



OWHC-AP is Asia-Pacific Regional Secretariat of the
OWHC(Organization of World Heritage Cities) which was established
by gathering cities where UNESCO World Heritage Sites are located.

OWHC-AP
MAGAZINE

HECI TAG 10

HERITAGE
CITIES TAG

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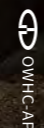
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OWHC-AP
MAGAZINE




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 OWHC-AP is the Regional
Secretariat of the Asia-Pacific,
constituted of regional
World Heritage Cities



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Heritage & Sustainable Tourism

In 2009, UN World Tourism Organization (UNWTO) reported that 40% of tourists consider what kinds of cultural activities they can enjoy when they decide where to travel. Cultural Heritage Tourism accounted for the biggest part of cultural tourism, and this trend continues for the time being.

Since the inception of the "Convention Concerning the Protection of the World Cultural and Natural Heritage", World Heritage and Tourism have been bound up each other. The value of World Heritage as "Certified", "Guaranteed" destination has been highlighted by a lot of tour companies and media. However, it is undoubtedly true that excessive tourism can, and does, have negative impacts on World Heritage sites and socio-cultural environment of local communities around them.

Certainly, considerable attention has been given to the negative impact of Tourism. Especially, among the 38 paragraphs, tourism was mentioned only once as a villain. Moreover, ICOMOS International Cultural Tourism Charter which was adopted in 1976 characterizes tourism as an inevitable.

From 1990s, relationship between World Heritage and tourism has been gradually re-evaluated. Such reassessment was taken place through two overlapping phases. The first phase highlighted balance between conservation and tourism development. As the primary concern of this phase is conservation, the benefit from tourism was merely perceived as economic benefit which can

be reinvested to the conservation practice of World Heritage sites.

The Second phase, which has emerged relatively recently, closely related to more extensive concept of "Heritage". More specifically, rise of "Intangible value of Cultural Heritage" and changing trend of Tourism from "Sightseeing" to "Lifeseeing" have had strong impacts to the change of perspective. The value of tourism is not only for economic benefits but also for the value that the synergy of World Heritage and tourism can create for both local communities and tourists. Taking into account the importance of this extensive concept, UNESCO World Heritage Center launched "World Heritage and Sustainable Tourism" Program in 2012 which seeks to provide answers to the challenges of both World Heritage policy and territorial tourism development.

The 3rd Regional Conference of the OWHC-AP, too, shared this view. As results of countless international discussions of UNESCO, UNWTO, and ICOMOS there have been many recommendations, charters, and principles. However, in order for those results to have real impacts on real world, the role of World Heritage cities is crucial.

As a part of our shared journey towards the 15th World Congress of the OWHC, which will be held in June, 2019, the Regional Conference aims to answer the following questions.

Question 01

What are the issues the member cities are facing in terms of "Heritage Tourism"?

Question 02

How can we ensure that our discussion is relevant to the cities in our region?

Question 03

What kind of tools we should give the member cities in order to assist them to build their own strategy?

1) According to the Atlas Surveys taken from 1997 to 2007, the main destinations of tourists on cultural holiday are museums (64%), monuments (58%), historic sites (51%), and religious attraction (42%) which shows huge gap with pop concerts, music festivals, dance festivals at approximately 3%

2) The Committee shall establish, keep up to date and publish, whenever circumstances shall so require, under the title of "list of World Heritage in Danger". This list shall contain an estimate of the cost of such operations. The list may include only such property forming part of the cultural and natural heritage as is threatened by serious and specific dangers, such as the threat of disappearance caused by accelerated deterioration, large-scale public or private projects or rapid urban or tourist development projects; destruction caused by changes in the use or ownership of the land; major alterations due to unknown causes; abandonment for any reason whatsoever; the outbreak or the threat of an armed conflict; calamities and cataclysms; serious fires, earthquakes, landslides; volcanic eruptions; changes in water level, floods and tidal waves.



The 3rd Asia-Pacific Regional

The 3rd Asia-Pacific Regional Conference

Heritage & Sustainable Tourism

The 3rd OWHC-AP Regional Conference was held in the city of gardens and water: Suzhou. Representative delegates, affiliated organizations, and experts gathered as one to exchange experience and expertise regarding 'Heritage and Sustainable Tourism' in this heritage city. Let us look back at the three days of the conference, reminiscing the efforts and endeavors made for World Heritage protection.

29th of October

Expert's workshop

Before the curtain rise of the 3rd OWHC-AP Regional Conference, experts gathered and discussed about how they will convey their opinions and insights regarding 'Heritage and Sustainable Tourism' to participants.

1. Mr. Jang Jahyun , Regional Coordinator of OWHC-AP, is presenting the key questions to be considered with the workshop's expected outcomes.
- 2.. Expert's Workshop
3. Prof. Michael Turner, presenting with the title of 'Local and Global- Sharing Responsibilities in the Digital Age'



Conference of the Organization of World Heritage Cities(OWHC)



30th of October

Opening Ceremony

The 3rd OWHC-AP Regional Conference officially marks its start. We are all gathered to prepare the upcoming future, 'together' and 'better.'

- 4. Ready, Set. Go. Everything is ready.
- 5. Mr. Song Xinchao, the Deputy Director of State Administration of Cultural Heritage; Chairman of ICOMOS China is giving the congratulatory speech.



Keynote Speech

A time to comprehend on what to discuss, and where this discussion will lead us.

- 6. Prof. Amreswar Galla, host of the Keynote Speech session
- 7. Prof. David Throsby, giving the keynote speech with the title of 'Sustainable Tourism Development in World Heritage Cities.'
- 8. Prof. Aylin Orbasli, giving the keynote speech with the title of 'Managing Tourism in World Heritage Cities: Combining Established Pathways with Innovation'



Panel Discussion

Finishing our talk about direction, it is now the turn to discuss about the goals to be achieved in the Conference.

- 9. Mr. Jo Junki, the Founder and CEO of 'TravelHolic'



Case Presentation from Participating Cities

Participating cities are given the floor to present their case studies. Cities stand at the podium to share their facing challenges, strategies and evaluations on antecedent policies with fellow member cities.

Delegates presenting their individual case

- 10. Mr. Yin Zhanqun (Suzhou Municipal Bureau of Cultural Relics)
- 11. Mr. Gong Liang (Nanjing Museum)
- 12. Mr. Macario N. Napulan, (Mayor of Miagao, Philippines)
- 13. Ms. Catrini Pratihari Kubontubuh, (Chairperson of Indonesian Heritage Trust)
- 14. Pradeep Ehan (Secretary to Galle Municipal Council)
- 15. Chai Xiaoming (China Academy of Cultural Heritage)



Welcome Dinner

After a long and fatigue day of endless dialogue, participants are soothed with the Welcome Dinner. Hosted by the Suzhou Municipal Government, delegates and experts ease their day and enjoy the social engagement.

- 16. Welcome Dinner



31st of October



Issue Presentation and Consulting

'Issue Presentation and Consulting' is a newly designed program enabling World Heritage Cities to share their issues regarding tourism and in return, receiving consultation from experts regarding their concerns. We all hope that this session could offer certain solutions for the respective cities.

17. Samantha McIntosh, Mayor of Ballarat is giving her presentation of Ballarat

18. Issue Presentation and Consulting session



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Mayor's Workshop

By utilizing both accumulated experience and newly gained knowledge, Mayors gather around a round table. Here they use the PESTLE analysis to jointly provide a problem-solving solution. When one discussion ends, the results are shared with different tables, spreading out different possibilities and solutions.

19. Prof. Richard Mackay, reporting the result of the 29th Expert's Workshop to the Mayors.

20. Mayor's Workshop

Zhouzhuang Village Tour

As a tour program of the Conference, delegates and experts has visited Zhouzhuang village, one of the World Heritage sites.

With the end of the official program, delegates visit Zhouzhuang village, a World Heritage and also a village living the present with its past.



1st of November



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OWHC Working Meeting

Marking the last day of Conference, the OWHC Working Meeting is held for a report session of both OWHC and OWHC-AP's ongoing projects and a proposal for a joint project. The event came to an end with the host city vote for the 4th OWHC-AP Regional Conference and the adoption of Suzhou Declaration.

21. Mr. Joo Nakyoung, Mayor of Gyeongju, encouraging the cooperation of member cities for future joint projects

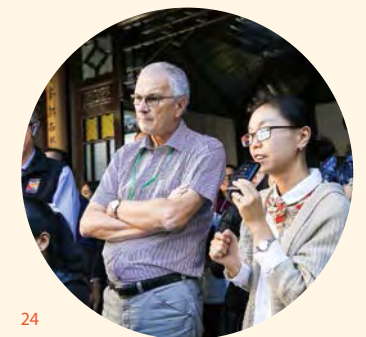
22. Mr. Denis Ricard, Secretary General of OWHC, reporting OWHC projects

23. Members of OWHC-AP, reporting ongoing projects of OWHC-AP

Field Trip to World Heritage Sites

Visits to World Heritage Sites make the last official schedule of the Conference. It is a time where participants could see the wisdom and values Suzhou people held to protect the outstanding universal value.

24. Field trip to Suzhou Museum, Humble Administrator's Garden and Lion Grove Garden.



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Farewell Dinner

The Conference is done and although it's goodbye for now, participants look forward for their next encounter. Even though the conference is close to finish, the participants are looking forward to the 'Next' rendezvous in the farewell dinner.



Mayor Samantha McIntosh Ballarat, Australia



Ballarat, Australia

Samantha McIntosh

Interview

01

How did you feel about participating in the Regional Conference? **Q1**

It's a fabulous opportunity, I am honored to be invited along. It's a wonderful experience having so many countries from all around the world present, sharing their challenges and success and their way forward to protect our past for the future.

Please let us know if Ballarat is pursuing a policy related to the Legislative theme 'Heritage and Sustainability'. **Q2**

We are really focusing on sustainability and making sure that we have a sustainable heritage model. We have been talking significantly about the whole approach for the historic urban landscape approach and the reason why we have been so is because it is an all community involvement. It is about councils, government, people, community and also about the social and cultural history, not just built form. The significant policy we're working on about as a local community and local council is to protect our history and heritage.

We have also focused on development policy. Our city is growing quickly and we want to protect as much as well we have got. We are working closely with our planners and policy so we can protect our heritage for the future.

What word would you have if you were to put the Regional Conference in one word? **Q3**

There are so many single words! but I would say 'significant'. The contributions from this significant forum, pulling together so many great minds from all over the world is something that I know we will all benefit from for a long period of time. It is very important to host such a significant event that allows all of us to share that knowledge and make a greater benefit of it.

If you have your own philosophy on heritage and sustainability, please share! **Q4**

The important point is about including the people, making sure that the local community are right behind, involved and are able to embrace what we already have. If we do not have any community on board it will be very difficult. We need council, mayors, planners and experts but for the basic system, we really need to have the community with us. It's about exchanging stories and engaging everyone as part of this model and policy process to see the best outcomes.

Do you have any remaining words? **Q5**

If we care about our heritage, we have healthy and happy communities and I believe it is they who will take us into the future. If we care about our past, it tells us so much where we come from. And it's up to us to make sure we remember, look after, protect and to provide our children a future. A beautiful place to live and I believe it is what this conference is about.

Interview: 9th CC Jeong Nuri

Edit: 9th CC Jeong Nuri, Oh Hyunji

Expert

David Throsby Macquarie University



Macquarie University

David Throsby

Interview

02

[Heritage & Sustainable Tourism](#)

Compared to other policy sectors, what is culture's special contribution to boosting economy? Q1

The significance of the relationship between culture and economy lies in culture per se. It is undeniable that the cultural policy sector, which includes heritage, cultural industries, and all other cultural activities, does have economic contribution. The sector facilitates employment, develops experts, and supports us to extend the area that benefits us in an economic sense. But the best reason of why such cultural work exist is because work and activities in the cultural policy sector are especially about culture, with its own right. Considering this people-centred approach to understanding culture and economy, the distinctiveness of cultural policy in boosting economy is how you take cultural objectives of those policy resources, in other words cultural work, into account of economic incentives and economic outcomes which primarily drives public policy. Thus, speciality of culture policy, as public policy, is to respect, utilize, and develop people's intelligence and creativity, in boosting economy. This cultural policy sector's human-driven approach to public policy is applied to national culture as well as individuals' value. It is the public policy that deals with importance of culture, in the centre of realizing policy objectives which pursue economic development as well as other development for society and individuals. This can be fundamentally linked to the distinctiveness of human beings.

Why is sustainable tourism economically significant in the 21 Century? Q2

As the 21 Century is so-called an era of creativity, creative industries, as part of the cultural policy sector, can be an important driver for tourism because they provide source of experiences that tourists want to have. To discuss the importance of sustainable tourism, I would like to mention that the notion of sustainable tourism links to two points: tourism and sustainability. Firstly, since the world began, people have travelled, visiting old, historic, valuable, and meaningful places. It indicates that tourism has some ancient or old value because indigenous people have always had such importance places in their lives before we travel those places. Thus, the notion of sustainable tourism embraces the old and indigenous value that has been transmitted from the past. Secondly, for the concept of sustainability, I would like to focus on sustainable resources on the earth in the 21 Century. Having experienced the Industrial Revolution, technological revolution, and other developments that we have experienced, the world has become less concerned about sustainability because it has

rather concentrated on economic progress. The huge cost of this economic-oriented growth is threatening sustainable planning and resources. In other words, the sustainability of old and indigenous value which is important for tourism can be threatened in the 21 Century. Therefore, if you bring tourism and the importance of sustainability together and sustainable tourism and activities happen in a way, sustainable tourism can help you recognise the significance of long-term preservation of cultural resources. I think that this long-term perspective is imperative for you to talk about cultural capitals including heritage and cultural industries, as drivers of tourism. We have to preserve such cultural capitals, just as we have to preserve natural capital.

The definition of sustainable development was put forward by the international communities in the environmental sector, including the World Commission on Environment and Development, in the 1980s. Sustainable development means by the development that meets the needs of the present generation without compromising the capacity for future generations to meet their own needs. It is possible that this concept will be applied in diverse ways, even though I am not sure to what extent it will. I think that this basic notion of sustainable development – considering both the present and future generations – will remain, as a principle that finds what we mean by sustainability and sustainable tourism, because we are not intending to impoverish ourselves and future generations. But, with this fundamental idea of sustainability, we have to use resources differently in achieving sustainable tourism for each country or different situations, so that we can use the middle way which is going to benefit future generations. For example, the relation to cultural heritage and sustainable tourism needs preservation of cultural heritage which future generations deserve to appreciate as well as we can have experience at.

This discussion can allow us to consider cultural capital for sustainable tourism. Cultural capital comprises of tangible and intangible cultural capital. Conceptually, tangible and intangible cultural capital bear the same notion of 'asset' which means something valuable. Therefore, both preservation of and utilization of tangible and intangible cultural assets, for economic or cultural purposes, essentially seek to flourish growth and value of society and people. They are just done by different ways. Therefore, we should find and apply appropriate ways of coping with cultural capital – for instance, preserving physicality of heritage and reproducing intangible traditional skill and language – in order to achieve sustainable tourism in the 21 Century.

Interview: OWHC-AP Special Consultant Park Sun,
9th CC Jeong Nuri
Edit: Oh Hyunji

Expert

Park Hyungyoo

Professor, Middlesex University



Middlesex University

Park Hyungyoo

Share your philosophy on heritage and sustainability.

Q1

It is a difficult task to precisely define the concept of 'sustainability', especially considering there is a great deal of academic definition regarding the term as it can vary depending on which subject it is defined in a certain context. So as a scholar, I am concerned about the spread of sustainable growth in various fields such as heritage, politics, economy, and cities. It is not just about sticking to the model of sustainable growth, but it is about efforts to identify, correct, and improve the problems facing it. Thus when utilizing the term 'sustainability' in any field, a much more specified approach is necessary based under a deep sense of responsibility.

Define this Regional Conference in one word.

Q2

Variety.

It was fun, exciting, challenging, and in some aspects, requiring futuristic approach. The heritage itself has been past, present and future, and we were able to look at it with various factors such as tourism, urban planning, and governance. In that sense, this conference has provided me with numerous varieties in multiple angles.

Interview, edit: 9th CC Jeong Nuri

Interview

03

[Heritage & Sustainable Tourism](#)

Expert

Jo Junki 'CEO of 'Travel Holic'



TravelHolic

Jo Junki

Interview

04

Heritage & Sustainable Tourism

As a professional, can you provide practical advice on the discussions between international organizations and the government regarding sustainable tourism industry?

Q1

In the past, channels and media were not so diverse so there were limited media to use from. But thankfully now we have a great scope of expansion online, and it is possible to popularize many issues, share it with a wider range of audience and freely reach out to comment. These days it is commonly referred to as the PR era. Therefore, I think that the message can be accurately conveyed by clarifying the strategy of how to advertise through a certain media. I believe that experts I met at the Regional Conference are also greatly concerned about the issue of sustainable tourism, having continuous thoughts. However, the way they promote and communicate those concerns is not suitable for the rapidly changing environment. There will be clear limitations when simply utilizing conventional media such as the press. It is my belief that setting up a clear target and selecting the right channel is the initial step that should be made for an effective promotion.

It comes to belief that synergies coming from linking local festivals associated with local residents to the travel industry are great in effect. Could you tell us more about positive collaboration examples of local festivals and travel content relating with sustainable development?

Q2

One of the important issues of local governments is about management methodology of festivals. Having that festivals are now considered as individual content, I think we have to read the changing trend. However, in many cases of festivals so far focused on sales, which led to simple booth installations and nothing more, which was pretty disappointing. The public does not want to consume an identical content every time. This should be adapted the same to festivals and they should rapidly take course, swiftly comprehending to the changing trend.

