



Organization of World Heritage Cities
Asia-Pacific Regional Secretariat

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260, Yangjeong-ro, Gyeongju-si, North Gyeongsang
Province, South Korea (Dongcheon-dong in Gyeongju-si)

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Heritage Cities Tag HeCi Tag

OWHC-AP MAGAZINE VOL.07

OWHC-AP

HeCi Tag

OWHC-AP MAGAZINE
HeCi Tag Vol.07

THEME

house

House that has become a World
Heritage site

House built by nature, house of life
Father of modern architecture,
Le Corbusier

ISSUE

The 14th World Congress of the
OWHC

INSIDE

Value and significance of making
street map of Hwangnam-dong



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The Asia-Pacific Regional Secretariat of the OWHC opens up a channel of various communications and cooperation for sustainable development of World Heritage Cities in Asia Pacific. In this sense, HeCi Tag aims to serve as a pivot of communications that lead to "empathy" beyond the the wall of "space" by delivering stories of World Heritage Cities and residents living there.

Vol.07 Cover_Snow Falling on Gyeongju Samneung (Photographer.Oh Cheol-min)

PUBLISHER. OWHC-AP

ADDRESS. # 260, Yangjeong-ro, Gyeongju-si, North Gyeongsang
Province, South Korea
(Gyeongju City Hall in Dongcheon-dong)

PHONE. 82.54.779.6913

PLANNING-COVERAGE-EDITING. Korea Ad (#142, Icheon-ro, Nam-gu,
Daegu Metropolitan City, South Korea)

EDITOR IN CHIEF.

CEO, Eungyeong Park

Seongha Park, Soonjung Suh

DESIGNER.

Goeun Lee



Remember, The 14th World Congress of the OWHC


The 14th World Congress of the OWHC

Organization of World Heritage Cities

Heritage and Communities

Tools to engage local communities



The 14th World Congress of OWHC has concluded after its four-day journey. It was the first World Congress held in Asia and it was filled with various programs under the topic of 'Heritage and Communities : Tools to engage local communities'. The academic program which the mayors of the cities, local elected government officials, and local experts on cultural heritage have participated discussed methods to encourage participation of local communities as World Heritage Cities through passionate discussion. It was a session where the member cities of OWHC presented the projects that they each have respectively launched in their cities and shared methods that were proven to be valuable and devised plans that can be applied in the cities. The mayor's workshop was conducted with its focus on how to connect the brand of UNESCO World Heritage with the social and economic developments of the cities through participation from local residents. Along with this, various events including journalist workshop, Youth Forum, Special Session on Digital Heritage, World Heritage City Exhibition and Experience of clothing from Shilla took place for ordinary citizens and participants to enjoy. 

#_Opening Ceremony 10.31

This is the origin of love story between Saint Wonhyo and Princess Yoseok. The World Congress opening ceremony at Woljeonggyo Bridge was decorated with the atmosphere of autumn evening and various naturally blending stage shows. Starting with the entrance of the color guard from OWHC-AP Student Association, it was followed by music performance of Shilla traditional marching band, performance by tightrope walking master Kwon Won-tae, taekwondo demonstration, performance by Gyeongju Boys and Girls Choir, and singer Park Jeong-hyun. The finale was made with a splendid media art show about the story of Woljeonggyo Bridge, having the special opening ceremony that blends tradition and modernism, cultural heritage and advanced technology, and nature and people with 5,000 citizens.

**#_Scientific day 11.01**

The Scientific day which was conducted by Professor and Chair Richard Mackay consisted of sessions and discussions spread over 5 fields ranging including cultural heritage, participation of local communities, and supporting development on the topic of cultural heritage and local community. The participants discussed the ideas derived from this process and wrote a recommendation regarding various methods that encourage participation from local residents.

55

Nations



16

World Heritage Cities

#_Voting for the Next World Congress Host City 11.02

OWHC has been hosting the World Congress every 2 years to discuss the tasks in the fields of preservation, development, management, and strategies of World Heritage Cities. The next host city of the World Congress and its topic is decided through voting by OWHC members and the 15th World Congress host city has been decided as Krakow, Poland and the topic was determined as "Cultural heritage and tourism".

#_Closing Ceremony 11.03

The closing ceremony was the time of summarizing the progress of the World Congress and sharing of short but memorable moments of the four days. The reading of statement from Gyeongju regarding the promises between World Heritage Cities and ceremony of flag transfer for the next host city took place and all participants and staff enjoyed the farewell dinner as they congratulated the successful closing of the World Congress and spent the last evening together.

