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#HeCiTag

Heritage Cities Tag



World Heritage Cities are more than man-made buildings and places. They are cradles of memories and human experiences, where countless interactions and creations happen. They are alive, and we want to keep them alive. However, the authorities responsible for taking care of our cities encounter difficulties in addressing issues in mutually satisfactory ways. The reconciliation of developing a city while conserving protected sites needs a new and strong impetus. This is why it is important to get together and to share our knowledge and experience.



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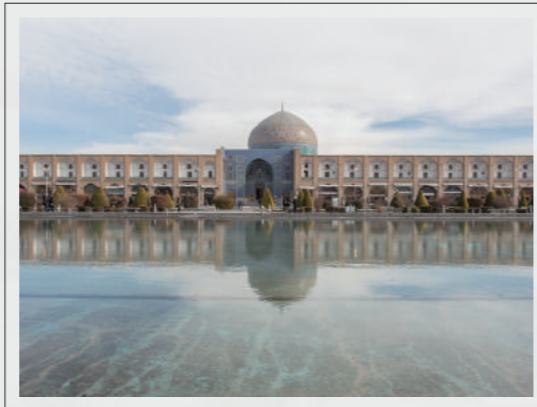
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Publisher Organization of World Heritage Cities Asia&Pacific Regional Secretariat
Reference 260, Yangjeong-no, Gyeongju-si, Gyeongsangbuk-do, Korea (Dongcheon-Dong, Gyeongju City Hall)
Plan,Cover,Edit Hankook AD (142, Icheon-no, Nam-gu, Daegu, Korea)
Report of article resources Hankook AD 053.765.1770

Heritage and Community

2nd OWHC Asia-Pacific Regional Conference
for World Heritage Cities

Moving Forward with Local Residents

The 2nd OWHC Asia-Pacific Regional Conference for World Heritage Cities was held for three days from 5th to 7th of October in Gyeongju, Korea. Hosted by the Gyeongju City Government and Gyeongsangbuk-do Province and organized by the OWHC Asia-Pacific Regional Secretariat, the conference welcomed some 150 participants, including delegations and experts from 34 member cities. Leading figures, from both Korea and overseas, such as Gyeongju Mayor Mr. Choi Yang-sik, Vice Governor for Administrative Affairs of Gyeongsangbuk-do Province Mr. Kim Jang-ju, and Secretary-General of OWHC Mr. Denis Ricard, attended the conference, held two years after the 1st event, sharing their concerns and wisdom regarding the conservation of World Heritage and on increasing community participation.



#1

On the 5th, the first day of the conference, an expert workshop was held before the opening ceremony. A welcome speech by Gyeongju Mayor Mr. Choi Yang-sik and a congratulatory speech by Secretary-General of OWHC Mr. Denis Ricard convened the workshop, followed by expert presentations, group discussions and wrap-up session on three agenda items. Assistant Regional Coordinator of the OWHC-AP Mr. Jang Ja-hyun and Programs Administrator of OWHC Ms. Manon Auffray de L'etang first gave presentations on the objective of the conference, "Involving Communities in World Heritage Cities." Then, Chair of the Australian World Heritage Advisory Community Prof. Richard Mackay gave a speech on the first agenda item, "Heritage and Community," followed by a speech on "Harmonizing international principles of heritage conservation with local needs, beliefs, practices and traditions" by Dr. Lee Su-jeong, Curator at the Cultural Heritage Administration (CHA) of Korea. Small group discussions were held along with these presentations, allowing two teams of experts to engage in exchanging and sharing ideas on each of the agenda items. Furthermore, other events and displays, such as the World Heritage City International Photo Contest Exhibition, and a specialized booth for Digital Heritage, added color to the events.



At 7 p.m., after the expert workshop which began in the morning and lasted throughout the day, the opening ceremony for the 2nd OWHC Asia-Pacific Regional Conference was held on the 3rd floor of Gyeongju Hwabaek International Convention Center.

Prior to the introduction of key participants and the opening address, the Hwarangmu (warrior's dance) traditional dance was performed by Gyeongju City Youth Hwarangmu Dance Troupe. In his opening address, Mayor Choi of the host city Gyeongju expressed his gratitude, saying, "It is my hope that this conference will serve as a venue for practical and specific communication among all the participating mayors and major decision makers." After the address, Mr. Kim Jang-ju, Vice Governor for Administrative Affairs of Gyeongsangbuk-do Province, commented in his speech that "Major Buddhist sites, such as Seokguram Grotto and Bulguksa Temple, as well as Yangdong Village and other sites of World Heritage were only able to be preserved through the efforts of our ancestors and the dedication of local residents." He then went on to say, "We hope that this conference will help strengthen the ties among the World Heritage cities in the Asia-Pacific region." Later, a series of ceremonial performances, including a Korean traditional Daegeum (bamboo flute) performance and a Sogo (hand-held drum) dance performance were held, and at the end, singing by "Dream Child" Children's Choir wrapped up the event.

#3

A reflection session was held on the 7th, the last day of the conference, to wrap up the three-day event. During the session moderated by Prof. Richard Mackay, the participants shared their views on notable discussions that took place during the conference, and representatives from each city recorded notes on practical measures to be implemented in their respective cities. The OWHC Asia-Pacific Regional Secretariat will later compile these notes and mail them to those who attended the conference. Before wrapping up, Gyeongju Mayor Choi Yang-sik and 15 other participating mayors adopted the "OWHC Asia-Pacific Regional Secretariat Gyeongju Declaration." The Gyeongju Declaration contains a code of conduct for preserving the Outstanding Universal Value of World Heritage in Asia-Pacific member cities, for striving to preserve World Heritage through community participation, and for promoting a cooperation network among the cities, as well as a pledge by member cities to actively engage in the upcoming 14th World Congress of the Organization of World Heritage Cities (OWHC). Finally, as the last part of the conference schedule, mayors from the member cities and experts visited Gyeongju Gyocheon Traditional Village, Woljeonggyo Bridge, Donggung Palace and Wolji Pond, and the Gyeongju National Museum.



#2

In this three-day conference, various discussions and presentations were made around the main theme, "Heritage and Community: Tools to Engage the Local Communities." On the 6th, the second day of the conference, a working meeting of heritage city mayors was held, followed by a report on the outcome of the previous day's expert workshop and case presentations from the participating cities. In particular, during a discussion on the selection of venue for the 3rd OWHC Asia Pacific Regional Conference, Denpasar City, Indonesia and Miagao City, Philippines expressed interest in becoming the host city, indicating avid enthusiasm for the conference among member cities. After thoroughly reviewing the proposals from candidate cities, the OWHC Asia-Pacific Regional Secretariat will determine a new host venue and directions for the 3rd conference.



2nd
OWHC-AP
2016 A Rendezvous in Gyeongju!

A Mayor We Met at the 2nd OWHC-AP Regional Conference

Lee Yong-woo,
Governor of Buyeo County, Korea



World Heritage is **“Outstanding Universal Value.”**

“I believe that our World Heritage does not just belong to us but is the heritage of all people, a source of life and inspiration for humanity.”



Q. How was your experience attending the OWHC Asia-Pacific Regional Conference?

First of all, I would like to extend my gratitude to Mayor Choi, who did an excellent job of preparing for the event despite a recent earthquake. This year’s conference was held under the theme, “Heritage and Community: Tools to Engage the Local Communities.” Through a wide range of case presentations, cities with World Heritage were able to put their brains together and share useful tips on heritage conservation. In particular, the conference was more meaningful to me because it served as a reminder that the conservation of World Heritage can be most effective when local residents actively participate in the process.

Q. What is the most memorable World Heritage site you have visited so far?

I still vividly remember my visit to the Old Town of Lijiang in China. Dubbed “Sweden of the East,” Lijiang enjoys more than five million visitors from across the world every year, which makes it one of the ten most popular tourist destinations in China. Its plain day-time landscape couldn’t be more different from its splendid night scenes. As for conservation and management, Lijiang authorities have been conducting thorough scientific monitoring. Besides, every aspect of the local ethnic minority group—their lives, vestiges from the past, and Dongba pictographs—are associated with storytelling. The way people imbue everything with culture and commercialize it—that was especially impressive.

Q. Do you have any last comments to add?

World Heritage belongs to future generations. Baekje Historic Areas is our world-recognized heritage, and we will continue to maintain and manage it well so that it can be passed on to later generations intact. Finally, by ensuring a policy balance between the goal of systematically conserving our World Heritage and that of efficient utilization, we will strive to make Buyeo a dynamic and prosperous city.

Q. What efforts are being made for exchange and cooperation with other OWHC Asia-Pacific cities?

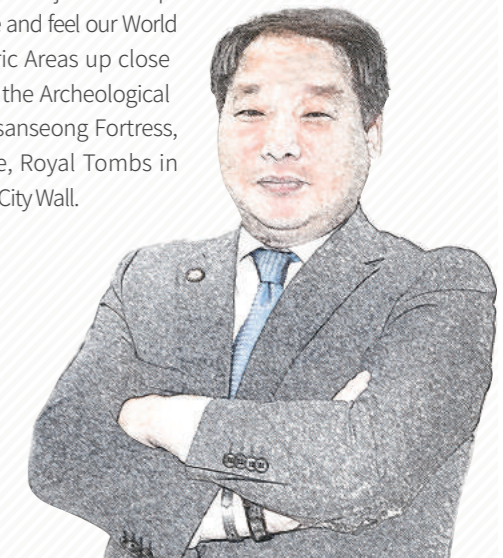
We’re working hard to make the most out of opportunities to exchange the range of knowledge needed as an OWHC member city, such as knowledge on the conservation and application of World Heritage, sustainable development, and city development plans for the 21st century. We also participate in OWHC conferences, such as this one, and try to benchmark outstanding examples of other World Heritage cities for our city, always seeking concrete measures to conserve our World Heritage appropriately.

Q. What efforts are being made to protect World Heritage?

Buyeo has numerous archeological sites, and our World Heritage is mostly buried cultural property. Taking this condition into account, our city is working on utilizing cutting-edge, ICT-based convergence technologies to promote the Outstanding Universal Value of our heritage without compromising it. We are also trying to transform Busosanseong Fortress, a main facility of ancient Baekje’s Sabi capital, and Jeongnimsa Temple Site into tourism resources offering new types of experiences by employing augmented reality, computer graphics, and new media art. Moreover, through Buyeo World Heritage Conservation Council, Buyeo World Heritage Supporters, World Heritage Youth Supporters, Baekje History Society, and other direct participation efforts by local residents, we are doing our best to conserve and manage our precious World Heritage.

