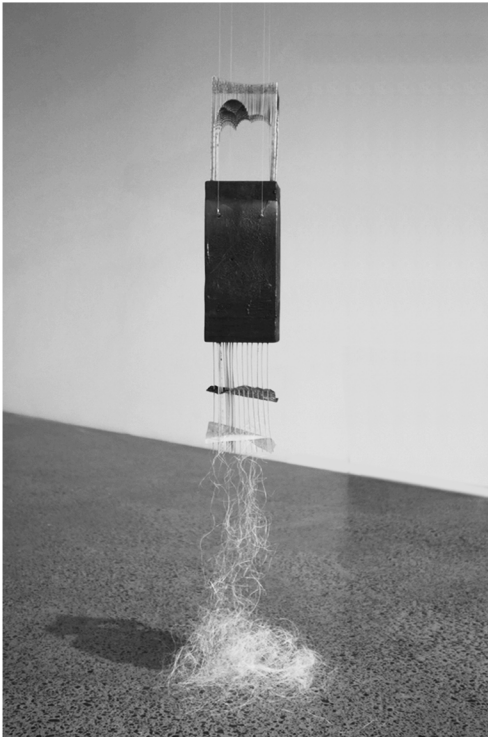


Fig. 6.2.14 (LEFT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 12 (1)*. Photograph, 2010.

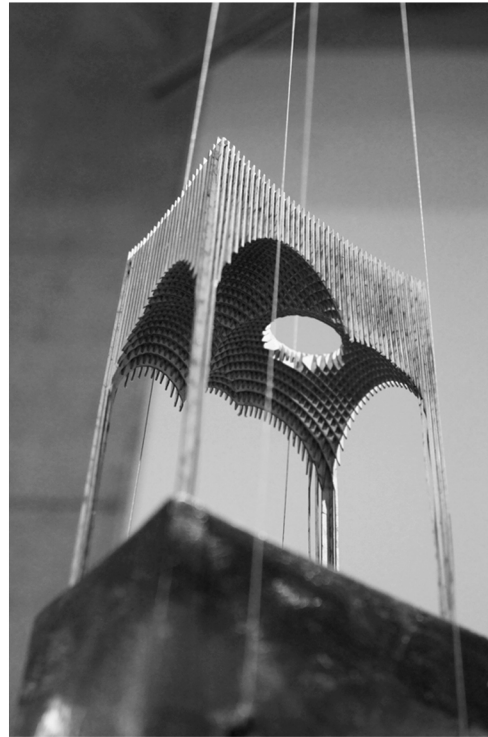


Fig. 6.2.15 (RIGHT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 12 (2)*. Photograph, 2010.