One recent example that impressed me is the 'Mask Parade'. It is a EDM festival held in Andong but also a masquerade, enjoying the event by wearing Andong's traditional Hahoe mask. When the festival video clip was posted online, there were responses from people that they would be willing to go to such festivals. It is appealing that you can enjoy interesting festivals such as EDM Tal(탈, Korean traditional masks) Dance Festival in Andong, a city renowned for its rather timeworn image of scholars and limited image. The Millennium generation are key players in various sectors such as travelling, culture and festivals. They never consume a particular commodity under someone's order but wish to share their own values and consume content that shares the common value. In this process, they actively communicate about such content in schools, online, and in other diverse places. In that sense, I think we should ask what people like and how they want us to develop them and this process should be effectively used to develop local festivals.

Interview

Organizer

OWHC-AP

Jeon Seongmi

How do you feel about starting the Regional Conference?

Q1

Since OWHC-AP was established in Gyeongju in October 2013, the first and second Regional Conferences were also held in Gyeongju. This is the first Regional Conference to be held in another member city: Suzhou, China. I would like to emphasize that this is the start of reaching out to the Asia-Pacific region, with the organization not being confined to Gyeongju. I also think it is a great opportunity for the Asia-Pacific region to have a better chance to broaden the footsteps among member cities of the Asia-Pacific.

What was the most important part of preparing the Regional Conference as host?

Q2

As the Asia-Pacific Regional Secretariat, we wanted to play a role to encompass our member cities so we tried to organize a program that could affiliate them. World Heritage Cities are visited by a large number of tourists and gain great economic income benefits thanks to their World Heritage, but there are also issues such as local resident inconvenience. We invite experts to solve these problems, by thinking and sharing common agendas. In addition, we have made diligent effort to design programs where representative delegates and participating cities could all join and share problems, resolving the solutions together.

Please tell us about the goals or vision of the OWHC AP Regional Secretariat.

Q3

The OWHC-AP Regional Secretariat is located in Gyeongju. Under personal desires, I wish Gyeongju to be known not only as a tourist city but where the Asia-Pacific Regional Secretariat is located,

having its reputation grow by hosting events like the Regional Conference. Recently there were many Asia-Pacific regions suffering, such as Indonesia from earthquakes. Though it is not specified yet, we are planning to donate the sales revenue of our Hashtag magazine and photo essays to suffering heritage cities. It is the goal of the Regional Secretariat to move forward in a developmental and desirable way so that everyone can coexist.

What would be your last remarks?

Q4

It is not easy to hold a big event. We have been working hard for several months since the beginning of the year, but it was not easy to communicate because all cultures, ideologies, and organizations were different. The conference has just begun, so I hope that it would end well and wish all member cities participating in this plenary session will have a good time to share their pleasure and concerns with World Heritage.

Interview

OWHC-AP

Jang Jahyun, Oh Hyunji,

How do you feel about finishing the OWHC-AP Regional Conference?

Q1

Jang Jahyun (hereafter Ja Hyun): It is fortunate to have it ended without any injuries and accidents. When hundreds of people participate in the conference, there should always be some risks of many accidents. But it has done safely and I feel so lucky and relieved.

What was the most important part of preparing the Regional Conference as host?

Q2

Ja Hyun: As a regional coordinator who oversees the program, it was a great challenge to build the program structure in order to make the conference play a role as a general meeting to get clues to solve the actual problems that member cities had, not as just a social gathering of the mayors.

How was communication made with each city during the preparation?

Q3

Hyun Ji: Since our focus was to invite as many cities as possible, we committed ourselves inviting new World Heritage cities along with our existing membe

The Regional Conference was conducted with a program by listening to each city's problems and giving them experts' advice. Why did you plan it this way?

Q4

Ja Hyun: The most difficult part of organizing the past two Regional Conferences and one World Congress was to make the each delegate interested and have them actively involve in the event. Since delegates are not experts, theoretical and academic approaches could bore them but we could never ignore the academic part at all. While I was worried, I turned on the radio and heard a session where the DJ heard out the listeners' concern and thought, "This is it!"

What can be emphasized at the Regional Conference, compare to World Congress? What are the issues that need to be addressed in the Asia-Pacific region?

Q5

Ja Hyun: Cultural diversity, divergence between tradition and modern life, disaster prevention measures, and so on. However, the theme of OWHC Regional Conference is also the "pre-conference" meeting, which is in line with the theme of the

World Congress so it's not up to us to decide what to talk about at the conference. I think if the number of member cities in the Asia-Pacific region grow and voices grow with them, these issues will be more importantly dealt with.

Hyun Ji: Even if the issues and problems of the Asia-Pacific region and the ones of the World Heritage cities are different, there are many similarities so I thought we can solve them together with existing bond and ties. World Heritage Cities in the Asia-Pacific are not developed much in comparison with cities in Europe, and there are still many places to develop. Learning from Europe's precedents, we can consider them in and out to improve. It is important to find the way to develop without damaging heritage.

What was specially impressive to you?

Q6

Ja Hyun: The most memorable part was the 'Issue Presentation and Consulting'. It was a program which I designed and it lasts a lot because participants made great remarks about it and enjoyed the session. It was impressive to witness how none of the mayors emptied their seat for 4 hours and continued on sharing their troubles and experiences with other cities for a long time.

Hyun Ji: Maybe the most memorable thing in preparing the assembly was when I received the e-mail I was waiting for. I was very happy to get a reply of acceptance that I waited for quite some time. It was also interesting to face them in reality too.

Do you have anything to add before we finish the interview?

Q7

Hyun Ji: First of all, I want to thank all of those concerned, the partakers. I was very honored to think about the next step of OWHC-AP and be a part of this Regional Conference.

Interview, Edit: 9th CC Han Dayoon

Interview

Volunteers

Shuting



Shujie



Yuhe



Students studying in various fields such as logistics, communication, translation, Chinese history and accounting have gathered at Garden Hotel Suzhou for the 3rd Regional Conference of the OWHC-AP. Let us share with you the conference, from the young view of six volunteers

How did you get involved as a volunteer in the Regional Conference?

Q1

Yuhe

I thought volunteering would make my life more colorful. Such as meeting and interacting with various people through the Regional Conference, I was able to learn different ways of life. Also, I believe it is very meaningful to be of help to someone.

Shuting

At first it started off with simple curiosity but since my major was 'Communication and English' I thought it was a good opportunity to learn about people's communication.

Qiguang

I thought volunteering was fun and challenging. In addition, as a student majoring in Chinese history, I

am greatly interested in cultural heritage. The joy of communicating with people from all over the world is also something I cannot miss out.

Siwei

Initially I got to know about the conference volunteer work through my professor. The activity caught my eye since I major in translation. Since I am planning to study international relations, I signed up for the job under the belief that relevant experience would be of great help.

What do you think the objective for the Regional Conference is?

Q2

Shujie

I think the Conference provided a meaningful opportunity in terms of communication, where various experts could gather and discuss how to protect cultural heritage. I believe that the conference holds its significance in enabling different cities and countries to actively engage and exchange ideas on how to preserve the diverse cultural heritage of the Asia-Pacific region.

Shuting

Cultural heritage protection comes to my mind. As urbanization progresses, we seem to be losing cultural values and environment. Even if you look at China, there are many cities, and each city has its own unique culture, like Suzhou is famous for its gardens. In order to preserve these cultural values, I think this conference is an important place where experts from various fields and mayors of Asia-Pacific World Heritage cities gather and discuss their problems, in the end discovering solutions.

Siwei

As the conference is joined by many experts and mayors, I believe the issue presentation and consulting will be of great help to each city's future cultural heritage management. Through sharing expertise and experience at this plenary, we will be able to further develop the beautiful cities of each country and achieve the goal of sustainable development.

What color do you believe goes best with the Regional Conference?

Q3

Shuting

Dark blue. It seems that the profound history of cultural heritage and its sense of calmness and quietness goes well with deep blue.

Xiaoyuan

Purple. Personally, purple recalls me with elegance and poetry. Considering that the conference is where we talk about humanity and culture, I think this purple is the **best match**.

Siwei

Orange. Not only is it the name card straps for volunteers, but also orange represents energy. I felt that everyone here was really passionate during the conference and that the help of volunteers like us was essential for the successful management.

Shujie

Green. Recalling Suzhou's venue, I think it is very important to create a green space so that Suzhou's unique buildings and gardens can stand out. So I think that green that reminisces green plants, matches well with the Conference.

Do you have any words to say finishing the Regional Conference?

Q4

Shuting

While working for the conference, I realized that it is important to protect and preserve cultural heritage within the city, regardless its progress in development. Therefore, we should not only develop cultural heritage related tourism industries, but also make efforts to make local residents feel proud of their heritage and relevant projects.

Siwei

Our volunteers are ordinary students with little experience. On the other hand, I think many of the Korean personnel were attentive and meticulous. I also saw how the Content Creators carefully listened to the session and took notes. There were many things that I thought I should learn by encountering the Korean staff through the conference. Furthermore, there were lessons I received from meeting various stakeholders from China, Korea, and the UNESCO Bangkok Commission. Sometimes I had trouble because of communication issues and there were difficult times when I had to respond immediately to the negative consequence derived of these issues. I think that the overall experience was meaningful in that I could learn about public relations and communication.

Interview, edit: 9th CC Choi Eunsoo

Issue Presentation and Consulting

As the new and main program of the Conference, 'Issue Presentation and Consulting', arranged each participating cities to present their issues regarding 'Heritage and Sustainable Tourism' for 2 minutes and allow experts give immediate consulting. Among many issues, we would like to introduce some representative case examples dealt in the new session.

Edited by 9th CC Jeong Nuri, Oh Hyunji

Issue 01

Gongju, Republic of Korea

Gongju is home to a great number of historic resources, as part of Baekje Historic Areas, including Gongsanseong Fortress and Songsan-ri Tombs, which show a wide range of historic periods from the Paleolithic Age to the modern era. With such background, Gongju has been highly recognized as a historic city but each heritage sites have not been recognized as much as the city itself has been, and their value and stories do not connect well with each other. Considering these problems, Gongju would like to request advise about how to efficiently encourage visitors to lengthen their stay in Gongju, by raising awareness of the individual historic resources and organizing the connection of their value and stories.

Consulting 01

Prof. Hyung-yu Park

As you have already mentioned, Gongju has only focused on representing Baekje Historic Areas in making its city image. I was impressed by your city's

abundance of cultural and natural heritage resources more than I had expected. Of course, Baekje Historic Areas is important to maintain Gongju's image as a historic city. But you need to utilize other historic resources and sites of a wider historical period from the Paleolithic Age to the modern era, as you have already mentioned, including particularly Korean Buncheong Ceramics of Joseon Dynasty, shrines of Catholic Martyrs, heritage from the Japanese colonial era and natural heritage like Gyeryongsan Mountain and Buddhist ruins. It is imperative to create heritage trails with diverse themes, by using different sites and historic resources apart from Baekje Historic Areas. The heritage trails can provide tourists with various themes and experiences so that the trail could present what Gongju has in diverse manners. Also, if you can develop such different tourism programmes that use uncharted resources, you can overcome the conflicts between preservation of heritage sites and urban development which exists in

Baekje Historic Areas. Thus, your priority would be to move away from the current tourist image densely concentrated on Baekje Historic Areas.

Additionally, I know that your city has made endeavours to supply new programmes, such as organizing festivals with diverse themes and arranging LED night view tours. However, the most important factor in the contemporary tourism market is that visitors all around the world, including Koreans, are more interested in plentiful experience. Therefore, I think it would be helpful if Gongju can visualize festival scenes and their visitors, using the contents as means of digital promotion for Gongju's tourism programmes. It is a big problem that people do not know what tour programmes your city holds. Since Gongju holds charming tourism resources, what you need to do is to develop and promote diverse tourism contents, in order to overcome the conflicts between historic preservation and development of tourism within the city.

Issue 02

Mueang Kao, Thailand

Within our sites, we have several historical parks as tourism spots. But we also would like to present unique culture and lifestyles of local communities to tourists. Considering this, how can we effectively promote and present these intangible aspects to visitors?

Consulting 02

Prof. Johannes Widodo

One thing that you need to improve is infrastructure, including city transportation. There are transportation facilities, but I believe there are certain issues regarding its operation frequencies.

I also think that Muang Kao has lots of thing to offer. For example, there are many sites that present local products, especially local food. The only problem is the access to those sites. The second

problem is that there is little accommodation available. There is need to enhance the accessibility to tourism sites by improving transportation. Then to make tourists stay longer in the areas, you need to use local food, unique architecture style, and also something in relation to language. There is the original Thai language, so you can provide tourists with opportunities to have experience the language, for example, at schools in local communities. Also, we can use internet platform, such as Facebook, to help tourists find and use infrastructure and accommodation including home-stay in holiday times. Lastly, some buildings in the area of Historic Town of Sukhothai seem to have not been well-preserved, such as small shrines. For example, very thin fences protect some heritage sites from highways. I would like

to suggest that you establish necessary legal protections and better policies to protect the heritage site.

Issue 03

Lijiang, China: The World

Heritage sites in Lijiang have boosted the city's tourism, but the revenue that Lijiang earned with the sites has been quite limited. I would like to request experts to advise about how we can develop tourists' other good experiences at different heritage sites, not only at the World Heritage site in order to facilitate the economic capital.

Prof. Amareswar Galla

In the case of Hoi An, the city created three different zones - the core zone, the buffer zone, and the district zone for recreation -, thus providing tourists with choices. Those multiple choices can lead visitors to come to the core area. I think that Lijiang also needs this strategy: re-zoning - not just for the areas of the World Heritage sites in your city, and their buffer zones - but beyond the district. Establishing the district is really in line with a new national policy of China for tourism, as regional tourism and development plans. With this new policy, China is re-positioning its tourism from destination tourism to regional tourism and trying to further establish infrastructure. I think that Lijiang can also benefit from joining this approach to regional tourism.



Panel Discussion

Following the keynote speech, experts from various fields participated in the 'Panel Discussion' to discuss about 'Heritage and Sustainable Tourism'. Here are the multi-angled perspectives from public institutions to private corporations.

Edited by OWHC-AP Kim Anji, 9th CC Jeong Nuri

Firstly, I would like to ask the panels to express their views on what biggest issues in the heritage field are.

Hanh

Based on the keynote speeches, I would like to articulate two main issues. First, World Heritage cities do not have proper visitor management plans, as part of their overall site management. This lack of visitor plans can be linked to a larger level of urban and city development plans. Second, there should be more coordination between heritage sector – including other sectors such as construction, transportation, etc. – and tourism sector which has been limited. Cities need to strengthen this coordination among diverse sectors, in order to enhance sustainable tourism in World Heritage cities.

Aylin

I think that one of the biggest issues in the heritage sector is communication between actors inside and outside governments and governmental regulation. In this sense, all parties need to recognize that they are all the same team. No one is against the others and everyone is working together.

Junki

In the case of the tourism market in Korea, one of the biggest issues is that millennium generation

between 20 and 30 has grown in the tourism sector for the last three or four years. They have contributed in extending the free travel market. If they travel heritage sites, they tend to have unique experience and share it with others, rather than gain knowledge about the sites. Recently, heritage cities in Korea such as Gyeongju, Gongju and Buyeo have made endeavours to embrace this young generation.

Ana

I would like to say that one of the biggest challenges is the change of the mind set from a reactive approach to a proactive approach, as Aylin has already mentioned in her keynote speech. Then you do not deal with numbers that endanger problems of over-capacity. Challenges would be to integrate heritage planning and shift in the tourism sector with proactive approaches.

Zhan

I think there are two issues to be addressed; one issue is how to apply central government's strategies to real practices. Secondly, for any countries, economic value is not the only value of heritage. People also need to preserve spirits in heritage, toward bigger impacts of tourism destinations.



Moderator

Mr. Robert Travers

Consultant to UNESCO and UNWTO

Panel

Ms. Duong Bich Hanh,

Chief of Culture Unit,
UNESCO Bangkok

Ms. Aylin Orbasli,

Professor of Oxford Brookes
University, United Kingdom

Mr. Jo Junki

Founder and CEO of TravelHolic

Ms. Ana Pereira Roders

Professor of Delft University of
Technology

Mr. Zhan Changfa

China Cultural Relics Protection
Foundation

Individual Questions:

I would like to ask Aylin about flow management. Could you tell us your thoughts about how destinations and management of destinations adapt to preserve heritage and its value? What kind of changes need to be made?

Aylin

In tourism terms, the upstream measures could be your in-bound operators. It could also be physically within a region. But, of course, these days, some challenges are about new media. We do not have specific in-bound operators in new media. There is sort of free flowing and you have no idea on what is happening in Instagram that can show what encourages people to come. It can be harder to manage. On the other hand, physically on the ground, it is important that you start to look at peripheries, rather than historical big buildings and attractions. You need to look at the periphery, in order to figure out how you can take golden geese and their golden eggs, beyond edges of historical heritage sites. In those peripheral areas, you can start developing and constructing buildings. Those areas can adapt to be re-used because they are not World Heritage areas. It can be creative but also pulling out from the centre.

Junki, you explained that the tourism market is about experiences and feelings, in Korea. How do you feel about that heritage cities are doing or performing?

Junki

Most measures for the tourism market have been implemented by the central government's policies. But these days, the private sector has extended the tourism market, especially with the millennium generation. As I have mentioned, the main characteristic of the younger generations is the desire to have and share unique experiences. Cities in Korea had tended to emphasize on only heritage preservation, but they have started to react to the changes in the tourism market, such as the increase of free travel, so as to establish diverse strategies to embrace the millennium generations. Particularly, they have created contents, using social media. As the case of the Pink Muhly Meadow near Cheomseongdae Observatory in Gyeongju can illustrate, city governments should promote not only old heritage sites and tradition, but modern ones. I believe that combination of heritage sites and modern contents can encourage people to appreciate heritage sites more.

