

WHITE-NAPED CRANE
Migratory Bird

Ji Hye Kim

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Bob Mugerauer
David Strauss

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Ji Hye Kim

University of Washington

Abstract

WHITE-NAPED CRANE /Migratory Bird

Ji Hye Kim

Chair of the Supervisory Committee:

Brian L. McLaren, Ph. D.

Architecture

The Korean peninsula has been cut in two since 1945 by politics and war and, in July 1953, truce was made, ending the Korean War creating the division that roughly follows the 38th parallel, the 160 – mile long buffer zone known as the Korean Demilitarized Zone (DMZ) absorb territory on both sides of the cease – fire line as it exited at the end of the Korean War (1950-1953). Although the DMZ prevents military conflict between the two Koreas for over six decades, it is clear that the two Koreas are in a state of war. The DMZ is approximately 160 miles long and 2.5 miles wide.

The Korean people have endured a history of hardship and trial.¹

Despite its name, the Demilitarized Zone is currently the most heavily militarized border in the world. The political division of the Korean peninsula has given about 55 percent of the land mass to North Korea and South Korea 45 percent. Upon the division what was informally known as North Korea became Democratic People’s Republic of Korea and South Korea, Republic of Korea. The division makes little sense to the Korean people, who have existed as a homogeneous group sharing blood kinship and a single language since the beginning.

The Korean people have experienced over 936 foreign invasions throughout their history and they have overcame all, making this state

¹ Hoare, Korea An Introduction, p.9

of war among the Koreans a difficult to accept.² Koreans have always viewed this division as a temporary condition and dreamt of reconciliation.

For this thesis, dissolving of the 38th parallel was considered but the affect on the Korean people is speculative and the dialogue became about where this would leave the Koreans. As I began to entertain this idea, it became critical for me to look to the past of what links us together, the commonalities. The thesis is not to suggest a solution, rather explore the possibilities through resurfacing Korean conditions. The intention is not to force either understanding the reality or fantasy as means of solving, but as means to bring hopes that Koreans can simply begin to look towards one and another.

² P'yŏnghwa, The Identity of the Korean People, p.12

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For Douglas, Cadence and baby Camden

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Figure 1 - 4
Collage of Reunification Posters



1 Introduction

Memory

The research began from a childhood memory, being in the first grade in South Korea, the annual day of making reunification posters. These posters represent the hope of unified Korea, reuniting with our brothers and sisters, and defeating the evil dictator of the north.

While attending school in South Korea, I recall creating a dedication poster for Korean reunification each school year. I still vividly recall the first poster I made. It was an image of a white dove cradled in hands of a small child. This was my wish, my grand wish, to be reunited with all of our people, establishing one Korea.

Growing up in South Korea, I often imagined running around with North Korean children. For the people of South Korea, the dream of reunification ran in our bloods. It was found in the songs we sang, the posters we made, and in the tales we told. As a child growing up in South Korea I dreamt of the day North and South Korea would reunite as one.

Figure 5
Our Grand Wish is Unification

우리의 소원

조금느리게

우 리 의 소 원 은 통 일 꿈 에 도 소 원 은 통 - 일 이
정 성 다 해 서 통 일 통 일 을 이 루 자 - 이
겨 레 살 리 는 통 일 이 나 라 살 리 는 통 - 일 통
일 이 어 어 서 오 라 통 일 이 어 오 라 -

Figure 6
Arirang

아리랑

조금느리게 한국 민요

아 리 랑 - 아 리 랑 - 아 라 - 리 - 요 - -
아 리 랑 - 고 - 개 - 로 - 넘 - 어 - 간 - 다
나 - 를 - 버 - 리 - 고 - 가 - 시 - 는 - 님 - 은 - -
십 리 도 - 못 - 가 - 서 - 발 - 병 - 난 - 다

“Our grand wish is unification” and “Arirang” are popular phrases embedded in the memories of Koreans. On March 1st, a national holiday for both North and South Korea, where Koreans celebrate the country’s liberations from Japan, Koreans sing songs with these titles.

The Japanese Colonial ruled (1940-1945) and the experience for Koreans was harsh. For the first decade, Japan administered Korea directly through the use of the military, eliminating all Korean resistance. By the end of the colonial rule, more than 80 percent of Koreans were forced to change their names due to the name change ordinance. Once liberated, Korea was left utterly devastated.

The growing cut between North and South Korea has been masked by songs and posters of reunification. If the border was to dissolve tomorrow, there would be a great culture shock between the two cultures bringing confusion to each state. Overburdening and bring risk of collapse to both nations.

In his book “Korean and its Futures”, anthropologist Roy Richard Grinker argues that the prospects for peace will only be understood within the full cultural and social contexts in which the Koreans live.

*The quest for Korean unification is a desire to return home, to discover an originary and autonomous identity.*³

Nowadays, the debates show no sign of an end. The only thing we know for sure is that the peninsula is still divided in two.

³ Grinker, Korea and its Futures, p.47

Conversation

Figure 7
Liberation from Japan



Aspects of this thesis, mostly ignited by conversations I had with Koreans throughout my research, while trying to find answers to the controversial and pressing dilemma. Hopes in finding solutions that demonstrate democratic and peaceful proposals.

This thesis began with interest in the DMZ in Korea, but as time passed this interest brought me sleepless nights and complications. Most conversations with others would go two distinct ways. Many found it courageous, meaningful and purposeful, yet others would look at me perplexed. I understand that there may not be an answer to the Korean inquiry.

2 Condition

The Korean peninsula hangs on the edge of continental Asia, linked to and cut off from the Chinese landmass by Mountains and rivers. The entire mass is a geological frontier between the Asian landmass on the one side and the Pacific island rim on the other. The Korea has played a significant bridging role to the Asiatic continent and Pacific islands.

The Korean peninsula is located between latitudes 43° and 33° north, and between longitudes 124° and 130° east. Its length is approximately 620 miles long with coastline totaling over 11,000 miles. Korea is also made up of over 3500 islands; with the total area of peninsula is well over 85,242 square miles. Its size can be compared closely to mainland Britain.

The division roughly follows the 38th parallel, the 160 – mile long buffer zone known as the Korean Demilitarized Zone(DMZ) absorb territory on both sides of the cease – fire line as it exited at the end of the Korean War (1950-1953).

Identity

On August of 1945, Korea's independence is restored. Yet before they Korea was able to celebrate the joys of its liberation from 36 years of Japan's ruling, the Koreans were confronted by the tragedy and the horror of territorial division. The South, established the Republic of Korea, as the North build its separate government leading towards communism. With the support of Soviet Union, Kim Il-sung rapidly rushed into a cold war structure. After three years of war, Korea is left scarred. Millions of human casualties occurred during the war, leaving homes and factories destroyed. And the mistrust between North and South Korea deepened.⁴

⁴ Han'guk Pangsong Kongsu. The History of Korea. Seoul

Korea vs. Korea

Ever since the end of the war, the two Koreas have gone their separate ways. Even though the two Koreas share the devastation of the war, the choices made by each country has left them in compellingly different environments. In order to understand the peninsula, I began gathering facts and statistics. Displaying them through graphic representations seemed to be the clearest way to convey my findings.

What is available of the North is primitive information that is fragmented. The two opposing Koreas when compared and positioned into categories, we can begin to understand how Korea has established very distinctive characteristics of its own. What is measurable in qualitative and quantitative ways that allow us to understand the similarities and the differences among the two Koreas?



Figure 8, 9, 10
Collage of Propaganda posters

Figure 11
Data - Geomorphology

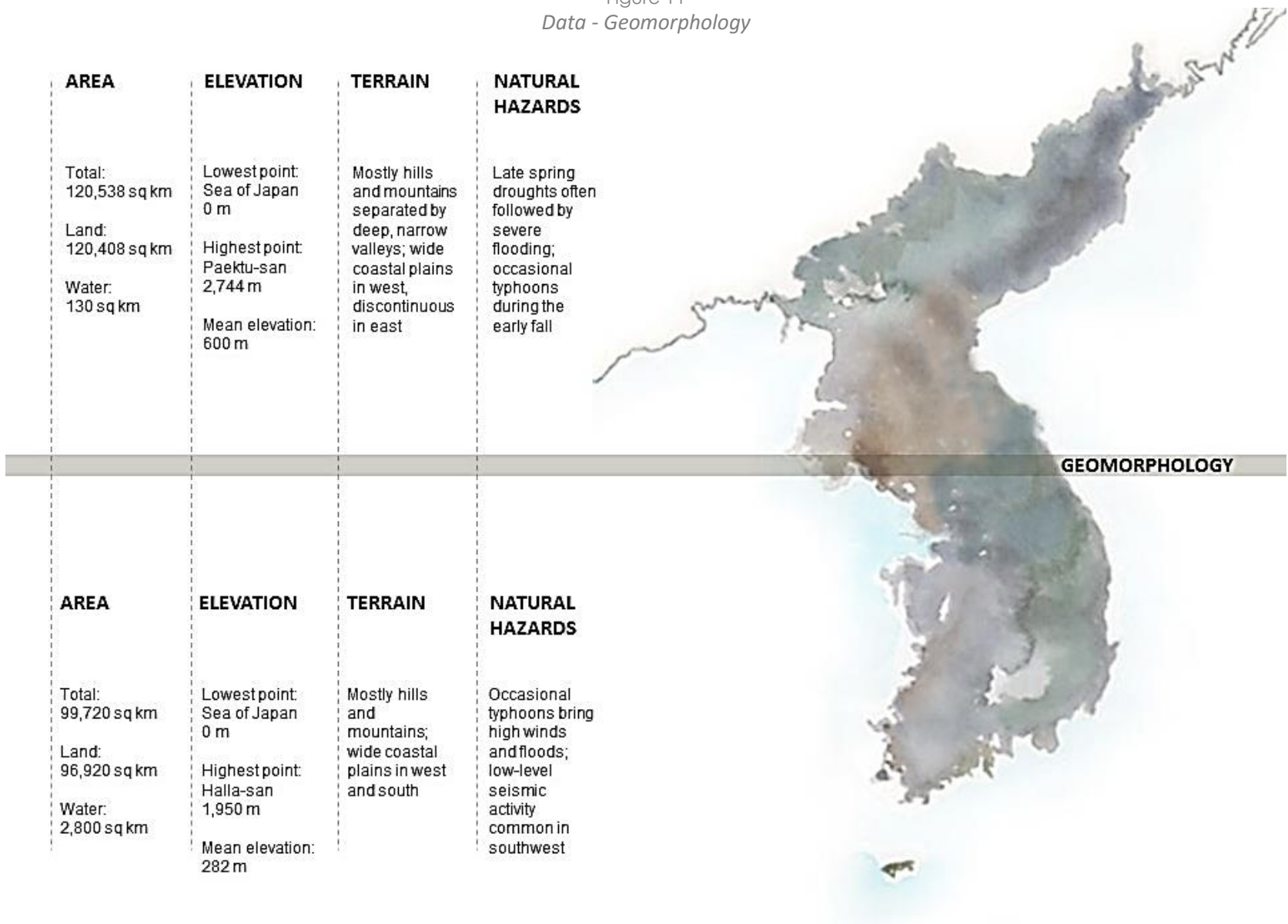


Figure 12
Data - Atmosphere

ATMOSPHERE				
CLIMATE	ANNUAL AVERAGE TEMPERATURE	PREVAILING WINDS	RELATIVE HUMIDITY	ENVIRONMENTAL ISSUES
Temperate with rainfall concentrated in summer; long bitter winters	Pyongyang: 9.8 degrees Celsius Annual average rainfall: 965 mm	Southeasterly in summer and northeasterly in the winter	Highest in July with 80-90% nationwide, and is the lowest in January and April with 30-50%	Water pollution: inadequate supplies of potable water; water-borne disease; deforestation; soil erosion and degradation
CLIMATE	ANNUAL AVERAGE TEMPERATURE	PREVAILING WINDS	RELATIVE HUMIDITY	ENVIRONMENTAL ISSUES
Temperate with rainfall concentrated in summer	Seoul: 11.9 degrees Celsius Annual average rainfall: 1373 mm	Southeasterly in summer; Northwesterly in winter	Highest in July with 80-90% nationwide, and is the lowest in January and April with 30-50%	Air pollution in large cities; acid rain water pollution from the discharge of sewage and industrial effluents