Q. Please introduce Buyeo to our readers!

“Modest but not shabby, splendid but not extravagant (儉而不陋 華而不侈)” is what describes the aesthetic principles of Baekje. Similarly, Buyeo is a place of modesty, but it’s not shabby; it’s a graceful small town with the aura of an ancient royal capital. With the beautiful Geumgang River flowing across the city, and the vestiges of ancient Baekje’s Sabi capital still remaining, you can see and feel our World Heritage in Baekje Historic Areas up close by visiting places such as the Archeological Site in Gwanbuk-ri, Busosanseong Fortress, Jeongnimsa Temple Site, Royal Tombs in Neungsan-ri, and Naseong City Wall.



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A Mayor We Met at the 2nd OWHC-AP Regional Conference

Mr. Juan Carlo Medina,
Mayor of Vigan City, Philippines



World Heritage is a **“surprise.”**

“Whichever World Heritage site you visit, you will find yourself enjoying unique surprises and a one-of-a-kind experience of the place. I believe this unique experience is what is most precious about World Heritage.”



Q. Please introduce Vigan City to our readers!

Vigan is a city where the Spanish colonial culture of the Philippines has remained intact. Intangible cultural assets such as dances and music are well preserved as well. In particular, Vigan is a city that effectively invites cooperation from members of society. For instance, we have inserted content about the history of World Heritage and the legends in picture books for lower grade school children and in English textbooks for upper graders. Through efforts like these, we try to instill the importance and value of World Heritage into our young people naturally.

Q. How was your experience attending the OWHC Asia-Pacific Regional Conference?

It's been only three months since I became mayor, and this is my first time attending an international conference as mayor. I think I am probably the youngest of the mayors who participated in this event. (Laughter). First of all, I am very pleased to have had an opportunity to exchange ideas and listen to what other cities think about World Heritage. Through this conference, I would like to share with other member cities the fascinating changes Vigan has implemented. In our city, local communities are very active in participation and exchanges related to the conservation of World Heritage. I hope to share our story with other cities, a story about how all residents can own their city and experience it, rather than having it taken away by politicians.



Q. Please tell us why Vigan applied as a candidate city for the 3rd OWHC Asia-Pacific Regional Conference.

I think that hosting an OWHC Asia-Pacific Regional Conference would be a great honor. In mid-October, a workshop will be held in Vigan on the theme “the influential power of World Heritage,” and we are pleased to invite experts from both Asia and other regions of the world to our event.

Hosting such events, I believe, will create a positive influence over our city, while providing opportunities to show Vigan to the world. It is my hope that these events serve as a venue for visitors to enjoy the uniqueness of our city and to communicate with our residents.

Q. What efforts are being made to protect World Heritage?

I think the successful conservation and maintenance of World Heritage depends on younger generations like us, so we are trying to provide our citizens with more open spaces associated with our World Heritage. For instance, we have installed heritage-related facilities and educational materials in the central square area, and streets around heritage sites are currently under repair. It is commonly believed that tourism and the conservation of World Heritage do not mix. But in Vigan, it's different. We educate our tourists so that they can prioritize the protection of World Heritage. We are also collaborating with KEPCO, a Korean energy company, to reestablish our city's infrastructure and to integrate wireless communications technology. By pursuing the modernization of Vigan in accordance with government policy and reestablishing its infrastructure, we will continue to strive to harmonize the two values of the conservation of World Heritage and the promotion of the tourism industry.

Q. What is the most memorable World Heritage site you have visited so far?

Georgetown, Malaysia stands out as an unforgettable place. It was so beautiful! I was impressed not only by the old buildings in the town, but also by the people living there. Residents in Georgetown were very proud of their city. I talked to one of the merchants, and gained a lot of inspiration from our conversation, from the little things he mentioned about the city. Moreover, I learned that Georgetown was working hard to preserve their culture and heritage, while at the same time accepting changes as they occur. That, I believe, is a challenge assigned to all World Heritage cities.



• 41st OWHC Meeting of the Board of Directors

The 41st meeting of the Board of Directors of the OWHC took place in Lyon, France from September 30 to October 1. Eight member cities, namely Angra do Heroísmo, Lyon, Valparaiso, Vienna, Brussels, Sintra, Oaxaca, Quebec City participated in the meeting and discussed plans and ongoing preparation for the 2017 World Congress in Gyeongju.

The board also discussed current and proposed projects and programs, including a new marketing and communication plan to be implemented within the next month.

The members of the board in their final resolution thanked the Mayor of Lyon¹ and current President of the OWHC, Gérard Collomb, for his most generous hospitality in hosting the meeting. The 42nd meeting of the Board of Directors of the OWHC is scheduled to be held in Cracow, Poland in May 2017.



• Youth on the Trail of World Heritage



As part of 2015-2016 Youth on the Trail of World Heritage (YTHW) program, the students of IES Blas Infante of Cordoba visited **Úbeda and Baeza**² in Spain.

The students could not visit their twins in Oaxaca (Mexico), but with the opportunity to visit two other World Heritage cities in the southern part of Spain, they were able to gain meaningful insights. For two days from 29th to 30th of September, a group of 30 students, accompanied by two teachers, participated in theme-based field trips to World Heritage sites in the two cities.

The trip was funded by scholarship as the YTHW program is part of international programs sponsored by the OWHC. Everyone participated actively in the project, from the expedition of the Oaxaca students in Cordoba last June, to this cultural and historical tour of Úbeda and Baeza.

• New Member of the OWHC: Pampulha, Belo Horizonte (Brazil)

The 40th session of the World Heritage Committee ended on July 17th in Istanbul, Turkey. During this session, 21 new sites were listed on the UNESCO's World Heritage List: 12 cultural sites, 6 natural sites, and 3 mixed sites. OWHC, on the other hand, has embraced **Belo Horizonte**³ in Brazil as a new member city, increasing the total number of member cities to 296.

The Pampulha, a major tourist district in Belo Horizonte, features various unique Brazilian modern architecture, Mineirão football stadium, which is one of the largest in the world, and Pampulha church. The Pampulha Modern Ensemble, in particular, is a center of a visionary garden city project. Designed around an artificial lake, it is a cultural and leisure center that includes a casino, a golf course, and the Church of Saint Francis of Assisi. The Ensemble reflects the influence of local traditions, the Brazilian climate and natural surroundings based on the principles of modern architecture.

• Regional Meeting of the Regional Secretariat of South Europe and the Mediterranean

On July 6 and 7, a regional meeting of the Regional Secretariat of South Europe and the Mediterranean was held in Cidade Velha, **Cape Verde**⁴. Mayors and experts from 8 countries gathered in order to plan regional activities and prepare for the 2017 World Congress of the OWHC to be held in Gyeongju, Korea. The regional meeting was inaugurated by the President of Cabo Verde, his Excellency Jorge Carlos Fonseca, adding more weight to the event.



1) Lyon

Located in the southeastern region of France, Lyon is a city founded by the Romans during the 1st century B.C.E. The city used to play an important role in the political, cultural, and economic development of Europe. In particular, the historic sites of Lyon still remind us of its long history through fine historic buildings from all periods and outstanding urban planning.

2) Renaissance Monumental Ensembles of Úbeda and Baeza

The two small cities of Úbeda and Baeza in southern Spain underwent important development in the 16th century when they were subject to renovation along the lines of the emerging Renaissance. The redesigning of these two cities based on humanistic ideas from Italy had a great influence on the architecture of Latin America. The Renaissance Monumental Ensembles were inscribed on the World Heritage List in 2003.

3) Belo Horizonte

Belo Horizonte is the capital of the state of Minas Gerais in the southwestern region of Brazil. The city was planned and constructed in the late 19th century, and mineral processing is its main industry.

4) Cape Verde

Cape Verde is an island nation spanning the Cape Verde Archipelago. Until 1495, it was the Portuguese king's private possession, and later became colonized. Then in 1975, it gained independence.





An Overview of the Australian Legal Example For Protecting Heritage Properties

—
Jisoo Kim
OWHC-AP Communication
Committee

01 Countries in the Asia-Pacific Region have been striving to work out legal and institutional frameworks for protecting their heritage properties. On one hand, approximately 60 percent of the countries in the Region have reported to have sufficient legislation for the subject matter; on the other hand, still many countries report their lack of these measures (note1). No other time seems to be more fit than now to draw attention to this certain matter: A Study In the Legal Systems Concerning Safeguarding Heritage Properties in the Asia-Pacific Region.

This article, not being a full-academic writing, will save the readers from soaking in the headache-inducing details. But I will mainly cover the Australian case, the country reported to have sufficient legal safeguards on heritage protection, and also with colorful aspects to notice; and briefly compare with Korean/Japan peers(who'd also reported quite the same way), with the aim to present a example for all Asia-Pacific countries to rely on.

02 Australia mainly views its Australia mainly views its cultural and natural heritage as 'public goods', and therefore almost every single heritage is registered in the 'Commonwealth Heritage List' and administered. This is called 'protection by registration', it's history stemming from United Kingdom(as you could probably guess from the word 'Commonwealth'). Within registered heritage properties, protection is served to ones endangered to destruction and demolition. Report and registration, guidance and advice are of much use in the way.

This is different from the Cultural Properties Protection Act of Korea and Japan(both share the same root, the former adopting the later in the 60's, which basically is a long story to tell), these countries have designation systems, which means only ones of crucial importance are protected (to preserve them in their original state) by strong governmental regulation and support, and that system is called 'protection by priority'.

Returning to the Australian case, national acts concerning cultural heritage protection includes 「The Aboriginal and Torres Strait Islander Heritage Protection Act(1984)」 and 「The Environment Protection and Biodiversity Conservation Act(henceforth EPBC in short)(1999)」. State and territory, local governments(note 2) also have protection acts endowing them with power to fully engage when circumstances arise(note 3). Administration of heritage properties enlisted in the List generally falls into the responsibility of the owner; and therefore ones possessed by various organization as 'assets' is generally supervised by

the owner organization. Details vary by governments. What if the heritage property is enlisted in the World Heritage List? (of course I'm referring to the one maintained by UNESCO World Heritage Committee)(note 4) This is actually the reason why this very first article is covering the Australian case. The country is unique for having domestic law specifying administration of heritage enlisted in the World Heritage List; to pin point out, especially the EPBC, which enables the Australian Government to join with the states and territories in providing a truly national scheme of environment and heritage protection and biodiversity conservation. To ensure enforcement of 「The World Heritage Convention」, it is important that the content of it is reflected in domestic law of UNESCO

member countries; but not so many countries have successfully taken follow-up measures. For example, Korea, although article 19 section 2 of the 「Cultural Heritage Protection Act」 articulates registration and protection of world heritage sites,(note5) the act is said to lack details, specific instructions on how to work out the Convention. Whereas in Australia world heritage properties automatically procure specific status as one of 'matters of national environmental significance(henceforth MNES)', alongside other eight of them, to which EPBC applies(note 6). Any actions that could have significant impact on MNES can be assessed for environmental impacts and in the end the Commonwealth Minister can decide whether the action should proceed; thus endowing with power to take protection measure when emergencies concerning world heritage properties arise(note 7). Before EPBC there was 「World Heritage Properties Conservation Act(1983)」 to fill in.