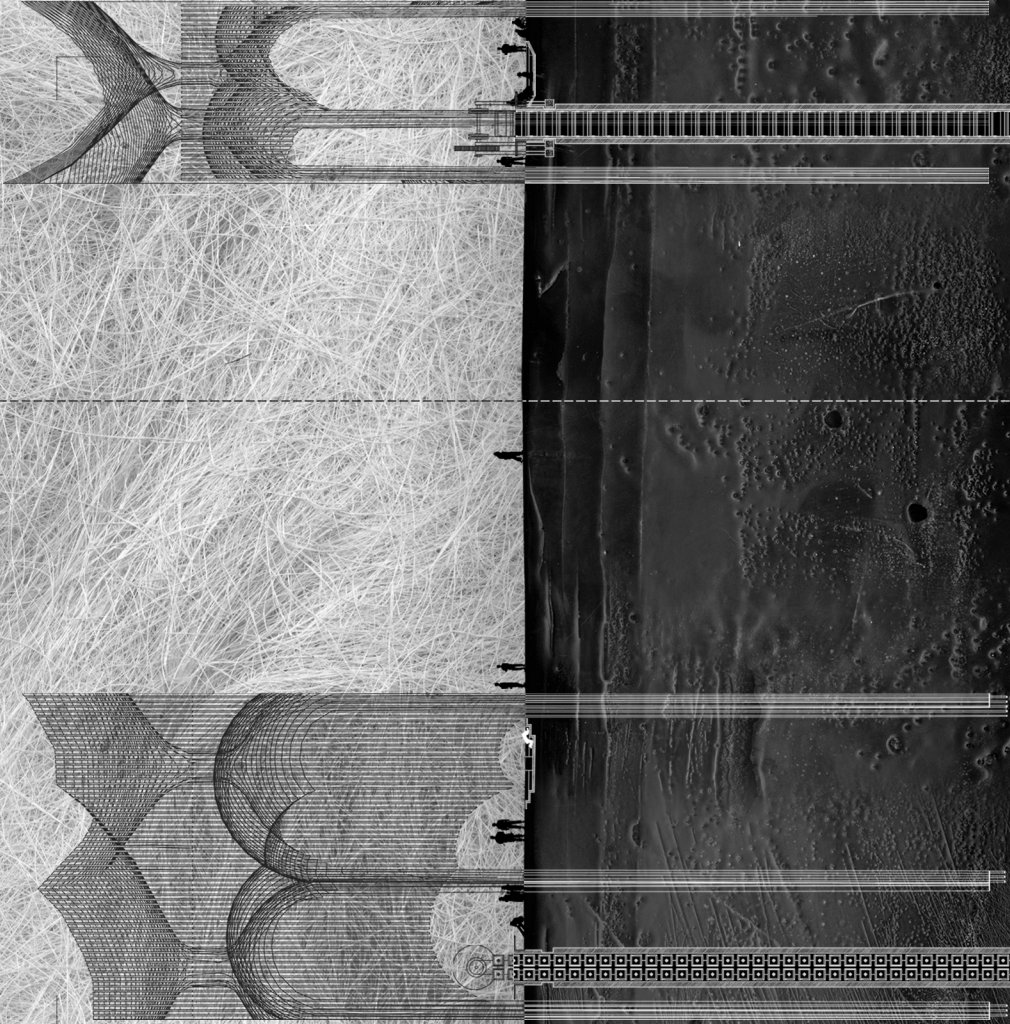


Fig. 6.2.16 (LEFT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, The Meeting-House (1)*. Photograph, 2010.

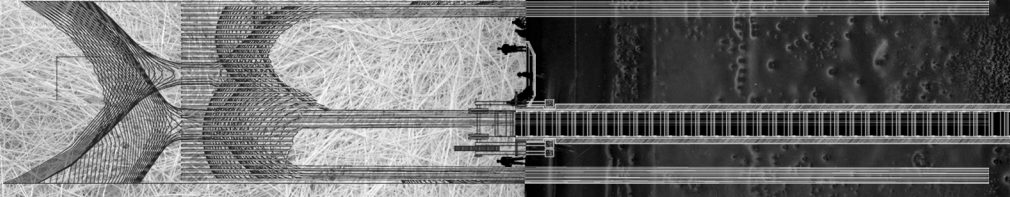


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Section (North - South):



Section (West - East):