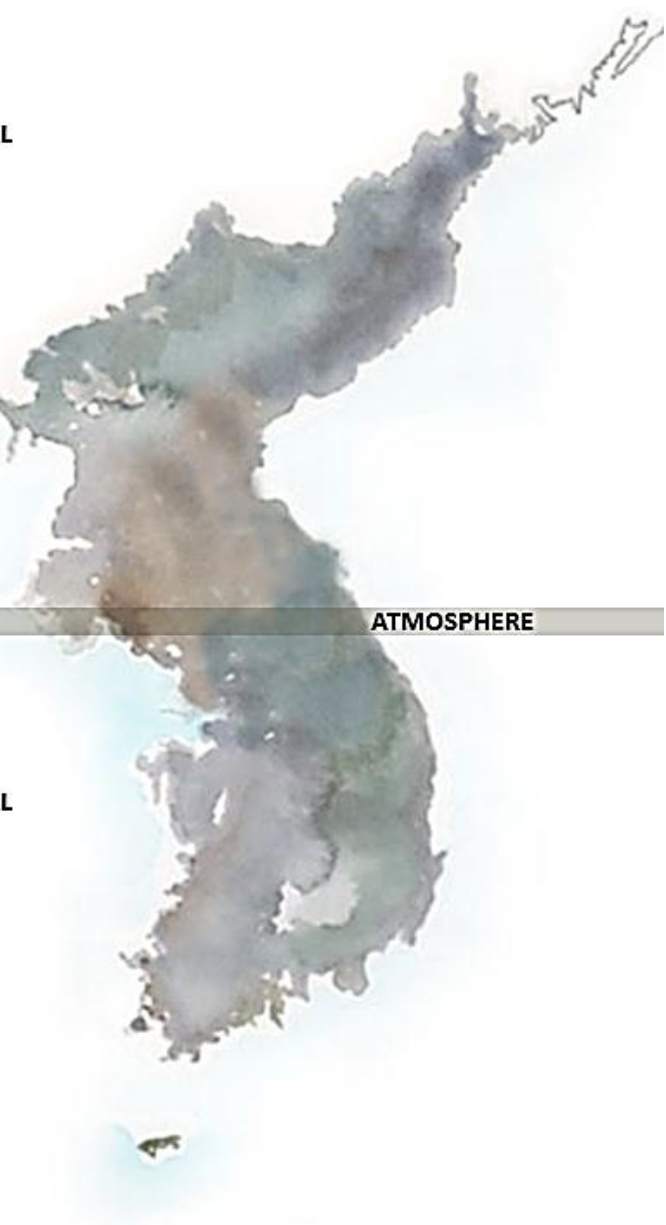


Figure 13
Data - Land

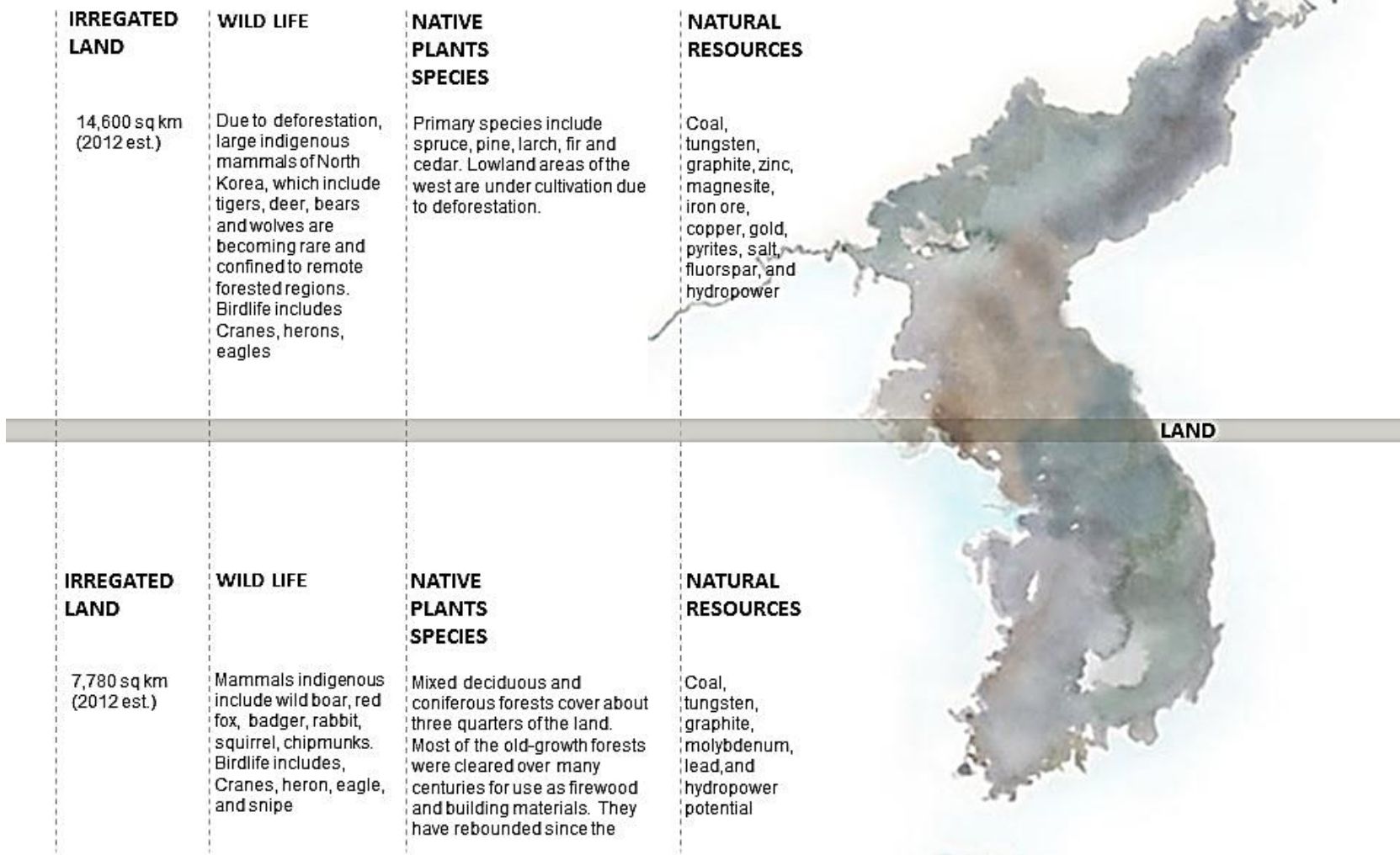


Figure 14
Data - Government

NAME/TYPE	POLITICAL PARTIES	LEGAL SYSTEM	DYNASTY
<p>North Korea – Democratic People's Republic of Korea</p> <p>Abbreviation: DPRK</p> <p>Local form: Choson-minjujuui-inmin-konghwaguk</p> <p>Government Type: Communist State with one man dictatorship</p>	<p>Major party – Korean Workers' Party or KWP</p> <p>Minor parties – Chondoist Chongu Party (Under KWP control)</p>	<p>Based on German civil law system with Japanese influence and communist legal theory.</p>	<p>KIM IL SUNG 1948-1994</p> <p>KIM JUNG IL 1994-2011</p> <p>KIM JONG UN 2011-Present</p>
GOVERNMENT			
NAME/TYPE	POLITICAL PARTIES	LEGAL SYSTEM	DYNASTY
<p>South Korea – Republic of Korea</p> <p>Abbreviation: ROK</p> <p>Local form: Taehan-min'guk</p> <p>Government Type: Republic</p>	<p>Democratic Labor Party or DLP</p> <p>Democratic Party or DP</p> <p>Grand National Party Or GNP</p> <p>People-First Party or PFP</p> <p>Uri Party</p>	<p>Elements of continental European civil law systems, Anglo-American law and Chinese classical principles and thoughts</p>	<p>PARK JUNG HEE 1961-1971 (Assassinated)</p> <p>CHUN DOO HWAN 1979-1986</p> <p>ROE TAE WOO 1987-1992</p> <p>KIM YOUNG SAM 1983-1998</p> <p>KIM DAE JUNG 1998-2003</p> <p>ROH MOO HYUN 2003-2008</p> <p>LEE MYUNG BAK 2008-2013</p> <p>PARK GEUN HYE 2013-Present (First Woman President)</p>

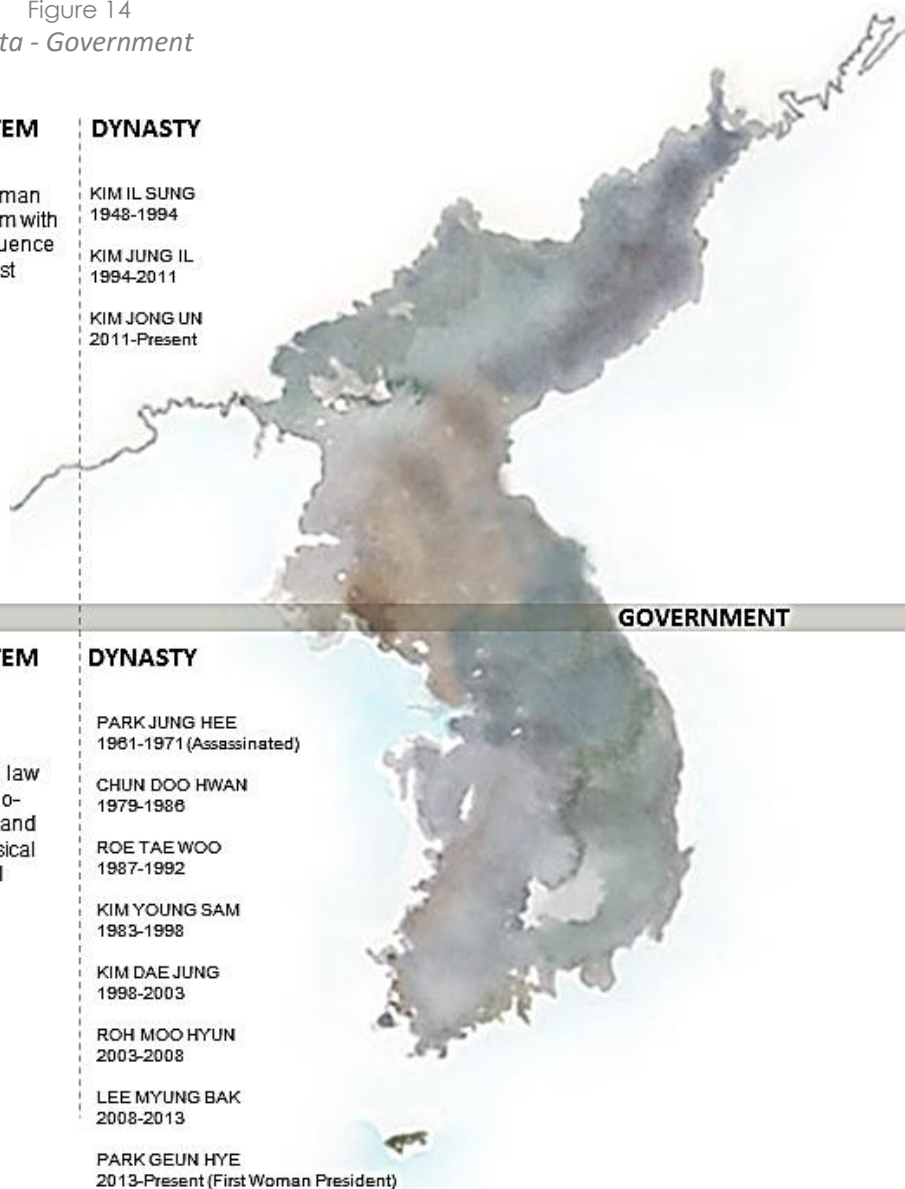


Figure 15
Data - Infrastructure

PRINCIPLE CITIES	ROADWAYS	RAILWAYS	WATERWAYS	AIRPORTS	PIPELINES
P'yongyang (Capital) Ch'ongjin Namp'o Sineiju Wonsan Kaesung	Total: 25,554 km (2009)	Total: 7,435 km (2014)	Total: 2,250 km (2011)	Total: 82 (2013)	Oil 6 km
INFRASTRUCTURE					
Seoul (Capital) Busan Daegu Incheon Gwangju Daejeon Gyeongju	Total: 104,983 km (2009)	Total: 3,460 km (2014)	Total: 1,600 km (2011)	Total: 111 (2013)	Gas 2,216 km Oil 16 km