1) Periodic Reporting online questionnaire on the implementation of the World Heritage Convention at national level was held for all the States Parties to the World Heritage Convention, and analysis of the questionnaire is in Section I of UNESCO working document, Second Cycle of Periodic Reporting for Asia and the Pacific: UNESCO Regional Meeting on the second cycle of Periodic Reporting on the Implementation of the World Heritage Convention for Asia (Suwon, Republic of Korea: 2011), pp.4-21. available at http://www.unesco.or.kr/upload/data_center/2011_Second%20Cycle_Periodic_Reporting_AsiaPacific.pdf

2) The federal democratic administrative authority of Australia is called as 'the Government of the Commonwealth of Australia', also referred to as simply as 'the Federal Government'. The Commonwealth of Australia is a federal constitutional monarchy under a parliamentary democracy. Australia comprises six states and various territories; all states and two of the three internal territories have their own parliaments and administer themselves. Local government in Australia is the lowest tier of government in Australia administered under the states and territories which in turn are beneath the federal tier.

3) For example, State of Victoria has 「Planning and Environment Act(1987)」.

4) On the moment, there are twelve natural, three cultural, and four mixed properties inscribed in the World Heritage List, which counts up to nineteen total. Can check it out yourself at <http://whc.unesco.org/en/statesparties/AU/>

5) Article 19 [Registration and Protection of World Heritage Site, etc.]
[2] The Administrator of the Cultural Heritage Administration shall actively endeavor to preserve not only cultural heritage registered with UNESCO as a World Heritage Site, Intangible Cultural Heritage of Humanity, or Memory of the World (hereafter referred to as "World Heritage Site, etc." in this Article), but also cultural heritage of humanity, and to enhance the prestige of cultural heritage around the world.
Available at <http://law.go.kr/engLsSc.do?menuId=0&subMenu=5&query=%EB%AC%B8%ED%99%94%EC%9E%AC%20%EB%B3%B4%ED%98%B8%EB%B2%95#liBgcolor0>
Most legal acts and decrees of Korea can be found at the site, English version also available.

6) Other eight MNES are : national heritage places, wetlands of international importance (often called 'Ramsar' wetlands after the international treaty under which such wetlands are listed), nationally threatened species and ecological communities, migratory species, Commonwealth marine areas, the Great Barrier Reef Marine Park, nuclear actions (including uranium mining), a water resource, in relation to coal seam gas development and large coal mining development.

7) More information available at <http://www.environment.gov.au/epbc/publications/epbc-act-frequently-asked-questions>.

03 Nobody denies the importance of heritage properties, it is almost an automatic, engraved thought in our minds, by and from constant education which goes up to even very early stage in our lives. But, acknowledging it is one, taking steps to actually make it come real is another, although together they create a virtuous circle. We all have our respective roles carried out; but then, endeavors by local, state and national government are stipulated in the legal system, which makes them more official and concrete.

Today we have gone through the example of Australia. Hope this article will encourage even a little bit to those who are interested in the legal works, to better improve the system that we already have, for the protection of our priceless heritage we ought to cherish after all.

Legislation On The National Trust in the UK and Korea

I. Concerning the protection of heritage sites, governmental roles and achievements have had ample opportunity to be noticed by everyone, and its importance has been stressed out by many chances, not to mention my last article. Today this article will rather focus on non-governmental roles and achievements in protecting heritage sites which the author believes to be better known; The perfect example being the National Trust, a nongovernmental organization which was first founded in England in 1895. Nowadays the word 'national trust' does not only indicate the over-100-years-old organization in England; It had quite an extensive impact around the globe and therefore currently 62 organizations over 30 countries have gained the requested status of 'International National Trusts Organisation (abbr. INTO)'. This article will compare the original National Trust of England with its Korean counterpart, National Trust of Korea, especially the legislation enacted to help run each organizations, and moreover, will introduce the Korean legislation case and its critical acception.

II. The National Trust movement is a civic environmental movement, whose history goes up in the 1880's, when the counter-effect of the Industrial Revolution had brought human suffering and environmental degradation in the UK. In 1884, the first idea of National Trust was born by Octavia Hill, a female social activist, and Robert Hunter, a lawyer. They agreed that obtaining the ownership would be the most effective way to permanently preserve historical places or landscapes, and a corporation would be entitled to the ownership. The word 'National Trust' was first used by Hunter in 1885, and

How The National Trust Gains Trust in Preserving Cultural and Natural Heritage

it was in 1895 that The National Trust was registered under the Companies Act, under the official name 'National Trust for Places of Historic Interest and Natural Beauty', adding Rev. Hardwicke Rawnsley as a co-founder.

In 1907 「The National Trust Acts」 was enacted, which empowered the organization to preserve 'land and tenements (including buildings) of beauty or historic interest' for the benefit of the nation. The Act also stipulated that the Trust's property was 'inalienable', that it was to be held in perpetuity on behalf of the people as a whole. Since then the act has successfully delivered the Trust's vision - 'for ever, for everyone', and through out its history National Trust has been nationally successful.

The Act is brilliant in a way that included all the preservation-worthy cultural properties, which were considered as a burden to the former owners, the English aristocrats, because of the huge expense they entailed; property tax, inheritance tax, and maintenance expenditure, etc. By letting the aristocrats pay inheritance tax by ceding the property to the National Trust and letting them continue to reside (in condition of not letting any harm done to the preservation) even after the donation, the parliament of England has successfully contributed to the organization's status and influence to raise and increase to its present state, especially through out the postwar period. Meanwhile, The role of government in this play of act is limited to a general truster, who simply entrusts nation-preserved property to the National Trust, and neither directs nor supervises. The governance arrangements are described in 「The Charities (National Trust) Order 2005」.

In conclusion, English legislation on the National Trust has contributed a great deal to the prosperity



of the organization itself, and therefore letting it remain as a civic, voluntary cultural heritage movement. Also the US and Australia share a similar history. Today the Trust's land holdings account for more than 630,000 acres (985 square miles, 2550 km²), mostly of countryside, covering nearly 1.5% of the total land mass of England, Wales and Northern Ireland, and its volunteer numbers has exceed 50,000 since 2008, making the Trust as a very friendly, for-everyone organization.

III.

The National Trust of Korea has a history traced back to late 90's, when the government had a decision to cancel a considerable amount of green belt areas. For the purpose of promoting the awareness of preserving green space, the National Trust of Korea was introduced in 2000.

In 2006, 「ACT ON THE NATIONAL TRUST OF CULTURAL HERITAGES AND NATIONAL ENVIRONMENT ASSETS」 came into effect, but its critical appraisal has been not so positive. Although the act aims to "promote the voluntary preservation and management of cultural heritage and the natural environment by the private sector", it actually stipulates the establishment and operation of 'national trust', but it is rather a nation-founded corporate body, apart from the already-existing unlikely a civic, voluntary organization. Therefore since from the very beginning the act has received cool-headed appraisal, that the act itself contradicts its purpose and increases de facto administrative regulation. Some have made counter-arguments on this, that the national trust movement is neither exclusive nor competitive with national heritage preservation and therefore the close relationship with the government actually creates a synergy effect, such as governmental support inducing public awareness, and this has been a main drive for the enactment. Moreover, the legislative difference

between UK, US, Australia and South Korea might have stemmed from the fundamental difference in legal tradition; that common law countries share tradition of individual dispositive law, whereas continental law countries more depends on general law and individual administrative measure based on those general law and therefore no need remains to enact a law specifically aimed to promote a civic organization such as National Trust.

But even if we cannot deny the role of government in civic cultural property movements, there is no excuse that unlike its UK counterpart the Korean act lacks incentive to donate cultural property to the organization (whether for free or at a cost), such as tax exemption. Article 15 only stipulates "The State or local governments may reduce or exempt taxes", and not any of the details such as which tax items may be reduced/exempt, or what are these incentives in particular. The complexity of Korean tax law only makes things worse. No surprise that the National Trust of Korea, the civic and voluntary organization has quite a different status from its UK counterpart (it only has 7 direct management sites under its control) and is struggling to revise the act.

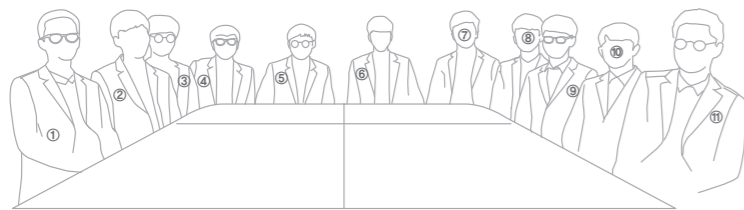
IV.

The reason why national legislation is needed even in civic National Trust movements is that to guarantee legal status, especially endowing with legal rights, inalienable, perpetual rights to protect cultural/natural properties secured by private organizations. In other words, national legislation could be a very effective and important shield to protect civic properties from development actions lead by individuals, corporations, even the government. Just like balancing between the two axis, preservation and development, the balance and supplementation between governmental role and civic role is necessary to pass down the cultural and natural legacy of today's society



Gongju High School Chapter of the OWHC-AP Students Association

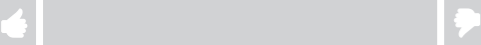
Baekje Historic Areas, which includes Gongju City and Buyeo County in Chungcheongnam-do Province and Iksan City in Jeollabuk-do Province, the three capitals of ancient Baekje, was inscribed on UNESCO's World Heritage List in 2015. After the inscription, Gongju High School, considered one of the best educational institutions in the province, established a chapter of the OWHC-AP Students Association. The chapter has been active ever since, with programs such as the World Heritage promotion campaign, regular discussions, and cultural and historical field trips. Now, let's visit the scene of debate among the 13 student members of Gongju High School's OWHC-AP Students Association.



① Hong Don-gi ② Jeong Jae-won ③ Kim Ho-tae ④ Park Jun-mo ⑤ Lee, Myeong-hee
⑥ Kim Hyeong-jong ⑦ Yun Yong-wu ⑧ Baek Min-gi ⑨ Mun Jae-won ⑩ Seong Dong-jun ⑪ Yu Si-won



Let's Talk Urban Development & Conservation of World Heritage



The fundamental intent of World Heritage is to “preserve the historical value of the sites.” If we let the natural landscapes of the sites be compromised to improve convenience for modern residents, then I think the value of World Heritage will be lost.

