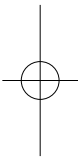
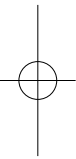




Book Review

Human-Animal Research Network 인간-동물 연구
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and non-human animals in the COVID-19 era].
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Three years have passed since the outbreak of the COVID-19 pandemic, and with endless mutations, the virus has become a natural part of our lives. The book *Relationship and boundary* was written less than two years after the outbreak when the situation was worse. At that time, academics started to suggest a new future that would come along with the establishment of new policies and with the economic crisis amid the pandemic. However, the authors—activists and academics from such diverse disciplines as anthropology, veterinary science, and English literature—argue that before suggesting an anthropocentric new era, we should think about how to make our present an ecocentric one that considers both lives of human and non-human beings in world crises. In 2022, the world is suffering from a climate crisis as well as the COVID-19 virus. The eradication of COVID-19 is no longer a major goal. People realize that we are sharing this world with other species, and we go through these numerous crises together. In

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this reality, this book helps us face our present and imagine a new future where we humans coexist with non-human beings.

The book is divided into four parts. The first, composed of four chapters, deals with the relationship and distance between humans and other-than-human animals (henceforth animals). The second, also consisting of four chapters, focuses on animals' vulnerability in the pandemic. The third part is composed of three chapters, which argue for the necessity of the "One Health Approach" that highlights the interconnection between humans, animals, and their shared environment. In the last part, the authors explore the sustainable life of human-animal relations.

In the first part, the authors consider *sai* between beings. *Sai* can be translated into both a "gap"—which highlights physical distance—and a "relationship"—which highlights interconnectedness. *Sai* thus refers to a dynamic situation between the self and others, and is inevitably important in the COVID-19 pandemic that was caused by zoonosis, an infectious disease transmitted between animals and humans. In this reality, the authors propose to reconsider the *sai* between humans and animals. In Chapter 1, Yi Dongsin criticizes the discourse that presupposes the post-COVID-19 era, despite the pandemic being an ongoing disaster that affects all species. Yi stresses that we should examine our present instead of predicting an anthropocentric future, and that the human-animal relationship should be viewed from the perspective of *sai* rather than "difference." The other three chapters show what it means to have the perspective of *sai*. Kim Jeongmi illustrates her own experience of rescuing and taking care of a wild Oriental dollarbird named Jjaegi and interprets this exceptional situation as "adoption" that creates a family beyond blood ties. Kim explains that living with Jjaegi through adoption opened a world where humans and animals blended into the same personhood and where coexistence was possible. In Chapter 3, Gwon Heonik proposes the notion of "distant adoption" through the example of a baby elephant called Maya, who lives in a Sri Lankan animal shelter, and her human sponsors around the world. According to Gwon, although most of the sponsors cannot meet Maya in person, regularly receiving news about Maya's growth and well-being creates intimacies between them, which can be explained as a form of adoption. He argues that establishing and reproducing the relationship between nature and human society through the act of adoption is an important tradition in human history, and this distant adoption created through an accidental encounter in contemporary society shows new possibilities of coexistence

within a global crisis. Lastly, Kim Sanha emphasizes that the pertaining physical gap between species is also important as a relationship when we talk about *sai*. In natural conditions, wild animals keep ecological and physical distances. However, in the case of humans and wild animals, humans' invasion of natural habitats destroys the proper gap between species, which results in zoonoses, such as COVID-19. Kim argues that "re-wilding" is necessary so that nature can regain its wildness.