Figure 16
Data - Population

POPULATION			
POPULATION	LIFE EXPECTANCY AT BIRTH	INFANT MORTALITY RATE	RELIGION
24,983,205 (2015 est.)	Total population: 70.11 years Male:66.26 years Female:74.16 years (2015 est.)	Total:23.68 deaths/1,000 live births Male: 26.29 deaths/1,000 live births Female:20.94 deaths/1,000 live births (2015 est.)	Traditionally Buddhist and Confucianist, some Christian and syncretic Chondogyo (Religion of the Heavenly Way) Note: autonomous religious activities now almost non- existent; government- sponsored religious groups exist to provide illusion of religious freedom
GROWTH RATE	TOTAL FERTILITY RATE		
0.53 % (2015 est.)	1.97 children born/woman (2015 est.)		
POPULATION			
POPULATION	LIFE EXPECTANCY AT BIRTH	INFANT MORTALITY RATE	RELIGION
49,115,196 (2015 est.)	Total population: 80.04 years Male:76.95 years Female:83.34 years (2015 est.)	Total:3.86 deaths/1,000 live births Male: 4.05 deaths/1,000 live births Female:3.66 deaths/1,000 live births (2015 est.)	No affiliation:43.3% Christian: 31.6% Buddhist: 24.2% Other 0.9%
GROWTH RATE	TOTAL FERTILITY RATE		
0.14% (2015 est.)	1.25 children born/woman (2015 est.)		



Figure 17
South Korea Today

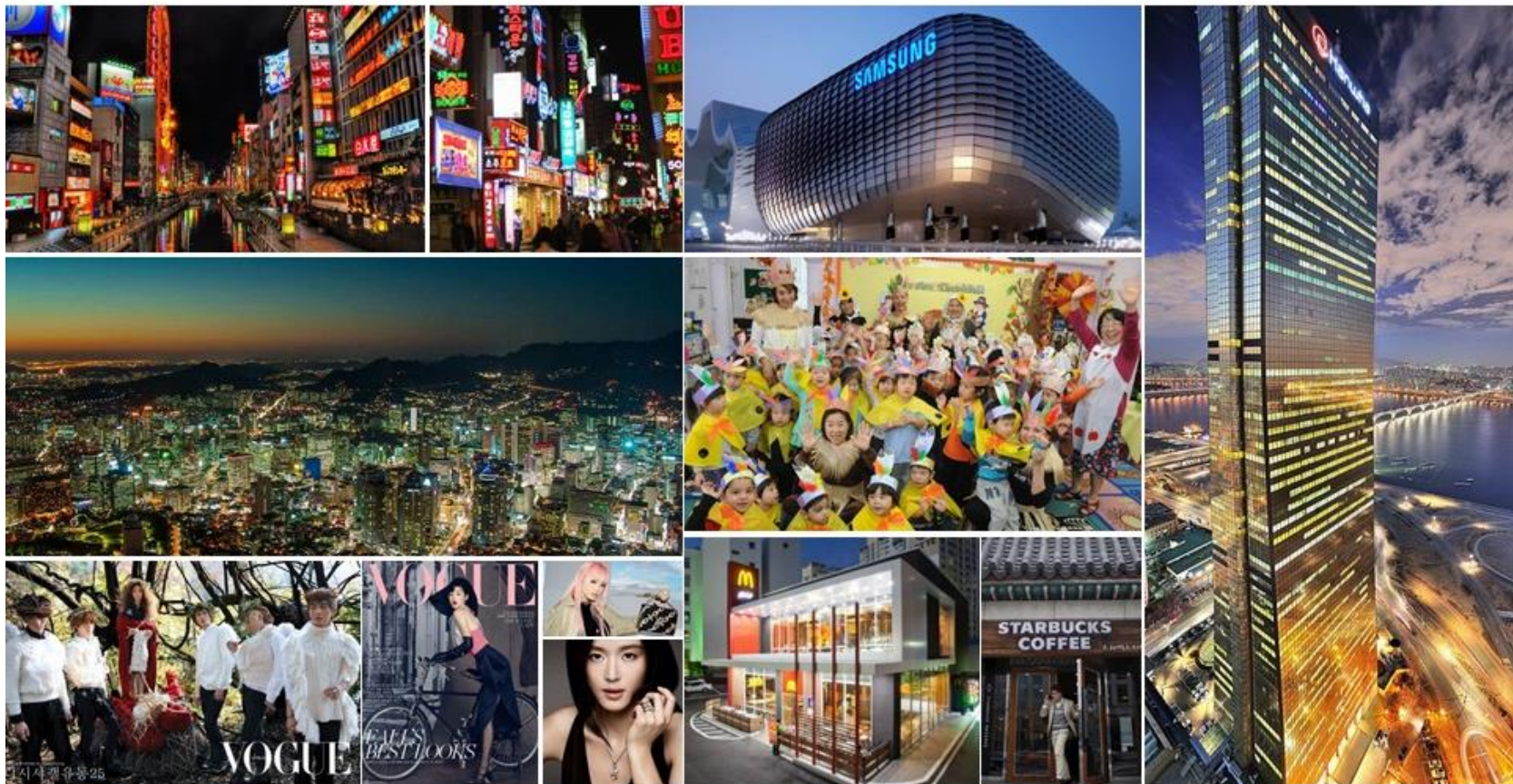


Figure 18
North Korea Today



Two Koreas

Hatred of the US is ingrained in everyday life...“Pyongyang is just 100 miles from 70,000 US troops based in South Korea.

Pyongyang’s daily life is disrupted by preparations of American attacks on the city.”⁵

The two Koreas use ‘fear’ as means to protect themselves. Civil Defense Drills are common in both state. In South Korea, drills lasts about 20 minutes with sirens that ring across the cities, forcing all cars to stop, families to stay indoors, and students locked down in classrooms. In South Korea, two drills are planned for this year. Nationwide civil disaster drill in May and civil air defense drill in August. For many South Koreans, these drills are merely a routine exercise.

In North Korea, the drills are a random occurrence. It is to send a message that a war can occur at any given moment. Fear is distilled in North Koreans, and this method has been used time after time in the North to serve the political interest of the state.

Since its declaration of nuclear weapons’ possessions, North Korea creates friction around the world. Like the past, the relations of Pyongyang and Washington are in a standstill. Despite international

Figure 19, 20
Defense Drills – South Korea



⁵ Kim, Why South Koreans Are Immune to North Korea’s Threat

worry, South Korea seems to be less concerned about the threats made by North Korea than rest of the world. According to an article posted by the World Post, to South Koreans, North Korea poses no physical threat. It seems that most South Koreans are exhausted from more than six decades of threats. They have stopped flinching when North Korea spills nastiness about its plans to turn Seoul into an ocean of blaze. South Koreans believe that these threats come when North Korea is in time of hardship. “Our northern neighbors must be low on rice again and they want us to donate.” Viewing North Koreans as a “cranky, obstinate relative from long, long ago who shows up periodically banging on your gate with a hammer, insisting that you extend him a loan.”⁶

As I further my research, I have become taken back by the South Koreans position and attitudes towards reunification. Most South Korean individuals seems to have a causal stance about the matter. It maybe that in the decades of division of the peninsula, most of those remember a united Korea have passed away. In their place new generation of South Koreans have matured with “smart phones, slick advertising and global conferences. To many of them,

⁶ Kim, Why South Koreans Are Immune to North Korea’s Threats

North Korea is like a foreign country.”⁷ The support for reunification is falling. Survey carried out by Chosen Ilbo, the most widely circulated newspaper in South Korea, just over 30% of the nation thought that the benefits would outweigh the cost, and more than two thirds of the south Koreans did not expect it to benefit individual South Koreans directly. It seems that most of the youth in South Korea don’t seem to find the need to reunite. Most South Koreans believe that if the reunification was to occur, that it will bring burden to the South.

South Korea is a flourishing modern culture. Since the destruction, South Korea has been promoting economic development and rapidly growing in economic power, becoming the focus of attention globally. South Korea currently plays an essential role in the world market. Allowing the daily lives of the people to stabilize, and growing the number of people who are capable of enjoying a life of leisure. In the views of the South Koreans, the North Koreans are poor people brainwashed by the communist government, and lack the ability to compete in the world market. South Koreans

⁷ Why is South Korea plugging unification?

question what the North Koreans would offer if unified. A work force that is technically challenged? Malnutrition and uneducated? What beside natural resources can they offer? This detached position of indifference towards unification makes me confused about the South Korean stance.

Gajok (Family)

The Korean War separated millions of families. After the war many emigrated as a result of having no home to return to. It is estimated that the total numbers of separated family members on both sides exceed 10 million. While the reunions for separated family members are arranged twice a year, it does not begin to appease the demands, since about 500 people reunite during each held meetings. Currently about 72,000 South Koreans are on a waiting list to join the family reunion events, and nearly half of them are over the age of 80.

To Koreans, unification is a desire to return home in both conceptual sense and physical sense. In Korean culture, Gajok, meaning family in Korean, is the most basic system of society. To the Koreans Gajok symbolizes the powerful conceptual symbol of unification. Korean often refer to others as 'our brothers

and sisters'. Culturally, the concept of 'Gajok' symbolizes the basic unit that makes up a society.

Kim Myeong-do, a 93-year-old South Korean man who attended that event, recalled how emotional the experience was.

"[The families] meet, embrace one another and just wail because they are so happy to see each other," he told The Guardian. "Then they exchange some news, go to sleep in the hotel, say goodbye and are separated again."

Kim left North Korea when he was 21 to pursue a college education. He never saw his parents again.

"I feel hopeless because the communists in the North want to have reunification their way and, of course, South Korea wants to have it its way," Kim, who met his younger brother last year, told The Guardian. "Am I ever going to be able to see my family again now that I am old? Even if they hold more family reunions, there are tens of thousands of people who still haven't met their families. The ones who have already met their families won't get another chance."



Figure 21
Separated Families of Koreans

According to James Foley, in his book “Korea’s divided families”, it is pressing and urgent to understand the Korea’s need to promote human welfare of the countless divided families.

He also states that in the history of divided countries, Korea’s division is perhaps the most difficult and troublesome. After the Second World War Germany and Vietnam have reunified, and china and Taiwan have at least better relations where they are able to exchange correspondence and visit their relatives. Yet the relations between Korea are still very bitter and burden the aftermath of the Korean War. The divided families of Korea are unaware of their families’ fate, and for this reason, when lost families are reunited they greet each other with seemingly absurd question, ‘Ah, so you survived then?’ on the rare occasions when they are rejoined.⁸ The general feeling on the divided families of Korea is that it is among many problems of Korea that can only be solved through their country’s reunification.

Precisely due to the absence of human contact between the two Koreas, the improvement towards reunification has had little impact on human aspect of the division. “Until the 2000-2001 Reunion program, negotiations between North and South on the divided

family issue had only produced one set of brief reunions for two exchange groups of 50 divided family members in 1985.”⁹

While it may be conceivable that the issue of divided families’ problem is secondary to the bigger issue of Korea’s division and unification, Foley states that for the future of Korea it is of fundamental importance to reveal natural human links across Korea’s unnatural divide, and without this link, no meaningful harmony can be achieved.

⁸ Foley, Korea's divided families, p. 2

⁹ Foley, Korea's divided families, p. 3

3 Commonalities

63 years later the DMZ is home to a flourishing ecosystem, due to having been left alone without human contact. It is a landscape that the 20th century has forgotten, and there is accumulation of hope for the future in this margin.