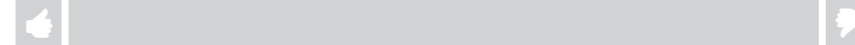
VS

I agree with the idea that cultural and historical values are important. However, in reality, not all citizens of Gongju value and respect our Baekje heritage just because Gongsanseong Fortress, a World Heritage site, is situated in Gongju. Therefore, I think it's problematic to simply emphasize conservation without making prior efforts to raise awareness among local citizens on the historical value of World Heritage.

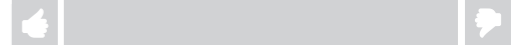
VS

Could Gongju City exist without the historic sites that remain around us? I acknowledge that these sites may be a source of some inconvenience for now, but I believe that our city needs cultural sites that can represent its identity. Moreover, I believe that, in the long run, the very process of protecting our heritage will create synergy with the city's “economic development.”

Moderator The development and conservation of World Heritage is probably an issue and challenge that all of us should constantly discuss and try to solve. In today's debate, we are going to discuss the topic with regard to the case of Dresden Elbe Valley in Germany, which was recently removed from the World Heritage List. First, let's listen to what the opposing side has to say.



In my opinion, we need to consider fundamental values. Let's say there are tombs of both kings and slaves. In such a situation, it doesn't make sense to preserve only royal tombs as major heritage sites. But then, in reality, people are more interested in fancy stuff, and cities are obliged to pursue commercial interests so they cannot help but seek “fancy” solutions. All in all, I believe that the commercial interests of a city presuppose the conservation of World Heritage.



World Heritage cities can probably reap considerable economic benefits from being designated as such. Therefore, I am not convinced that, as with the case of the Dresden Elbe Valley, pursuing convenience in spite of the loss of prestige associated with being deleted from the World Heritage List, is the right thing to do.

VS

The reason why the Dresden Elbe Valley was recognized as World Heritage is the historical value of the Romantic architecture of the 19th century along the Elbe River. Such vestiges of history were in fact built for the convenience of people alive at that time. In other words, what was once created for the convenience of residents has now become World Heritage. In this respect, I believe the criteria for evaluating the value of cultural heritage shouldn't be based on the 19th century. It is indeed possible that a bridge built now to meet current needs may be recognized as a link between the 19th and 21st century by people hundreds of years later.

Moderator Maintaining universal value is what is required to pass a better world onto the next generation. We need to think about whether the values we currently hold will be regarded the same way by people in the future. Now, let's find some common ground by integrating the opinions from both sides of the debate.

Moderator With regard to the topic of our discussion, let's share our opinions on the case of Dresden Elbe Valley in Germany.

In the case of Dresden, if installing a new, modern-style bridge outweighs the benefits of preserving the value of the region's World Heritage, then I think it's reasonable to allow the municipality to make decisions based on their own interests.

VS

What we refer to as cultural heritage is accompanied by the qualifier “world.” To put it another way, World Cultural Heritage does not belong to any one country, but belongs to all of humanity. Therefore, development involving World Heritage, I believe, is not simply a domestic matter, but a matter that must be tackled carefully by all of humanity.



I see no problem with constructing a bridge, but we need to ensure that the previous appearance and feel of the site continues to be made known and not forgotten. For example, we might need to take steps such as establishing a stone tablet or museum dedicated to informing visitors about the previous look and value of the site.

VS

I think what's most important is to continually engage in discussions and strive to find ways to understand the ideas of those who came before us and understand the values considered important in the past.

Moderator In conclusion, it appears that “harmony” is what really matters in the end. Accepting a variety of opinions without resorting to extreme ideas from one side, and preserving the value of our World Heritage while at the same time seeking ways to follow the trends of contemporary times—that's what we need to think about as residents of a World Heritage city. This finishes our debate for today. Thank you.

경주

Wandering around the Millennium Capital of Silla



寺寺星張 塔塔雁行 (Temples are as numerous as stars scattered in the sky, and pagodas stand in a row like flying geese.)

This is a phrase from Samguk Yusa (Memorabilia of the Three Kingdoms) that depicts Seorabeol (Gyeongju), the capital of the ancient kingdom of Silla. Indeed, the capital had myriads of temples established like stars in the night sky, and every street had its own gorgeous pagodas lined like a migrant flock of geese. In fact, the entire city of Gyeongju, the capital of Silla where the culture of the kingdom once bloomed, is an open-air museum with over 200 nationally designated cultural assets. Here, wherever you go, you will find a piece of cultural heritage. Let's delve into the vestiges of Seorabeol, the millennium capital, still living and breathing in Gyeongju.



○ Stone platform → ○ Cheongungyo and Baegungyo Bridges → ○ Daeungjeon Hall, Seokgatap Pagoda, Dabotap Pagoda



Site 1, Bulguksa Temple and Seokguram Grotto

× Bulguksa Temple and Seokguram Grotto, still alive with the artistic breath of the people of Silla, are the most representative among the Buddhist cultural heritage sites from the Silla Period. Located on the western ridge of Tohamsan Mountain, these magnificent cultural properties are considered best examples of ancient Buddhist art. Bulguksa Temple and Seokguram Grotto were inscribed on the World Heritage List in 1995.

Bulguksa

Bulguksa literally means a “temple in the land of the Buddha.” Such a name hints at the religious view of the people of Silla who sought to realize the land of Buddha on their own land. The area around the temple symbolizes Buddhist utopia materialized in this world, whereas the wooden buildings on stone platforms symbolize spaces in this world and in heaven.

Cheongungyo and Baegungyo Bridges

These two bridges are supposed to lead us into the world of the Buddha. Cheongungyo and Baegungyo Bridges consist of 33 stairs, and the number symbolizes the 33 steps one must take to encounter the world of the Buddha. A close look at the left side of the stairs reveals a device where water drops are supposed to collect. Cheongungyo Bridge, the lower of the two bridges, symbolizes a young person; the upper Baegungyo Bridge, an elderly person with gray hair.



→ ○ Geungnakjeon Hall → ○ Gwaneumjeon Hall → ○ Iljumun Gate → ○ Seokguram Grotto

Daeungjeon Hall, Seokgatap Pagoda, Dabotap Pagoda

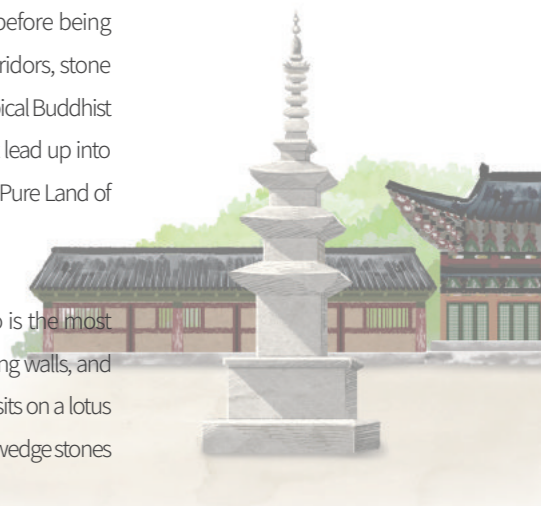
In front of Daeungjeon Hall, associated with the poignant love story between Asadal and Asanyeo, stand both Seokgatap and Dabotap Pagodas. Designated respectively as National Treasure No. 21 and No. 22, these pagodas represent the religious philosophy of Bulguksa Temple and the essence of Buddhist art. With the profound symbolism represented by the Abundant Treasures Buddha (Prabhutaratna), which is an everlasting Dharmakaya Buddha, and Sambhogakaya Buddha, these pagodas are imbued with the spirit of the ancient Silla people who pursued an earthly realization of their Buddhist ideology.

Geungnakjeon Hall

Geungnakjeon Hall symbolizes Amitabha Buddha’s Pure Land of Bliss. It is said that before being destroyed by a fire in 1592 during the Japanese Invasions of Korea, there had been corridors, stone lanterns, and many other stone structures. Such wooden and stone structures represent a typical Buddhist temple layout of the Silla Period, symbolizing the realm of ultimate bliss. The 48 stairs that lead up into Daeungjeon Hall also symbolizes the 48 Great Vows of Amitabha Buddha who created the Pure Land of Bliss by fulfilling the vows.

Seokguram Grotto

Founded in the tenth year of King Gyeongdeok’s reign during Silla, Seokguram Grotto is the most representative of Grotto temples in Korea. 39 Buddhist statues are carved on the surrounding walls, and at the central space is a main Buddha statue of Sakyamuni Buddha, which is 3.45m tall and sits on a lotus pedestal. The rounded vaulted ceiling was designed to sustain its contour and structure with wedge stones inserted between the shaping stone blocks.





○ Daereungwon Ancient Tombs → ○ Cheomseongdae Observatory → ○ Banwolseong Fortress → ○ Donggung Palace and Wolji Pond → ○ Gyeongju National Museum

02 SITE

Site 2: Daereungwon Ancient Tombs & Wolseong Belt

× The Gyeongju Historic Areas is a set of comprehensive historical districts that allows visitors to experience the history and culture of the Silla Kingdom all in one place. Depending on the characteristics of the sites, the historic areas are divided into five districts: the Daereungwon Belt, Wolseong Belt, Namsan Belt, Hwangnyongsa Belt, and Sanseong Fortress Belt. Among them, the Daereungwon and Wolseong Belts are the most easily accessible courses with steady popularity among visitors.

Daereungwon Ancient Tombs

Visitors to Gyeongju can easily spot mound-shaped tombs strewn across the city. In fact, Gyeongju is home to some 250 tombs of various kings, queens and aristocrats who ruled ancient Silla and the United Silla Kingdoms. Daereungwon District is where these large tombs are gathered together. It is said that the name Daereungwon came from a passage in Samguk Sagi (History of the Three Kingdoms) that says, “King Michu was buried in Daereung.”

Donggung Palace and Wolji Pond

Better known by its alternate name Anapji, Donggung Palace and Wolji Pond is home to a secondary palace of the Silla Period. After the kingdom collapsed, without any visitors, the site gradually turned into ruins. Then poets/calligraphers from the Joseon Dynasty would gaze at the pond, reciting part of a poem: “where the splendid royal palace has disappeared, only do geese and ducks fly in.” Since then, the pond came to be called Anapji, with An (雁) and Ap (鴨) referring to geese and ducks, respectively. In July 2011, however, the site began to be designated by its original name Donggung Palace and Wolji Pond.



○ Hyangdan House → ○ Gwangjaeong Pavilion → ○ Mucheomdang House → ○ Seobaedang House

03 SITE

Site 3, Yangdong Village

× Located about 16km away from the city center, Gyeongju Yangdong Village is a folk village that still maintains the natural beauty and traditional culture of the Joseon Dynasty. In 2010, along with Andong Hahoe Folk Village, it was inscribed on the World Heritage List as a Korean historical village. Some 150 Joseon Dynasty residences and thatched houses filled with the scent of tradition dot the landscape in harmony with the pristine forest. Here, visitors can enjoy hands-on experiences related to traditional culture and etiquette through a variety of programs associated with traditional Confucian culture and customs.