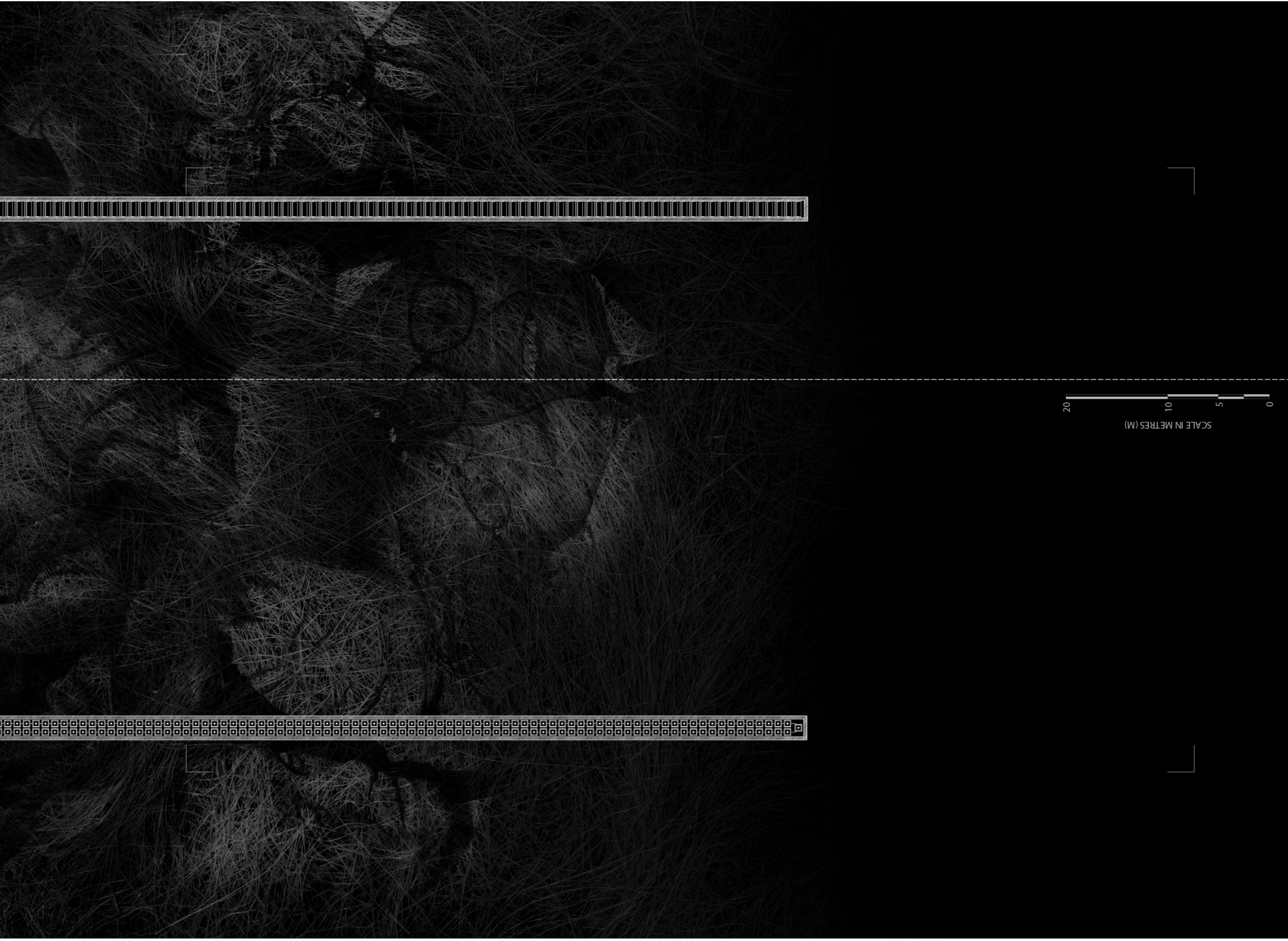


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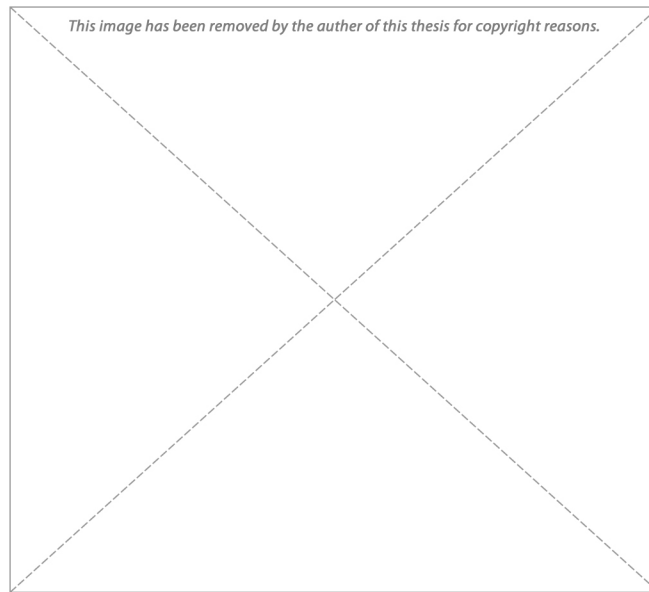


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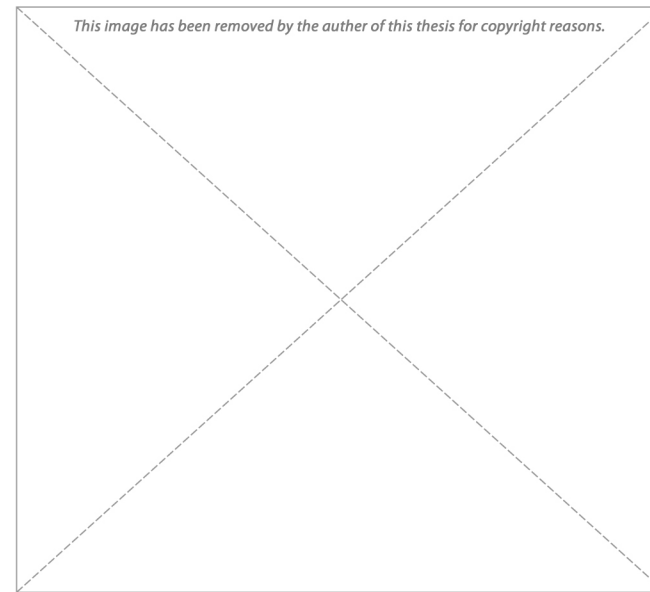


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Fig. 6.1.13 (TOP-LEFT) Yosop Ryoo. *Detaining and Releasing Han 03, Progress Model (1)*. Physical Model, 2010.