1500

Over 1500 participants

**#_Composition of New Board of Directors 11.02**

Gyeongju City was elected to the board of directors as the first member city from East Asia region. Quebec City of Canada has been elected as the board chairman and the other 6 cities consisted of Brussels, Vienna, Quito, Angra, Cidade Velha, and San Miguel de Allende and the new board of directors will be launched in 2018.

Written by
Park, Seong-Ha, Editing Department

6 People Encountered at the World Congress

HeciTag Heritage Cities Tag

ISSUE | 14th World Congress of the OWHC

7 + 8

Secretary General Heo Kwon
UNESCO Asia-Pacific Intangible
Cultural Heritage Center



Q1. How does it feel to participate in the World Congress?

The World Congress is more than just an event and it is rather a promise for the future. It has taken a bit too long but there was great significance in the OWHC World Congress being held at Gyeongju. Promise requires trust. With trust, the local region and country can move forward together no matter the difficulty. It is my hope that this was the time of thinking about the future of World Heritage Cities and the sharing of ideas between policy supervisors, citizens, and experts. The pride of Gyeongju lies among the numerous historical sites spread across the city but it should become a city that shows modernism through creative inheritance of the past rather than just staying in the past.

Q2. What is a memorable World Heritage?

I see civilization beyond culture. A cultural city is a space of harmony between nature, artificial products, and people. Vienna was superior in such aspect. There was music throughout the city at night and concerts were easy to encounter. There is harmonious coexistence of historical sites and museums in Vienna and I think that it can be a great example for other cities.



**Salma El-Sayed Program Assistant
Egypt UNESCO**

Q1. Tell us about your thoughts on participating in the World Congress and memorable topics.

Everything is amazing and fascinating because I have never participated in such large scale global event before. The opening ceremony was magnificent and the composition of events seem interesting and efficient. I am excited and eager to apply the plans that fit our local communities in Egypt based on information that I have gained here. Especially, the topics regarding the environment and travelling were especially interesting and I think there are a lot of programs and ideas that we can utilize.

Q2. Cairo and Gyeongju have many things in common. How did feel about the city?

I am in love with the color scheme of Gyeongju. This is the color of autumn! As you know, Egypt is full of color of sand always. Of course, I love the nature of Egypt. The scene of strong sunlight shining down on our astonishing heritage sites of Egypt is always amazing and beautiful. I think nature is part of civilization. Cairo is very populated and loud so the peaceful atmosphere of Gyeongju feels more mystic. The impression in common between the two cities as a space where cultural heritage and the city coexists is very strong. It is a blessing to see precious cultural heritage wherever your eyes turn to.



**Professor Johannes Widodo
Singapore NUS**

Q1. This is already your fifth coffee with triple shots and I take that you are so much focused on the World Congress. Please tell us about the World Congress.

The topics discussed at the World Congress are very interesting. The contents are excellent and high quality. But doesn't everything feel just like a lecture or school? I wish there were more discussions at a round table and promotion of participation from institutions like NGOs. Gyeongju itself is an international city that has great historical background and I am envious of its unique identity. My name card contains information regarding Indonesia, China, Catholic baptismal name, Japan, and Singapore but staying in Gyeongju over a week would make me a citizen of Gyeongju.

Q2. You have expressed that the World Heritage is everything. Could you tell us about this in more detail?

World Heritage itself is everything. Nature, culture, hope... And I would like to attach the word 'Herit' to emphasize this. World Heritage to me especially means heritage through marriage. It's like getting married and giving birth to a child and passing on to the next generation. I think that it contains precious meaning of a mother's value and existence of parents for heritage.



**Sourabh Anand
Dongguk University Gyeongju Campus**

Q1. I see that you are studying in Gyeongju. How did you come to participate in the World Congress?

I am from Delhi, India. Delhi is really loud and crowded but I am a person that enjoys peace and quiet. So Gyeongju seemed more attractive to me than Seoul. It was something that was obvious and natural to me. I like Bulguksa Temple in Gyeongju and there is a temple (Jeonggukwon) on campus and I stay there for an hour at a time to enjoy the peace. I came to participate in the World Congress with the professor who is giving a lecture on the topic of globalization of tourism. I am a student and I don't know as much but it is touching to see how the people are focusing on methods to preserve the old things. The atmosphere of everyone focusing on preserving the value of World Heritage alone makes me feel happy.

Q2. You have said that World Heritage is learning and responsibility. Why do you think this?