Hyangdan House

Upon entering the village, you will see a tile-roofed house that sits on a low foothill. This is Hyangdan House and was built by Hoejae Yi Eon-jeok, while serving as Governor of Gyeongsang-do Province, for his brother who lived and cared for his mother. An impressive Chinese juniper stands in front of the house. The main building, the guesthouse, and servants' quarters are all linked together, with two courtyards in between. Such an arrangement gives the buildings as a whole a rectangular shape, and the house follows the formal rules of upper class architecture.

Mucheomdang House

Situated in the premier location in Yangdong Village according to Korean Geomancy, Mucheomdang House is where Yi Beon, father of Hoejae Yi Eon-jeok, used to live. The foothills and valleys in Yangdong Village are together shaped like the Chinese character mul (勿), and the house is located near the middle foothill. Named after Yi Eon-jeok's eldest grandson among his five grandsons, Mucheomdang House means that one is a credit to one's ancestors.

A treasure Trove of Persian culture **Isfahan**



Located 400km south of Iran's capital, Tehran, Isfahan retains vestiges of the rise and fall of many dynasties past. The city gets its name from the term Nes-ef Jahan ("half the world"), meaning that half the world's beauty lies in Isfahan, or that its beauty cannot be traded for half the world. Nine out of ten tourists to Iran recommend visiting Isfahan. The following is a tour of spectacular sights in the city hailed as the Pearl of Iran.





Meidan Emam

+

Located in the heart of Isfahan, the Meidan Emam is the second largest city square in the world, behind China's Tiananmen Square. The Meidan Emam was built when the Safavid dynasty moved its capital to Isfahan under Shāh Abbās I's reign. It was designed by the court architect Ali Akbar Esfahani.

As its original name Naqsh-e Jahan ("Image of the World") suggests, the Meidan Emam preserves the splendor of the ancient world. In the middle of the square sits a large pool, but in its early days the area was used as a polo field.

Two pairs of marble pillars at each end

of the square were used as goalposts. The game of polo thus originated in Persia and spread to Europe as well as to China, Korea, and Japan via the Silk Road. The Meidan Emam is shaped like a rectangle, flanked on each side by landmark buildings: the Sheikh Lotfallah Mosque to the east, the palace of Ali Qapu to the west, the Imam Mosque to the south, and other treasures of Persian architecture and culture. The north of the square opens into the Bazaar, a historical Iranian market. With the exception of the Ali Qapu, the royal residence, most of the square was occupied by merchants selling their wares. Special markets were held, like markets open every five days.

The square was also open to the general public for social or religious gatherings. Today, much of the Meidan Emam is taken up by souvenir shops selling local products from Isfahan. As prices here are generally lower than the capital city, Tehran, tourists can buy gifts at more affordable rates.

Ali Qapu

+

Situated on the western side of the Meidan Emam, the palace of Ali Qapu offers some of the best views of the square and downtown Isfahan.

The palace was a place of leisure for Shāh Abbās I, housing a balcony for entertaining



foreign guests and a music hall for him to enjoy his pastimes.

The balcony is a superb vantage point. It is supported by wooden pillars, which have become dilapidated over the years and require constant repair. Inside the six-storied palace, staircases are decorated with beautiful tiles found on each and every step. Once you reach the balcony situated on the third floor, a maze-like staircase leads to the secluded music hall. Traditional Iranian patterns adorn the hall's ceiling, which was designed to provide a rich experience of both musical and artistic beauty. Apart from being visually stunning, the ceiling and walls are riddled with instrument-shaped holes to

maximize their absorption of sound. With its powerful acoustics, the hall is at once a technical and aesthetic feat.

Imam Mosque

+

From the vast expanse of the Meidan Emam, one particularly riveting building for tourists is the Imam Mosque. Covered with brilliant blue tilework, the mosque is known by various names befitting its splendor. These other names include the Blue Mosque for its bluish hues as well as the Royal Mosque.

The latter name derives from the fact that the mosque was built with strong support from Shāh Abbās I. It is also a reference

to the sheer size and grandeur of the mosque. Its towering, arched entrance opens into a courtyard that looks like a miniature version of the Meidan Emam.

Past the courtyard stands the domed prayer hall crowned with minarets, and it is in here that you behold the full resplendence of the mosque. Being surrounded by blue tiles on all sides gives you the sense of stepping into another world. Although there are many Iranian mosques, the Imam Mosque is one of the finest examples of not only the city's but the entire country's architecture. This is because its great scale and elaborate ornamentation render an architectural wonder rarely found anywhere else.



Sheikh Lotfollah

+ On the eastern side of the Meidan Emam stands a building exuding feminine grace: the Sheikh Lotfollah. This unusual mosque glows pale pink in contrast to the blue-tiled Imam Mosque. The mosque's perimeters are not surrounded by domes or corridors, and there are also no minarets. Created especially for the ladies of the shah's harem, the mosque was off limits to all but the shah and harem. It was a simple space consisting mainly of a domed prayer

chamber and a small theological school. The shah's prayer room contains a unique sculpture: a lion that looks different with the changing angles of sunlight streaming in through the small windows. The lion symbolizes the powerful monarch, Shāh Abbās I. As a mosque designed to be used by women, its interior is laden with exquisite embellishments and patterns. An underground passage is said to connect the mosque with the palace of Ali Qapu according to legend, but the passage has yet to be found.

Sio Seh Pole Bridge

+ The centrally located Sio Seh Pol Bridge is one of Isfahan's best sights and is particularly known for its beautiful night view. It has a series of 33 arches with a total length of 300m and a width of 14m, and is designed to double as a dam. It was built on Shāh Abbās I's orders and was completed in 1602 under the direction of Allahverdi Khan, a statesman of Christian Georgian background. The bridge is sometimes called Allahverdi

Khan Bridge in his honor. This bridge, along with the Khaju Bridge, is highly regarded in Isfahan for its long history. Seen from the northwest side of the river at dusk, the bridge looks spectacular, cast in the golden glow of its lighting.

Masjed-e Jāmé of Isfahan

+ Located in the historic center of Isfahan, the Masjed-e Jāmé has a quieter, simpler presence compared to the dazzling Meidan Emam. It is the oldest mosque in Iran, and the name "Masjed-e Jāmé" denotes large gatherings for Friday prayers. Like in many other Iranian regions, a bazaar stretches around the

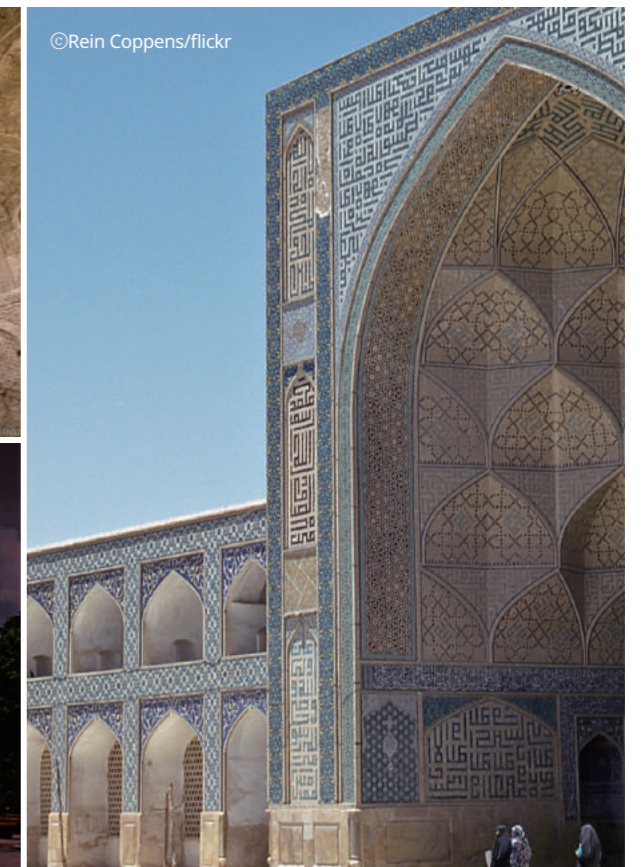
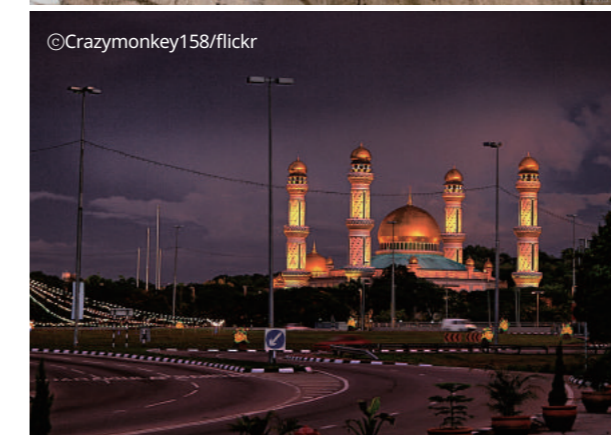
mosque.

When a bazaar forms around a mosque, a residential area develops around it, resulting in a city centered on a mosque. Once you enter the courtyard past the entrance of the Masjed-e Jāmé, you see a rectangular hall standing on every side of the courtyard. This is the first example of applying the layout of Persian palaces to Islamic architecture, making the Masjed-e Jāmé the oldest mosque of its kind in Iran. The dome to the south, known as Nizāmal-Mulk, was built at the site of fire altars used in Zoroastrianism, the official religion of Persia's Sassanid dynasty. It is the first dome in the Islamic empire to adopt the double-shell ribbed structure,

an engineering innovation at the time. Having undergone more than a thousand years of renovations and additions, the mosque reflects evolving architectural styles of many eras.

World Heritage Criteria for Selection

+ **Criterion (ii):** Masjed-e Jāmé is the first Islamic building that adapted the four iwan (Chahar Ayyān) courtyard layout of Sassanid palaces to Islamic religious architecture and thereby became the prototype construction for a new layout and aesthetic in mosque design. The Nezam al-Molk Dome is the first double-shell ribbed dome structure in the Islamic empire, which introduced new engineering skills, allowing for more elaborate dome constructions in later mosque and burial complexes. On the basis of these two elements, the Masjed-e Jāmé is a recognized prototype for mosque design, layout and dome construction, which was referenced in several later eras and regions of the Islamic world.



A Happy New Year in April!

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Water Festivals Usher in the New Year

On January 1 of every year, the whole world bustles with the excitement of New Year celebrations. Or at least the countries following the Gregorian calendar do, because they consider January 1 as the start of a new year. But Cambodia, Thailand, Laos, Myanmar, and several other Southeast Asian countries use the Buddhist calendar, which recognizes April as the first month of every year. Thailand and Laos, in particular, hold large-scale New Year festivals involving water, bringing together locals and visitors to wish each other a good year. The following section explores the rollicking fun of the Songkran and Pi Mai Lao festivals, two examples of “water battles” to kick off the New Year.