Fig. 6.1.14 (TOP-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 03, Progress Model (2)*. Physical Model, 2010.

Fig. 6.1.15 (BOTTOM-LEFT) Yosop Ryoo. *Detaining and Releasing Han 03, Progress Model (3)*. Physical Model, 2010.

Fig. 6.1.16 (BOTTOM-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 03, Progress Model (4)*. Physical Model, 2010.

Fig. 6.1.17 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 03 (1)*. Physical Model, 2010.

Fig. 6.1.18 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 03 (2)*. Physical Model, 2010.

Fig. 6.1.19 (TOP-LEFT) Yosop Ryoo. *Detaining and Releasing Han 04, Progress Model (1)*. Physical Model, 2010.

Fig. 6.1.20 (TOP-MIDDLE) Yosop Ryoo. *Detaining and Releasing Han 04, Progress Model (2)*. Physical Model, 2010.

Fig. 6.1.21 (TOP-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 04, Progress Model (3)*. Physical Model, 2010.

Fig. 6.1.22 (BOTTOM-LEFT) Yosop Ryoo. *Detaining and Releasing Han 04, Progress Model (4)*. Physical Model, 2010.

Fig. 6.1.23 (BOTTOM-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 02 & 04, Progress Model (5)*. Physical Model, 2010.

Fig. 6.1.24 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 04 (1)*. Physical Model, 2010.

Fig. 6.1.25 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 04 (2)*. Physical Model, 2010.

Fig. 6.1.26 (TOP-LEFT) Yosop Ryoo. *Detaining and Releasing Han 05, Progress Model (1)*. Physical Model, 2010.

Fig. 6.1.27 (TOP-MIDDLE) Yosop Ryoo. *Detaining and Releasing Han 05, Progress Model (2)*. Physical Model, 2010.

Fig. 6.1.28 (TOP-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 05, Progress Model (3)*. Physical Model, 2010.

- Fig. 6.1.29 (BOTTOM-LEFT) Yosop Ryoo. *Detaining and Releasing Han 05, Progress Model (4)*. Physical Model, 2010.
- Fig. 6.1.30 (BOTTOM-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 05, Progress Model (5)*. Physical Model, 2010.
- Fig. 6.1.31 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 05 (1)*. Physical Model, 2010.
- Fig. 6.1.32 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 05 (2)*. Physical Model, 2010.
- Fig. 6.1.33 (TOP-LEFT) Yosop Ryoo. *Detaining and Releasing Han 06, Progress Model (1)*. Physical Model, 2010.
- Fig. 6.1.34 (TOP-MIDDLE) Yosop Ryoo. *Detaining and Releasing Han 06, Progress Model (2)*. Physical Model, 2010.
- Fig. 6.1.35 (TOP-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 06, Progress Model (3)*. Physical Model, 2010.
- Fig. 6.1.36 (BOTTOM-LEFT) Yosop Ryoo. *Detaining and Releasing Han 06, Progress Model (4)*. Physical Model, 2010.
- Fig. 6.1.37 (BOTTOM-RIGHT) Yosop Ryoo. *Detaining and Releasing Han 06, Progress Model (5)*. Physical Model, 2010.
- Fig. 6.1.38 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 06 (1)*. Physical Model, 2010.
- Fig. 6.1.39 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 06 (2)*. Physical Model, 2010.
- Fig. 6.1.40 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 08*. Physical Model, 2010.
- Fig. 6.1.41 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 09*. Physical Model, 2010.
- Fig. 6.1.42 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 10*. Physical Model, 2010.
- Fig. 6.1.43 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 10*. Physical Model, 2010.
- Fig. 6.1.44 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 11*. Physical Model, 2010.
- Fig. 6.1.45 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 11*. Physical Model, 2010.
- Fig. 6.1.46 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 12*. Physical Model, 2010.
- Fig. 6.1.47 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 12*. Physical Model, 2010.
- Fig. 6.1.48 (TOP-LEFT) Yosop Ryoo. *Detaining and Releasing Han, Model Making Process (Boiling Paraffin Wax)*. Photograph, 2010.
- Fig. 6.1.49 (TOP-MIDDLE) Yosop Ryoo. *Detaining and Releasing Han 08, Model Making Process (Boiled Paraffin Wax poured in to the plaster mould)*. Photograph, 2010.