Given that issues about resilience and sustainability are significant, how do you feel the cities are managing and addressing these issues?

Ana

Everyone has to engage in tackling with problems in relation to resilience and sustainability. But if I can highlight several important aspects, I would like to mention that we need to understand the concept of resilience, in a broader sense. As we have discussed in this conference, there is no 'one-fits-for-all' solution. In this sense, a research on re-understanding of citizens' tolerance says that every city has different levels of dealing with over-capacity. It depends on communities and how communities use their exchange, as part of ways of understanding and coping with the Outstanding Universal Value of heritage sites. Lastly, indeed, the relationship between resilience and ecosystem need to be discussed, because cities and their development must have all sorts of resources including water. As has mentioned earlier, World Heritage cities need to plan how to tackle with their challenges with proactive approaches. To do so, they need to understand the concept of resilience in further terms, including not only economic aspects but also environmental and social contexts.

OUTSTANDING UNIVERSAL VALUE

Suzhou and
World Heritage



All about that Suzhou

In order to be inscribed on the UNESCO World Heritage List, there are several recognitions to be made: authenticity, completeness, protection and management system as well as outstanding universal value(OUV). Here we introduce three of the 'Traditional Garden in Suzhou' was inscribed as UNESCO World Heritage.

Outstanding Universal Value (OUV)

- (i) to represent a masterpiece of human creative genius;
- (ii) to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
- (iii) to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
- (iv) to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
- (v) to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
- (vi) to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);



1. Humble Administrator's Garden (Zhuōzhèng Yuán, 拙政園)

Unlike its somewhat unusual name, 'Humble Administrative's Garden', it is said to be the grandest and most exquisite garden out of all Suzhou's gardens. Although it now remains an open garden for all, it served as a residence site ever since 2th century AD. The ends of the sharp-pointed buildings are supplemented by the softness of the water and lasts with harmony.

2. Retreat & Reflection Garden (Tuìsī Yuán, 退思園)

Ymnansaeng, once a government official of the Qing Dynasty, commissioned the construction of the garden to Yongryong, who was proficient in the poetry and calligraphy, after being dismissed from public office. The garden is not large in size, but was constructed so that water could be seen everywhere from the building and the tips of the building all go with harmony with surrounding trees. It could be guessed that Mr. Ym might have found the answer to the question "What can I reflect in the place where I retreat". As the name of the garden implies, it is a place where all elements are energized together, without any arrogance.

3. Lion Grove Garden (Shī Zǐ Lín Yuán, 獅子林園)

With the Taiho stone-made mountain being the most outstanding and oddest in all the gardens of Suzhou, it is also called the "Kingdom of the Mountain(假山王國)". Unlike the other gardens of Suzhou, the stone is used as the primary ingredient and here, stone lions of various shapes form a mountain. Despite the fierce image of a lion, here you can feel the ironic comfort through the harmony of the surrounding landscape.

Looking around at the similar, but distinctive Suzhou gardens, it is understandable of it being a place of contemplation for one, a place of joy for someone, and a place of endless sorrow for another. Walking along the trails of time, we think about what this place can mean to each of us.

Our Behind Stories

OWHC-AP 9th Contents Creator

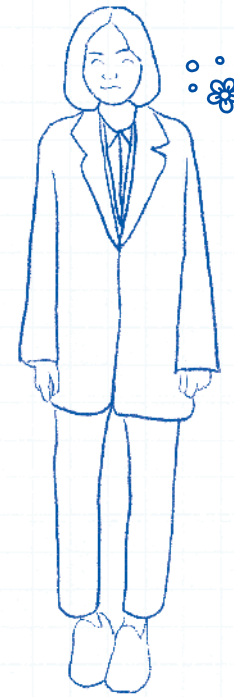
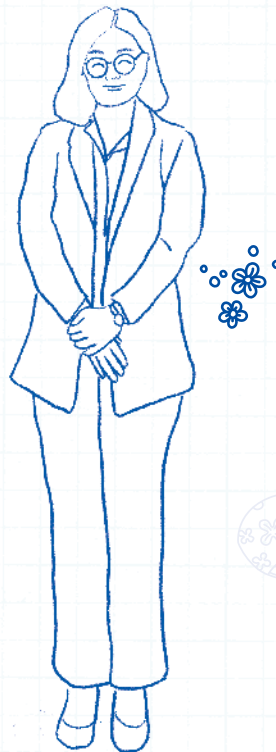


Jeong Nuri

It is a very valuable experience for me to experience the conference up close, especially as a student studying development and also an individual consistently producing content on the subject of "sustainability". I was also very happy thanks to all the people I met at the Regional Conference, receiving great amount of help from them. Personally, I feel very grateful that the experience from the Regional Conference seemed to be a time when I could feel and learn more besides learning at school. I think it will last as a memorable moment in my 20s. Thank you!

Oh Hyunji

From the preparation of the 3rd Regional Conference to the moment of its safe end, and up to this moment working on the manuscript. I realize that it was a time of endurance and of great growth for me. I tried to do my best to all the responsibilities laid upon my hands and thanking the visiting opportunities, resulting in moments of both dissatisfaction and exceeding expectations. However, I believe that it was a good moment overall because it was a process of learning, even the moments of non-satisfaction. I would like to thank all those who have made this conference possible and I want to say that our efforts turned out well!



Han Dayoon

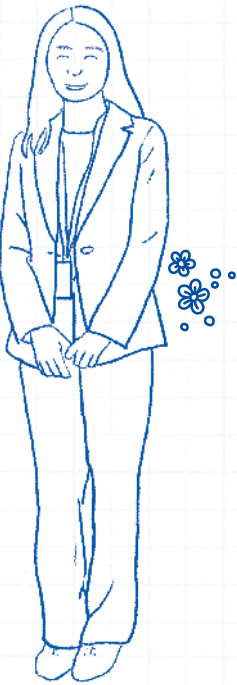
It was an honor to be part of the 3rd OWHC-AP Regional Conference! By participating the conference from October 28th to November 2nd, we were able to attend the Experts' Workshop. Here, I was able to ponder deeply about 'World Heritage and Sustainable Tourism' and bring in thoughts upon interesting but heavy issues. As a student not majoring in the field, it was a time for me to learn about World Heritage and tourism more professionally. As a Content Creator for OWHC-AP, I realized that I should cover contents that I have learned about in the conference, such as issues between the local community and tourism industry or the case study of Bukchon over tourism. Conducting interviews will be lasting memories of the conference, and the nervous sensation is something that I will never forget. Despite being cold feet, I would like to thank the OWHC-AP personnel for their interview and being so nice. Thank you so much my fellow CCs for working together and let's keep up the hard work!

Choi Eunsoo

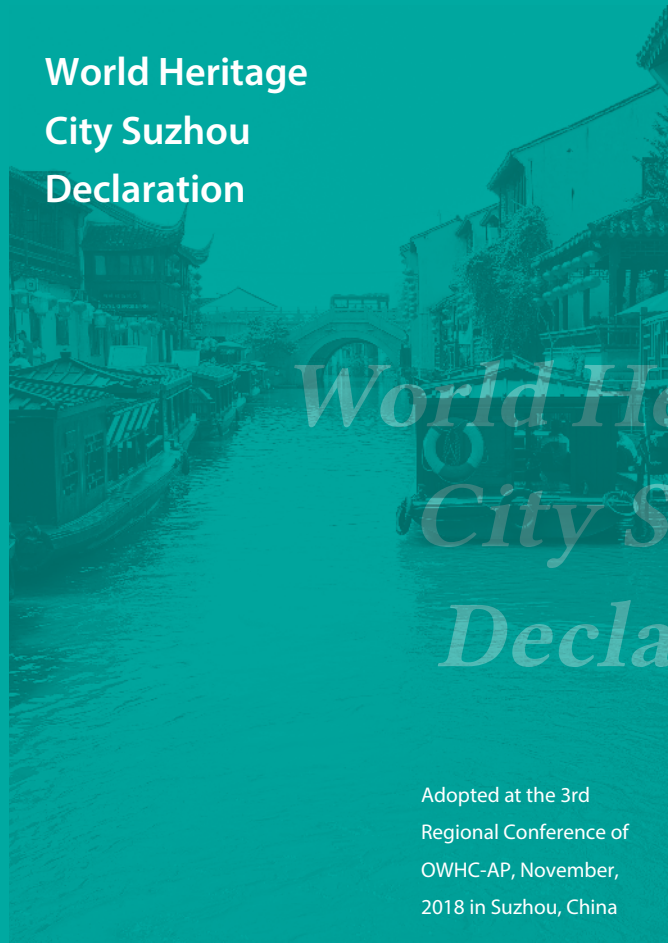
China is a very meaningful country to me. With Chinese language and literature as my major, I cannot keep China off with whatever I do in my life. While attending the Regional Conference I felt burdened and had some difficulties, but at the same time, I was flattered. It was great joy to have good relationship with people I met during the conference and hear advices with great resonance. New interest grew towards tourism, which I had little interest before. For me, the greatest harvest by attending the conference is that I got to understand who I am. I felt that I got a very small but crucial hint about what I can do well. I believe that this experience will be a great help for me no matter what I do in the future.

Jo Minhee

First, I was delighted to be able to participate as a Content Creator in the OWHC-AP Regional Conference. Now all the moments when I first applied for this program and CC activities are passing down my head (laugh). Watching how Asia-Pacific World Heritage cities share their concerns of 'Sustainable Tourism' and listen to consultations of related experts, I could learn a lot by thinking about the link between cultural heritage and tourism. I would like to send my sincere gratitude to all those who have helped us during the conference. Lastly, I would like to thank my fellow CC friends for being so motivative and great support from the start of our term, through the conference and up to now!



World Heritage City Suzhou Declaration



World Heritage City Suzhou Declaration

Adopted at the 3rd
Regional Conference of
OWHC-AP, November,
2018 in Suzhou, China

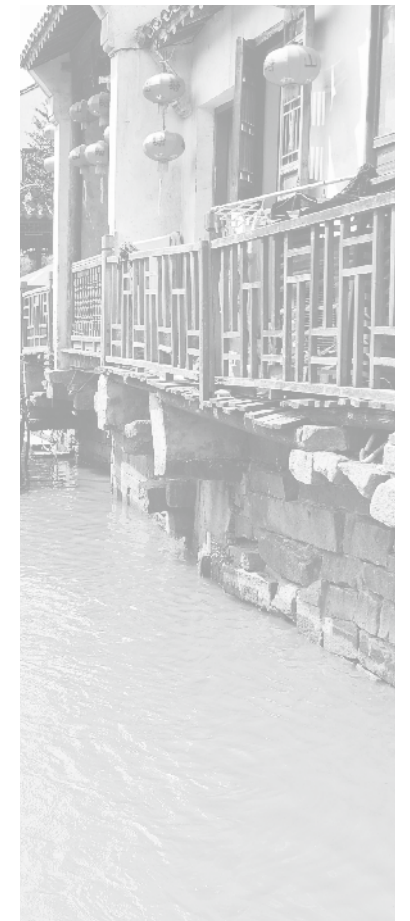
The Organization of World Heritage Cities (OWHC) is an international non-governmental organization with global influence composed of cities with one or more World Heritage properties aiming to promote the objectives and spirit of the World Heritage Convention. World Heritage Cities are bestowed the responsibility to preserve and display their heritage, and at the same time privileged with the honor brought by the title.

At the last General Assembly of the OWHC it was resolved that the 2019 World Congress would address the issues of heritage and sustainable tourism and that, in preparation, each of the eight OWHC regional secretariats engage this theme in their biennial conferences. Following this, the 3rd Regional Conference of the OWHC-AP was held from Oct 28th to Nov 1st, 2018 in Suzhou, China with representatives from World Heritage cities and experts from World Heritage international institutions, together with senior experts gathered to discuss the inter-relationship between World Heritage listing and Cultural Tourism. The Conference showed a broad consensus among participants, strengthened cooperation by exchanging experiences and reached positive outcomes.

Recalling the commitment of the General Assembly of States Parties to sustainable development and the role that cultural tourism may take in achieving the *2015 UN Sustainable Development Goals (SDG)* target 11.4 for safeguarding the cultural and natural heritage to make our cities sustainable, resilient, safe and inclusive, through target 8.9 in creating jobs and promoting local culture and target 12 B in recommending tools that support the monitoring of sustainable tourism.;

Further recalling the *2011 UNESCO Recommendation on the Historic Urban Landscape (HUL)* and the *2016 UNHabitat New Urban Agenda (NUA)* focusing on culture as an enabler for sustainable development; Noting especially the *UNWTO Sustainable Development for Tourism and the 1999 ICOMOS Charter of Cultural Tourism* and further noting the *2015 Siem Reap Declaration on Tourism and Culture* that cultural tourism has the potential to contribute to the cultural development,

Convention on the Protection of World Cultural and Natural Heritage



growth and rejuvenation of urban areas and historic cities;

While recognizing that the diversity of individual interests and the complexity of urban heritage have often led to conflict among urban stakeholders and that World Heritage Cities represent multiple values different from one another in terms of their composition, scale, type and characteristics of their heritages as well as their social background and culture tradition;

the Suzhou participants

thanked the Suzhou Municipal Government for their gracious hospitality in hosting the 3rd Regional Conference of the OWHC-AP, and acknowledged their efforts in safeguarding and managing the World Heritage city and their innovative partnership for capacity building and research through the UNESCO WHITR-AP Category 2 Centre;

considered that it is now imperative to establish agreements for member cities to conserve urban heritage more effectively by applying integrative policies that safeguard the Outstanding Universal Value of the properties and support sustainable development based on the HUL tools and stressed

that the conservation of urban heritage is a long-term, systematic and progressive process that needs to be carefully monitored;

underlined the need to establish mechanisms for a positive dialogue to address the gap between local communities and tourists and to mediate conflicting interests and reach an effective balance, especially between tourism and community needs. On the one hand, urbanization provides economic, social and cultural opportunities that can enhance the quality of life and traditional character of urban areas, while on the other hand, the unmanaged changes in urban density and growth can undermine the sense of place, the integrity of the urban fabric, and the identity of communities;

recognized that the Outstanding Universal Value of each property, deserves to be fully articulated, highlighting the unique cultural and economic significance, and that the tourist experience is an important factor in realizing the interpretations of these values. It is necessary to deepen tourists' understanding of heritage and raise


their awareness of heritage value through sustainable activities through local engagement, for a positive interaction with the local communities achieving mutual benefit and respect;

further recognized the impact of emerging digital and social media in framing cultural memory and influencing tourist behavior and moreover, in supporting ecologically and culturally sustainable development based on local initiatives with benefits that may be spread equitably over the whole city;

noted that the innovation and creativity of today, both tangible and intangible, will become the urban heritage of tomorrow and that actions should not be limited to simple imitation or reproduction of historic elements, but also accept the urban layering, where relevant, of contemporary designs with infill and adaptive re-use based on physiognomies of our age in an appropriate scale, dimension and according to the HUL Recommendation;

building on the XIV OWHC World Congress and previous OWHC-AP regional meetings that focused on community, called upon all heritage cities to raise the public's awareness for the relevance of heritage conservation, community-centred approaches and of the need to implement protective proactive actions through the World Heritage 5 C's of Credibility, Communication, Capacity Building, Conservation and Community;

agreed to strengthen the continuity and revitalization of traditions and the city spirit, as important indicators of character and sense of place. Urban heritage is about communities, quality of life, creativity and innovation, thus the socio-cultural authenticity of the communities, the conservation of their built and living cultural heritage and traditional values, is an essential contribution to inter-cultural understanding and peace.

They also called upon the OWHC secretariat to develop methodologies, data collection and case-studies 'learning from practice' which take into account, inter alia, the Historic Urban Landscape approach and to harmonize them with the evaluation of projects pertaining to urban areas and further cooperation in the networking of sustainable development. 



Hoping our discussions become seeds,
sprouting for the great future,
Wishing World Heritage to become the future,
holding the bygone past

We yearn that the 3rd OWHC-AP Regional
Conference held in Suzhou,
the city of water and gardens
Soon will help the seeds bloom for us and our next
For that coming day,
we all look forward to meet again



Under the bright moon of Hansan Isle,
Here I solely sit at the beach tower
Holding a grand sword I am given to think of foe
The unknown sound of flute deepens my worries

「Under the Bright Moon of Hansan Isle」
Admiral Yi Sun Sin(1545-1598)



Brush and Sword

[Nanjung ilgi: War Diary of Admiral Yi Sun-sin]

Republic of Korea, registered as UNESCO Memory of the World in 2013

Nanjung Ilgi (1592~1598) is a diary familiar to many Koreans but it is a hardly known fact that it is not Admiral Yi who titled his diary. The person who gave the title was the publisher of Admiral Yi's biography. Also there are many who are unaware that this book is registered as UNESCO Memory of the World in 2013. The fact that it is the few remaining records of the warlord in command directly portraying his experiences and reporting the scenes of war.

It is common sense that a civil servant usually holds a brush and a military officer lifts a sword. But Yi Sun Sin held a brush with his hand, which lifted a sword in the battlefield. Why is that the expression "A pen is mightier than a sword" comes to mind.

Like any other history, the war has its beginning and also its end. However, the physical perish of war does not bring down the spiritual war with it. The record written then becomes history revealing the ruins and devastation caused by war. Here, "record" does not limit itself to objectively confinements of personal feelings or thoughts, but rather objectively summarizing the ongoing circumstance. The light named 'record' coexists with the shadow of the past. For us who live today, recordings gives us the wisdom and courage to escape from the shadow.