Blessing in a Bowl of Water: Songkran Festival

Every April, riotous water fights break out across Thailand. Until 1940, the country officially observed the New Year on April 13 based on the lunar calendar. At this time of year, people in Bangkok, Chiang Mai, Ayutthaya, Hat Yai, Nong Khai, and other major cities sprinkle water on each other for blessings as part of the Songkran Festival. The word “Songkran” derives from a Sanskrit word that means “move” or “change places,” referring to the changing positions of the sun. In the 11th century, the ritual of Songkran was introduced to northern Thailand from Myanmar. Then, in the 13th century, the Lanna Kingdom was founded in Chiang Mai and began holding the first Songkran Festivals. Today, Songkran, as designated by the government, lasts for three days from April 13 to 15, but locals celebrate a few extra days before and after the national holiday for a total of around ten days. On the eve of Songkran (April 12), houses, temples, public spaces, government offices, and other buildings are cleaned to send off the old year and bring in the new. Worn-out clothes and items are sometimes burned due to the superstition that keeping old possessions is bad luck.



Source: Tourism Authority of Thailand (TAT), Seoul Office



On April 13, when the Songkran festival begins in earnest, a series of ceremonies are performed to honor the elders. People in Thailand visit the eldest member of their family or the oldest person in the village and show their respect by pouring scented water and oil on their palms. If they admit to their mistakes and humbly ask for forgiveness, the elders dip their hands in water and oil before stroking their hair, blessing the New Year for them. April 14 is Thailand's Family Day, similar to New Year's Day in Korea. On that day, all family members and relatives gather together to celebrate the New Year. On April 15, the last day of the holiday, they visit a temple in the early morning and pray tribute with the food they have prepared. In addition, during the festival, a variety of other distinctive events are held in each region, which include paying tribute to Buddhist temples, staging a costume procession, holding a beauty contest and other events. The main event during Songkran is "water pouring." Hoping for blessings and long life, people sprinkle scented water on each other's hands and heads. This practice of wishing for the souls of others to be purified has evolved into an active festival where people enjoy water fights on the street with buckets and water guns. This event is for everyone, regardless of age, gender, or nationality, and all participants find splashing water on each other enjoyable, without feeling offended. In general, Thailand is hot and humid all through the year, influenced by a tropical monsoon climate. The hottest part of the year is April, with daytime temperature reaching up to 40 degrees. Thus, the water festival held during this period expresses the desire of the local people to cool off from the sweltering heat with water and see more rain during the upcoming rainy season, which would grant them a good harvest.



Welcoming the New Year: Boun Pi Mai Lao

"Boun Pi Mai Lao," which means New (Mai) Year (Pi) in Lao, is the most important holiday in Laos and also a famous water festival in Southeast Asia along with the Songkran Festival in Thailand. From April 13, every school and company in the nation is closed for a week, and a series of distinctive New Year's celebrations are hosted in each region. In the countryside or rural hillside, the locals usually spend this holiday season enjoying traditional Lao music, drinking beer, and visiting Buddhist temples. Meanwhile, in the populated areas frequented by foreign tourists, the festival creates a totally different atmosphere. In particular, Luang Prabang is transformed into splendor with a variety of events. On the eve of the festival, a beauty contest is held to select "Miss Pimai Lao (Miss Lao New Year)." Miss Pimai, chosen through a strict judging process, becomes entitled to actively engage in various aspects of the festival. The official first day of the festival is on New Year's Eve according to the Lao calendar. On this day, Laotians clean their family Buddhist altars and visit the temple they usually attend to perform the ritual of washing the statue of the Buddha. In addition, along the Mekong River which runs through Luang Prabang, people ride in small boats to visit an island in the middle of the river and build a sandstone pagoda as part of a ceremony. As sand symbolizes the mistakes made over the past year, piling up sand to make a pagoda is interpreted as an act of cleansing the past year's sins.

On the second day of the festival, each family places

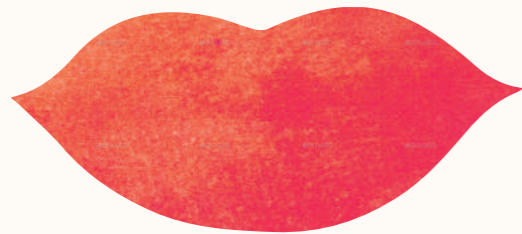


tributes and flowers on the altar to greet the ghosts of their ancestors. In the "King's Road" parade which begins in the afternoon, Buddhist high priests and acolytes lead the procession. Seven Miss Pimai accompanied by the Khmu tribe performing a sword dance and animals from the traditional dance Ramayana (a traditional Indian play consisting of songs, commentaries, recitation, and dialogue) march along behind them. The parade procession slowly walks through Sisavangvong Street in the center of Luang Prabang for about an hour, until it arrives at the Wat Xieng Thong temple in the northern end of the city.

The last day of the festival is famous for the Songkran (New Year) Water Festival where people undertake a pilgrimage to nine Buddhist temples and conduct a ritual involving pouring water on Buddha statues. The number of temples visited is nine because Laotians like odd numbers and because the number nine is the highest single-digit number. Laotians expect that sprinkling water on the statues will clear away all bad things and instead bring them all good things. They also pour this sprayed water on each other, praying for good luck and health. By performing this practice, young people show their respect to the elderly, and Buddhist monks wish each other good health and longevity. They also sprinkle scented water on every object and animal, hoping for a New Year's blessing. Likewise, a bucket of water poured all over the body does not only cool down the sweltering heat but also embodies the sharing of the New Year's wishes. Wouldn't you also respond with sheer delight when doused with water by a stranger?

Dazzling but Sorrowful Is Thy Name, Memoirs of a Geisha

*As an ancient capital of Japan, Kyoto has served as a cultural center for over a millennium. Numerous old Shinto shrines, Buddhist temples, traditional Japanese wooden buildings, and royal gardens are well preserved in this quiet city of historic and cultural beauty. Director Rob Marshall's 2005 film *Memoirs of a Geisha* brings moviegoers into Fushimi Inari Shrine, Arashiyama district, narrow streets in Gion, and other vestiges of this millennium city. The movie is an adaptation of the novel of the same name written by American author Arthur Golden about the lives of geishas. Let us walk around Kyoto, following the footsteps of the lead character Sayuri (Zhang Ziyi).*



The Movie *Memoirs of a Geisha*

In 1929, Chiyo Sakamoto (later called Sayuri), a young girl with mysterious gray blue eyes living in a small fishing village is sold to Kyoto, along with her older sister. Her new life is miserable due to harsh treatment by Hatsumomo (Gong Li), who is jealous of her. She never dreams of becoming a geisha herself; however, one day she falls for the Chairman (Ken Watanabe) based on an act of kindness, and resolves to become one. After completing rigorous training in dance, music, fine arts, the art of conversation, and other skills, she debuts successfully as a geisha. Despite numerous offers of courtship from many men, Hatsumomo's worsening jealousy, and the turmoils of war, she maintains her love for the Chairman. However, she later comes to realize that a geisha cannot choose who she loves even if she comes to possess all the beauty in the world. (source: Naver Movie)

While walking along the streets of Kyoto, you will encounter traditional beauty at every corner. The most memorable among these are the streets of Gion, also known as the "Geisha Street," which still maintains the tradition of Japanese female performing artists. In Kyoto, instead of geisha, the local term geiko is used. Women with this title are traditional Japanese entertainers well versed in various arts such as dance, music, and conversation. The movie *Memoirs of a Geisha* is a story about how the mysterious young girl Chiyo turns into Sayuri, a geisha, and lives her life as such.

In the movie, when Chiyo (Sayuri's childhood name) hears the news that she is to be taken under the wing of Mameha, the most successful geisha of the time, she runs along the street with joy. The street in question is the famous Torii walkway at the Fushimi Inari Shrine, a popular destination among Japanese for wish making. Along the approximately 4km path from the foothill to the top of the mountain where the shrine is located, the landscape is filled on both sides with ponds, small waterfalls, and beautiful tombs.

From the Heian Period (794 – 1185) to the mid-19th century, Kyoto served as the capital of Japan. Today, it possesses various historical monuments such as wooden architecture and traditional gardens. Kyoto is known as an academic and cultural city. The city is home to over 2,000 Shinto shrines and Buddhist temples, among which Kamowakeikazuchi-jinja Shrine, Kamomioya-jinja Shrine, Kyo-o-gokoku-ji Temple, Kiyomizu-dera Temple, Enryaku-ji Temple, and others are inscribed on the World Heritage List.



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The Sagano Bamboo Forest in Arashiyama, meaning storm mountain (嵐山) in Japanese, is another popular tourist destination in Kyoto. It is the very forest the lead character Sayuri gazes at in the movie, as she passes by in a car. It is said that Arashiyama was also popular among aristocrats of the Heian Period, and is a place where the distinct beauty of the four seasons can be truly experienced.

The movie *Memoirs of a Geisha* depicts the story of geishas, portrayed as mysterious beings, against the backdrop of the serene landscape of Kyoto, the millennium city. This is a city where you can feel the traces of the overlapping histories of time. Perhaps, Kyoto is even more special because of the geishas, a "living tradition," who have carried on a type of life that began hundreds of years ago.



World Heritage Criteria for Selection

Criterion (ii): *Kyoto was the main center for the evolution of religious and secular architecture and of garden design between the 8th and 17th centuries, and as such it played a decisive role in the creation of Japanese cultural traditions which, in the case of gardens in particular, had a profound effect on the rest of the world from the 19th century onwards.*

Criterion (iv): *The assemblage of architecture and garden design in the surviving monuments of Kyoto is the highest expression of this aspect of Japanese material culture in the pre-modern period.*





A Mysterious, Sacred Relic of the Buddha

Temple of the
Sacred Tooth Relic



- *Located in the center of Sri Lanka, Kandy is a holy site in Buddhist tradition that Buddhists from all over the world hope to visit at least once in their lifetime. Once called "Senkadagalapura (Sacred City of Kandy)," Kandy is home to a series of significant monuments such as the Palace of Sri Wickrama, Palle Wahala, and Ran Ayuda Maduwa. Among them, the Temple of the Sacred Tooth Relic is well known as the most sacred Buddhist temple in Sri Lanka.*

The Temple of the Sacred Tooth Relic literally refers to a temple which houses the relic of the tooth of the Buddha. According to a legend passed down through generations, when the Buddha was cremated after he had entered nirvana, his left canine tooth was left unburned. However, there are various legends about how the Buddha's tooth, considered a sacred relic, was brought to Sri Lanka.