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- Fig. 6.1.53 (LEFT) Yosop Ryoo. *Detaining and Releasing Han 08 (1), Texture Scan*. Scanned Image, 2010.
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- Fig. 6.1.56 (RIGHT) Yosop Ryoo. *Detaining and Releasing Han 07, Texture Scan*. Scanned Image, 2010.
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- Fig. 6.2.1 (LEFT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition (1)*. Photograph, 2010.
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- Fig. 6.2.5 (RIGHT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 02 (1)*. Photograph, 2010.
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- Fig. 6.2.9 (RIGHT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 03 (2)*. Photograph, 2010.
- Fig. 6.2.10 (LEFT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 05*. Photograph, 2010.
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- Fig. 6.2.12 (LEFT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 10 (1)*. Photograph, 2010.

Fig. 6.2.13 (RIGHT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 10 (2)*. Photograph, 2010.

Fig. 6.2.14 (LEFT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 12 (1)*. Photograph, 2010.

Fig. 6.2.15 (RIGHT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, Detaining and Releasing Han 12 (2)*. Photograph, 2010.

Fig. 6.2.16 (LEFT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, The Meeting-House (1)*. Photograph, 2010.

Fig. 6.2.17 (RIGHT) Yosop Ryoo. *Being in Painful Circumferences, Installation for an Exhibition, The Meeting-House (2)*. Photograph, 2010.

Fig. 6.2.18 Yosop Ryoo. *Section North - South & Section West - East of The Meeting-House in Panmunjeom (B&W)*. Scanned Image/Computer Illustration, 2010.

Fig. 7.1 United States Federal Government. *Joint Security Area 1976 map*. Illustrated Diagram, 1976. http://en.wikipedia.org/wiki/File:Joint_Security_Area_1976_map.jpg

Fig. 7.2 Kallgan. *Joint Security Area now*. Computer Illustrated Diagram, 2005. http://en.wikipedia.org/wiki/File:Map_JSA.jpg

10.0 Endnotes

i The First Sino-Japanese War - The First Sino-Japanese War (1 August 1894 – 17 April 1895) was a war fought between Qing Dynasty China and Meiji Japan, primarily over the control of Korea. Aside from the direct political and military results of the Sino-Japanese War, it served to show how the Qing Dynasty had been weakened (both physically and in prestige) in the previous century (especially by the Opium Wars) and to demonstrate that modernization had been successful in Japan since the Meiji Restoration as compared with the Self-Strengthening Movement in China. (Jukes, 2002)

ii Pure - free from anything of a different or 'absolute' as in not mixed or adulterated. (Ditionary.com, 2010)

iii Presentness - being, existing, or occurring at this time or now; current. (Dictionary.com, presentness, 2010)

iv Nothingness - Utter insignificance, emptiness, or worthlessness. (Dictionary.com, nothingness, 2010)

v Refer to endnote i

vi Yangban - Alongside the king, a class of men known collectively as the yangban governed society during the Joseon dynasty (1392–1910). The term yangban refers to members of the "two orders" of civil or military officialdom. Whether his post was civil or military (the former was considered more prestigious than the latter), a yangban was, essentially, a literati. The yangban was expected to hold public office, follow the Confucian doctrine through study and self-cultivation, and help cultivate the moral standards of Joseon society. As an elite class, the yangban enjoyed many privileges and actively sought to preserve the purity and exclusivity of their group—for instance, through marriage only among members of the yangban class. It was not a monolithic group, however. There were numerous internal distinctions, and the yangban strove to maintain a hierarchical order among themselves. (Lee, 2004)

vii P'ansori - a genre of narrative song of Korea, typically performed dramatically by a vocalist, accompanied by a puk (double-headed barrel drum). Built from the word p'an, meaning "open space," and sori, meaning "singing" or "sound," the term p'ansori itself is a reference to the markets, public squares, and other such open venues where performances originally took place.