In order to entertain the possibilities of what links us together, it was critical for me to look to the past. In addressing the future, the solutions seem to be problematic as it only advocates for the terminations of the dictatorship.

I needed to start from the beginning, before the separated families, philosophy, and economic imbalances, and to regain one identity through homogeneity.

The quest for Korean unification is a desired to return home, to discover an originally and autonomous identity.¹⁰

The traditional Culture of Korea refers to the shared cultural heritage of the Korean Peninsula. The Joseon Dynasty, which lasted approximately five centuries, from 1392 to 1897, was deeply rooted in the Korean culture.

¹⁰ Grinker, Korea and its Futures, p.43

*Koreans themselves set great value on family life and draw heavily on both the immediate and the wider family circle for emotional, social and often financial support. Especially close ties are held to bind parents and children together, and it is the generational link, rather than that between husband and wife, which have been regarded as vital. Family loyalty should be life-long. In some sense a Korean may never seek to move beyond the bounds of family life, regarding an existence without family support as too fearful.*¹¹

Psychology of 'Han'

For many people in South and North Korea, national division is widely characterized as Korea's han. The loss of autonomy due to past invasions and Japanese colonization has also created han, but division is a more immediate referent; division represents not only the (temporary) loss of

*the nation but also the two Koreas' frustration inability to retrieve it.*¹²

Korean poet, Ko Eun describes it thus: "We Koreans were born from the womb of Han."

For Koreans, 'han' has a complex meaning. Yet, essentially can be described as collective sense of discontent and longing. Han is a feeling that accumulates over periods of time, and possibly be handed over to future generations. With these accumulated emotions of frustrations, possibilities of unifications are further complicated.

In other hand, han can be a catalyst of hope. A well respected Korean writer, Park Kyong-Ni challenged the notion of han, and suggested looking at a brighter side of 'han'.

If we lived in paradise, there would be no tears, no separation, no hunger, no waiting, no suffering, no oppression, no war, no death. We would no longer need either hope or despair. We would lose those hopes so dear to us all. We Koreans call these hopes Han. It is not an easy

¹¹ Hoare, Korea An Introduction, p.121

¹² Grinker, Korea and its Futures, p.78

word to understand. It has generally been understood as a sort of resentment. But I think it means both sadness and hope at the same time. You can think of Han as the core of life, the pathway leading from birth to death. Literature, it seems to me, is an act of Han and a representation of it.

If we think of mourning as a kind of reconciliation, not with past traumas but with the ongoing strength of continuing traumas, then han itself represents the inability to mourn. Han refers to a consciousness of ongoing trauma and a lack of resolution and reconciliation. Paradoxically, however, han also provides a means of resolution, for the concept provides a path for the movement of the present into the past, for a fresh and creative movement from the past and present into the future. The important question is whether this path can be identified and taken.¹³

The greatest han of Korea might be the division. As long as the division exists, the han will continuously grow. The only path seems to be to acknowledge the past in order to move on to the future.

Maybe we begin to look at Korea as a homogeneous nation, rather than two nations with opposing identities.

¹³ Grinker, Korea and its Futures, p.88

Figure 22 - 28
Folk Culture



Folk Culture

“Folk” implies people under the shadow of the ruler. Accordingly, folk art can be called people’s art. It is very difficult to find much source material around folk art, but its living forms have survived political and social changes down through the centuries.¹⁴

Most of the Korean people commonly have been involved in agriculture, and their everyday activities and world view have been closely linked with this agricultural cycle. As the culture became more complexed, the ceremonies concerning diverse aspects of their lives were developed. In order to explain Korean folk art, it is important to look to those earliest ceremonies, the mindset encompassing them and the work motif in which they evolved. Buddhism was introduced to the peninsula in the fourth century, and towards the end of the Koryo dynasty (918-1392) Confucianism came to Korea, which became the foundation of ethical thinking of the people. Confucianism has rules of conduct and inhibits emotional expression. Yet in folk art, Confucianism, like Buddhism had little influence on folk art. In the center of the oldest spiritual beliefs, a shaman figure called the mudang, dominated the beliefs of the common people of Korea. The mudang religion is very

practical. The objective is to bring good fortune to the poor, health to the sick, children to the childless and abundant harvests of crops and fish to the farmers and the fisherman. Rain, courage and victory are other objectives of mudang ceremonies. The religion aims at driving away unhappiness, trouble, and brining peace and harmony to the people.¹⁵

¹⁴ Yunesük'o Han'guk Wiwönhoe, Traditional Performing Arts of Korea, p.11

¹⁵ Yunesük'o Han'guk Wiwönhoe, Traditional Performing Arts of Korea, p.17

Folk Songs

Korean people have been fond of singing, dancing, and drinking from the earliest times. And as a result many categories of folk songs such as work songs and entertainment songs have evolved.¹⁶ Korea is a peninsula, yet it has inland plains and mountains, so there are songs for rice-planting, field-work, as well as the fishing and boating songs along the coastline. Due to the vast number of mountains chopping up the countryside, the melodic styles and texts differ from one village to the next. As the women carry out domestic tasks as well as working in the fields, they sing songs that reflect their way of life. During the household festivities such as weddings and birthdays, people gather around with wine singing folk songs in rotation. One person sings the solo and the others respond in chorus. Upon completion of the song another begins with solos and again everyone else responds.



Figure 29, 30, 31
Folk Art & Performances

¹⁶ Yunesük'o Han'guk Wiwönhoe, *Traditional Performing Arts of Korea*, p.17

Farmer's Band Music

During times of celebrations farmers' band music, nongak, would be heard. This is the most popular form of music for entertainment and ceremonies. The instrumental ensemble for nongak is typically made up of percussion instruments and one melodic instrument. These are kkwaenggwari, a small hand-held gong; ching, a larger hand held gong; changgo, an hourglass-shaped stick drum; sogo, a small hand-held drum; and t'aep'yongso, a double-reed conical oboe-like instrument with flared bell. The ceremonies offer a great opportunity for the farmers to dance, play and engage with one and another. And this is enormously enjoyed by the spectators.

Nongak means "farmers' music" because it is entirely played by the farmers themselves. Nongak was believed to drive evil spirits away, move gods and also played to strengthen people in battle or other types of physical labor.

As the farming season arrive, the farmers gather to make a cooperative work group called ture. This is especially useful when weeding between the rice plants. During ture, nongak is played to encourage the farmers as they work. In the book, "Traditional Performing Arts of Korea", this is well illustrated.



Figure 32, 33
Farmer's Band Music - Nongak

The farmers, summoned by the signal, take up their weeding hoes and gather at the village gate. Some of them carry ching, kkwaenggwari, changgo, puk or t'aep'yongso, and as they walk to the field they play nongak, preceded by the flag which reads "agriculture is the foundation of the universe."¹⁷

When they reach the farm lands, the flag is driven into the bank along the rice paddy, and the farmers begin to work while the music is play on. The farmers can be seen singing weeding songs, as the weeding continues. During the harvest time, nongak groups can be seen throughout Korea traveling from one village to another, playing nongak for good fortune. In return the professional nongak groups receive rice and currency as payments.

Figure 34
Nongak Receives Payments



¹⁷ Yunesük'o Han'guk Wiwönhoe, Traditional Performing Arts of Korea, p.29

Folk Plays

Throughout the history, Koreans have enjoyed variety of traditional games. The games provided the opportunity to spend time with family, friends, relatives and neighbors. These games are influenced by the Korean culture, history and the environment. The most popular games include yut (four sticks game), Kite flying, neolttwigi (see-saw), and swinging.

In January families gather for the New Year’s holiday celebrations. Since the weather is cold, most of the games are played indoors. The game of yut is extremely popular, since it can be played in the house. When the game begins, progress of play is marked by means of a square board. Along each side of the square are four marks placed equal distance from one and another. Two diagonals connecting the corners of the square are also marked. The players are divided into two teams. Each team holds four tokens which will be moved around the board as the play progresses. Great deal of strategy is needed to win the game. The first team to move all four pieces off the track and to the finish line wins.



<p>Korean New Year 설날</p> <p>Yut Tuho Neolttwigi</p>	<p>Daeboreum 대보름</p> <p>Chajeon Nori Jwibullor Kite flying</p>	<p>Chuseok 추석</p> <p>Ganggangsulae Bullfighting</p>	<p>Dano 단오</p> <p>Ssireum Geunettwigi</p>
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Figure 35 – Game of Yut
Figure 36 - Seasonal Games Played

In early December, young boys and girls of Korea can be seen flying kites. Their kites are constructed of paper and bamboo, and the paper is the kind you find that covers the windows and doors of traditional houses of Korea. The kites have a round hole in the center, with its typical dimension being 50 by 30 centimeters. The kite skeleton is made from thin strips of bamboo, with paper glued to it. The top edge of the kite is bent slightly. Strings are attached to four corners of the kite and joined to the main guide line held by the flier. The kites are painted or have colored paper glued to them to create a vibrant design. Finally, for maneuverability, long trails of papers are fastened to the guide line.

The *History of the Three Kingdoms* report that during the sixteenth year reign of Queen Sondok, (A.D. 647) kites were used to gain advantage by the general names Kim Yu-sin. During the siege of the queen's castle, the enemy saw a falling streak of stars towards the castle. They were certain that it was bad omen for the queen. The brave general recovered advantage by constructing a puppet – shaped kites, set them on fire and flew them over the castle. In the night sky, the flaming kites looked like the falling star had multiplied and ascended into the heavens.

Another legend, concerns an attack on Cheju Island. It states that once the island was protected by a natural border created by thick

thorn bushes, which made it impossible to advance into the interior. Kites were used to carry reed seeds, only to scatter them once they were over the thorn bushes. The following year, reeds were seen thick in the thorn bushes. The invading army then set the border on fire. When the smoke cleared the border was cleared, and the invasion was carried out. There are many other legends that have used kite flying to gain advantage that led them to victory. Currently in Korea, kite flying has become a delightful winter sport that is enjoyed by all ages.

Figure 37
Neolttwigi (See-Saw)



The game of neolttwigi (see-saw), is representative of young women of old Korea. It is mostly seen played in the month of January, and it dates back to Koryo (C.E. 918). According to a legend, the game of see-saw originated when two women were trying to see over a prison wall to get a glimpse of their incarcerated husbands. Another legend states that see-saw was first used by women to look over the walls of their house compounds, in which they were traditionally confined.

During the New Year's season (by the lunar calendar) young women enjoy swinging on rope swings that are suspended from tall trees. Two girls on each swing, they stand on the swing seat, swinging high into the air, delicate as the spring blossoms. It is believed that the custom originated during the reign of King Kojong of Koryo. The rope of the swings is made of straw, or on an occasion made from colorful silk, and it is typically hung from a tall willow or oak tree. In April, around the birthday of Buddha the swing is put up

and young women enjoy it through the fifth of May, the festival of Tano.

The *Traditional Performing Arts of Korea* states that this picturesque folk game is originated as a practical way of cooling off in the heat of summer, and a way of escaping mosquitoes.

Figure 38
Swings



Figure 39
Onsen – Hot Spring



Bathing

Like many cultures, bathing is a vital part of society, visited by rich and poor. Crowds of people bathing naked together, as the bath was a primary place to gather and socialize. Also the concept of extreme cleanliness, where purifying the body went hand in hand with purifying the soul.

For Koreans, public bathing originated from a tradition that is linked to the country's natural hot springs, some of which have been in use for more than thousands of years. The philosophy of bathing in hot spring shows the harmonious relationship between air, fire, water and earth. Yet, what is seen today in the Koreas, are far from a retreat of the past and seems to symbolize the state of its country.

In March of 1980, North Korea announces a public bathing facility that is comparable in size to the ones found in South Korea, named Changgwangwon. In the year 2001, North Korea Media reports that during its existence it was approximately visited by 37 million people. This impressive super-bathhouse made of marble and granite offers swimming pools, spas, showers and saunas. And it is open to the common people. However, one must hold a ticket which is only valid during a short period of time. According to an article written by Andrei Lannkov of the Korea Times, the lines form daily at 4:00 AM, in a long queue, much to dismay of the capital residents.