The heritages related to the survival of ancestors in the past, and from heritages themselves which are nature itself and not artificial to heritages with artistic value, World Heritage is like a textbook that tells us and the future generation about why and how our ancestors utilized them. Our generation must learn this and pass it on to the next generation. This is our responsibility and World Heritage itself.

Written by
Park, Seong-Ha, Editing Department

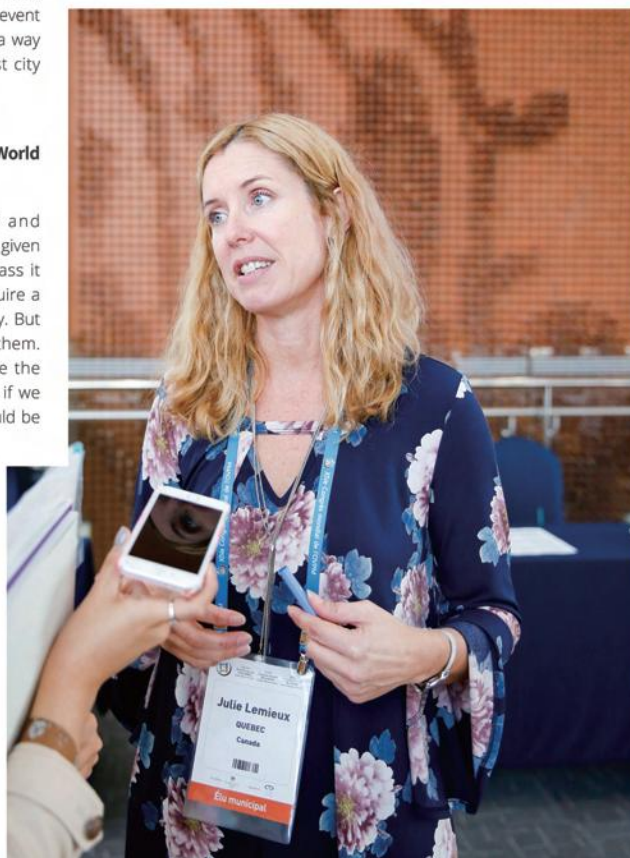
Vice Mayor Julie Lemieux
Quebec, Canada

Q1. How do you feel about participating in the World Congress? I think that all of the participants probably fell in love with the city of Gyeongju.

There are magnificent heritage sites everywhere which have been preserved very well and they blend into the city very naturally which makes them feel even more beautiful. Everyone has been so kind and I think it would be a great memory for me for a long time. I am happy that we could all talk about various things regarding preservation of World Heritage Cities here in the beautiful city of Gyeongju. I hope that this event can be a place to suggest various opinions and a way to move forward through this process amongst city officials, experts, and ordinary participants.

Q2. What is a single word you can define the World Congress with?

I think that the World Congress is a gift and responsibility. It is an amazing gift that has been given to us and we also have the responsibility to pass it down to the future generations. This would require a lot of time and economic costs as well as energy. But we must make consistent effort despite all of them. Always being aware and living as we recognize the preciousness of World Heritage nearby and as if we are travelling through this city that we live in would be a start.



HeciTag Heritage Cities Tag

ISSUE | 14th World Congress of the OWHC

11 + 12



Bojin Djinkov
Bulgaria Community Center

Q1. How do you feel about Gyeongju?

I saw the movie <Gyeongju> before participating in the World Congress. It was a movie with Gyeongju as its background and I was curious about what this city would actually be like. And I think it is a magnificent city beyond my expectations now that I have come here. It was great to see various aspects of Korea through the journey from Incheon International Airport to Seoul Station and to Shingyeongju Station. Seoul is loud and very city-like as it is the capital but Gyeongju is quiet and has a historic depth as a city. I am very happy to experience Gyeongju as my first travel destination in Korea. I visited Bulguksa temple yesterday and I have encountered different aspects of Gyeongju as well. I have a friend who always travels with me and if my friend asks which travel destination was the best so far, I would tell him that it is Gyeongju.

Q2. Please introduce the city that you live in.