Only 5 of an original 12 madang, or song cycles, are still performed in the 21st century. These madang address a variety of topics. The Ch'unhyangga ("The Song of Ch'unhyang") cycle is a tale of love between an upper-class man and the lower-class daughter of a kisaeng (female entertainer), while the Simch'ongga ("The Song of Sim Ch'ong") cycle is the story of a woman who sacrifices herself in order to help her blind father regain his eyesight. The satirical and witty madang Sugungga ("The Song of the Underwater Palace") recounts the exploits of a hare in a sea kingdom. In a more serious vein, the Hüngboga ("The Song of Hüngbo") cycle concerns a brotherhood struggle between good and evil, and Chökbyökga ("The Song of the Red Cliff")—a madang based on the 14th-century Chinese novel Sanguozhi yanyi (Romance of the Three Kingdoms), attributed to Luo Guanzhong—depicts the famous battle of Chökbyök (or Chibi ["Red Cliff"]) during the Chinese Three Kingdoms period (220–280 ce). (Encyclopædia, p'ansori, 2010)

viii Reactor vessel - In a nuclear power plant, the reactor vessel is a pressure vessel containing the coolant and reactor core. It is a device for containing and controlling a chemical reaction. The chemical process enables to convert raw material into final product under given pressure and temperature. During the reaction it becomes necessary to remove excess heat in the process to enable keep process under control. Vessels are built to withstand high pressure in the system. Reactor vessels are provided with single or multiple flow paths for circulating coolant to give cooling to the process which is very useful in processing toxic and deadly potent compounds. (Wikipedia, Reactor vessel, 2010)

ix Korea under Japanese rule - Japan set up a government in Korea with the governor-generalship filled by generals or admirals appointed by the Japanese emperor. The Koreans were deprived of freedom of assembly, association, the press, and speech. Many private schools were closed because they did not meet certain arbitrary standards. The colonial authorities used their own school system as a tool for assimilating Korea to Japan, placing primary emphasis on teaching the Japanese language and excluding from the educational curriculum such subjects as Korean language and Korean history. The Japanese built nationwide transportation and communications networks and established a new monetary and financial system. They also promoted Japanese commerce in Korea while barring Koreans from similar activities.

The colonial government promulgated a land-survey ordinance that forced landowners to report the size and area of their land. By failing to do this, many farmers were deprived of their land. Farmland and forests owned jointly by a village or a clan were likewise expropriated by the Japanese since no single individual could claim them. Much of the land thus expropriated was then sold cheaply to Japanese. Many of the dispossessed took to the woods and subsisted by slash-and-burn tillage, while others emigrated to Manchuria and Japan in search of jobs; the majority of Korean residents now in those areas are their descendants. (Wikipedia, 2010)

x Proxy war - A proxy war is a war that results when opposing powers use third parties as substitutes for fighting each other directly.

During the Korean War, the Soviet Union and the People's Republic of China aided the Communists in North Korea against the US-led United Nations forces. The Soviet Union did not enter the war directly, though it was alleged that the Soviets had sent pilots to fly MiG 15s for the Communists. China, however, did enter the war directly and sent thousands of 'volunteers' in 1950 preventing the U.N. coalition from defeating the Communist government of the north. (Wikipedia, Proxy war, 2010)

xi 38th parallel - Popular name given to latitude 38° N that in East Asia roughly demarcates North Korea and South Korea. The line was chosen by U.S. military planners at the Potsdam Conference (July 1945) near the end of World War II as an army boundary. (Encyclopædia, 38th Parallel, 2010)

Demilitarized zone (DMZ) - Region on the Korean peninsula that demarcates North Korea from South Korea. It roughly follows latitude 38° N (the 38th parallel), the original demarcation line between North Korea and South Korea at the end of World War II.

xii The demilitarized zone (DMZ) incorporates territory on both sides of the cease-fire line as it existed at the end of the Korean War (1950–53) and was created by pulling back the respective forces 1.2 miles (2 km) along each side of the line. It runs for about 150 miles (240 km) across the peninsula, from the mouth of the Han River on the west coast to a little south of the North Korean town of Kosŏng on the east coast. Located within the DMZ is the "truce village" of P'anmunjŏm, about 5 miles (8 km) east of Kaesŏng, N.Kor. It was the site of peace discussions during the Korean War and has since been the location of various conferences over issues related to North and South Korea, their allies, and the United Nations. (Encyclopædia, Demilitarized zone, DMZ, 2010)

