

Animal shamen in transboundary space

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Transboundary Protected areas (TBPAs)

Often TBPAs are also referred to as peace parks, but by definition they are not the same thing. A TBPA is: An area of land and/or sea that straddles one or more boundaries between states, sub-national units such as provinces and regions, autonomous areas and/or areas beyond the limits of national sovereignty or jurisdiction, whose constituent parts are especially dedicated to the protection and maintenance of biological diversity, and of natural and associated cultural resources, and managed cooperatively through legal or other effective means (Phillips et al. 2001: 3).

TBPA it first has to be defined as a protected area of the state to which it belongs after which it can then be connected to a like area on the other side of a border. These definitions become a problem when parks are both supporting the environment and supporting peace. There is not a clear definition of "supporting peace"; this could be anywhere between two countries cooperating for a park to countries resolving past issues for a park. Each case study will be defined as is referred to in the literature. ¹

Case studies :

Africa among especially in South Africa, Mozambique, Zimbabwe, Botswana, and Namibia- The Kgalagadi Transfrontier Park

United States and Canada-The Waterton-Glacier International Peace Park

United States and Mexico-The Chihuahuan desert
poland and Belarns- the Bialowieza National Park

Pakistan and India - Siachen Peace Park

North and South Korea - The DMZ

North and South Korea - The DMZ (the Korean Demilitarized Zone)

Between South and North Korea

Non human area, only wild animals exist since 65 years.

Accidental Wildlife Paradise

Hundreds of rare animal species takes shelter in the 155 mile no man's land

the strip of land between North and South Korea that's off-limits to people, created during armistice negotiations for the Korean War. has sat untouched for the past 65 years, surrounded by barbed wire and watched over by thousands of soldiers on both sides. Before the Korean War, much of the DMZ, particularly the low wetland areas, was cultivated farmland. But where people are unable to go, nature has a tendency to take over, and the DMZ, which varies dramatically in landscape from mountains to marshes, has morphed into an unexpected haven for rare wildlife.²



Animals in DMZ

“Species that have dwindled or disappeared in some parts of Asia have found refuge in the DMZ.”

—Jane J. Lee

many species found in the DMZ are almost extinct in other parts of South Korea, including the amur leopard, the Siberian tiger, the red-crowned crane and the Siberian musk deer.³



Amur leopard



the Siberian tiger



the Siberian musk deer



the red-crowned crane

The red-crowned crane



The red crowned cranes
endangered bird –flying with wings
<http://datazone.birdlife.org/species/factsheet/22692167>



The red crowned cranes in the DMZ

The red-crowned crane

The red crowned crane is a large East Asian crane among the rarest cranes in the world. The cranes only exists 15 spieces , only 1500 birds exist in the whole world and the red crowned cranes, white naped cranes and Hooded Crane observed in the same place is only in DMZ.



Legend

- | | | |
|-----------------|------------------|---------------------|
| Native resident | Native breeding | Native non breeding |
| Passage | Season uncertain | Reintroduced |
| Introduced | Possibly extant | Possibly extinct |

Crane and Korean Culture

<Crane as a symbolic icon>

it is known as a symbol of luck, longevity, and fidelity .

Transporting immortality and letting ride a the Gods of the mountain

(* Gods of the mountain are connecting heaven and earth)

showing auspicious sign

A life of a virtuous gentleman⁴



Eunho Kim, SinSunDo, 1975, Painting on the paper, 51x66, National Contemporary Museum, South Korea.



Eunho Kim, backhackdo, 1920, Painting on the paper, 214x578, National Contemporary Museum, South Korea.

Animal shamen

Shamen as a medium for communication

Shaman as a interpreter between two world

(Human and god, south and north korea, Human and animals who lives in the korea peninsula)