There are 9 World Heritages registered in Bulgaria. There are the Ancient City of Nessebar in the state of Burgas, Pirin National Park, Rila Monastery, and others ranging in various fields. And the Ancient City of Nessebar is a place of long history spread over 3,000 years and you can find various aspects of our ancestors' lives from BC to the medieval times. I am proud as a citizen of Bulgaria that our city has magnificent World Heritages throughout the city. 77

55 Nations and 116 cities,
Traditional clothing parade
as colorful as the number of
participant cities



*Guideline on preservation of World Heritage
through participation of local residents,
「Gyeongju Recommendation」 was written
during the World Congress. OWHC promised to
adhere to the recommendations of the
「Gyeongju Recommendation」 and grow into
a mutually cooperative body that
protects the rights of participation for residents.*

The 14th World Congress of the OWHC recommends
that World Heritage Cities:

1. Acknowledge that local people have the right to participate in identification, conservation and management;
2. Adopt a policy for community engagement, which is relevant to the local cultural context;
3. Consult with local people about decisions which may affect them;
4. Encourage communities input to initiatives and projects; and
5. Instigate outreach programs which present and develop heritage values with local people and to wider communities;

The 14th World Congress of the OWHC recommends that the OWHC (both General and Regional Secretariats) should develop a capacity building program based on the needs of individual cities. ㉞



The Experience of Participatory Management in an Urban World Heritage Site:

The Case of the Old-Québec Dialogue Table

Motivations and Context

The Old-Québec Dialogue Table was established in 2012, in the wake of the Estates General on the Old Québec held in 2010, through the initiative of the local citizens committee. The objective of the Estates General was to take stock of the situation of the sector with a view to drawing up recommendations to guide the management actions and development plans for the district. It was during this exercise that the City became interested in a consultation mechanism, as city officials were desirous of implementing a communications tool with the many stakeholders of Old Québec.

The general objective of the Dialogue Table is to reach a consensus on the orientations, interventions and actions to be implemented for a balanced development of Old Québec. This is an innovative concept in Québec City, given the wide range of stakeholders.

It is a participatory management experience on the heels of what was advocated by the Faro Convention on the Value of

Cultural Heritage for Society, where human values are the focus of a broad and cross-cutting concept of cultural heritage.

Methodology Used

The Dialogue Table is composed of more than twenty members representing the various stakeholders in the district (political representatives, representatives of the federal, provincial and municipal governments, associations of hoteliers, merchants, citizens, as well as cultural, academic and healthcare institutions). The Table holds six work meetings per year.

The Table does not have a legal status defined in a bylaw. Members are governed by rules of ethics and confidentiality, allowing for open discussions during the meetings, and controlling public speaking on behalf of the Table, since only the Chair of the Table or the mayor can speak on its behalf.

The Dialogue Table benefits from direct and official lines of communication with the municipality, in particular the elected city councillors, and receives material and financial support from the City and the Secretariat of the National Capital Region for its activities. Technical, material and human resources are provided by the City, clearly demonstrating its support for the Table.

The Dialogue Table is the result of a political will that is characterized by the attention afforded the opinions of all the stakeholders. Indeed, its success hinges on this.



Degree of Involvement of Local Communities

By bringing together participants of the Old Québec district around the same table, it has been possible to create joint initiatives and partnerships that had been previously untapped. The representativeness of the participants, the credibility of the Table and the climate of confidence which sprang up after a few years have allowed some players to consult with members on projects concerning the district, sometimes even before these projects become public, to garner initial reactions, and to make improvements to the projects.

It was during the drafting of the action plan that the issues of empowerment and initiatives enacted by the community were raised. The hope was that the public bodies would not be laden with all expectations; the City did not want to be responsible for carrying out all the initiatives, as some were actually carried out by other members sitting at the Dialogue Table.

Outcome of the Process

The Dialogue Table made it possible to bridge the communication gap among the various players of the district. It facilitates interaction, and helps improve citizens' quality of life thanks to a more rapid and seamless mediation of minor irritants.

The Table has given rise to several studies on the challenges and issues related to heritage management. Some of these studies have helped guide decision-making for the players and boost acceptability, while others have helped establish the facts and dispel certain widespread false beliefs about the district.