What is noteworthy here is why Yi Soon Shin recorded on the battlefield of life and death. There may be many reasons behind, but this author

believe it is due to human desire for self-fulfillment. In other words, humans have inherited the genes to consistently prove themselves. In this regard, Swiss analytical psychologist, Gustaf Jung (1875-1961) focused on the 'shadow' in human unconsciousness. This is not to be concealed or suppressed, but defined as the personality to be conscious, harmonized and balanced with consciousness during the one's life. From this viewpoint, the War Diary was the last bastion and opportunity for self-reflection Yi could choose in his upcoming fate of turbulent age. In war, one can only survive and gain victory by killing another. Even in the joy of victory, Yi Sun Sin tried hard not to lose universal humanity, humanism, not limited in being a general and victor. There is no living being that should be treated contemptuously in this world. For human Yi Sun Sin, the 'enemy' shedding blood at the tip of the blade is not an eternal enemy or ally. It is life itself. The general who expiate one's deed in battle, the originality of an absurd world. The heart in holding a sword and when grasping a brush is quite different. Because the former belongs to the ethics of the world, but the latter is more ethical of the individual and is recognized as universal ethics. There is a man between a brush and a sword. It is progressive, not a past form. How difficult is it to keep the middle ground? Life and death are friends building arms around together. All right and wrong are all in one, and is recorded in the epic War Diary, still breathing in our lives.

I killed the enemy in
battle today.

It was the first time I killed someone
with my hand.

I tried to hit his heart exactly to
relieve his pain.

It is better not to kill the enemy unless it is
absolutely necessary.

Che Guevara, 「Pain」



Oh! Poderosa

[Documentary Collection "Life and Works of Ernesto Che Guevara: from the originals manuscripts of its adolescence and youth to the campaign Diary in Bolivia"]

(Cuba) | (Bolivia), registered as UNESCO Memory of the World in 2013

Beautiful city, Cuba! Cuba's Havana, Africa's Congo and South America's Bolivia! They are names everyone wishes to visit at least once. At least until they find Che Guevara. With the same material, someone creates the most rounded ball in the world and awes, and someone creates the highest tower in the world and admires it. This distinct admiration is due to the different point of view of beauty and ugliness, not a matter of right and wrong. The trip we paid attention to was a battlefield for someone. It is now a breakdown of artistic beauty beyond historical ugliness.

In 2013, Che Guevara (hereafter "Che")'s record containing his life and works was registered as UNESCO Memory of the World. Che's life was a revolution itself. It is noteworthy that the essence of "Che"'s record was written in the minds of liberty and peace, while the record was written around revolutions and wars like General Yi of Korea. The common point between the brave General Yi Sun Shin and Che, a revolutionary, is a philosophy that there is no 'eternal enemy' in our life. In Che's poem of 「Pain」, "It is better not to kill unless the enemy is absolutely necessary." It is hard to imagine how it would have been to "hit the heart exactly to

relieve the enemy's pain". In other words, it is not an exaggeration to say that Che's record was his last hope at the bottom of the killing spree 'Che', resisting against unjust power and exploitation of the world died at the age of 39. He was influenced by his mother in French literature, and since childhood he read works of Rampo and Shakespeare, and was literally sensuous enough to recite the poems of Pablo Neruda. After graduating from medical school, he went on a journey to experience various cultures of the world. In his biography, which is also known as the movie 「Motorcycle Diary」, there is 'Poderosa'. It means "powerful" in Spanish, and Mano Poderosa (Powerful Hand) in religious terms which means "Almighty Hand of Christ." It is also the name of the motorcycle which carried 'Che' to everywhere he wished. During the Cuban Revolution, his backpacks held various works by Pablo Neruda, Goethe, Baudelaire, Dostoevsky, Marx, Freud and Lenin. He did not stop reading and writing. The "Che" record passed through Cuba, the lonely and high-pitched land of revolution and over Bolivia, Africa, and until now, where it stands as a worldwide known record. Oh Poderosa! Oh Poderosa! He indeed has resurrected.

In spite of everything.

I still believe that
people are really
good at heart.

Anne Frank (1929~1945)
「Diaries of Anne Frank」



Letter to me

Diaries of Anne Frank
Netherlands, registered as UNESCO Memory of the World in 2009

Amsterdam, the capital of the Netherlands. Well known as the country of windmills, the Netherlands went under German occupation during World War II over 70 years ago. The German Jewish girl 'Anne' thoroughly recorded her lifestyle and her feelings in a diary that she received as her thirteenth birthday gift. Now as 「Anne Frank's Diary」, her writings are translated into 65 languages around the world, and was registered as UNESCO Memory of the World in 2009.

The records during the war can be broadly divided into official history and personal history. If Yi Sun Shin's 「War Diary」 and Che Guevara's 「Life and Works of Ernesto Che Guevara」 are records of a grown individual who jumped into the battlefield, 「Anne Frank's Diary」 is a record written of the life by an adolescent girl about the protagonist and her surrounding people who hid from the battlefield during the war.

「Diaries of Anne Frank」 is composed of one and red checkered (written from June to December 1942) diary, two hard-covered school notebooks (written until August 1, 1944) and 360 sheets of thin paper which she wrote over and over. Her diary gains worldwide empathy in enthusiastic matter unlike other general war records as it holds human sensitivity and emotion and the tension of being exposed to the danger of war.

'Kitty' is the name for Anne's diary, Naming an object implies that she is a writer with sensibility and can be interpreted as an extreme implication of feelings such as fear and loneliness that a person can feel due to war. Then why did she write her diary? What did she really want to write about? Postwar freedom and peace would have been a common feature that anyone who experienced the horrors of war would wish to write,

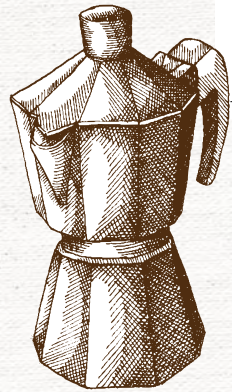
For Anne, the diary was a hideout and an emergency exit. Her writings portray the universal emotions and feelings which all humans have, including love and relationship. It was the essence of an individual's sincerity, grasping hope in war. A person can hold for two minutes without air and ten days without drinkable water. But without hope, it will be impossible to survive a single moment. For this reason she gives life to the diary. Her diary is written with a first-person viewpoint, and simultaneously a epistolary style which the inner world sends words to the other self.

「Diaries of Anne Frank」 has gone beyond a simple record and remains as a echo for those living today. ㉞



Great Event

New Look on Asian Coffee



COFFEE

Honoré de Balzac, French novelist and playwright, was famous

for drinking 40 cups of coffee a day and being able to stay

overnight and write around 70 works.

“This coffee falls into your stomach, and straightway there is a

general commotion. Ideas begin to move like the battalions of the

Grand Army on the battlefield, and the battle takes place. Things

remembered arrive at full gallop, ensign to the wind. Similes arise,

the paper is covered with ink; for the struggle commences and is

concluded with torrents of black water, just as a battle with powder.”

This quote of Balzac is more straightforward rather than exaggerated.

A well-learned, subtle and sacred potion was like a guardian deity to Balzac.

Enchanting and cruel coffee. Bitter, sweet, with a subtle blend

of sour flavors and an exuberant aroma of coffee around the world.

Especially, we want to talk about Asian coffee. The coffee that originated in

Africa is still produced mainly in Africa and South America,

so we keep forgetting that the culture of drinking coffee flourished in the

Middle East. Asia is not only a new coffee producer but also a consuming

region, and it can not be alienated from the history of coffee.

Accidental Discovery and Revolutionary Appearance. Coffee as Politics, Economy, Culture, Human rights, Environment



Oh, coffee! You drive out all the
anxiety, and the scholars covet you.
You are the drink of God
and his friends.

The heyday of coffee in the Middle East, this is a part of the poem that praised coffee. It was a drink with a power of panacea for someone and muddy water for someone. The birthplace of coffee, which received both honor and mercy, is believed to be the ancient Abyssinia, the cradle of mankind, and now Ethiopia. The stories of the origin of coffee are old enough to be called legends. It is fairly convincing to find that the goatherd 'Kaldi' found that the energy of goats that dance without dying is from coffee, and that it is known and expanded throughout Ethiopia. It is similar to the other stories that paid attention to a certain ingredient in coffee, caffeine, which rise the aura of goats, keep the monks' awake, and relieving fatigue. The coffee was like a potion offering 'a feeling that I would not be tired or sad anymore' from its origins. This 'discovery' of coffee has fascinated the world.

The coffee that was popular in the Middle East came to Europe through the Crusades. Coffee that Muslims enjoyed and drank instead of alcohol was called 'Arabian wine' and spread out rapidly among the intellectuals and artists of Renaissance period in Europe. But because it was a pagan drink, it could not be enjoyed openly, and 17th century the Church leaders asked the Pope Clement VIII to make a law prohibiting coffee. But the Pope, who found coffee so fascinating, recognized it as a Christian drink and baptized coffee. Since then, coffee has become popular with the general public. Coffee houses was created throughout Europe, and meeting other people from various backgrounds freely and even equally, was considered to have conceived the spirit of the French Revolution.

The great French historian, Jules Michelet pointed out, "Paris became one vast Cafe. Conversation in France was at its zenith... For this sparkling outburst there is no doubt that honor should be ascribed in part to the auspicious revolution of the times, to the great event which created new customs, and even modified human temperament." Coffee became popular with the power and influence of the European people to awaken from alcohol and to cause civil revolution. Coffee, which led the civil revolution in Europe, crossed the Atlantic Ocean and sparked the American Revolution as an important objet of the Boston Tea Party. As the so-called cultural demonstrations of coffee drinking with the UK tea boycott spread, it developed into a spiritual movement that encouraged the independence of the colonized citizens. Professor Takashi Saito, the author of "The Five Strengths which changed History of the World," said, "I do not



know if this is a logical leap, but at that time, the shift from drinking black tea to coffee which awaken people might have been one of the reasons for the United States to become the most powerful country of the World." Americans who could not drink black tea were forced to drink coffee with much higher caffeine content. With sharper concentration, faster thinking speed, stronger mental strength and more positive emotion, Americans were possible to take a risk daringly toward change. This is a very convincing argument considering the physiological effects of caffeine.

The coffee originated in Africa and introduced into the Middle East in 11th and the 12th centuries, spread through Europe in the 17th century and brought into the America and Asia during the colonial era, was a symbol of "the era of rationality"

Today, coffee forms a culture, joins the ranks of the world's economic industry, and exerts tremendous power at the culmination of beverage. It is a product of life to the indigenous people of the wilds who are so backward that it is 'a gift given by the gods to the abandoned land', and at the same time, it is a source of money of the dictators and exploitation by the gap between the cultivation area and the consumption area. Stories related to fascinating coffee that circulate in economic structure and logic, and that have grown into items that can not be missed in fair trade and the tourism industry, may be better suited to this sometimes brutal formula. It is a war that has made the greatest contribution to the globalization of

noble beverage



coffee. At the time of World War II, large coffee companies produced instant coffee and delivered it to the entire military population. Soldiers who enjoyed coffee on the battlefield were addicted to coffee or caffeine and lived as coffee lovers for the rest of their lives, and the fact that the Europeans who were the crusaders could not forget the coffee even when they returned home must have been also addictions. There is a cup of coffee on my desk while writing this very article. You might have a cup on your table. Coffee may have already made the world its colony.



Coffee Settling in Mocha across the Red Sea Occupy the Time of the Ottoman Empire.

The coffee left from Ethiopia, Harar, crossed the Red Sea and arrived at the port city of Moka (al-Mukhā), Yemen. It is the most probable story that coffee trees were brought to Yemen during Ethiopian invasion to Yemen in the early 6th century (525), but the Sufis, commonly known as the mystics of Yemen, drank coffee for the first time at the end of the Medieval age. In the early days of its diffusion, coffee was perceived as a beverage contrary to Islamic law, but as a substitute for alcohol which was forbidden in the Islamic world, coffee quickly became very popular as a favourite beverage. Sufis who went to Islamic sacred places such as Mecca and Medina, introduced coffee throughout the Muslim world of the Middle East, and in the 16th century (1536), when the Ottoman Empire conquered Yemen, Mocha's coffee became known to the world in earnest.

People in the Middle East gave more emphasis on medical effect rather than awakening effectiveness highlighted in "Kaldysul" which was mentioned above. The legend that gave credibility to this fact is 'Omar's discovery'. In the 13th century, people in Yemen were suffering because of contagious disease. Omar, the ascetic, came to heal the disease of Princess Mocha, fell in love with the princess. However, he was thrown out by the king because of it. He accidentally found coffee while wandering through a mountain, and cured the patients of the country with the fruits of coffee. Coffee also often appears on European travel notes of the travelers to the Middle East in the late 16th century. Leonhard Rauwolf, a German physician and botanist, said, "A very good drink they call Chaube that is almost as black as ink and very good in illness, especially of the stomach." This quote also suggests that people in the Middle East drank coffee for medical purposes.

For Muslims praying at all night, coffee was a useful drink, and all the people from the ordinary and the high became addicted to coffee. Coffee brought to the Istanbul, the most trendy place for the nightlife of the Middle East, became a symbol of brilliant nightlife. The coffee houses became so popular especially for the well-educated people that a lot of academic exchanges and intellectual play took place. Coffee houses were indeed 'School of Wisdom'. The coffee house took over the role of public baths where had been a social center of the Islamic world.

In the Ottoman era, coffee was sold to the European region through Mocha Harbor and was a major beneficiary product of the Ottoman Empire. The Ottoman Empire monopolized coffee trade market from the mid-17th century to the mid-18th century. However, in the early 17th century, Baba Budan of India Sufi stole seven seeds of coffee and planted them in the Mysore mountainous region. In addition, in the early 18th century, Dutch East India Company traders illicitly exported saplings and succeeded in producing coffee in Java, Indonesia. Moreover, the Ottoman Empire began to accept the tea culture as part of Tanzimat, a reform movement that embraced European modernization. Compared to coffee, which was a drink of men, black tea was popularized as a drink that women can enjoy in a free atmosphere. When Yemen and Egypt became independent from the Ottoman Empire, the supply of coffee became an issue, and the empire implemented the policy to reduce the consumption of coffee. Gradually, coffee in the Middle East declined for a variety of reasons, including the opening of the Suez Canal and other complicated reasons. The coffee culture of the Middle East, which had settled over the boundary of religious and political oppression and praise and has dominated the Muslim world for a long time, has enough meaning as history itself before it was spread to Europe.

Imperialist Colonial Period Coffee Back Again

After a period of coffee spread in Europe in the Middle East, the coffee is ironically returned to Asia by the imperialism of the European powers. The Western powers colonizing Asia in the mid-19th century, especially France, had a profound impact on Indochina. Vietnam is located north-south to the east of the Indochina Peninsula, where it absorbed French culture and formed its own culture. Coffee culture was the same. In 1885, the coffee landed in Vietnam with French people. Unlike a plantation crop such as rubber, coffee was accepted as a routine culture in Vietnam as it was introduced by missionaries. In fact, no commercial coffee was cultivated until 1910s, and the production of coffee in Vietnam was not so remarkable until the end of the 1980s. Nevertheless, the coffee culture was as ordinary as ever.

After the French colonial era, Vietnam was devastated while experiencing continuing unfavorable conditions such as World War I,



Japanese aggression and domination, and the First and Second Vietnam War. Since then, the Vietnamese government has implemented many policies to rebuild the economy and the coffee industry has also been led by the state. In particular, as Doi Moi policy was implemented, market was opened under national regulations, and the coffee industry grew to become a big axis of national finances.

Coffee belongs to crops whose price fluctuates depends on the harvest. In the 20th century, coffee prices continued to go high due to a shortage of supplies and the economic devastation caused by two world wars. After the Second World War, as the economy stabilized and demand grew, prices got even higher, leading to the enlargement of

Colonial era



arable acreage of coffee in developing countries. In the 1960s, the coffee prices collapsed due to overproduction and oversupply. After the collapse of the Berlin Wall and the fall of the Soviet Union, the United States withdrew from the international coffee treaty (1998) and the coffee market became open and prices began to lose their balance. Vietnamese coffee, which entered the global coffee market in this period, had to be linked closely with the world coffee market exporting more than 95% of its coffee.

Vietnam is the second largest producer of coffee after Brazil. In southern Vietnam where they have fertile and thick red soil layer of basalt and hot and humid tropical climate is suitable for the cultivation of Robusta species. On the other hand, the northern part, which has cold winters and frequent showers, is suitable for Arabica species. Based on such climate

Coffee was not cultivated for commercial use until 1910s and even after its independence in 1975 to the late 1980s, Vietnam coffee production was not distinguishable. Different from numbers, coffee culture itself was deeply shed into life.

Culture of coffee



and soil conditions, Vietnam has been developing its coffee industry for a short period of time with government-led economic reform policies, and has exerted influence on the world market. Coffee, which has become a valuable product in Vietnam along with rice, has had a positive economic impact. On the other hand, there are also negative social consequences such as labor, population density, environment, ethnic minorities and the gap between the rich and the poor. Such problems are also of interest to NGOs. When institutional

supplementation and systematic resource protection are accompanied, then Vietnamese coffee can continue sustainable development.



Sustainable Production, a Value that Cannot be Compromised Asia's Fair Trade and Specialty Coffee

The times have changed, people's taste and preference have also changed. Large franchise coffee shops dotted around the world with the same preferences, and the coffee market has already reached its saturation, and the unique independent cafes armed with their special individuality have appeared on the streets. Today's coffee culture is led by those selling specialty coffee. Specialty coffee is literally good quality coffee. From coffee tree seeds sprouting, for 4 years, it is impossible to neglect any process from overcoming pests, fermenting or drying red ripe fruit 'properly' or extracting 'right' from the hands of a skilled barista. It really is special. Good coffee is born so clean. If Cleanness is not enough, the balance of taste will be lost and the sweetness will also be damaged. Slenderness also falls, body and lingering collapse. Cleanliness, a sublime value that does not tolerate compromise, can be said to affect all items that evaluate coffee.