Story 1, When the Buddha died, his remains were cremated in Kusinara in India. However, his canine tooth was found unburned in the debris, and came to be regarded as a sacred relic. Then, a strong belief arose that anyone who possessed this sacred tooth would be able to govern a country with power granted by the heavens. Kings of India at the time even waged wars to obtain the sacred tooth. Then, in 362 B.C.E., King Guhasiba of the Kalinga Kingdom had a mysterious dream, in which he heard from the Buddha that if he sent the sacred tooth to Sri Lanka, people in India would not suffer from famine or war anymore. So, the King asked Princess Hemalala to take it to Sri Lanka. At first, it was enshrined in Anuradhapura located in northern Sri Lanka, where the rites for the sacred tooth relic were performed every year at Muwa Mountain temple. Afterward, it was transferred from one place to another within the country, and became recognized as a symbol of succession to the throne and a religious object.

Story 2, Other legends have it that the tooth relic was burned and destroyed. According to one legend, the tooth relic was burned after Portuguese people had brought it to India, whereas according to another legend, the archbishop in

Gôa burned it in 1650. However, Sri Lankans believe that the tooth relic mentioned in these stories has nothing to do with the real one, and the genuine tooth is hidden somewhere in the Temple of the Sacred Tooth Relic. In fact, the tooth relic preserved in the temple is generally not open to the public. The pagoda-shaped reliquary is decorated with jewels such as rubies, sapphires, and diamonds, and ringed with seven bands of gold. And it is said that the reliquary can be opened only when the chief priest, the president of the National Buddhist Association and the Minister of Culture gather together with the keys in their possession. When the tooth relic is presented to the public, it is usually placed on a lotus-shaped plate made of gold.

The Temple of the Sacred Tooth Relic was built as a two-story building in around 1600, and rebuilt in the 18th century during the reign of King Keerti Sri Rajasinghe. The temple erected on the shores of the lake has a rather simple exterior, but its interior is richly decorated. In Kandy, the Perahera festival is held every summer to commemorate the day when the tooth relic was transferred to Sri Lanka. During the festival, about 200 elephants decorated with colorful ornaments and lights walk around the downtown of Kandy and march toward the temple.

HeCi at a Glance

• Singapore, 新加坡

Singapore is a sovereign city-state located at the southernmost tip of Southeast Asia, where diverse eastern and western cultures coexist. Developed as a center of trade by the United Kingdom in the 18th century and incorporated into Malaysia in 1963, Singapore finally declared its independence from the Federation of Malaya in 1965.

1) Singapore Botanic Gardens ▶

The Singapore Botanic Gardens was inscribed on the UNESCO World Heritage List in 2015. It is situated in the heart of downtown Singapore with tens of thousands of trees growing throughout the large site. The National Orchid Garden at the center of the Singapore Botanic Gardens houses the largest number of orchids in Singapore. It also boasts a collection of various orchids, including those named after famous celebrities and those that are not easily accessible. Serving as a resting place in the heart of the city, the Singapore Botanic Gardens is well loved by both residents and visitors.

2) Merlion Park ▶

Merlion Park is where the symbol of Singapore, the Merlion statue, is located. It is also recognized as a must-see attraction for tourists. In fact, the word Merlion comes from two words, "Mermaid" and "Lion," because the statue is a mysterious creature with the head of a lion and the body of a fish. Merlion Park also got its name from the fact that a Sumatran Prince who visited Singapore long ago and happened to see a lion with a white mane called it the "Lion City (Singapura)."



3) Sentosa Island ◀

Sentosa is an island whose name means peace and tranquility in Malay. Located about 800 meters south of Singapore's main island, Sentosa is widely known as a leisure spot in Singapore. In the past, it served as a British military base until the 1970s. Sentosa Island offers visitors a variety of attractions such as an aquarium known as Underwater World, Music Fountain, National Orchid Garden, and Asian Village. The Sentosa cable car ride which connects the main island and Sentosa also allows visitors to enjoy a bird's eye view of Singapore Harbor.

4) Sri Mariamman Temple ◀

Sri Mariamman Temple is the oldest Hindu temple in Singapore. Located in the center of Chinatown, the temple is richly embellished with figurative sculptures and murals, creating a unique Hindu atmosphere. In particular, a 15m tall tower, situated at the entrance and covered with sculptures of Hindu gods, cows, lions, snakes, and warriors, serves as a draw for the many tourists who visit the temple.

5) Malay Heritage Centre ◀

Malay Heritage Center is a museum that features the culture and history of Malay Singaporeans. It opened in 1999 after the palace built for Hussein Shah, the first sultan of Singapore, had been renovated. The museum provides diverse cultural experiences, including traditional music performances, food festivals, and museum tours with curators.

Finding Directions for the Preservation of Korea's Historic Cities In Observance of International Principles

—
Lee Su-jeong

Historic Cities Conservations & Promotion Division, Cultural Heritage Administration (CHA) of Korea



The concept of cultural heritage is changing. In the past, what was emphasized was the unique value that was created with the birth of a cultural property. However, a recent trend is to regard all the material and spiritual products derived from interactions between the local community of the cultural property and the various environments where it belongs as part of cultural heritage. Cultural heritage is no longer seen as a mere material asset; it has become a crucial resource that improves the quality of our lives.

Such a change in the concept applies directly to historic cities. A historic city itself is a single, gigantic piece of cultural heritage that consists of the geographic features and natural environment of the city, the vestiges of the daily lives of both today's residents and their ancestors buried in the land, the traces of all their social and cultural acts, intangible traditions, and spiritual elements. Thus, a historic city is not a space that existed only during a certain period of time in history; rather, it is a space of overlapping time and vestiges—from today, yesterday, a century past, and a previous millennium.

With such a shift in the way we recognize our cultural heritage, the act of "preservation" is changing as well. Traditionally, the principle of heritage preservation focused mainly on the conservation and management of the material aspect of the cultural property. However, now people and the community are considered more important than material elements. In fact, people and the community are the agencies that create material products, add value to them, understand that value, protect them, and pass them onto the next generation. As such, they have become the crucial element to consider in heritage preservation. This paradigm shift in the concept of cultural heritage and preservation emphasizes the

concept of "people-centered" preservation, which is well embodied in the Kyoto Declaration issued in celebration of the 40th anniversary of the World Heritage Convention.

When preservation targets material elements, we can more or less prevent its characteristics from undergoing further changes. However, when it comes to people and the community, change and development are essential and inevitable. Therefore, from this point of view, preservation is no longer an act of preventing damage and putting things back the way they were; instead, it becomes an act related to the "management of change" and the "management of continuity."

However, in the preservation of historic cities, it remains a challenge to figure out how to specifically manage all the vestiges and spiritual remnants of the past and the present that continue to come into existence, change, and disappear. People-centered preservation of historic cities has now become a global norm. As such, we all recognize the principle that local communities are not passive observers but active stakeholders who engage in the decision making process relating to the preservation and management of their historic cities. In Korea, the way people recognize their historic cities still differs from the current international perspective. Therefore, before we adopt international principles in preserving our historic cities, we first need to figure out how we see our historic cities differently and how to change such perspectives.

In Korea, the official legal term for what we generally call a historic city is an "ancient city (古都)" which actually means an ancient capital. However, an ancient capital is not the same as a historic city. A historic city connotes a place with layers of history, whereas an ancient capital connotes a place that

used to be a capital of a kingdom or a country during a certain period of time. Therefore, the four designated ancient cities, pursuant to the Special Act on the Preservation and Promotion of Ancient Cities, are Gyeongju, Gongju, Buyeo, and Iksan. All of these cities have as important elements sites that are deeply related to the governance of a kingdom, such as fortress walls, royal tombs, Buddhist temples, old government offices, military facilities, and the centers of economic and cultural activity such as markets and ferry docks. For this reason, the “ancient cities” of Korea give a strong impression that they are vignettes sliced from a certain period of time, rather than places with layers of history. In fact, except for Gongju,

which played a role as a regional center during the Joseon Period, all the other cities have remnants that fall into one of the two main categories: remnants and traces from the ancient Three Kingdoms or United Silla, and remnants from the Japanese Colonial Period and onward.

As such, there is no continuous layering of historical vestiges, with those from the Middle Ages to modern times almost completely absent. The situation is very similar in some OWHC member cities such as Hoi An in Vietnam and Siem Reap in Cambodia. In these cities, the targets and elements of preservation are limited to those belonging to specific periods of time. For most people, cultural heritage means traces of history from over 100 years ago, so the moment they think of an ancient city as culture heritage, the remnants from our modern world are removed from their minds. However, traces from the ancient past are traces from a vanished kingdom, with little relevance to our life today. On the other



hand, regions that have continued to serve as home to daily life even in modern times are spaces that are alive. The spaces we subconsciously regard as cultural heritage are spaces with vestiges of the past, but they are not spaces for our present lives. Therefore, ancient cities can only remain in the past. This type of attitude is a stumbling block in realizing people-centered preservation. Thus, we must ask: How can we draw ancient cities that are confined in the past into the present so that we can practice people-oriented preservation? So far, our preservation efforts in the four ancient cities have focused on historic sites which were designated pursuant to the Cultural Heritage Protection

Act. Needless to say, some of the historic sites scattered around these cities are World Heritage Sites, and apart from these, there are also special preservation districts and districts designated for promotion according to the Special Act on the Preservation and Promotion of Ancient Cities. However, in preserving these ancient cities, the priority is given to the preservation of the designated historic sites because the past is considered a more important element than others in the identity of ancient cities.

In such circumstances, it is not easy to implement preservation based on the commonly adopted international perspective, that is, the perspective that the entire area of an ancient city must be viewed as an integrated organic entity, and that therefore both the tangible and intangible elements within the area must be preserved together. Most of the historic sites in the ancient cities, such as fortress walls, Kiln sites, tombs, and temple sites are places that are no longer utilized according to their original functions



and purposes; rather, they are spaces with mere traces of the past. For this reason, the preservation principles we currently use for our ancient cities focus on archeological findings from specific periods instead of the entire layers of history, and on places that are remote from local residents, both in terms of practical everyday life and in terms of their psyche. Therefore, we need to redefine the concept of an ancient city with a new concept that embraces modern life today, and all the layers of history remaining in an ancient city, rather than emphasizing specific periods or specific historic sites.