Figure 40
Man River Bathing – North Korea



The reality of North Korea is that private bathing facilities are nearly absent. Outside Pyongyang, capital of North Korea, it is rare to find running tap water in the multi-story building. Only minority of North Korean have the ability to wash themselves in their own residences.

According to tourists, it is a typical scene to find the locals bathing in the rivers nearby, since public bathing facilities are few and far between for the common people of North Korea.



Figure 41 – Exterior view of Public Bath Facility

Figure 42 – Interior Bathing Facility

Figure 43 – Diagram of how to bathe

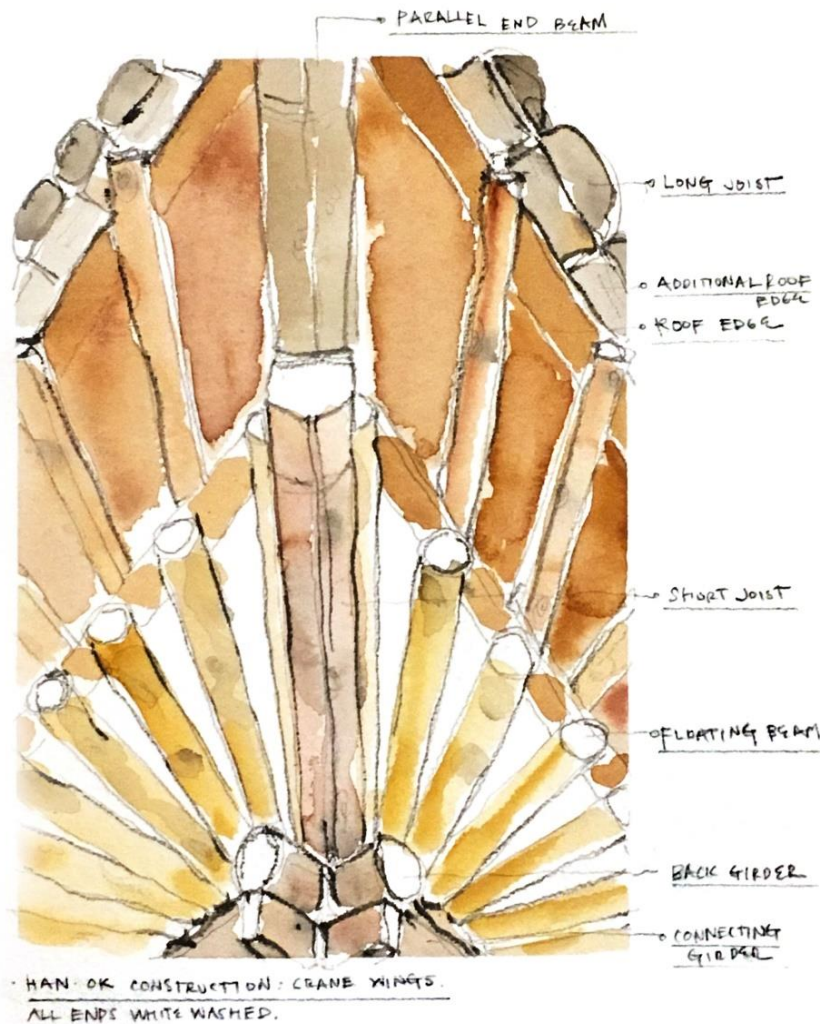
Most South Koreans share a similar memory of visiting a public bathhouse as a child, holding their mother's hand. What exists today, jjimjilbang (bathhouse) in Korea is the archetype which can begin to describe the South Korean culture of today. It is a place where people come to socialize about important family matters, politics and social issues, or simply to relax and sooth.

Unlike the North, what is found in South Korea reflects the hustle and bustle of every day lead by the South Koreans. The baths of South Korea are typically housed in a concrete building 1-7 story, featuring variety of themed baths, salt rooms, saunas, a swimming pools, a fitness center, garden, a food court, a nail salon, a golf course, an internet café, and a movie theater.



Figure 44 - 47
Spa Land Jjimjilbang – South Korea

Figure 48
Typical Eave detail of Hanok



Built Environments

Korean architecture can be stated as deriving from nature. The built environment strays from extreme tendencies, avoids sharp angles, steep planes and strong lines.

The Three Kingdoms Period (57 bce – 668 ce)



Figure 49
Paekche – Stone Pagoda

Original examples from this period do not remain, except for some foundation stones and what may merely suggest a site of the building. The oldest sites are found in Pyongyang, where once stood three temples with its terraces in an octagonal shape, were believed to be earliest Buddhist temples in Korea.

Koryo Period (918-1392)

Traditional Korean architecture was similar to Tang architecture of China. The Korean adaptation of the Tang architecture is called chusimp'o style. According to *Korean Architecture*, written by Youngna Kim,

The architecture can be characterized by the so-called column-head bracketing, or complexes of brackets that project above the heads or capitals of the columns, with or without inter columnar struts (inclined supports).¹⁸

The chusimp'o style temple, dating from the 13th century is documented as the oldest wooden structure in Korea. Approximately 1300 architectural styles of inter columnar bracketing called tap'o (multi-bracket) is introduced to Korea from Song China. This style becomes extremely popular during the Choson dynasty (1392 -1910). The Pokwang Hall of Simwon Temple and the Eungjin Hall of Sokwang Temple, both dating back to the second half of the 14th century remain in Korea today exhibiting the tap'o style. The tap'o style, much more ornamental than the

chusimp'o style, fills the empty spaces between columns with inter columnar brackets.

Figure 50
Muryangsu Hall



Choson period (1392-1910)

The buildings from the Choson period are well preserved and can be seen throughout Korea. The early part of the period chusimp'o styles influence the built environment, and later part of the period the more decorative tap'o style dominate. In Seoul, the capital of South Korea, many architectural examples from this period remain.

¹⁸ Korean-architecture

The most significant example is Kyŏngbok Palace, which was rebuilt after the Japanese invasion of 1592, stands reconstructed and registered as a UNESCO World Heritage site.

North Korean architecture was based on earlier styles of Choson, and few remain.



Figure 51
Kyongbok Palace

Modern Period

When Korea was forced to enter into treaties with foreign governments during the last decades of the 19th century, the western architectural styles emerged in Korea. During the 1900 the Choson dynasty commissioned a British architect to construct western-style building in Seoul, Korea. This movement implemented European furnishings, glass insets in doors and most importantly electric lamp installations in public buildings throughout Korea.

During the Japanese colonial rule (1910 – 1945), most all of the public buildings were constructed in Western architecture. The most well-known example was the Choson Government General's Hall, which was constructed in 1926. This Neoclassical style building was designed by German architect Georg De Lalande. Architect Georg De Lalande was a prized architect who lived in Japan, and designed countless public buildings throughout Japan.

After the Korean War, Korean architects adapted the International style, eventually introducing to Korea adaptation of postmodernism, including the interpretation of traditional architecture of Korea.

Figure 52
Choson Government General's Hall 1988



Hanok – Korean House

“Hanok” means traditional Korean houses. The architecture of hanok focuses on its harmony with the natural environment that surrounds it. In an article titled, *Housing – Hanok, Traditional Culture*, it illustrates the ideal setting for a hanok.

Korean people prefer a site protected by hills or mountains at the back, with a stream or river passing in front. The roofline of the house is designed to run parallel to the curves of the surrounding mountain ridges. Factors such as limiting the effects of wind off the mountain, adequate ventilation and exposure to sunlight are also taken into account when

*designing hanok. Moreover, digging of the ground during construction should be kept to a minimum to ensure minimal environmental impact.*¹⁹

Hanok is wooden structures built on a piling of rocks, which raises the platform. This is to avoid water splashing during the harsh rain and help to keep the cold and the hot from entering the house during the distinct four seasons of Korea. The platform height typically corresponds to the social status of the occupants of the house.

In constructing a traditional hanok, only natural materials are used, such as wood, stone and earth. Wood is used to form the rafters, doors, flooring, windows and pillars. The walls are made with mixture of earth and straw. The roofing materials are made up of tiles shingles and thatched. Today, only the tile-roofed houses remain.

The layout of a Hanok is specific to its regions. In a providence where the winters are bitter and long, a square plans are used to enclose the central living space, whereas in the providence where the summers are hot and long, the rooms were laid out to encourage airflow which took a straight layout shape. In central

¹⁹ Eco-Friendly Architecture-Hanok

Korea, where the four seasons were distinct, an L-shape was used in the layout.

Historically, in each of the layouts, the courtyard plans was most loved. As stated in an article *“Continuity and Consistency of the Traditional Courtyard House Plan in Modern Korean Dwellings”*, an associate professor of Architecture at Sung Kyan Kwan University, Seoul, Korea, she explains that traditionally Korean houses are mostly of the courtyard type.

Many scholars in Korea have pointed out that the courtyard pattern was generated as an appropriate solution to functional, practical, climatic, social and cultural needs of the Korean people. The courtyard could serve as a threshing ground during harvest season, a meeting place for ceremonial occasions, an outdoor resting place during warm weather, or a playground for children. In general, the courtyard served as an extension of the interior dwelling space, there being no clear-cut division between the interior and exterior of the house. Living within such a house did not mean residing only within a sheltered enclosure; the outdoor space was also used as living space according to a complex pattern of residence. Simply put, the courtyard was a room without a roof, a domain set aside for the gainful activity of

*the entire household that was well adapted to complicated environmental, practical, and socio-cultural situations.*²⁰

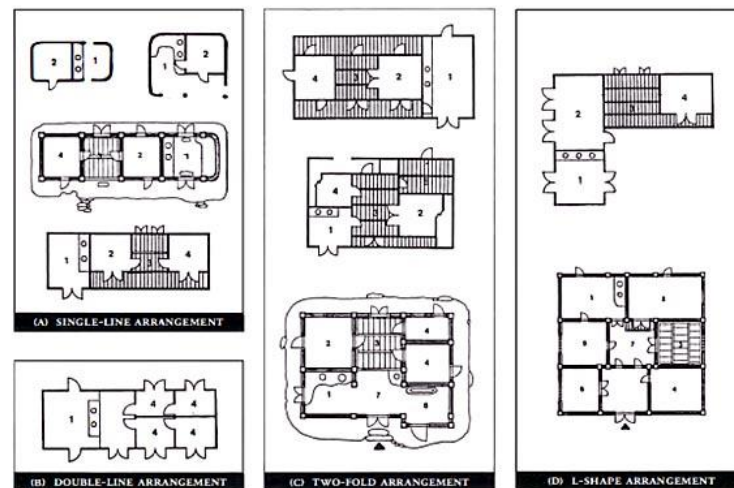
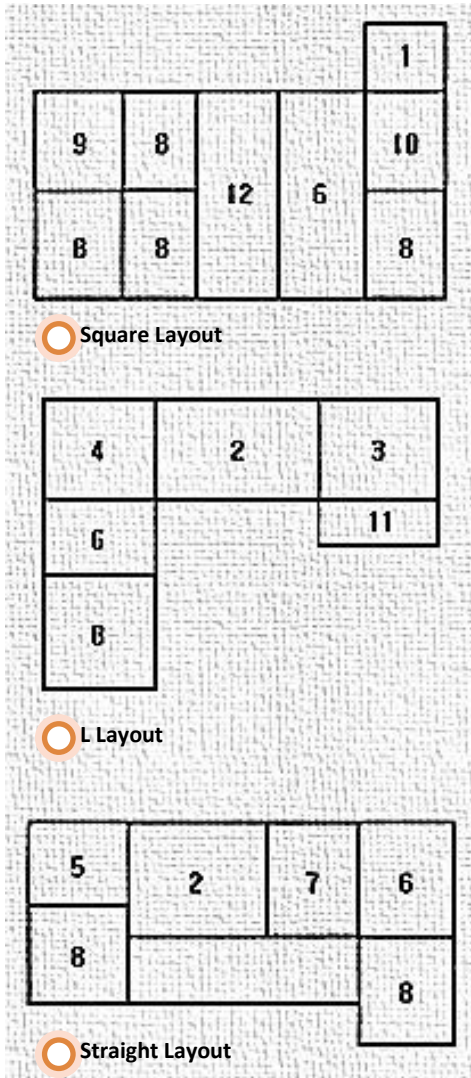


Figure 53
Hanok - Basic Courtyard Patterns

²⁰ Lee, Continuity and consistency of the traditional courtyard house plan in modern Korean dwellings, p.68

Figure 54
Hanok – Basic Room Layouts



- 1 Appending Room
- 2 Hall/Central Living Roo
- 3 Second Bedroom
- 4 Main Bedroom
- 5 Granary
- 6 Kitchen
- 7 Large Bedroom
- 8 Room
- 9 Dressing Room
- 10 Stable
- 11 Veranda

4 Place

DMZ

Finding a site for a retreat that would allow the South Koreans to disconnect from the buzzing western world, while reconnecting them to place was a difficult task. A place indigenous to Koreans, where we can rediscover or discover us as a whole was a challenge. Where does one begin to locate such a place?