In recent Asian coffee production areas, interest in fair trade coffee has been relatively high since the early days of cultivation. Doi Chang of Thailand and Chinook of Laos are representative high-quality organic coffee, while Indonesia is strengthening its organic certification in large-scale cultivation areas such as Java, Bali and Sumatra. The Indonesian coffee cultivated in the volcanic ash soil distribution area of more than 1,000m above sea level is the world's best-known coffee. The Sumatra Mandeling, which Starbucks founder Howard Schulz likes best, and Sulawesi's Toraji are already well known. If Vietnam is the producer of coffee representing Asia in terms of production, Indonesia represents organic, fair trade and high-quality specialty coffee market. Being a high-end specialty coffee producer, such as a small-scale production of luwak coffee, locals also enjoy bread and coffee at a local restaurant (like a stall) called Warung. Indonesian coffee is a daily life and a means of socializing and culture.

The price of a cup of coffee is more expensive than the cost of a person working on a farm that produces coffee. After knowing this fact, drinking coffee cannot be as fragrant as before. The issue of fair trade, which encourages and supports sustainable coffee cultivation by establishing a system in which farm workers receive fair wages, is criticized and praised at the same time. It has been pointed out that farmers who are in need of help are being exempted from the economic benefits due to the confusion of the goals and standards of institutions and high labor costs in the sales process. Despite criticism of large companies that only use Fair Trade coffee for promotional purposes, ongoing interest is a positive signal.

Also, interest in ethical coffee consumption is spreading beyond fair trade to fair travel. Support and awareness of responsible tourism is growing. Consumption for coffee fair travel is increasing, centered on Kona plantations in Hawaii and Latin American coffee belts. Travelers who take coffee with local workers and experience intimate relationships with the local people will become enthusiastic supporters of Fair trade coffee. Attempts to link fair trade coffees and fair travels have led to the proliferation of sustainable Asian coffee and hope for a desirable future. ④

Some Who Delighted in Novelties

From Centuries Ago, and Until Now



*Cafes in
100 years of age*

'Some Who Delighted in Novelties', it is the name of the first British Coffee House in the 17th century. The Britain is famous for black tea, but in the 17~18th century, British people consumed more coffee than tea, and drank coffee more than any other people in the World. Without coffee houses, British literature in the 17th century may not be that developed this far. I presume that the British writers would have planned their works in coffee houses where the ideology of the era may have been gathered.

Coffee houses, not just as a place for coffee, where established new forms of cultural paradigm by creating something that can be done only in those places. I still find a 'novel' happiness in the place with the history of a century.

Have you ever experienced frustration that your favorite haunt is closed or moved? It is not an easy thing for one place to stay at the same place for a long time. Looking over long-standing coffee houses, I trace the history of countless people who came and went those places and find myself a reason to agree with phrase 'Black as hell, strong as death, sweet as love.'

Releasing Bar, Demolishing Wall Coffee House, Changing the Course of Culture



“Cafe is the way
to freedom”

Jean Paul Sartre

It is not easy for one specific culture to settle down on a society but coffee just as drink, has rapidly formed new culture and changed the current of European society. Turkish (who had enjoyed coffee earlier than the Europeans) embassies in Europe were famous for serving coffee to visitors. In the late 16th and early 17th century, the coffee trade industry had grown as the words were spread by the Levant and Venetian merchants. Coffee charmed the taste of European by being imported through the main ports like Marseille with the chocolate and sugar. Coffee culture had expanded and settled in the coffee houses, and those marked as the initial point of social changes.

Coffee 'woke' Europeans up who were 'drunk' in wine and beer and started to get people together.

A place for anyone and everyone. Coffee house became a place opening up the dialogues and started a new chapter of cultural paradigm of European society. Before then, churches and public offices which happened to be the place for a conversation were not that close to 'liberal.'

A place where 'anyone' can enjoy discourse. I believe that the exchanging opinions through conversation is very much different from the knowledge from books. Coffee houses in Europe



Coffee
House

A place for anyone and everyone.

Coffee house became a place opening up the dialogues and started a new chapter of cultural paradigm of European society.

has been the places of literature, culture and philosophy, but also recorded as the political landmarks where contributed to raising the modern civic awareness. Particularly, cafes in Paris were glorious places for French Revolution and considered as a symbol of republican government, and also, the cafes in London were functioned as the bank windows by being the cornerstone of actual bank, stock and insurance.

Although the ways of 'getting coffee' have been changed a lot such as takeaway and drive-thru, people still enjoy their coffee in the couch of cafes which are comfortable but still unfamiliar.



Story



Caffè Florian

Venezia | Caffè Florian



Venetia

'Novelty' from the East, Space Where the Equality May Last Caffè Florian

Coffee was the last non-alcohol drink landed in Europe. Chocolate was the first thing entered in Europe via Spain, and after that, the Japanese tea was introduced through Netherland. Accordingly, Coffee was brought by Venetian merchants to Europe. As Venice had few resource, they accumulated the power and wealth throughout Mediterranean maritime commerce. It was the Republic where dominated the Renaissance and played a role as the rendezvous place for the Fourth Crusade. The Venetian merchants brought 'Novelty' from the East such as the orange, lemon and especially Coffee. Passing through the era of street merchants selling lemonade with coffee, the world-first coffee house was opened at San Marco Piazza in 1645. Despite the dispute



that the coffee house was the place of gambling and prostitution, coffee houses continued to be emerged. Caffè Florian is the world-oldest coffee house without closing since 1720. As place of information and news, Gazzatta Veneta (published in 1760), the first Italian newspaper was made. The cafe was the to-go place of famous figures such as Goethe, Byron, Wagner, Nietzsche, Hemingway, Charles Dickens, Marcel Proust, Napoleon, Casanova. In the morning, there was a family having a breakfast, and at the night, people gathered before and after the concert or play. There were some nobles who made the servants buy coffee and snacks while they were sitting in the carriage and saving their faces. However, even in those days, the coffee houses considered everyone as their guests regardless of their social ranks. In these days, you may pay more if you would like to sitting outside. But let us consider this as the extra expense for enjoying gentility. There is nothing changed in its function as a place where anyone can stay as much as they want as long as they pay for the coffee.

Since 1720





Café de la Nuit

Arles | Café de la Nuit

Arles

Yellow House of Gogh and Gauguin, Fantasy and Arousal Café de la Nuit

French cafe is a symbol of revolution and enlightenment movement. Starting from the fall of Bastille Prison, some people points Palais Royal and Café du Foy as the starting places of French Revolution. French cafe sometimes became a place for literature enthusiast and also a place of women. A humble cafe of Arles, a small town in Southern France had become a comfort place for two great artists. Café de la Gare was right in front of 'Yellow House' of Arles, where Gogh and Gauguin lived together for two months from October to December in 1888.

For Gauguin who fell in love with coffee during his stay in Martinique Island, the botanic place of Central-Southern American Coffee, and Gogh who addicted to the coffee, it was inevitable to pick the Café de la Gare as their to-go place. Even though it might be the shabby place where two wanderers spend long night with a glass of Absinte, for them,



it was a safe and cozy place where it remains both in their mind and paintings.

The place called 'Cafe of Night' by Marie Ginoux, madam of the Café Gauguin and Gogh has been restored the same as shown in Gogh's Painting, drawn 130 years ago. Even surrounding lanterns were recovered as the same. Knowing the fact that it is not exactly same place where two artists stayed, something leads us to there. It is such a pity that we cannot see the navy blue night sky with full of stars, however, the passion and anguish of Gogh and Gauguin still touch our heart and it last. After their great dispute and seperation, Gogh who loved Yeminite Mocha Matahari died himself and Gauguin who loved Cafe au lait died from heart attack. The 'Cafe of Night' which Gogh drew for three days is more vivid and colorful than cafe of 'day.' In the 'Café de la nuit,' where keeps the beauty of the darkness, I would love to stay longer while thinking of two great artists who had repeated fantasy and arousal with a shot of Absinte and coffee.



Since 1888



Café Central

Vienna, Café Central

A Glass of Water for Poor Artists Vienna, Café Central

Vienna of Austria, where the playwriter Berthold Brecht called 'the city made within the yoke of coffee', was deeply fascinated by coffee. Coffee houses generally were the places for writers and artists to get inspiration, but Vienna coffee house had its unique tradition. When placing order, a glass of water came with coffee. Meaning to ash your mouth with a sip of water and enjoy the aroma and taste of coffee. And at the same time, it was a warm gesture meaning that poor artists can stay longer without an additional order. There are still many coffee houses keeping this tradition in Vienna. 'Cafe Central', located in the Central Vienna, serves coffee with water since 1876. The guest list of Cafe Central is like a literary guidebook covering all literary movements of Vienna.



Bean

Among them, the story of Peter Altenberg, the eternal Bohemian, was especially unusual. As he could not afford the paper to write, he wrote on napkins and menu and used the Cafe's address as his own. He stays in Cafe Central until now as a statue. The interior of cafe is exceptionally splendid. High and arch-shaped roof overwhelms the background and the exterior, which shows the beauty of magnificent and fabulous stone building, is also extraordinary. A revolutionist Trotsky, a psychologist Freud, the writers Polgar, Zweig, and others were getting close while debating about coffee, cake, and cigar. They called themselves as Centralist named after the cafe. If you want to recall Bohemian contemplative and warm gaze, where Interaction and life of Centralist gave meaning to the most trivial things, Cafe Central, the place of sparing a free cup of water with coffee.



Since 1876





A Tea Room in Korea

Korea's Dabang



© Shinsagae Chosun Hotel

Korea

Korea's Dabang The Place for Modern Boys and Girls, Dabang

After finishing European Coffee House expedition with its 100~300 years tradition, I finally think of history of Korean Dabang. Thank to tea culture derived from Shilla Dynasty (BC 57-AD 935), the word 'Dabang' used from Goryeo Dynasty (935-1392). With the long history, the 'Dabang' started its new chapter with the wind of enlightenment. In 1896, when 'Korea Royal Refuge at the Russian Legation' (1896) occurred, the Emperor Gojong had the first sip of coffee at the Russian embassy, and started to enjoy coffee in 'Jeongwanheon'. However, it was not Dabang selling coffee.

First coffee-selling Dabang was located in Incheon, one of the representative treaty port and Sontak hotel was the first Dabang in Seoul. In Japanese Colonial Era, the Dabangs run by moviemen and writers became the hideout for many artists starting from Kyeongson Lee's Kakadue opened in 1927. The famous poet Sang Lee also managed 5-6 Dabangs with her lover, Geumhong, including 'Dabang Jebbi (sparrow).' However, because of the severe deficit, he had to close all of them. After

'Nakrangpara' in 1930's, located in Sogong-dong, there were some Dabangs in Jong-ro which started made profit. Passing through the history of coffee culture in Korea (the appearance of instant coffee in 1940's/ the trend of morning coffee in 1960's/ the era of music Dabang in 1970's, / free import of coffee beans in 1988 along with Seoul Olympics/ First Starbucks in front of the Ehwa Women' University in 1999), the espresso based menu and takeout have become new cafe culture.

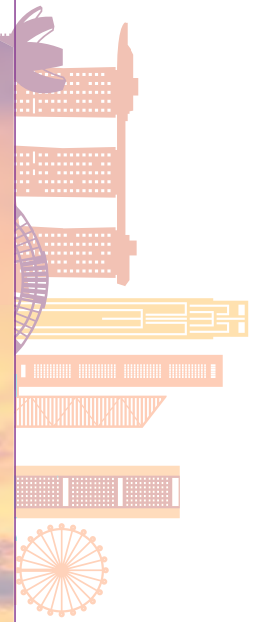
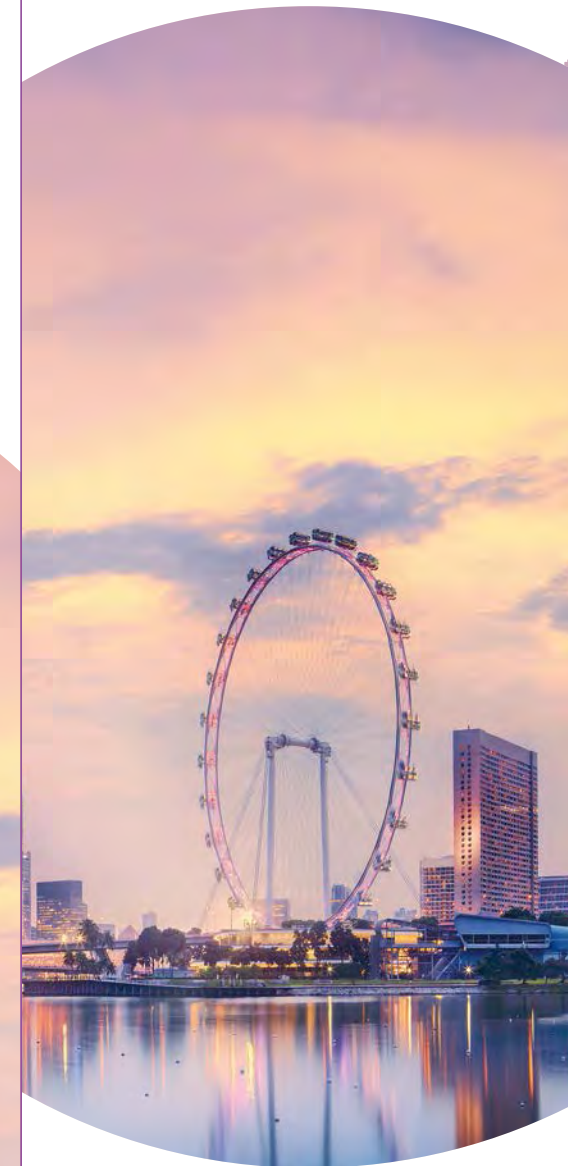
Dabang, assembling modernists of the time so-called modern boys and girls from 1920's, still leads the edge of fashion and reflects the feature of era. 'Haklim', standing at Daehak-ro since 1956, is the oldest Dabang in Korea, and it remains alive and goes along with the fashion of restoration culture. Haklim was a place for students of the college of liberal arts and science from Seoul National University until moving to Kwanak Campus in 1975, and later, it became the rally point of National Democratic Student Federation discussing democracy. At 'Eunhasu Dabang', the workers who worked in Cheonggye-cheon clothing market first gathered, and 'Myeongbo Dabang', where Taell Jeon, the social activist used to visit, they had to pay 14-hour wage for a cup of coffee, but there was no place to discuss and debate except Dabang. It was the one and only place gathering artists, democrats, or modernists. 27



© Naver Films

And again, Singapore

Even though I have to endure a flight that takes 3 hours more than Hong Kong, the place where I have found more and stayed longer is Singapore. There maybe many reasons: It is safer and cleaner than Hong Kong, I can enjoy safe shopping, or something else. However, at that time, choosing Singapore instead of Hong Kong was not easy for me because I was half-mad at Hong Kong noir films and actors such as Leslie Cheung and Wong Kar Wai. I first visited Singapore as a pass stop. What I was attracted the most was not the swiftness or convenience of Changi Airport. It was the flight attendant uniform of Singapore Airline. Designed in the 1970's, Pierre Barmain's color was painted upon the traditional costume. It was so beautiful that I enjoyed taking Singapore Airline for a while.



I was a traveller with so much time, so when planning for a distant trip, I decided to stay for a few day in Singapore as transfer. That start turned me to buy a flight ticket for Singapore and stay for weeks, visiting nearby islands. However, now I am a time-short traveller and I have not been Singapore ever since. Recalling days of enjoyment while napping, I may probably search for a Singapore ticket this winter.



**Colorful Metropolis,
Singapore**

It was the time when I was walking around the street after lunch with hundreds of people wearing employee identifications, flowing out from the Singapore financial district. I almost got knocked down with a scream because a high-hanging coconut dropped right in front of me. At that moment, a middle-aged man (I guessed he was a high enough executive to spend considerable time in lunch) stayed for a while to calm me down and told the story of Singapore to me as if he had a sense of duty. He used the words 'metropolitan' and 'metropolis' the most. As I recognized later on, the term was broadcasted with the slogan 'The City for Metropolitan' from mass media under Singapore's plan to accomplish such a city. Of course, that policy was to make world class billionaires migrate to Singapore by granting tax privilege, but even without them Singapore had already met the qualification as a metropolis. Singapore pops up while watching a Benetton advertisement. The colorful advertisement heavily expressing the message on various topics such as race, religion, environment and war with vibrant colors is resembled with what I think of Singapore. First, Singapore admits various race and culture. Composed of Chinese, Indian, Arabian, European, and others, Singapore has designated official four different languages (English, Chinese, Malaysian, Tamil language), and holidays of each religion have been set as national holidays. From independence, the Singapore constitution indicates equalitarianism between races, and multi-cultural education starts from kindergarten. This is Singapore's symbolic message in being a metropolitan city state: Learn, understand different culture, and harmonize with difference.