Moreover, it must be noted that the concept of an ancient city which focuses on the past is very limited when it comes to engaging local residents and the community actively as decision makers and inducing them to employ their city as a resource that can help enhance the quality of their lives. With most national budgets allocated to the preservation and management of historic sites, there is relatively little support for programs that can promote economic activities in these communities and help local residents consider their ancient cities as part of their own identity. Thus, it is necessary to establish legal and institutional measures to help people recognize both the tangible and the intangible as part of the

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We need to establish preservation plans in such a way that enables harmonious protection of the various historic and cultural elements that constitute the ancient city and the lives of local residents. Furthermore, proper budget allocation must be made so as to imbue the lives of people living in the city with cultural, economic, and educational vitality. 99

identity of an ancient city as well as promoting engagement by local residents and the community. Currently, the archeological findings that have survived in the four ancient cities are mainly from a few specific periods in history, while there are hardly any traces belonging to other periods. Despite this, however, historic layers do exist. In addition, the historic layers must include the present. In preserving our ancient cities, as much as we value the vestiges from ancient times, we must consider vestiges of life from Pre-modern and Modern Eras as well as the thoughts and values of the people who live in these areas. As such, the decision making and budget allocation based on historic sites in ancient cities must give way to establishing preservation plans in such a way that enables harmonious protection of the various historic and cultural elements that constitute the ancient city and the lives of the local residents. Furthermore, proper budget allocation must be made so as to imbue the lives of people living in the city with cultural, economic, and educational vitality. This will lead to proper preservation of our ancient cities and make them useful resources than can help enhance the quality of our lives.

Modernization and World Heritage Traces of the Ancient City Being Swept Away

Development or preservation? The issue regarding these two topics has always evoked controversial discussions in various fields and been considered an insoluble problem. As modernization has progressed around the world, the populations residing in cities have soared, and development fueled by industrialization has become increasingly widespread in many places. Unfortunately, World Heritage has not been immune to this trend. With urban development, buildings in historic sites have collapsed or been seriously damaged; therefore, traces of these sites have been gradually disappearing. Against this backdrop, there has been a growing awareness of the need to preserve heritage in its original state.



The Historic Town of Zabid

Zabid is one of the coastal cities in the Tehama region, west of Yemen. It is a circular, fortified city with four gates through which people can enter the city and narrow alleys inside the city creating a network of passageways. This historic city of Zabid is recognized as an example of best practices in historic architecture with its narrow, blocked alleys, traditional houses, spires, and other unique elements still preserved in one area. Serving as the capital of Yemen from the 13th to the 15th century, Zabid greatly influenced the construction culture in Yemen's coastal plain. Houses in Zabid exhibit the characteristics of those built in the Tehama style, typically found in the Southern Arabian Peninsula. Although the exact time of the city's formation has not been identified, it is presumed to have been established before the Islamic regime consolidated its power in 631 C.E. The housing, military structures and urban planning in Zabid are considered to possess significant archeological and historical value in that they represent the spatial arrangement typically used in Islamic cities. In 1993, the historic city of Zabid was listed as a UNESCO World Heritage Site. However, the integrity of the city's heritage has been undermined by the recent construction of modern houses and the introduction of an electricity supply system. According to the report by the investigation team, more than 40% of the houses in the city have been replaced by concrete buildings, with their structure being weakened by erosion that resulted from development. The recently installed power supply system has also destroyed the city landscape with a tangled mess of electric wires. Moreover, empty spaces on the ground have been reduced due to the use of modern building materials such as concrete and corrugated steel plates.

In an attempt to mitigate such deterioration and preserve the city's heritage, the Global Organization for the Preservation of the Historic Cites of Yemen (GOPHCY) was established back in 1990. Moreover, since 2007, the local branch of GOPHCY in Zabid has actively implemented the organization's programs, with support of the project managed by the Germany Agency for Technical Cooperation (GIZ) in Yemen. Zabid itself has also been seeking solutions to protect its World Heritage from severe deterioration by adopting a comprehensive basic plan on



the Historic Town of Zabid and implementing preservation and management strategies.

Abu Mena-Christian Ruins

Abu Mena is a holy Christian city built over the tomb of the Martyr Menas of Alexandria who died in 296 A.D. This site is an early Christian assemblage of cathedrals, baptisteries, basilicas, public buildings, streets, monasteries, houses, and workplaces. According to a legend related to the city, the corpse of Menas was being transported on the back of a camel from Phrygia, when all of a sudden, the camel suddenly stopped and wouldn't move, resulting in his burial on the site. Though the area was in the middle of a desert, there was a water well in addition to lushly growing vegetation such as grapevines and olive trees, and later become widely known as the Vineyard of St. Menas.

After entering the modern era, land reclamation projects have been conducted in Abu Mena for agricultural development. However, the water supplied for agricultural use permeated into the dry soil which had supported the buildings, and naturally, the water content of the soil increased. In addition, as most of the reservoirs in the city collapsed in the process, the overflow of water seeped into the earth, causing the buildings on the fragile land to sink deeper as well.

Faced with the increased risk of such collapses, the Egyptian authorities have strived to restore the damaged heritage sites, including the martyr's tomb. They poured a pile of sand on the ground to strengthen the foundations of buildings and prevented local residents from entering the site. In addition, they dug ditches to prevent water from leaking into the basements of the buildings and ensured it flowed in another direction. These restoration projects, however, are still facing difficulties due to the large scale of damage and lack of resources.

OWHC-AP
Gyeongju

Youth and the City Dreaming with World Heritage

The OWHC Asia-Pacific Regional Secretariat, which works with some 20 OWHC member cities in the Asia-Pacific region, looks to find young talent who will create enchanting stories about World Heritage Cities.

Recruitment for Members of the 6th OWHC-AP Youth Communication Committee

How to Apply

Download the application form from the OWHC-AP website (<http://www.owhcap.org/>). Fill it out, and send it by email to: owhc-ap@korea.kr (File name: 6th OWHC-AP Youth Communication Committee)

Duration of Activities

January – June 2017 (six months)

Application Period

From November 21st to 25th, 2016 (due by 11 p.m. on the last day of the application period)

Qualified Candidates

- Korean Youth who are interested in World Heritage
- Talented candidates interested in promoting the OWHC

Programs

- Content design and production for the OWHC-AP
- A workshop (to be held in Dec., attendance required) and regular meetings

Number of People Needed

Approximately 10 people

Benefits and Support

- Monthly activity allowance
- Proof of Participation certificate (after completion)
- Prioritized opportunities and support for participation as operating staff at OWHC international events

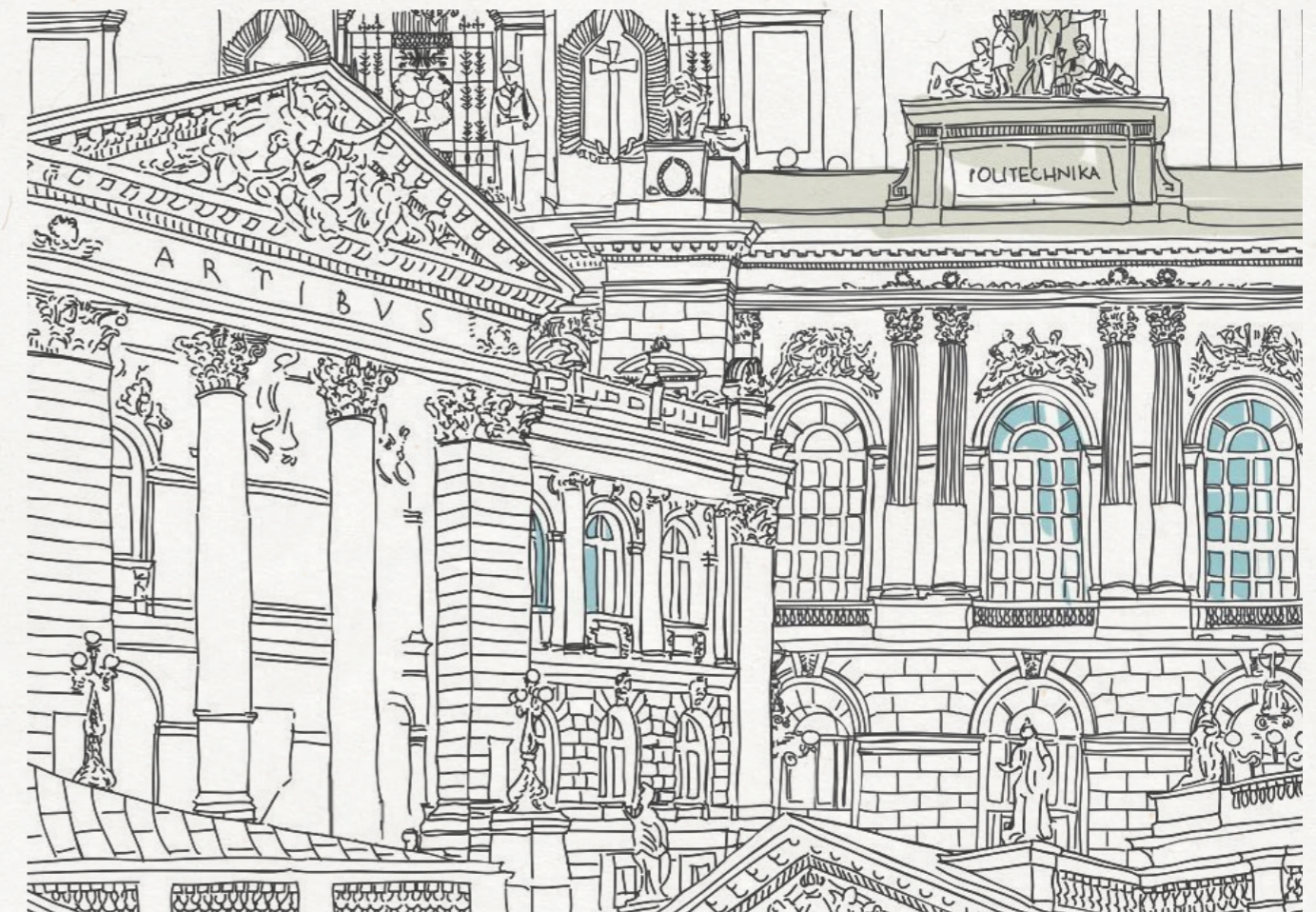
*** What is the OWHC?**

The Organization of World Heritage Cities (OWHC) is an organization of some 280 World Heritage cities that aims to promote the proper conservation and utilization of UNESCO World Heritage.

Contact: OWHC Asia-Pacific Regional Secretariat | 054.779.6913 owhc-ap@korea.kr



World Heritage City Coloring Page



*Zachęta
National Gallery of Art*

The Zachęta National Gallery of Art is a contemporary art museum in Warsaw, the largest city in Poland. Famous as the hometown of Frédéric Chopin, the greatest Polish composer and virtuoso pianist, Warsaw is also home to numerous cultural and artistic spaces such as the National Museum of Poland, Warsaw History Museum, Grand Theater–National Opera, National Library of Poland, and Warsaw Public Library. Many of the old royal palaces from the 17th to 18th century are now used as government buildings.