The second part of the book examines the vulnerability of animals made evident by the appearance of COVID-19 in various places, and the authors try to suggest possible solutions. First, Choe Taegyung explains that the disastrous situation caused by the zoonosis of COVID-19 has made zoos unsustainable systems and is making humans feel the need to seek new ways to coexist with wild animals while maintaining a suitable distance. The perilous reality that zoos face due to COVID-19 and the fear of zoonoses led South Korea to expand its wildlife inspections and to raise questions about the necessity of sustaining zoos. In the second chapter, Jo Yunju argues that during COVID-19, the adoption of companion animals has increased and suggests ways to reduce the number of animals in shelters through adoption. According to Jo, open adoption policies should be implemented in South Korea, similar to how in the US shelters are provided for COVID patients' companion animals, so that the animals are not abandoned. In the next chapter, Cheon Myeongseon argues that although it is not new for animals, especially livestock, to be ignored, neglected, and eliminated when humans face a crisis, COVID-19 has led to a renewed sense that animal vulnerability is connected to human vulnerability. According to Cheon, this change can be an opportunity to get away from anthropocentrism. Lastly, Yi Hyeongju reviews factors that increase the risk of disease in wildlife management and suggests directions for animal policies in the post-COVID-19 era. Yi argues for the implementation of consistent national policies on animal exhibition facilities, the wildlife trade, and private breeding in South Korea.

In part three, the authors define COVID-19 as a disease caused by human-animal contact and argue for a "One-Health Approach" (*wonhalseu jeopgeun*)—a comprehensive approach to the disease that surpasses existing medical approaches. In the first chapter, Yi Hang argues that in responding to COVID-19 and to prevent new diseases, it is necessary to closely examine the current points of contact, especially those between humans and wild animals, and to redefine these relationships. Yi proposes

conducting a risk assessment of points of contact between humans, livestock, and wild animals; and preparing management measures that can be institutionalized. In the next chapter, Hwang Juseon argues that to understand the origin and dynamics of new infectious diseases, a “disease ecology” approach is needed since pathogens in wild animals are complexly intertwined with human lives. The disease ecology approach considers diseases and microorganisms as ecological and evolutionary beings in the environment, just like other animals and plants, as we can see in the COVID-19 case. In Chapter 3, Kim Giheung analyzes why South Korea’s response to COVID-19 in the earliest stage of the epidemic was successful. According to Kim, it was South Korea’s past disease experiences with Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS) that allowed its centralized COVID quarantine policy to aggressively manage public space and whole areas.

In the last part, the authors seek a sustainable existence in human-animal relations for the future rather than hastily defining life after the COVID-19 pandemic. In Chapter 1, Bak Hyomin pays attention to unsustainable meat diets that rely on factory farming and discusses cultured meat as an alternative. According to Bak, despite various problems, the production of cultivated meat is a sustainable way to widen the distance between animals and humans and to supply essential proteins in an environment where zoonoses occur. In the second chapter, Bak Seonyeong explores the process of attaining Aquaculture Stewardship Council (ASC) International Certification for environmentally responsible farmed seafood. To meet ASC standards, fisheries and activists replace buoys with eco-friendly ones and hold local debates, and these processes make people appreciate and demand sustainable products and policies. The author of Chapter 3, Yi Insik, worked for 30 years to preserve the Upo Wetland in southeastern Korea and restore the crested ibis population. He describes the process of repairing the ecosystem and revitalizing village communities. Yi argues that Upo Wetland can be a model of a “Green New Deal”¹ that is more than an economic policy as it prevents ecological imbalance and biodiversity loss while promoting sustainable development. Finally, Ju

¹ A sustainable development policy centered on the environment and humans. It is a policy that increases employment and investment by changing the current fossil energy-oriented policy into a low-carbon economic structure such as new renewable energy.

Yunjeong argues that the COVID-19 pandemic has shown the vulnerability of the lives of humans and other species, and that attention to life itself is needed. According to Ju, it is necessary to establish a new political and practical agenda by actively including “life” as a theme in society and politics.

Relationship and boundary asks people to move away from an anthropocentric perspective to create a future that considers the lives of various species in the pandemic era. In South Korea, extensive debates on how to control the virus to relieve human difficulties have taken place, but discussions on the vulnerability of animals and how the human-animal relationships should be changed have remained few outside academia. In this reality, *Relationship and boundary* analyzes the present we are living in and suggests a possible future. Although the diversity of the authors’ disciplines can be a cause for inconsistent arguments, the book is of great significance in that it sets South Korea as a field to examine the coexistence of humans and animals and explore new possibilities in a pandemic situation.