xiii Cold War - The open yet restricted rivalry that developed after World War II between the United States and the Soviet Union and their respective allies. The Cold War was waged on political, economic, and propaganda fronts and had only limited recourse to weapons. (Encyclopædia, Cold War, 2010)

xiv Isolationism - National policy of avoiding political or economic entanglements with other countries. (Encyclopædia, Isolationism, 2010)

xv Authoritarianism - Principle of blind submission to authority, as opposed to individual freedom of thought and action. In government, authoritarianism denotes any political system that concentrates power in the hands of a leader or a small elite that is not constitutionally responsible to the body of the people. (Britannica, Authoritarianism, 2010)

xvi People's Republic - People's Republic, also especially in other languages Popular Republic, is a title that has often been used by Marxist-Leninist governments to describe their state. The motivation for using this term lies in the claim that Marxist-Leninists govern in accordance with the interests of the vast majority of the people, and, as such, a Marxist-Leninist republic is a people's republic. Many of these countries also called themselves socialist states in their constitutions; Albania, for instance, used both terms, "socialist" and "people's," in its official name from 1976 to 1991. (Wikipedia, People's Democracy, 2010)

xvii Proletariat - the class of wage earners, esp. those who earn their living by manual labour or who are dependent for support on daily or casual employment; the working class. (Dictionary.com, Proletariat, 2010)

xviii Political system - In federal systems, political authority is divided between two autonomous sets of governments, one national and the other subnational, both of which operate directly upon the people. Usually a constitutional division of power is established between the national government, which exercises authority over the whole national territory, and provincial governments that exercise independent authority within their own territories. (Britannica, Political system, 2010)

xix Refer endnote xii

xx Coup d'état (Political intervention) - The sudden, violent overthrow of an existing government by a small group. The chief prerequisite for a coup is control of all or part of the armed forces, the police, and other military elements. Unlike a revolution, which is usually achieved by large numbers of people working for basic social, economic, and political change, a coup is a change in power from the top that merely results in the abrupt replacement of leading government personnel. (Britannica, Coup d'état, 2010)

xxi Refer endnote ix

xxii Red Cross and Red Crescent - Humanitarian agency with national affiliates in almost every country in the world. (Encyclopædia, Red Cross and Red Crescent, 2010)

xxiii Buffer zone - In geography, a buffer zone is any zonal area that serves the purpose of keeping two or more other areas (often, but not necessarily, countries) distant from one another, for whatever reason. Common types of buffer zones are demilitarized zones and certain restrictive easement zones and green belts. Such zones may be, but not necessarily be, comprised by a sovereign state, forming a buffer state.

Buffer zones can be set up to prevent violence, protect the environment, protect residential and commercial zones from industrial accidents or natural disasters, keep prisoners intent on escaping from rapidly acquiring hostages or a hiding place, or possibly other reasons.

Buffer zones often result in large uninhabited regions (similar to nature reserves, although without tourism) which of themselves are somewhat unique in many increasingly paved/developed, crowded parts of the world. (Wikipedia, Buffer zone, 2010)

xxiv The Military Demarcation Line - The Military Demarcation Line sometimes referred to as the Armistice Line, is the border between North Korea and South Korea. It was established as the ceasefire line at the end of Korean War hostilities in 1953. The Military Demarcation Line runs over land; at sea, the two Koreas are divided by the Northern Limit Line.

This line is inside the DMZ, and runs near the 38th parallel, covering roughly 248 kilometers.[1] American and South Korean soldiers patrol this line along the South Korean side while North Korean soldiers patrol along the North Korean side. There have been frequent skirmishes along the line since the end of the Korean War. (Wikipedia, Military Demarcation Line, 2010)

xxv Seoul - Located on the Han River near the centre of the Korean peninsula, Seoul was the capital of the Chosŏn dynasty (1394–1910) and the centre of Japanese rule of Korea (1910–45). During the Korean War it was the capital of the U.S. military government and suffered extensive damage; it has been largely rebuilt since 1953. (Britannica, Seoul, 2010)

xxvi Pyongyang - City, capital of North Korea. It is located in the west-central part of the country, on the Taedong River about 30 miles (48 km) inland from Korea Bay of the Yellow Sea. The city site occupies a level area on both sides of the river, and the built-up area spreads northward and eastward toward low mountains. P'yŏngyang is reputed to be the oldest city in Korea. (Britannica, P'yŏngyang, 2010)

xxvii The Neutral Nations Supervisory Commission (NNSC) - The Neutral Nations Supervisory Commission (NNSC) was established by the Korean Armistice Agreement (AA) signed July 27, 1953, ending the Korean War. It is, with the Military Armistice Commission (UNCMAC) part of the mechanism regulating the relations between the Democratic People's Republic of Korea (DPRK, North Korea) and the Republic of Korea (ROK, South Korea).