Connected to the understanding of korean Shamenism research

Yol du gori 12 animal totemical reference

Fictional constructed narration

Animals in DMZ as a residencial population

There is a shamen and talks about their peace and proper actions

Shamen perception

3 chanel video

other human shamen as a medium

Yol-tu-gori

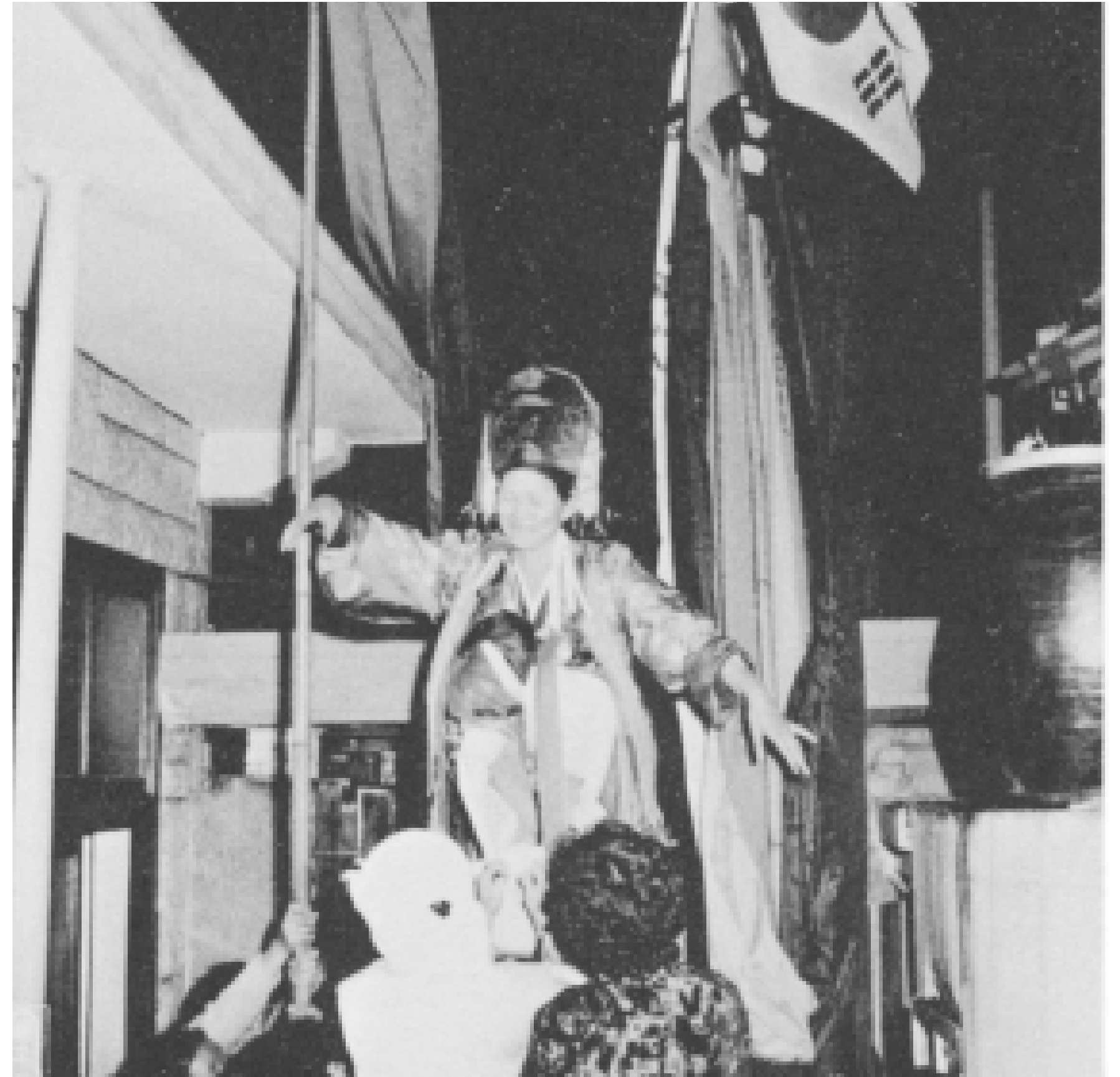
“the primal pattern of human relations and feelings answers to the twelve-animal system. The shaman’s twelfold evocation was a recapitulation of the Universe, a healing, a settling.[...]”

the shamans contact the Generals of the Mountain at stages three and four, reaches beyond the mountain at stage five, and finally is possessed by a god in the hall of heaven at the peak of the performance stage. After farewells at stage seven, she descends to earth, crossing the same regions in reverse order.¹¹ these twelve phases might be related to the twelve-animal Chinese zodiac (starting from the spring equinox and corresponding to each month: the Rat, the Ox, the Tiger, the Hare, the Dragon, the Snake, the Horse, the Goat or Sheep, the Monkey, the Cock, the Dog, and the Pig.)

At Chinese New Year processions performers masquerade as the twelve animals, and the custom is thought to have originated when actors started to impersonate the supernatural called down by the shaman.

¹² This implies that the shaman evoked the Year, the Totality of Time, as an act of general reconciliation with the cosmos. Figurines of the twelve animals were placed in ancient Chinese tombs, either to provide an

escort for the deceased or to celebrate the assumption and absorption into the sun and into Circular Time. The zodiacal animals are also engraved in stone in fifth-century Korean tombs.”⁵



Outdoor ritual. The shamaness K?m Hwa Kim Pa dancing on a barrel in a state of light trance. Photograph by E. Zoila.

Nature in DMZ in a virtual visualisation
bird Shamen speaks about DMZ and the animal communities.

peaceful but the borderline extremely
militarized and dangerous area
I imagined that the animals in there
construct their own communities
Non human perspective
Being a shaman themselves and talk
about their peace
Their animal rights
Survive and how to deal with situa-
tion in the middle area



References

- ¹ Pool, Catherine, “Transboundary Protected Areas as a Solution to Border Issues” (2006). *Nebraska Anthropologist*. 23, 42p.
- ² <https://www.smithsonianmag.com/travel/wildlife-thrives-dmz-korea-risk-location-180967842/>
- ³ <https://news.nationalgeographic.com/news/2013/08/pictures/130820-wildlife-korea-dmz-war-culture-biology-science/>
- ⁴ http://m.blog.daum.net/windada11/8770911?np_nil_b=2
- ⁵ Elemire Zolla Source: *RES: Anthropology and Aesthetics*, No. 9 (Spring, 1985), pp. 101-113