After much thought, it became clear that a site along the DMZ would be a great start. The Demilitarized Zone embodies the unusual characteristic of both tension between war and peace. Here the river serves as a metaphor that even though the politics separates the people, the nature and the river serve as the continuum of the elements of the Korean culture.

For the past six decades, constraining of human access in the DMZ area has allowed what was considered a devastated zone of war, to flourish and become a thriving place of valuable ecosystem. The DMZ is the only place that offers a vast continuum of harmonious flourishing ecosystem that connects the two Koreas east to west. Currently it serves as a place that houses various habitats for migratory birds such as the White-naped Crane.

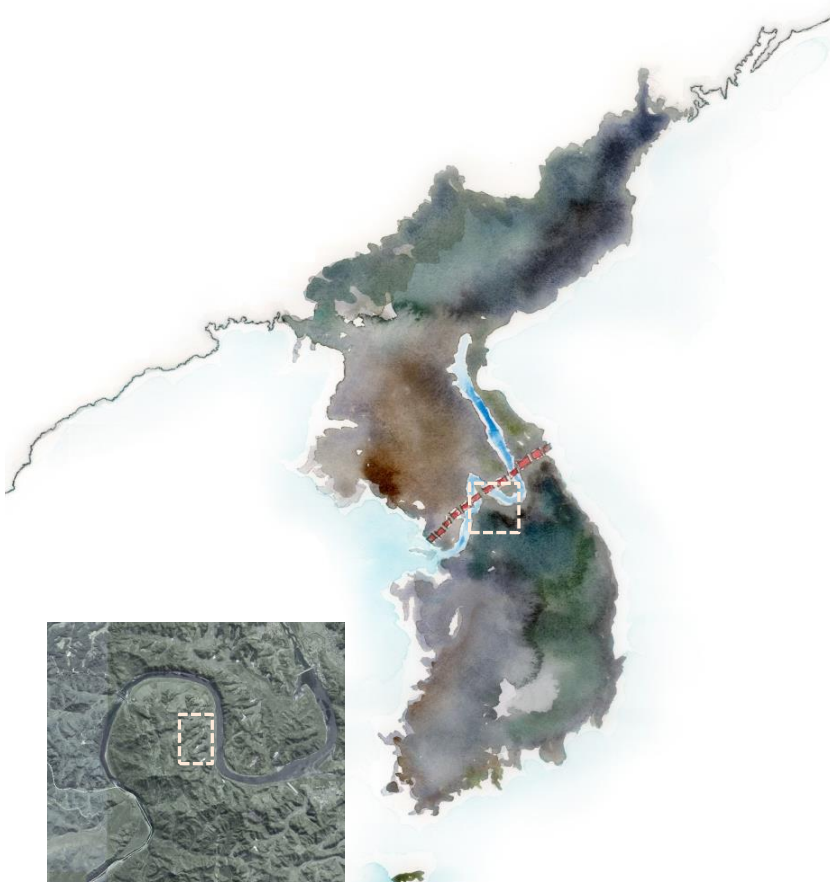


Figure 55, 56
Site - Watercolor

The demilitarized zone between North and South Korea, a ten-mile wide designated no-man's land stretching from coast to coast was declared off-limits in 1953 following the signing of truce agreement in that same year. It is currently a verdant, peaceful, wildlife reserve completely devoid of human activity. Once again, nature hung out its NO HELP WANTED sign and proceeded to regenerate itself.
(Despommier 2010, 15)



Figure 57 - 59
Photos taken along the DMZ near Site

Chorwon is a county in Gangwon Province in South Korea, and it borders North Korea. Back in 1945, all of Chorwon was occupied and part of North Korea. During the Korean War, the region of Chorwon switched hands often. When the Korean armistice agreement was signed in July of 1953, Chorwon was cut in two, establishing Chorwon in the North and the South.

Chorwon plays an important role for South Koreans; the river that runs through provides passage from Kumgangsan (Diamond Mountain) in North Korea to Seoul, South Korea.

Since well before the middle ages, Diamond Mountain has been perceived as one of the most beautiful mountain in Korea. During the Joseon dynasty (1392-1910), the Diamond Mountain was a topic of famous artists and poets. Since the division, the South Koreans were forbidden to visit their beloved mountain freely.

In 1988, South Korean tourists were allowed to visit Diamond Mountain by traveling on a cruise ship. In June of 2005, South Korea announced that over a million South Koreans visited the mountain. In August of 2000, Diamond Mountain becomes a place where the separated families of the North and South are reunited for the first time. Sadly all trips into North Korea are suspended, after a shooting of a South Korean tourist in 2008 by a North Korean soldier. Few years later the reunification of families are resumed.

*Clearly the most stressful psychological factor in their predicament is the uncertainty surrounding their loved ones' fates. 83% had no idea of the whereabouts or status of their relatives. Although a small percentage of respondents (3%) said they had no desire to contact family members in the North, 88% said that they would like to contact their relatives."*²¹

Meandering River

Imjin River meanders through Chorwon. It comes from the diamond mountain, a place that is understood by all Koreans as a sacred place in the North Korea and its mountain waterway feeds the people of the north and south before exiting to the yellow sea. And the landscape that can be seen here, where the South Koreans can reclaim as a viewing place for this untouched and vibrant nature that can be seen here. This is an opportunity that comes as a consequence of this accident, untouched by humans.



Figure 60 – *Imjin River 1889*

Figure 61 – *Imjin River Bank Today*

²¹ Foley, Korea's Divided Families, p.63

Opportunities along the DMZ

The nodes of compassion exist along the DMZ. Such events as DMZ International Documentary Film Festival, DMZ Marathon, The DMZ Bird Festival, and Real DMZ Projects play a critical role and provide a unique set of circumstances for the Korean civilians to inhabit DMZ. Each year, many exhibitions and performances take place along the DMZ, bringing with them various audiences to the controlled zone with purpose.

The DMZ International Film Festival

Launched in year 2009 and bring films to the DMZ, most heavily armed areas in the world, to showcase coexistence, reconciliation and peace hoping to reinvent the DMZ.

DMZ Marathon

12th Chorwon DMZ International Peace Marathon took place on September 6th 2015. The marathon allows the participants to run along the forbidden areas along the DMZ.

The DMZ Bird Festival

Held during each fall and allows the birdwatchers to observe the hundreds of migrating cranes that inhabit the DMZ. In an action plan titled “The Cranes: Status Survey

and Conservation Action Plan” the following was identified during their research.

White –naped Cranes use many protected areas throughout their range, although many lack effective enforcement and management. Countries in the White-naped Cranes’ breeding range have protected breeding habitat within designated protected areas. Important resting areas along the migration routes of the White-naped Crane are protected by circumstances (in the Korean DMZ) and in several designated protected areas.²²

Real DMZ Project

In 2015 the Real DMZ Project held its fourth exhibition from August 29th to November 29th in Chorwon, South Korea. The Real DMZ Project present works of various forms including painting, video, photography, sound, site-specific installation, and performances. These works provide a platform that encourages the dialogue on the contemporary tension and complexities of the Korean peninsula.

²² Meine, The cranes : Status survey and conservation action plan

These nodes display feelings of compassion and longing along the DMZ, encouraging conversations about the ongoing condition between the North Korea and South Korea.

Environmental Condition

Climate in Chorwon is temperate, with four distinct seasons. Chorwon has a continental climate that is extremely cold and dry in the winters and very hot and humid in the summer. Spring and autumn are short and the temperatures are mild and pleasant. The summers come suddenly and bring abundant rainfall. Due to prevailing winds from Siberia, the winter months can be bitterly cold.

The prevailing winds approach from south-east in summer and north-west in winter. Typically, strong winds occur from December to February, and breeze from the sea becomes prevalent due to monsoon wind in the months of September and October.

Original forests that covered two thirds of the land area of South Korea have diminished significantly due to the needs of the high population density. What are left today are many variations of evergreen trees and deciduous trees that fill the forests of Korea. Camphor trees and camellias represent the evergreens, while deciduous forests are filled with maples, alders, birches and oaks.

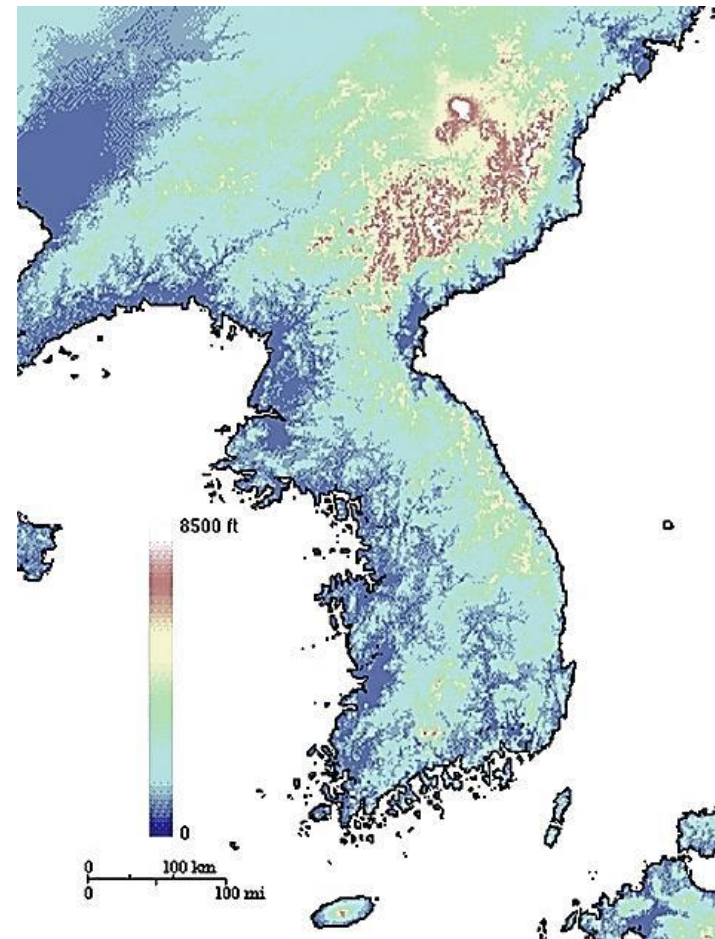


Figure 62
Elevation Map of Two Koreas

Figure 63
Climate Data – Chorwon (1981 – 2015)

MONTH	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC	YEAR
Average High°F	33.3	39.6	49.6	63.5	72.5	79.2	81.9	83.7	76.6	66	50.7	37.6	61.2
Daily Mean°F	22.1	27.9	38.3	50.7	61.3	69.4	74.3	74.8	65.7	52.7	39.4	27	50.4
Average Low°F	11.5	17.1	27.5	37.9	50.5	60.6	68	67.8	56.3	41.5	29.7	11.4	40.5
Average Precipitation (Inches)	0.811	1.039	1.583	2.52	4.016	5.433	15.783	13.315	5.846	1.76	1.829	0.835	54.772
Average Precipitation Days	7.3	6.3	7.9	8.0	9.7	11.3	17.0	14.1	8.7	6.8	7.7	7.9	112.7
Mean Monthly Sunshine Hours	161.4	166.3	178.7	195.8	207.8	178.4	128.4	165.0	178.6	192.5	147.7	149.4	2050.1