According to the agreement, the NNSC shall be composed of four senior officers, two of whom shall be appointed by neutral nations nominated by the United Nations Command (UNC) and two of whom shall be appointed by neutral nations nominated jointly by the Korean People's Army (KPA) and the Chinese People's Volunteers (CPV). The term "neutral nations" was defined as those nations whose combat forces did not participate in the hostilities in Korea. The United Nations Command chose Sweden and Switzerland, while the Korean People's Army and Chinese People's Volunteers chose the People's Republic of

Poland and Czechoslovakia. (Wikipedia, Neutral Nations Supervisory Commission, 2010)

xxviii Polish People's Republic - The Polish People's Republic (Polish: Polska Rzeczpospolita Ludowa, PRL) was the official name of Poland from 1952 to 1990. Although Communists took the control of the country immediately after the liberation from Nazi Germany in 1944, the name of the state was changed only eight years later.

Although the Polish People's Republic was a sovereign state as defined by international law, its leaders were at the very least approved by the Kremlin. They aligned their policies with those of Moscow, making the People's Republic of Poland a satellite state member of the Eastern Bloc almost entirely subordinate to the Soviet Union. The Soviets had much influence over internal affairs and foreign affairs, and Red Army forces were stationed in Poland (1945 - 500,000; until 1955 - 120,000 to 150,000, until 1989 - 40,000). In 1945, Soviet generals and advisors formed 80% of the officer cadre of Wojsko Polskie. The Polish United Workers' Party became the dominant political party, officially making the PRL a socialist state. (Wikipedia, Polish People's Republic , 2010)

xxix Czechoslovakia - Czechoslovakia (Československo) was a sovereign state in Central Europe which existed from October 1918, when it declared its independence from the Austro-Hungarian Empire, until 1992. From 1939 to 1945 the state did not have de facto existence, due to its forced division and partial incorporation into Nazi Germany, but the Czechoslovak government-in-exile nevertheless continued to exist during this time period. On 1 January 1993 Czechoslovakia peacefully split into the Czech Republic and Slovakia. (Wikipedia, Czechoslovakia, 2010)

xxx The Korean People's Army (KPA) - The Korean People's Army (KPA) comprises the military forces of North Korea. Kim Jong-il is the Supreme Commander of the Korean People's Army and Chairman of the National Defense Commission. (Wikipedia, Korean People's Army, 2010)

xxxi The Chinese People's Volunteer Army - The Chinese People's Volunteer Army (PVA or CPV) (simplified Chinese: 中国人民志愿军; pinyin: Zhōngguó Rénmín Zhìyuàn Jūn) was the armed forces deployed by the Chinese government during the Korean War. Although all units in the Chinese People's Volunteer Army belonged to the People's Liberation Army (the official name of the Chinese armed forces), the People's Volunteer Army was separately constituted in order to prevent an official war with the United States. The Chinese People's Volunteer Army entered Korea on October 19, 1950, and completely withdrew from Korea by October 1958. The commander and political commissar of the CPVA was Peng Dehuai (彭德怀). The initial (October 25 – November 5, 1950) units in the CPVA included 38th, 39th, 40th, 42nd, 50th, 66th Army (actually Corps, but traditionally mistranslated as "army").

xxxii Joint Duty Officers (JDO) Conference Room - Meetings between the North Korean and United Nations Command Joint Duty Officers occur in this building. The Joint Duty Officers provide a permanent military presence within the Joint Security Area. (Wikimapia, Joint Duty Officer (JDO) Conference Room , 2010)

xxxiii Refer endnote xxvii

xxxiv Military Armistice Commission (MAC) - Among the provisions of the Armistice Agreement signed 27 July 1953, to bring a cease-fire in the Korean War, was establishment of the Military Armistice Commission, an agency to supervise implementation of the truce terms. Meetings of MAC representatives from the United Nations Command and the Korean People's Army/Chinese People's Volunteers were held at the Joint Security Area, an 800 meter-wide enclave, roughly circular in shape that bisects the Military Demarcation Line separating South and North Korea. (GlobalSecurity.org, 2010)

xxxv Refer endnote xxxiv