**Collage of Multi-culture and
Multi-race, Harmony**

I do not like arriving by night flight although, if there is no alternative there is no choice. Once my arrival time to Singapore Changi Airport was also in the middle of night. One day, I was eager to experience the night of China Town and I reserved the nearest hotel and went outside as soon as I laid my luggage. Expecting a flood of crowds in year's end, I noticed that most stores were closed. Maybe I arrived too late. Singapore's China Town is the most vivid place in the country because more than 70% of population are Chinese. I expected a fantastic night, imagining my self enjoying the cultural background, but only red lanterns were lit on the silent street. I barely found a restaurant open and had a dish of Bakute. Singapore has many places to experience its multi-culture and multi-race like Arab Street, Little India, Holland Town, and others. A person wearing Sari, a women with Hijab and a European wearing a tank-top naturally pass through in Singapore, and these places are composed of specific communities of same ethnicities. However they are small towns thus people cannot deeply feel Arabian, Indian, or Dutch culture there. You will be disappointed when expecting a great cultural experience. However, Singapore is the place of gathering for all kinds of foods and goods, such as a carpet as if Aladdin may use for flying, various spices, and European interior decorations, representing certain tastes of each culture. It brings a good experience for sure. Although their small scale may not fit into tremendous modifiers, they are pretty exotic. Various cultures tangling together in one small city state arouses a sudden freshness. A temple worshipping Buddha's tooth or Kwan-woo, a sultan mosk with a glittering golden dome, a pastel-tone Gopuram sculpted with Hindu Gods, and the Greek Orthodox Church are standing at their places. Watching Sri Amman Temple, located in the center of China Town is still not familiar to me. It is not just cultural fusion. 'Haji Lane', where the Singapore's oldest mosk is located with the impressive graffiti of Arab Street, shares its senses with backpackers. 'One People, One Nation, One Singapore'. This is the harmony, the collage of Singapore with various cultures, races, history, and the preset coexisting.



A Lonely Island, Questioning the Past

Considering the place to have a short history, I did not have great interest in Singapore's past story. The parts that I reminded myself of its history mark certain moments such as remembering that the name of Singapore came when this place was a subject country of Indonesia. Adding on to that fact, the name was originated from the word 'Singapura', meaning 'Lion's city.' There was a time when I used to throw some peanut skin while drinking 'Singapore Sling' at Raffles, where I later recalled the fact its name derived from the secretary's name who worked for British East India Company in Singapore. Or either when reminding myself the fact that the historic and grand Fullerton hotel standing tall having Singapore financial district behind and the Singapore river in front got its name from Robert Fullerton, the first British governor in Singapore while enjoying a fancy afternoon tea at the hotel's 1st floor courtyard. However, while I was resting in Sentosa Island, enjoying my longest time in Singapore, I unintentionally picked up a pirate and island of death-kind of stories from a guide leading a group of tourists. This was the first time I put real interest in Singapore's history. Singapore has a longer history than I expected. Back before, its presence was so weak that it is recorded as small fishermen' village, pirates' base camp, colony of other countries, deserted island, and again, pirate's home. However from the 16th century, the Portuguese arrived with their cultural goods, and after the British East India Company settled on this island in 1819, Singapore's modern time called its start. Declared as a free trade port by the British East India Company, Singapore was incorporated as a British colony. After going through a short period of Japanese rule during World War II, Singapore returned to Britain again but soon converted into a self-governing region within the British Commonwealth. Lee Kuan Yew was appointed as the first Prime Minister. Unable to survive separately, Singapore joined the Federation of Malaysia, but it soon declared independence due to insurmountable cultural and financial gap. That unwanted independence even expressed as a divorce by consent, was made at noon on August 9th, 1965 by Lee Kuan Yew, with his eyes shedding tears. The history of this lonely island is full of abandonment, and its past becomes the foundation of rapid development which is quite impressive.



Despite Scarcity, Scarcity, and Scarcity again

'Tiffany' is a Singaporean born between her Thai mother and Chinese father. I got to know her in Firenze, Italy while we were staying in the same hotel. We became friends soon due to the envy of what we do not have from each other. For example, Tiffany had tanned skin and a tight body shape, but I was small and weak. She was a university student, but she barely went to school and travelled her days. "Singapore is too small, I'm bored to death." This was her representative line. I understood because Singapore had an area little bigger than Seoul and its population reached only 60% of Seoul. Singapore lacks from resource that even water is imported from abroad. There is a saying that heat is only what Singapore has. However, this state converts its emptiness into resource. Imported water is refined for sales in higher price, and imported oil from the Mid-East is more perfectly refined, sold back to its originated market. Also, Singapore heavily focuses on human resource development, and as a result of pursuing an active open-door policy to bring in talented individuals all over the world, 2 of 4 Singapore universities have grown as one of the world's best 100 university. The state pursues open-economy by policy and maximized the merit of a free trade port, using it as key force for economic development. Singapore is famous for its swift cargo unloading system, numerous vessels departing and entering the port make a huge spectacle. It is the same in Changi Airport. The world's best systemic and swift inspection with their luggage transfer system attracts airplanes of all nations. Tax privilege for foreigners and multinational companies are big, and legal procedure for investment is simple. Therefore, the whole world is attracted to Singapore. As a worldwide MICE industrial nation, Singapore was also designated as the venue for the 2018 North Korea-USA Summit. Despite its handicap of an extremely scarce land area in need of sand from neighbouring nations for reclamation, it seems to have no limit on development. After visiting Firenze together and while planning our trip to Bali, it was in Singapore where I met Tiffany again. Having the chance to look around Singapore for about a week, Tiffany's grumble that Singapore changed a lot even in the meantime implicitly carried some kind of pride.



**Fine City!
Fine City?**

When Singapore started to be introduced as an attractive tourist site for Koreans, one of the impressive points that caught their attention were the clean streets with no trash and a strict penalty system to maintain its cleanliness. The penalty range is so various and powerful that tourists tell the story of Singapore's penalty system in many versions. At that time, Koreans' awareness on smoking area was quite ambiguous, so hearing the story of paying a fine of 300,000 won (equivalent to \$300) for smoking on the street seemed closed to a myth. Jaywalking, thoroughly targeted at tourists, is also considered as a serious crime and gum is not allowed to be consumed or to even possess. Singapore is the 'Fine City' in that it highly emphasizes the integrity of public officers as it pursues cleanliness by washing streets every night with water. It is an exquisite fact that the English word 'Fine' holds the meaning of penalty as well. Penalty regulation practiced by policemen in plain clothes with something trivial is one of the extremely small parts. In the era of compulsory independence and when all presses worldwide questioned the survival of this small and sterile island, most Singaporeans were illiterate. 50 years since then, Singapore achieves the highest GDP in the world. Beyond the tremendously high development phase, there is the strict legal system, maintaining death and lashing penalty, giving Singapore a nickname as 'Disneyland operated by death penalty'. Daily newspapers record pictures, physical information and charge of petty criminals to arouse consciousness, and the presence of secret police is still ongoing. Freedom of speech and press is also strictly restricted. The presence of opponent political parties are formally made. Evaluation on the former Prime Minister, Lee Kuan Yew, who led Singapore's economic development during his long rule is separated into two: One is criticism due to dictatorship and heredity, another is acknowledgement of his career on national development despite some(?) inconvenience. In case of foreigners, they can stay away from this domestic circumstance, and the 'cleanliness' of Singapore is definitely attractive to them. Harsh penalty is also none of travellers' business if they keep the rules. Therefore, despite of the little danger and inconvenience, it is a very amusing system. Singapore is an interesting state which even provides gossip on penalty.



**A zoo with little less sadness,
and a little more appreciation**

I like visiting zoos. However, every visit makes me sad. What an irony. Even without being considered as the product of imperialism, zoo is a sad place. Strictly speaking, I like observing animals, not to visit a zoo, and when I see animals locked in cages, harassed and stressed by countless tourists, sad emotions arouse. Still, I feel less sad toward Singapore's zoo. Singapore's night is too short to wander around noisy clubs from Clark Quay and nice lounge clubs in every hotel. In the must-do list for Singapore's night, 'Night Safari' experience is always included (even though you do not particularly fancy zoos). The night zoo opens its door by creating environment only to wake up the instinct of nocturnal animals. Using minimized light in the range of moonlight, noise is also decreased. Tourists take the tram, run slowly in silence through the forest path and observe the life of nocturnal creatures. My first impression on the Night Safari was a touching experience compared to the previous sadness. It became a course I visit several times afterwards when I visit Singapore. Although it is a place of rapid changes with new spots created every time, it is good to visit certain places for a steady visit. It is the same context why I love the steady freshness of 'Botanic Garden' more than the wandering greatness of 'Garden by the Bay'. This historic garden has excellent accessibility and serves breakfast with sparrows singing in the early morning. During my stay, I visited this area of green several times. However, I paid a visit to Singapore Zoo relatively late. Having a durian ice cream sandwich at Merlion Park and watching water string out from Merlion Statue, I suddenly wanted to go to the zoo. Like it is with Night Safari, Singapore Zoo in the middle of daytime was cage-free, dividing ferocious animals and people with a deep puddle, instead using steel wire fences. Gentle animals are separated and protected by small trees or low fences. The way they positioned animals close to wildlife was also used for the preservation of wildlife protection sector and related education. Considering all this, Singapore's zoo of reduced sorrow was even thankful for me.

Faces of All, the Root of Singapore

As a long-term resident, I usually start a day with oversleeping. However, one day I was particularly diligent in the early morning when I met sudden rain and spent 3 hours in Esplanade. While I was watching 'Lonely Planet Singapore' with a Polish band rehearsing there, a few sentences of explanation without a single photo caught my mind. The explanation was this: Walking from Katong Village where it holds traces of Peranakan, to the end of Joo Chiat road, you can reach East Coast Park with a stretching beautiful beach. As I was planning to eat pepper crab in East Coast Park, I thought it was a good chance to visit. With just a simple map taken from the tourist information desk, I spent 2 hours finding Katong Village from East Coast Park to Joo Chiat Road. The foolish expedition to find traces of 'Peranakan' became a huge failure and after two years, I finally accomplished my expedition. Before this accomplishment, I had a chance to be interested in Peranakan culture again by eating the ultimate Laksa while staying 2 days in Singapore on the way to London, while flying with Singapore Airline.

A direction board written in four languages represents Singapore's various languages and races. As an intersection of maritime trade from the ancient times, Singapore was the place for international merchants and even pirates. Merchants from far-away places stayed in Singapore and made families, and Peranakan was the place for them. Children born in Singapore but not treated as aboriginal are the roots of Singapore. Unlike diaspora, keeping their own custom even leaving home countries and wandering foreign places, Peranakans developed two different cultures converging with aboriginals. The majority of Peranakans are Chinese



descended. For reference, Peranakan cultures from Singapore, Malacca, Polypenang, Indonesia, and others are usually formed by children born from a Malaysian mother and a Chinese father. The first Prime Minister Lee Kuan Yew was Peranakan, and significant number of Peranakans contributed to Singapore's economic development. They did not lose their identity by cultural blending, and their culture embracing local and even western culture hold their own value beyond uniqueness. After coming around 2 years, the encounter of intact Peranakan houses were mixtures of eastern and western architecture. Observing beautiful pastel-colored houses, I could see Corinthian column, the Mediterranean-style window and Chinese glazed tile decorations coming into my view. Like inter-racial faces of inter-cultural backgrounds, Singapore's culture can be summarized into a various mixture of culture, in which this wholeness fact aroused to overjoy me. It would probably be an emotion from the weight of history transcending the depth of time.

Fine Dining in Hawker Center Complexity and Delicacy with Vitality

The gourmet of Singapore cannot be simple. Using 4 official languages, various races live in this city. Busy lifestyle which does not allow people time to prepare and almost force the people eat out all their meals gives vitality of Singapore gourmet world. Tasty and creative foods have been developed as a mean of dissolving tiredness of daily life, and as a financial and commercial hub state, Singapore has become an attractive place for well known chefs from all over the world. During my first visit to Singapore for the stopover to Indonesia, I had no idea nor information about Singapore, as my only interest laid in Lombok, Indonesia. It was Satay(barbecue skewer) from a small local Boat Quay where I found while taking a walk at night. had my first Singaporian Dish, Satay(barbecue skewer). Even though it is easy for me to say the first food I had in Singapore, I cannot choose which food is the best so far.

My second favorite moment of morning in Singapore after having half-cooked egg and toast with kaya jam with strong coffee is diligent rhythm of Hawker Center. Hawker Center is a huge food court consists with many small restaurants sharing tables. Many people start a day having breakfast at this place. There are many types of menu as various types people coming to this place. Most of all, foods here are cheap. However, it is not just a place sell so-so meal. There is a Michelin Star restaurant originally opened at Hawker Center. This is the place where you can experience unique mood and excitement.



Chicken rice with boiled chicken, rice and soup are served with 3 kinds of sauce, chili, blacksweet, and ginger. It is the soul food of Singapore with unexpectedly rich flavor. Knowing that the English name of this food is Hainanese Chicken Rice, a Chinese migrated worker born in Hainan must have modified the recipe of his home food, 'Wenchang Chicken'. By the way, Singapore and Malaysia are sensitively arguing with the origin of chicken rice. A sensitive historical conflict with these two countries lead to 'Chicken Rice Dispute', but it does not reduce its taste. Nyonya Cuisine, also having similar dispute and popularity, can be heard in common. No matter where and what I eat, a glass of Tiger beer is always right. In Singapore, where the weather is hot and humid, and even refrigerator was not common in the past, unique process of brewing beer contribute to balanced and soft sweetness of Singapore beer. Singapore culture itself is delicate and intertwined in a sophisticated matter. It is where all type of limits are blended and collide. This characteristic could be the reason why Singapore food and their taste have been easily loved worldwide. For sure, Singapore foods stand in their own tradition and are still dynamically evolving. It is a country fair enough to simply bump in, depending on a single sense: Taste. ☺

Now, Here; Contemporary

Written by_OWHC-AP Oh Hyunji

Value of Being 'Together', Vigan

*Vigan
City*



Every memory is not
embedded with a single sense

For every sense of Vigan
left in my synesthetic memory

A city with bursting beauty made by people of today, layering their daily lives onto the paused background. A place where transportation of the past and present co-exist and people strive to protect their traditional values and ways of life. Vigan is a World Heritage city inscribed as UNESCO World Heritage in 1999, acknowledged with its specialty on keeping the past throughout the whole city.

To experience the city's past, present, and future the OWHC-AP 8th Contents Creators made their way to Vigan, Philippines. We thought of what led us to Vigan, but it never came to our minds on our way. However, when we set foot on the city, it was not hard to grasp why. A city endless enchantment, where every member lives the present by referring the past and plans for the future. Now, let us share everything we were inspired from this place, Vigan.



Color of Vigan

Faded White

The lasting sights of Vigan's memory captured by eyes is dominantly faded white, even seen from a distant place. So far, the memory of 'white' may have been white from icy snow, but Vigan presented us a different white. Remaining as a warm and cuddling white.

Vigan still holds its trace as a 16th century Spanish colony. Despite its numerous wars and modernization, the reason how Vigan could keep the whitish warmth is because it did not suffer from direct attacks. With the historical fact, it is also because Vigan people are living with traces of time. Leaving their faded paints and coping with slight inconvenience for the next generation's reminiscence and memory, rather than for the immediate easiness and beauty. The aura diffused from the buildings of Vigan is encroached through comfortable white and remains as a warm memory.





Woody Brown

With faded white, the color which reminds Vigan is the mysterious brown made by woods. Windows and doors of buildings, and even Kalesa, a traditional transportation, are all composed of wood. The color of time old wood is as attractive as its sound. Like wood enduring countless elasticity until its fall down, so would have Vigan gone through those long history in a quiet but firm manner to preserve its culture and history.



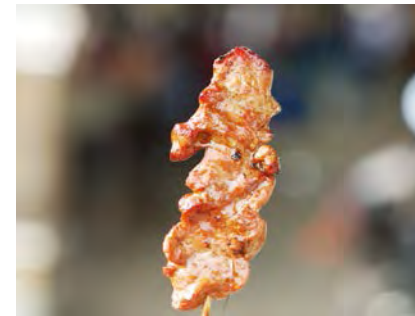


Taste of Vigan

Most intense way to remember one city is experiencing its cuisine. Although it is not precisely imprinted in our tongue, the taste is substituted into sight and sound and kept in our synesthetic memory.

When you open the menu of the restaurant in Vigan, you can see Vigan's history in one sight. Due to experiencing not only Filipino culture but also Spanish, Mexican, Chinese culture, a menu contains the cuisine of every cultural area. Moreover, dishes made of fresh food ingredients from the coast make us more than happy.

Even we have not been to all of the restaurants in Vigan, thanks to the staffs of City of Vigan, we have had an honor to visit some representative places of Vigan in terms of food. Let us take you to our journey.



#Street Food

- The first day in Vigan. After a long journey from Manila to Rawak, from Rawak to Vigan, we finished our travel in a half day. Upon our arrival, we instantly unloaded our luggage and went out to the street to briefly explore the city and buy some food for dinner. The scent of all kinds of food such as frying Empanada, pork skewers roasted by charcoal flame, surrounded our body and forced us to enter the market.

- This place was like heaven, especially for hungry people like us. We kept calm and started to look around the market. In the market, we could see many hands, pushing dough between coconut leaves to make Empanada and flipping chunks of meat inside the hot stove, and people having wonderful dinner with families and friends.

- Our choice was Empanada and pork skewer. With San Miguel, the most popular Filipino beer, our tiredness steadily built up to arrival seemed to be forgotten.

#Kusina Felicitas

In one alley of Calle Crisologo, the most famous and oldest street in Vigan, there is a restaurant named 'Kusina Felicitas.' With the warm hospitality of the Vigan City Government, we could have the honor to have lunch with Mrs. Pasimio, the owner of the restaurant.

First of all, we really appreciate for your kindness, warm hospitality, and especially great foods. By the way, what do you think of distinctive features of Vigan's cuisine are?

I can explain this into two reasons. First, foods from various cultural areas meet at one city. As a city with various cultures (Philippines, Spain, Mexico, China), exotic foods made of food ingredients and recipes from various cultures can be seen in one city. The second factor is that we use local and seasonal ingredients for the dishes. In that reason, there are some seasonal menus that you can only have in some particular time of the year. I believe those two are distinctive characteristics of Vigan food.

'Kusina Felicitas' is the first keyword that pops up when people search 'Vigan Trip', and when having a conversation with Vigan people, they also recommend this place first. What do you think is the reason why locals and tourists love this place?