Figure 64 -69
Chorwon – Surrounding Site Photos

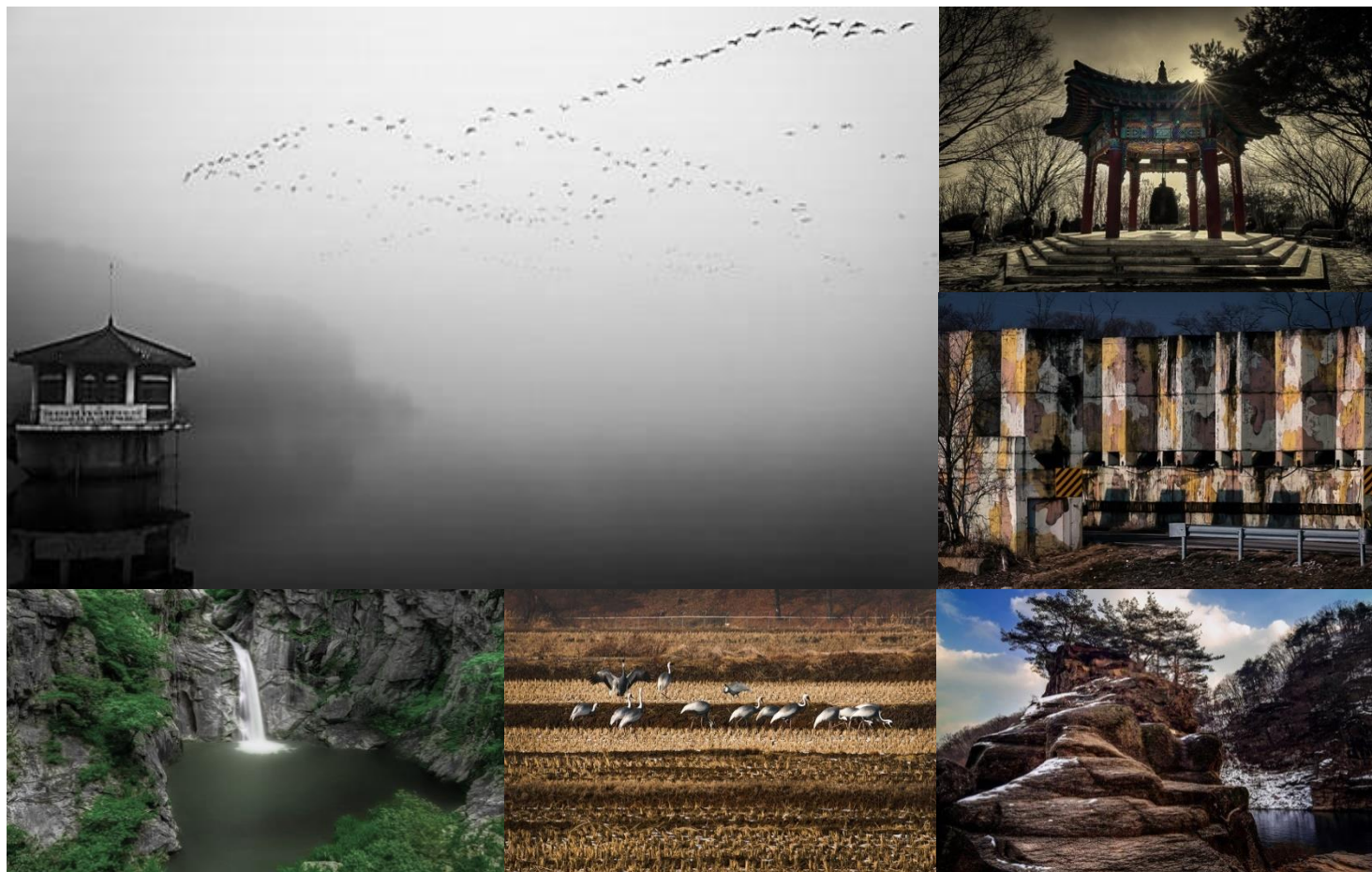




Figure 70
 Masterplan – Watercolor Plan & Section

5 Design Explorations

Masterplan – The Arrival

The beauty of a landscape that has been forgotten and untouched for 63 years is stunning. Initially you are surrounded by dense trees. Here you park your vehicles and begin the journey that goes from public to private, and you leave the noise behind.

The ascending journey takes you into the landscape where roaring of the river can be heard. And one can begin to hear the birds and the moving trees. Also the air seems to be cleaner here.

The narrow meandering path sets the pace for each individual user. Some elder visitors take a moment to rest on the stone wall seats along the way and take in the view, as the young visitors' race to the top.

Once you make the journey up and reach the top of the tree canopy, you are greeted by the first courtyard. It is a threshold that can accommodate a large group of tourists who will pass through or contemplate their next move. To your right, series of classrooms and learning centers can be seen. Inside, craft making takes place. The visitors will engage in diverse activities where they can experience old Korean culture.

Following the class rooms and learning centers, you will arrive upon a game room, where on an elevated platform space; people of all ages can be seen enjoying the traditional games of Korea. Laughter and sounds of excitements of young and old individuals pour out into the walk paths that overlook the DMZ, meandering river and North Korea. Eventually the path takes you to the bath, then the auditorium, where the Korean folk music and dance can be experienced. This allows for the opportunities where the user can participate as well as observe.

As mentioned in earlier chapters, the Korean courtyard pattern are generated as an appropriate solution to functional, practical, climatic, social and cultural needs of the Korean people. Courtyards serves as a threshing ground during harvest season, a meeting place for ceremonial occasions, and outdoor resting place during warm

weather, or a safe playground for children, serving as an extension of the interior dwelling space.

The layout of architectural spaces orients their opening to the courtyard. The courtyard eliminates the need for corridors or an entrance porch or hall.

The design of the masterplan was developed through exploring the opportunities, while keeping in mind the human scale. Three courtyards developed in the masterplan; the individual, family and village scale is to identify the series of human scale in this vast plan. The village sized courtyard accommodates a setting for many individuals. Some users pass through while others play and engage in classroom activities that spill out into the courtyard. The vision is a playful and dynamic space which can accommodate public functions at a larger scale. Family sized courtyards allow for gatherings at a smaller scale. These spaces allow for families to gather and enjoy a picnic while sharing stories. Lastly, the individual sized courtyards allow the individual users to discover and uncover the site and the retreat on their own pace.

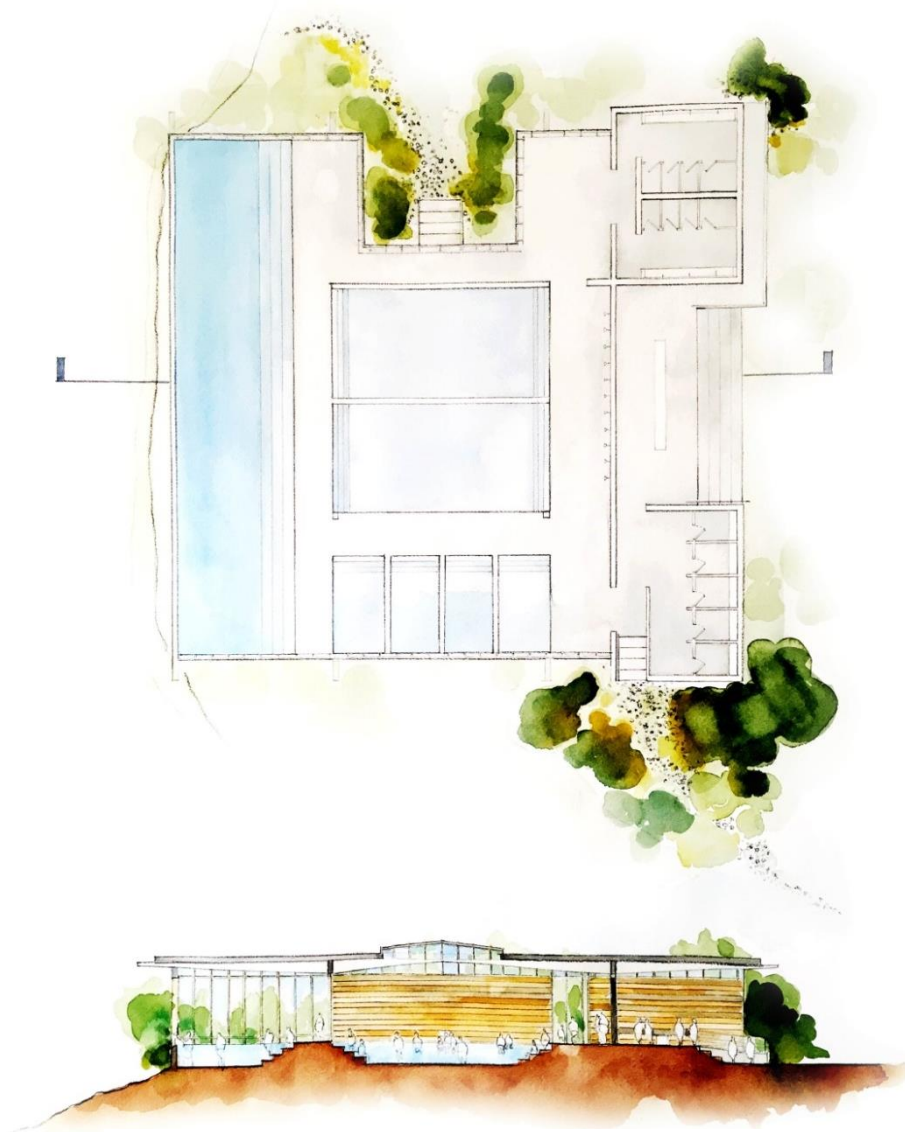


Figure 75, 76
Bath –Plan & Section Watercolor

The Bath

The design approach of the bath was to focus on occupying a hill that offers an opportunity to orient towards nature, the river and North Korea. While providing an architectural space one can repose and find relaxation.

The east façade, which borders the courtyard, houses the main entry to the bath. This threshold is dynamic and very public. The entry sequence holds the services and functions as another layer which helps to disconnect from the public space. This also makes the space feel compressed.