It is probably the history of the place. For locals, this place is familiar to their memory, and for tourists, this place is the preservation of history. I think that is why most people love this place.

We would like to talk more about 'tradition' mentioned before. Why do you think you have been keeping t his job for such a long time?

It is probably that our family has been working this job as family business. To succeed the tradition, my grandson is taking over some parts of the business. For our family, in a younger age, they are more than welcomed to have their own jobs. However, when they get older, they come back to this place and learn the family business. This continuation goes on and reveals itself as tradition. I think this tradition became the striving force of public affection for ages.

Do you have any last word to say?

Our biggest happiness is watching people's pleasant faces when they eat our food. These moments become our motivation to get through hard times. Based on this motivation, I hope that our restaurant will be the place for telling history of Vigan's food from the past to the future.





#Irene's Vigan Empanada

- Empanada is Spanish fried dumpling with full of fillings between dough. During the interview with Mayor Medina, Irene's Vigan Empanada is the first restaurant to come up when the Mayor recommends places for HeCiTag readers.

- After finishing the interview with the Mayor, we came to Irene's Vigan Empanada to appease our hunger. There are only two main dishes: Spanish Empanada and Ukoy, a traditional Filipino shrimp menu. We ordered one Empanada for each person and with an additional Ukoy. Foods were served after few minutes. When we sliced Empanada into half, the melting yolk of soft cooked egg deliver its great flavor. When we felt greasy, we took a sip of cool soft drink and went back to our dishes to restart. This combination of Empanada and a glass of soft drink is our best recommendation for our readers.

- Maybe it could be the privilege of visiting the place with the Mayor or the owner was just joking, but she suggested us to make Empanada from scratch. I knew that this is the chance that we may never get; so, I washed hands and went into the kitchen right away. Thanks to the heat from the frying pot, the surrounding temperature of the kitchen almost reached 40°C. As my teacher taught me how to make it, she went with her normal speed. And that lead the result of me making one empanada while she made three. After a joyful time of making empanada, I could truly enjoy my empanada with the sweats running through my back.

- As soon as we left the door after delicious food and wonderful experience, Irene gave us a winking eye, as if telling us we're always welcome. Irene's Vigan Empanada is the place for not only selling food with warm heart but also reminiscence. If you seek a warm happy meal in Vigan, we definitely recommend this place.

#Calle Brewery

- Nowadays, Vigan is trying some fun surfing on the new wave. Not insisting on following tradition, Vigan challenges making another tradition in a new way. This is the place where new tradition begins. This brewery sold five different kinds of beer of their own brewing recipes. The Mayor recommended Tester Menu, which we can taste all 5 beers in a little size. We all ordered Tester Menu and the Mayor chose food. Sitting and Waiting for a moment, we got 5 glasses of different beer on the special tray, and Texas style barbecue and sausage with tremendous appearance and taste was served right after beer.

- While we enjoyed eating, drinking, and talking, a waiter came to our table and took us to the brewery tour. Going into the factory placed next to the restaurant, we asked about the chill we felt inside. The waiter answered the factory inside is maintained at the same temperature and humidity for all time.

- Getting out of the factory, the server guided us to the 2nd floor. The mood was totally different. He explained that this place is still in preparation to launch as a wine bar.

- Having a wonderful time, I realized that a place which had now become tradition and history or either, something perceived as tangible or intangible was the starting point from someone. This place is a departure for us, but for someone later in time, it will be a traditional and historical spot. We hope this place will be remembered with full of history and distinct memory, as how we felt.

A work to make beautiful pottery starts from a loaf of blunt mud. It is not easy for everyone, but the master says it is easy for anyone. The Master's hands make even more beautiful pottery through eras, but the flowing time makes the master sigh deeply and be worried about the future: about the interaction with time and pottery.



Vigan's Touch

We arrived at the entrance of workshop to meet pottery craftsman master. While seeing the pile of shattered pottery, we imagined the master's hand which might have made everything there. Bending our waist and walking inside to the mud, we saw the old master in front of a spinning wheel. We sensed the past time engraved not only on his hand but also every one of deep furrows on his face.

In a quite solemn and serious surrounding, we sat on the chairs in front of the spinning wheel and deeply sensed the master's preparation as if we joined a reverent ceremony. The sounds of soaking water on both hands, lifting up a loaf of mud onto the countlessly old spinning wheel, and the assistant's footstep spinning the wheel are sensed through our eyes and ears, and the master shares his breath with us.

Q&A with the Master as the wheel started to roll
OWHC-AP CC (hereafter CC): What made you start making pottery?

I emigrated from China and my family business is pottery making, so it was a natural start for me. Although not for now, my brothers and sisters once used to make pottery back in China.

When is the most pleasant moment as you devote in pottery making?

I feel happy and proud when my work is used for a long time by its owner. I believe as time goes on, the beauty of pottery made with sincere devotion grows with its continuous use.

Nowadays, industrial products are so dominant in market. Are there any difficulties as a craftsman pursuing handcraft?

There are two main difficulties: First, it is the concern about my future generation. Most of Vigan's business are handed over as family business, but in my case, I have not found my apprentice yet and it worries me most. This job is not for making huge profits nor a comfortable noe, so it is difficult to find young people who are interested enough to invest themselves into this field. Another is about people's interest toward handcraft. As demand for convenient and cheap industrial products increase, the interest and consumers for handcraft products decline every day. Governmental support is somewhat far from reality, which is a big shame.

Despite all difficulties, then why do you still continue on with your work?

Because I have concentrated on this work forever, and this is my most comfortable place and so my work continues. I guess I'm working still because I know that there are those who need and use my pottery.



During our long but short 15-minute conversation, the master effortlessly crafted one beautiful piece of pottery. How far would have the master fetch his sincerity while building pottery. Should his sacrifice be the only answer to protect the beauty of making pottery?



Time weavers. This would be an appropriate name for the masters making fabric in front of a spinning wheel. Each squeaking sound of colliding wood parts weaves strings of fabric. These woven fabrics become clothes, bags, and a memory of another.

Sound of Vigan

Memory of sound is a special one.

The reason why memory made by sound is different than that made by sight, smell, and taste maybe comes from the specialty of that sense, that a similar sound cannot be found elsewhere. Here is a small fabric factory, slightly far from the Vigan Central. The sound heard from this place was special than any other.

#Entering the small factory, we were overwhelmed by a cracking noise made by intertwining woods. It was a sound made from wooden blocks of an old harmony. As if embracing this noise, the humming sound of masters following songs from the radio spread inside the factory. Putting away the sharp sound of rain shower moments ago, the soft and round sound welcomes our visit.

The wooden sounds are quite intimate to hear. I can sense a long time from the loom as from your hands. How long have you worked for?

I have worked more than 40 years. The time grabbing this loom is twice longer than the time without it. Now it became one of the biggest part in my entire life, growing something more than just daily life. Having skillful hands, I weave around 50 table mats a day.

All the fabrics you weave have different patterns. What kind of patterns are produced here?

Basically, patterns designed here are produced daily. In the Philippines, Christmas spirits can be easily seen from September so now I am focusing on weaving Christmas inspired patterns.

What is your happiest moment while doing this work?

Like all handicraftsman, it will probably be the moment when products made of our fabrics are immersed in someone's life and well-loved in actual use.

If there is a same story that came from former interviews, it is about the future generation. What plans do you have for the next generations at this place?

Like most business here, we would like to continue our job as family business. As we have sisters and nephews are helping us out with the business, we think will pass it down to our successors.

Do you have any last words to say?

It is true that interest in handicrafts is heavily decreasing. We also agree that our goods are no match for cheap industrial products. Due to this reason, we believe those professionalized in handicrafts should express their own distinctive charm and features and continue on the tradition. To preserve tradition is not like keeping the exact old ways as they are, but to adapt the changes of the new time. The moment of painting another tradition is the true step 'to preserve tradition', I think.



Leaving this place, the masters words of 'the tradition is not insisting old ways but painting some modern color on custom' remains deeply inside. I hope this sound of loom, like mother's arms, will last forever.



Beautiful Thursday with Mayor Medina

Interview with Vigan's mayor

One day before the interview, the staff from Vigan city government asked us "What would be the dress code for Mr. Medina?" we answered the unexpected question, "As usual please," and the staffs laughed and said. "Then the mayor may wear slippers with shorts!"

"In fact, I do not use my personal office often. Usually I work in staff office outside of my private one so I can work with my staff and communicate with them." says Mr. Medina.

Two stories above shows the casual characteristic of Mr. Medina well. He was friendly and casual, but when he talks about the future of the city, he seems very serious and decisive. Let us take you to the talk with Mr. Medina.

Interview: Shin Hyun Bin, Cho Soo Bin, Oh Hyunji Edited: Shin Hyun Bin

Q1 On our way to Vigan city hall, We saw the sign for '7 Eleven' with only black and white. Are there any special reason why the sign design of the '7 Eleven', looks a little bit different from other stores?

Actually, we asked them to do that. At first, they wanted their building to be a typical design of their own. However, as that would not be conformed to the look of the city, the Vigan Conservation Council told them their design won't be allowed. Then they came back after few months with a new design, and that is when the assignment was ready. Now, the companies are really proud of their branch in Vigan, because it is different from the other typical ones.

Q 2 How does Vigan in a mayor's perspective differ from Vigan as a citizen's perspective?

As a mayor, I am experiencing what I could not see as a normal citizen. Because in this position I face problems that come from preserving old houses and beautiful streets of Vigan. It is okay just saying preserving them is important, but to actually do that is a very difficult process. There are more works to be done than people normally think in preserving the city. Unfortunately, the Philippines does not have a department that handles culture and art. We does not have a national preservation charter neither. We hope our national government would be there helping us, but we are doing it on our own now. However, I think we are doing fine. I hope the citizens of Vigan appreciate the efforts of the city government, what they are doing for conservation.

Q3 Can you describe Vigan's tourism in one word? # Overwhelming

The number of tourists growing annually and our inner goal for 2018 is to welcome 2.5 million visitors. For a small city like Vigan, this number may actually be very overwhelming. But we are doing our best to make it the best experience for them. Also, we are doing our best to prepare the city for arriving guests and at the same time, we are very happy with the number of tourists coming in. This is because tourism is one of the mass income for our city, which provides businesses and incomes for most our businessmen. But without heritage conservation and preservation, there would not be any tourism to speak about. What is special with Vigan are the old houses, which is unique and the only thing close to us. We are the oldest living city, and because of the conservation efforts, the tourism boomed here.

Q 4 What is your flagship business in Vigan recently?

People Development.
We focus on bringing Vigan's culture and history to the next generation. To this end, I would like to discuss the preservation of cultural heritage and the understanding of history in the school curriculum. We also plan to create a history preservation guideline for the next generation. And we need active involvement of the community in achieving our goals. So, in early September, we will hold a festival for the solidarity of the community. I hope that this festival will help people to understand how communities can contribute to the preservation of cultural heritage and how they are passed on to the next generation.

Q. What do you think of Vigan Master Plan and its overall outcomes?

The primary purpose of the Vigan Master Plan was to drive community involvement and provide people with job opportunities. Most of this could be done through the tourism industry, so the project was closely related to the preservation of cultural heritages that have a big impact on the tourism industry. Preservation works was done as planned but on the other hand, the need for national level assistance such as the construction of dams was not properly implemented.

For the next 2 years, we are trying to supplement the Vigan Master Plan to prepare for the next 20 years. The problem we are facing here is we are having a hard time finding an expert that would help us in the advancement on the entire urban planning that could benefit the city in all. We have already talked with a few already, and most of them wanted to deal the Historic Town of Vigan and did not want to get involved with coastal area and rivers. As we are planning to implement a new Vigan Master Plan by 2021, we hope we could find someone that would help us make a general plan for our city.





Q1 would like to ask you for a story about good memories that you have made with the Organization of World Heritage Cities, or advices to help the organization become a better affiliation for your member cities.

My best memory was to be friends with my fellow mayors, government workers, and hearing about their projects, programs, and problems in their cities. Learning from them is immensely helpful for us and for our city planning too. Friendships made in this organization are very special. For me, conferences with liberal and open atmospheres enable us to make friends with participants and lead to a free flow of ideas of policy and culture. I hope the next regional conference would be more like that, so that cities of OWHC can exchange many thoughts.



Q 2 What would you recommend in Vigan for Hashtag readers?

What I would like to recommend about Vigan is food. The streets and houses in the city can be found by anyone, but regard food, there are certain menus and places to recommend as a local resident. So other locals might recommend something else.

Another way to enjoy Vigan is to explore new places. It's not just visiting a new place. You can really say that you are in Vigan by talking to the local people there, to eat their food, and to go around every corner of the area. Walking around and exploring Vigan, you'll find your own treasure hidden in the rain.

Having an interview with Vigan's mayor, OWHC-AP was able to feel the mayor's commitment, enthusiasm and affection for the preservation of World Heritage and the citizens of Vigan. The preservation of World Heritage also revitalizes tourism industry and helps Vigan citizens. The citizens of Vigan were living together with World Heritage sites. OWHC-AP was able to get a story about the difficulties of coexistence and the ongoing efforts to resolve it. We hope that the free and active communication like this interview will provide opportunities for the World Heritage city organizations and member cities to grow together.



"Now that the interview is over, let's go to eat!"



A beautiful Thursday with Mr. Medina was not the end. The interview was just the beginning. It was time to meet the real Vigan by exploring food and new places as "how to enjoy Vigan" recommended by a mayor and local resident. 🍷



The Vigan Master Plan

OWHC-AP Contents Creator

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The Philippines is a country actively developed by Spain in the 16th century with the widespread resource plundering of the West in Asia. Among them, Vigan, located in the northern part of Luzon Island, was the capital of the Hispanic forces as the provincial capital of the Ilocos region of the Philippines. When written in Chinese, it becomes the beautiful coast(美岸). Vigan was a very prosperous city inhabited by Spanish, Filipino and Chinese immigrants because it played a strategic role as a maritime brokerage trade during the active colonial rule of Europe. Vigan has created a unique cultural and urban landscape that is unrivaled anywhere in the East by the diverse cultural elements created by the migrant labor and colonial rule of the Philippines, China and Europe. Heritage town, which can be considered the core of tourism in Vigan, resembles the streets of 16th century Spain. In the heart of the village there are numerous churches and colonial buildings, and there is Kalesa, a carriage walking down on the narrow street of fine gravel.

Vigan represents a unique fusion of European colonial architecture, urban planning and Asian architectural design. The city is has high value in standing as the closest and well-preserved old European trading city in Asia. Based on this, Vigan is rated as one of the most authentic historical and cultural sites in the Philippines and was inscribed as World Heritage in December 1999.

The Vigan Master Plan(VMP)

In 1996, the Government of the Philippines requested technical assistance to the Spanish government to preserve the unique historical and cultural landscape of the historic village of Vigan to sustain its value as Hispanic heritage and to promote tourism. On March 23 1999, a comprehensive planning agreement was concluded for the reconstruction of the Vigan Historical Village, and a detailed plan for 'The Vigan Master Plan Project' was completed in April 2001. Furthermore, the European Community Technical Assistance Project for the Tourism Sector, which was implemented by the UNWTO(World Tourism Organization) and the UNDP(United Nations Development Programme), recognized the historical and cultural significance of the architectural heritage in the region and Vigan was selected, to be supported as the project's priority area. After being listed on UNESCO World Heritage Tentative List for three times, on December 2, 1999, Vigan was inscribed as World Heritage. The goal of the Vigan Master Plan Project was to preserve the Philippine historical and cultural heritage, as well as to promote understanding and development in history and culture. This led to craft knowledge and technology reinforcement related to sustainable livelihoods and proposed the concept of package-promoting Vigan Heritage Village with other tourist attractions in the Ilocos Region in order to maintain its status in the local tourism market. This was possible under the belief that to both preserve cultural heritage and environment and maintain development is to develop the tourism of Vigan and improve the quality of life of local residents.

(1) **Physical development planning aspect** – Assessing urban conditions such as individual buildings, structures, squares, land use, and traffic, and recommendation proposals on infrastructure and services.

(2) **Socio-cultural and economic aspects** – From a socio-cultural point of view, VMP is used to derive development plans compromised between the culture and environment sector. As a socio-economic means, VMP is used to catalog existing

livelihoods, crafts, cabin industry, talent and technology and cooperatives and recommends short and medium-term projects to develop and strengthen them.

(3) **Ecological and environmental aspects** - Assessing the capacity of the historic village as well as the health and hygiene situation, and recommended appropriate policies and legislation.

(4) **Legal aspect** – Complete the draft of current laws, government regulations, restoration and preservation ordinances, and policies and legislation to persuade the legislature. It also formed an institutional structure that monitors and regulates the implementation and sustainability of the projects established by The Vigan Master Plan to ensure the participation of all people.

(5) **Cooperation between University of Northern Philippines (UNP) and VMP** – Recognizing the importance of university as a high level educational institute in means of building excellence in planning and collecting critical opinions, the UNP has helped to establish the direction of the Vigan Master Plan and provide material resources as well as human resources.

(6) **Vigan Culture and Trade Center** – A building for the exhibition of cultural arts and trade in Ilocos and Vigan area was newly constructed..

TEamples of policy ‘The Vigan Master Plan ’ implementation

(1) Preservation of architectural heritage in Vigan

Vigan's urban planning is very different from contemporary Spanish colonial cities in Latin America. Vigan's urban planning reflects an overall patterned urban plan since the development of Intramuros in Manila. Vigan's architectural and urban planning is characterized by a weakening Latin tradition due to the strong influence of China and its indigenous community, the Ilukano and the Philippines. In ‘Bahay na bato’ which is a common house in Vigan City that is not difficult to see, reflects the prosperous past, rich culture and tradition of the locals. Indigenous architectural culture, Chinese, Spanish and Mexican styles all blended together to form a unique style.

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Vigan's traditional house architecture is derived from the Philippine traditional house 'bahay kubo' (a house built on four pillars in the form of a small cabin lightly woven with wood, bamboo, straw, prepared for ventilation and floods). We can not see any of these houses in Vigan right now, but it is still influenced by a much larger stone building called "Bahay na bato". Bahay na bato is a form of stone flooring that supports the upper floors made of wood. The sloping tiles and roofs are reminiscent of the traditional architecture of southern China. Chinese merchants and traders used the first floor of these buildings as offices and warehouses and the upper floors as residential areas, which also characterize Chinese society. That is, Bahay na Bato is the addition of Spanish architectural style and Chinese elements to Bahay Kubo.

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Vigan city places great importance on the style of this Bahay na Bato. The construction of the Vigan Conservation Complex helped to preserve the architectural heritage. Especially in 1990, it set up a cultural property protection area in the historic village of Vigan and established a city ordinance to protect historic buildings. In 1997, the government enacted regulations to prescribe core areas and buffer zones of historic and cultural cities and to establish guidelines for conservation. It also established a promotional strategy covering the Vigan region, including the Ilocos region, to expand and maintain the status of Vigan Heritage Village in the tourism market in the Philippines.

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(2) VMP policy with active local community participation

The Vigan Master Plan aims to improve the quality of life for Vigan residents through traditional crafts and technological advances that help preserve cultural heritage and the environment, eventually helping to sustain livelihoods. The participation of residents has a great impact on the development of cultural heritage tourism. Participation may be due to the behavioral form of consent.

Vigan's government officials focused on creating promotional items for the preservation and promotion of tangible and intangible heritage that maintained the urban landscape of Vigan. On the other hand, Vigan's community made an effort to educate museums and guides. The most unique participatory group is the business group, which is expressed in the local language as 'the sector of the Kutseros'. They make a profit by helping Vigan's tourism. For their livelihood, they participated in the VMP by preserving their traditional products and the city's long tradition. As a result of heritage tourism, local residents of Vigan are actively involved in preserving and promoting the heritage of Vigan for their jobs and livelihood, and participating in various areas of local tourism. To this end, the Vigan city government has consistently created relevant legislation and invested in infrastructure and related services to provide more opportunities for residents of Vigan. In particular, in 2005, more than 60% of the Vigan-related industry employees received incentives as a result of encouraging tourism and traditional craft-related companies. In 2006 and 2010, the Heritage Houseowner's Preservation Manual was also published to provide homeowners and architectural maintenance technicians with appropriate repair, restoration and details of traditional architecture in accordance with the revised conservation treatment guidelines.

(3) Elimination in urban traffic congestion and air quality improvement

Vigan's former mayor, Mrs. Eva Marie Medina, emphasized that environmental management of the entire city is essential to preserve the heritage value of historical and cultural cities. At that time, the air and noise pollution from the scooters and tricycles (motor type) used in almost all Philippines cities was a serious problem. In the Philippines, scooters and tricycles are the dominant means of livelihood for nearly 1.3 million workers. Ironically, these have been spread by local government policies and are estimated to account for more than 30% of all Philippine traffic.

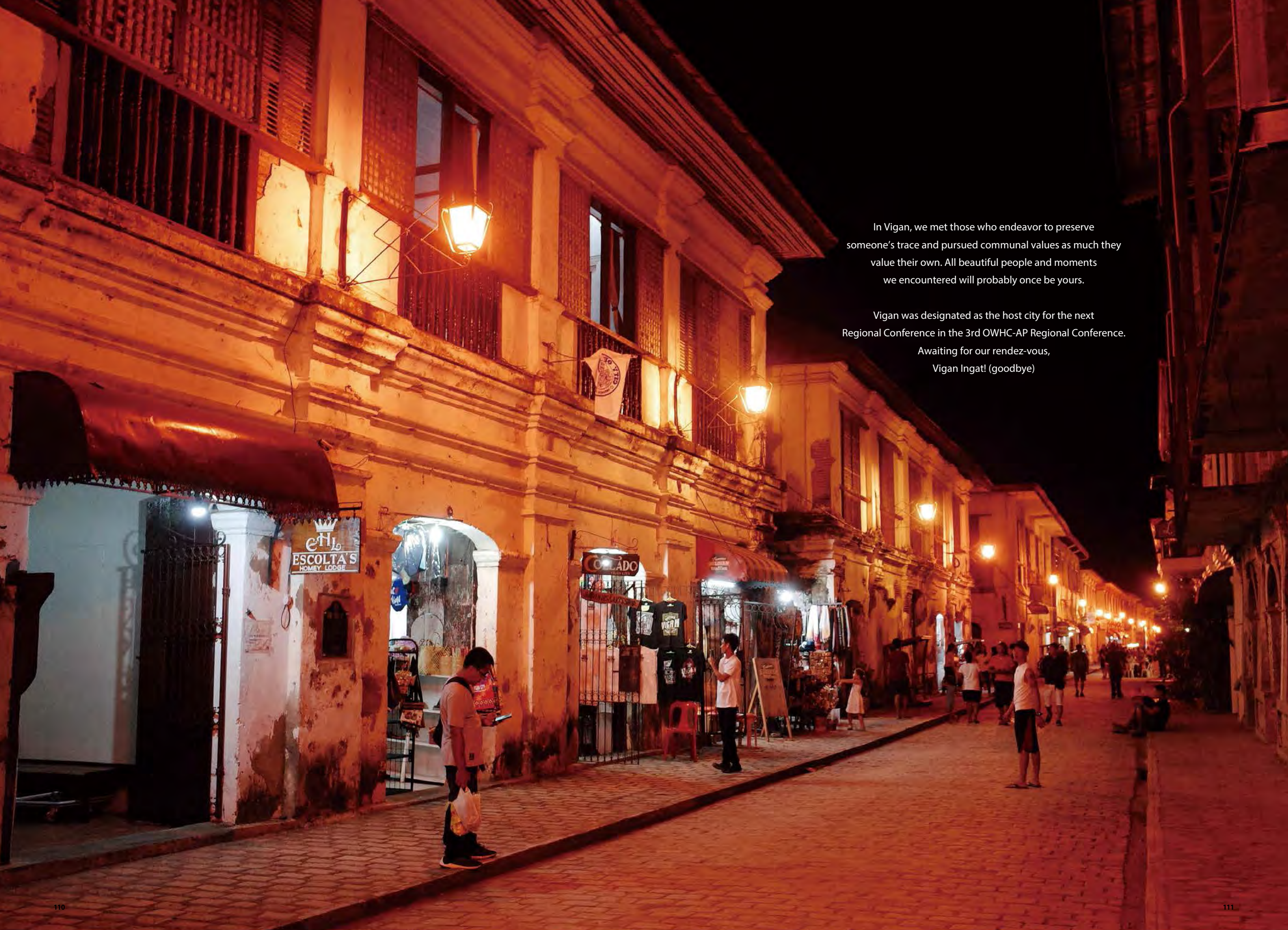
It is pointed out as a major cause of urban air pollution by discharging harmful substances due to inefficient fuel combustion.

Policies to control and minimize pollution are essential in all places designated as World Heritage sites. In 1999, the Philippine government delegated the authority to the Philippine Land Transport Office (LTO) to monitor air emissions standards set out in the Clean Air Act, so that proper monitoring could be done to control pest emissions. Furthermore, the Vigan city government enacted Enforcement Decree No. 17 of 2002 to disseminate knowledge to citizens about the adverse effects of air pollution. According to a previous study conducted by the researcher as a solution to Vigan's air pollution, the following policies were additionally applied.

- (1) Modification and conversion of motorcycles
- (2) Enacting city regulations for air quality improvement
- (3) Strict enforcement and open consultation on environmental laws and regulations, stakeholder education
- (4) Budget support for environmental services
- (5) Environmental management plan and heritage preservation management basic plan

This study was about the outline and detailed policy of 'The Vigan Master Plan' which was implemented to preserve Vigan cultural heritage and promote sustainable tourism economy in the region. Overall it looked through the progress of 'The Vigan Master Plan' which was discovered through field surveys, especially Vigan's preservation of architectural heritage, the VMP policy of local residents, the elimination of traffic congestion in urban areas and improvement of air quality.

The mayor of Vigan, Mr. Juan Carlo S. Medina, evaluated the VMP policy which was implemented about 20 years ago, as following: "Since the primary goal of the VMP was to increase business revenues, the outcome of this most valuable policy was to engage active community involvement and to preserve our heritage. We have created jobs and expanded facilities such as dams and airports." He also pledged to continue to work for Vigan's future. Vigan's second development plan, which is preparing for the year 2020, has a clear vision that it wants to enable Vigan as financially strong and inhabitable, as well as it is with cultural assets.🕒



In Vigan, we met those who endeavor to preserve someone's trace and pursued communal values as much they value their own. All beautiful people and moments we encountered will probably once be yours.

Vigan was designated as the host city for the next Regional Conference in the 3rd OWHC-AP Regional Conference.

Awaiting for our rendez-vous,
Vigan Ingat! (goodbye)

HOMO COSMO

Tools for Make-up

Cosmetic, starting with human history, is originated from the longing toward the beauty and continues its development.

The word 'Cosmetic' is derived from the Greek word 'Kosmos', which means the end of chaos and the beginning of order and balance. This can apply to understanding the intention of the people who put on makeup. Sleep can be considered as a kind of death, and it means to enter the chaos state. Our morning is the time for escaping from the chaos and making new 'order'. Washing and Make-up activity is a ritual giving order and balance to chaos.

Homo Cosmo
Tools for What?



People of medieval era, when many things are sins, considered make-up as a religious crime. Make-up became conscious again after World War I, when social advance of women is animated. Cosmetic is not only a powerful mean to express the power of attraction and allurement or physical act but also cultural behavior intervening each stage and process of life and social system. Therefore, cosmetic plays as a mirror of reflecting era and a way of communicating with the World to broaden the area of thought and open the possibility of discourse.

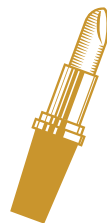
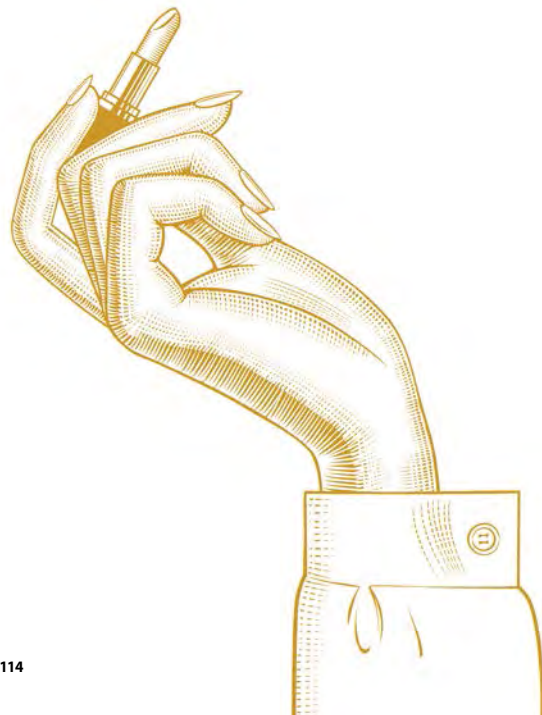
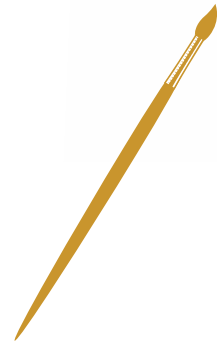
A Thousand Face, Civilization History of Cosmetic

A lot of remaining records such as Egyptian mural or Old Testament appears cosmetic. In case of archaeological sites, not only records, the history of cosmetic is derived from 50,000 years ago. A pile of shell presumed being a container of pigment for foundation was discovered. This discovery shows that cosmetic is human culture and lifestyle originated from thousands years. From lotion for moisturization to sunscreen for avoiding sunlight, cosmetic is our normal daily life. A part of history reflecting life, civilization history of cosmetic can be a thousand faces.

Make-up in ancient Egypt, focused on describing eternity of Pharaoh as 'a man of repeating birth', and symbolized human wish such as heal, eternity, reincarnation, abundance, etc. Cosmetic from Indus Civilization started from bathing, included in the process of ritual. Based on religious and totemic faith, cosmetic was used for cure. For Romans, cosmetic was used for exaggerating their position and wealth, so nobles competed each other on who decorated more beautifully. By the

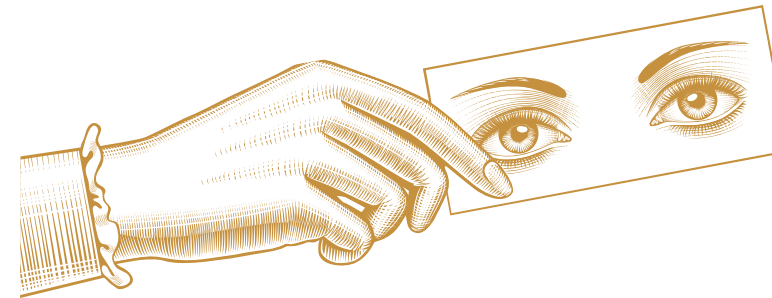
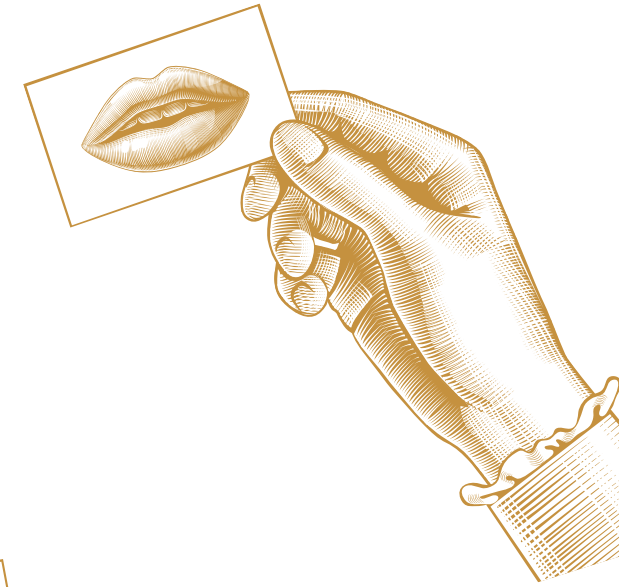
negative message from Roman Catholic Church, cosmetic weakened for a while, but in the age of Renaissance, cosmetic became fashionable again. Spreading humanitarianism in the Renaissance age, humans were not hesitated to decorate themselves beautiful.

Today, there are some primitive clans with the original form of basic cosmetic for survival and breeding, and others wearing Burka from the top of the head to the end of the feet taboo cosmetic. When a shaman practices Teyyam, a shamanism ritual of India, the most important thing is shaman's exquisite and delicate cosmetic. It is not just for beauty. It shows the power of the God, social status, and characteristic. Instinctual desire called cosmetic is explained for extension of self as well as attraction appealing, power and courage, trophyism for showing off technique, terrorism for fear, totemism for religious totem or charm, and others.



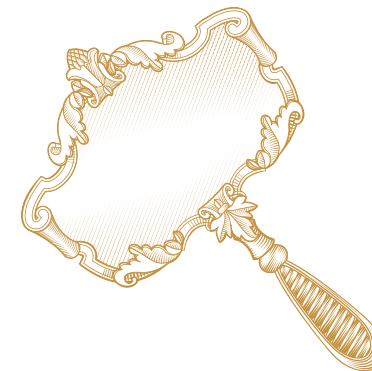
White, Red, Black Coloring the Beauty

Yuen Ling yuk, a chinese actress, is famous for her slender arch-style eyebrow. She spends hours in making the shape everyday. The role eyebrow is very important because to attract someone into the eyes, eyebrow affect forming the first impression. Despite an exceptional person 'Frida Kahlo', who use his usual straight eyebrow as his trademark, there are some preference considering time and region. Around the eyebrow, there are many muscles making expression of what people feel. Eyebrow can express more powerful meaning than speaking. In the birthplace of ancient civilization, people usually did make-up on eyebrow, cheek, and lips in common. In particular, ancient Egyptians mainly focused on eye make-up. In ancient Egyptian mural, which described the oldest cosmetic, a couple with heavy eye make-up appeared on the wall.



Egyptians believed that eye make-up would give them protection of the God. Also, such make-up enabled the people endure dry sandstorm from the desert by stimulating eyes for tear. make-up as a human action which pursue the pure beauty was usually mentioned with Cleopatra.

The saying 'Beauty is the shape of not getting old' is Xun Zi's expression. Humans always seek beauty and desire to maintain eternal youth. Fair and Shiny skin symbolizes noble status as well as youth. For example, Mugwort and garlic of Korean Dangun Mythology are materials which make skin more clear and fine. Moreover, there are so many historic cases that lead powder used for skin led to deaths caused by lead poisoning.



OWHC

The OWHC is the Organization of World Heritage Cities.

It was founded in 1993 and the general secretariat is located in Quebec City, Canada. As of 2018, 313

Cities are participating as members and eight Regional Secretariats are working worldwide. We are striving together for the sustainable development of World Heritage Cities and are holding the World Congress and Regional Conferences every two years to deal with the challenges and achieve the goals.

The member cities of the OWHC share the goals of encouraging co-operation and the exchange of information and expertise on matters of conservation and management of urban heritage

OWHC-AP

A Regional Secretariat of the OWHC, which manages the Asia-Pacific member cities, was established in Gyeongju, South Korea.

We are engaged in various public and educational projects to protect and share the values of World Heritage cities.

If you would like to become a member of the OWHC and share the same values, concerns and goals, please visit the site below : Always welcome!

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