Once you enter into the bath, the space is no longer compressed. The floor plan is very open with four columns that hold up the roof structure. The bath interior is encased in beautiful wood, which creates

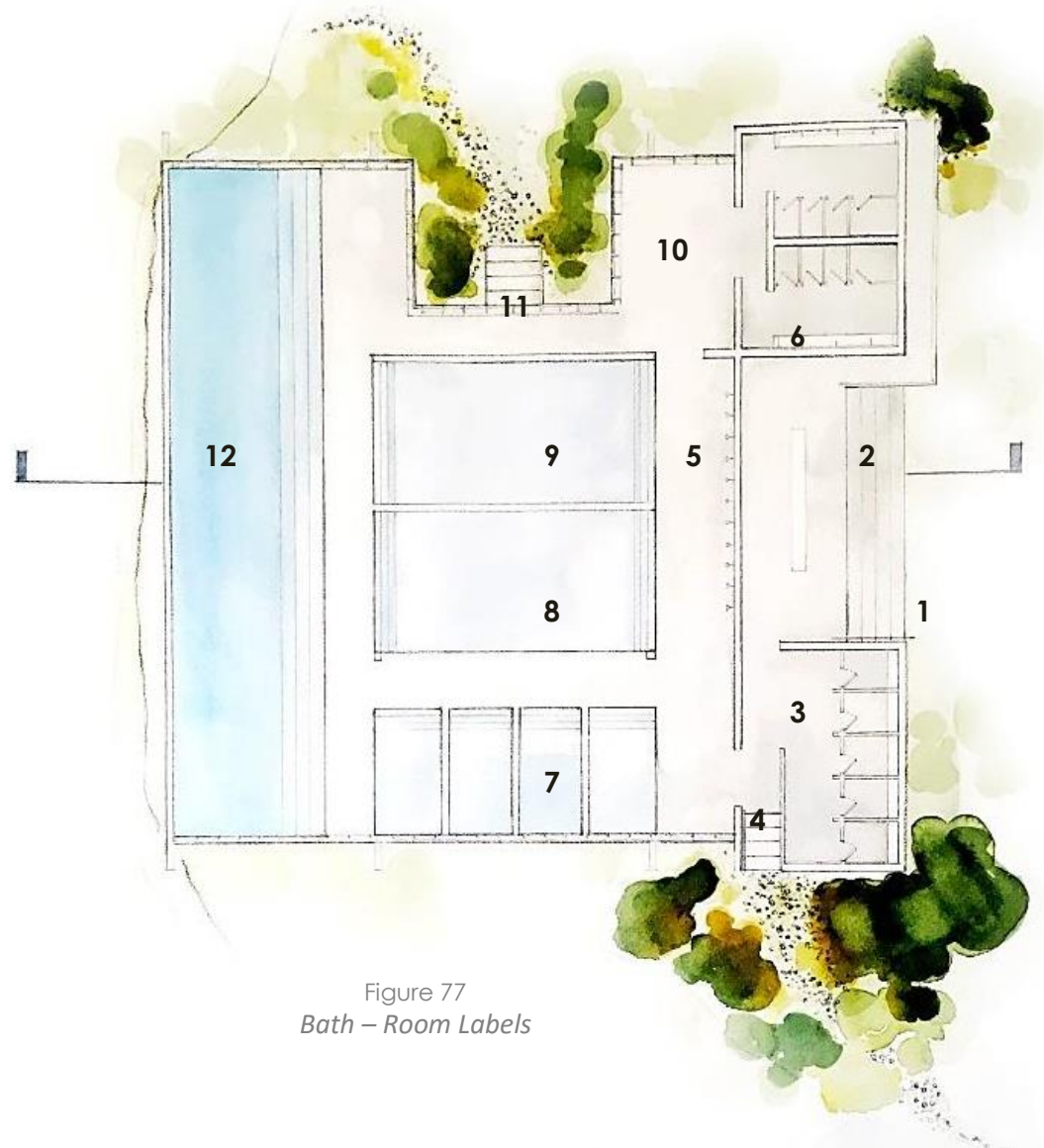


Figure 77
Bath – Room Labels

1. East Entry
2. Reception Desk
3. Changing Rooms
4. South Entry (Individual)
5. Showers
6. Restrooms
7. Event Pools (4)
8. Cold Pool
9. Hot Pool
10. Dry Seating Space
11. North Entry (Family)
12. Zero Entry Infinity Pool



Figure 78 – *South Entry*

Figure 79 – *Interior Looking West*

Figure 80 – *Interior Looking South*

a warm glow and offer tranquility. The large continuous repetition of windows throughout the bath offer abounding range of views to the north, south and the west. Each direction offers a different take on beauty of the nature the site has to offer.

Carved into the floors, seven pools are offered. One large zero entry pool that faces west, four smaller event pools face south, and hot and cold pools are centrally located under a large skylight. Several pools allow for intermingle of conversations as well as providing quiet spaces where a user does not have to engage in direct conversation. Within this single volume, many different possibilities of access can occur.

Next to the north entry, there are dry spaces where the user can relax and enjoy the view. The day can be spent observing people and nature. When deciding to exit through this threshold, the path takes the user through the woods and eventually opens up to family sized courtyards.

When departing from the south entry you are confronted by a narrow hidden path that meanders and takes you back to the arrival. The scale of this path is intimate and discrete which allows for a possibility of contemplation.

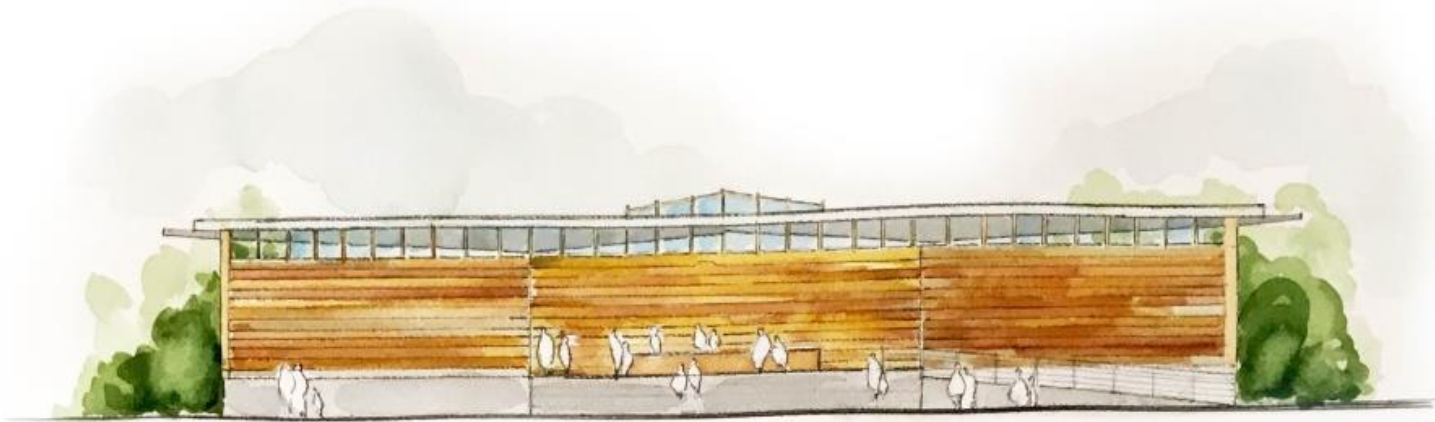


Fig 81 - Bath – East Elevation Watercolor Rendering

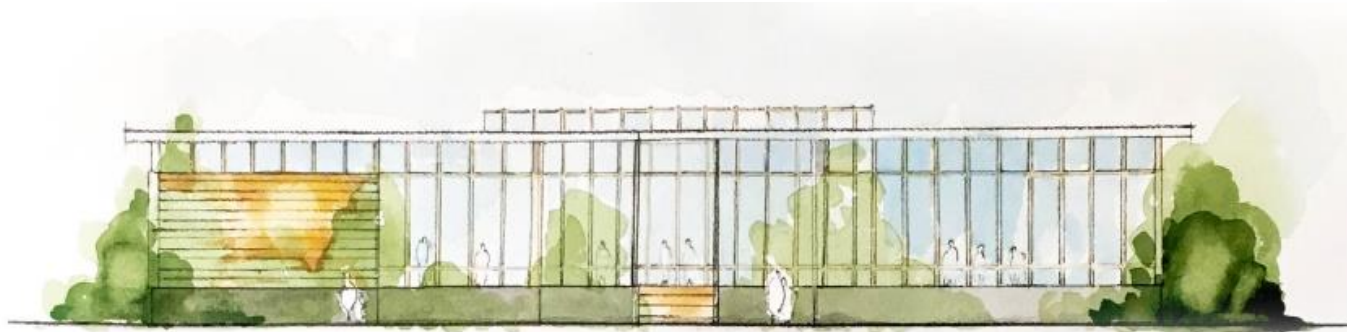


Fig 82 - Bath – North Elevation Watercolor Rendering

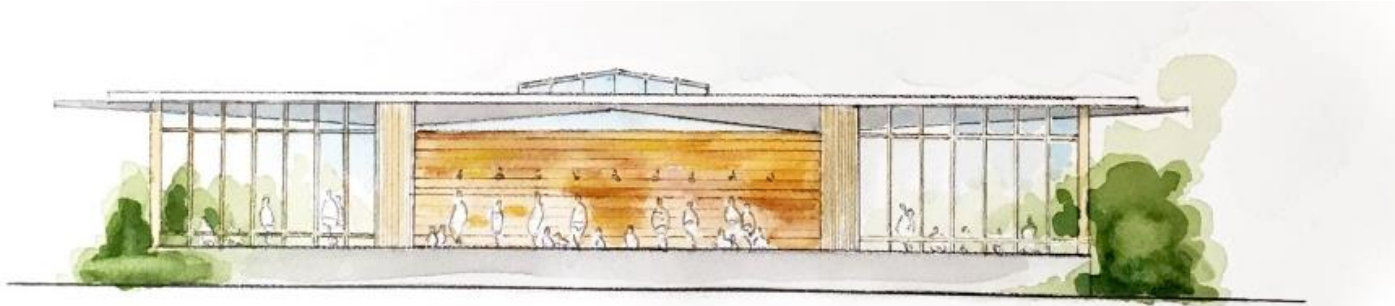


Fig 83 - Bath – West Elevation Watercolor Rendering

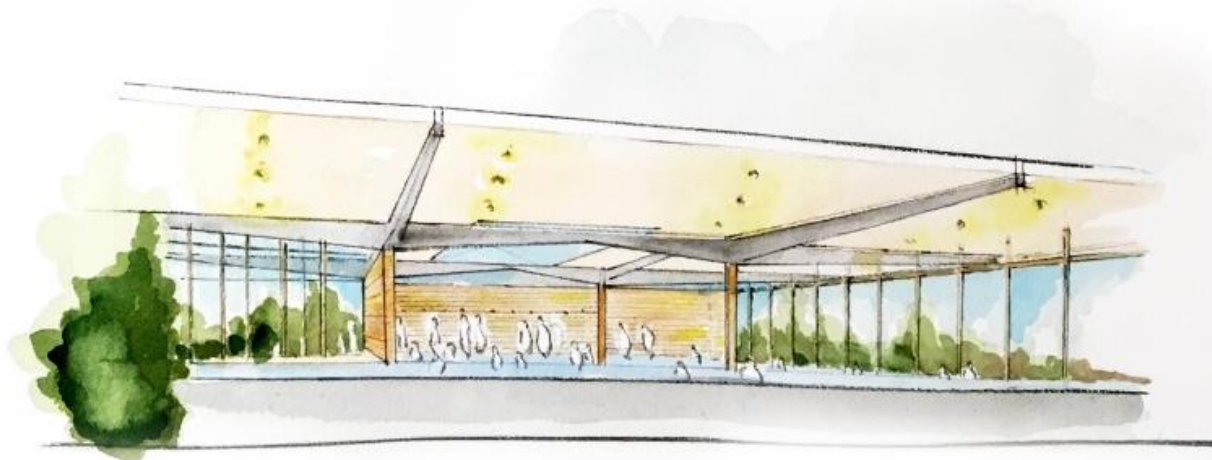


Fig 84 - Bath – Perspective looking West Watercolor Rendering

Response to the Environment

The building is designed to take advantage of the useful aspects of the elements offered by the site. The roof overhangs are deep to allow the sun to enter during the months of spring and autumn, while avoiding the hot sun during the summer months. The deciduous trees are planted along the west façade to provide comfort of shade during the spring and autumn when the sun is low. The operable windows are placed throughout the bath to allow the prevailing winds to come through the building.

Sense of Place

The architectural typology of Hanok, traditional Korean homes, was taken into consideration while designing the bath. The intent of this thesis was to use materials which are available locally and explore the construction methods and design strategies which were inspired by the traditional buildings of Korea. For this project it was important to create a hybrid of construction methods which utilizes the new technology along with the old building methods. The bath is designed with wood, steel, and concrete to create a spacious open floor plan that accentuates the natural materials which adds warmth throughout the interior and the exterior facades. It is intended to create spaces that are inviting and desirable by many users.



6 Conclusion

The final design project reflects the journey I have taken. The intention of the design was to create an opportunity, where the individuals can begin to focus on the homogeneity of the two Koreas rather than the opposing conditions. Through highlighting indigenous identity of Korea, and the desire to preserve it, I was able to explore the possibilities of this thesis.

This thesis does not solve, nor suggest solutions but rather allow for beginnings of a dialogue. I also understand that the conflict between the two Koreas has no obvious answer; rather this thesis simply attempts to raise many questions, and only become a slice of a great continuing conversation. This exploration has been one of self-directed exploration fueled by the possibilities of united Korea.

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