The Table is a unique mechanism that is conducive to the exchange of information and the coordination of actions of the stakeholders. It rallies the different players around a common vision and purpose. Building a common objective that meets with consensus from all the parties (with possibly divergent interests) is a key and determining factor for it to pursue its work. In May 2016, the City of Québec received the action plan put forward by the Dialogue Table, which proposed 13 specific objectives grouped under six broad themes, with the goal of adding 500 permanent residents to the sector by the year 2021. The experience of the Dialogue Table has taught us that an open line of communication becomes a powerful tool for aligning the initiatives taken by the various stakeholders. The following conditions proved crucial:

- A strong political will and the involvement of elected officials
- A dedicated professional and clerical staff to support its activities, commission studies and follow up on meetings
- The credibility of the participants and the relationship of trust that emerged during the process

Bibliographical References (e.g. books, articles, reports)
– Forum "How to make the Old Québec more attractive to residents" – Action Plan of the Old-City Dialogue Table ⑦



Project of participation of local communities in the valorisation of urban heritage project IMAGENES Sculpting our environment with coexistence:

Taking the patio out to the street

Motivation and context of the project or method

The project called IMAGENES is a collective tool to create a strong and critical society through art in a physical support rich in heritage and culture, the street Imágenes of the Historic Ensemble of Cordoba, breaking the isolation into which the 21st century is leading us.

The project has had three very different phases. The first is related to its origin, since the project emerged as a classroom assignment where students in scenography of the Higher School of Performing Arts of Cordoba were confronted to a work of "Public Art"(1). After having asked for the permission of the neighbours, we have found out that at least one part of them was very interested in this, the second phase emerged as a result. During the second phase, neighbours in the vicinity took the lead of the project which acquires the relational characteristics which we mentioned; thus, the aim is not so much as to create a piece of "public art", but to use "this" as a pretext so that at least once a year there can be moments of coexistence and neighbour encounter.

The third phase of the implantation is the choice of themes which would make the encounters take shape; this phase has



been materializing over the years. Presently, it is totally consolidated and deals with issues in the social sector (gender-based violence, ecology, environment, corruption, emigration, etc.) (1) Freeland, Cynthia.- PERO ¿ESTO ES ARTE?, Cuadernos arte Cátedra, MADRID 2003 Ever since the second edition, the model of relational aesthetics to which reference was made starts to take shape in its facets of design and collective production process. It seeks above all the encounter of neighbours, thus configuring a series of relations between individuals who share a common space such as the street, by analogy to what patios of neighbours represent. Patios are so well-known institutionally and at tourism level in this city of Cordoba, above all in May when the traditional festival of patios takes place. It is precisely for this reason that the PROJECT IMAGENES is also visualised in May.

The project deals with two tasks: the first is the organisation of a collective task which deals with themes chosen by the neighbours in this dynamic of encounter and the modelling of their own social relations closer to what we can call "actauthor". The second is the occupation of the street with stories that these same neighbours consider important to tell, either for awareness raising, resistance or denunciation, getting away if possible from mere "decoration" and hence bringing one more point of view to enrich a global cultural story of the city on this or that issue.

Multiple and varied themes have been dealt with so far, it is worth mentioning that themes related to the denunciation of gender-based

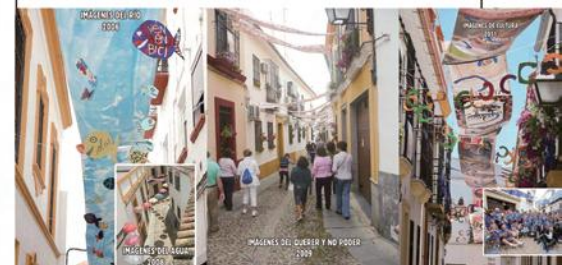
assassinations are still valid 10 years afterwards with a feminist claim (IMÁGENES DE AUSENCIA 2007, IMÁGENES DE MUJERES EN MOVIMIENTO 2017); themes on European deportations of Syrian refugees (IMÁGENES DE SOLIDARIDAD 2017); on corruption issues (IMÁGENES DE TRANSPARENCIA 2013); on the good use of water resources (IMÁGENES DEL AGUA 2008) and environment protection (IMÁGENES DEL RÍOS 2006); on land speculation (IMÁGENES DEL QUERER Y NO PODER 2009); as support of the candidacy of Cordoba European cultural capital (IMÁGENES DE CULTURA 2011) and the creation itself (IMÁGENES DE COLORES 2010); regarding approaches in relation with philosophic themes such as illusion and effort to make dreams become reality (IMÁGENES DE PUNTOS DE ILUSIÓN 2012 and IMÁGENES DE ATRAPASUEÑOS 2015, IMÁGENES DE CAMINANTES 2014)

The methodology applied

Presently, the following PROCESS is totally consolidated:

1. CALL FOR PARTICIPATION 2. CHOICE OF THEME 3. PROPOSAL OF DESIGN 4. PUBLICITY 5. AUTHORISATION AND FINANCING 6. MATERIAL GATHERING 7. FABRICATION 8. INSTALLATION 9. MAINTENANCE 10. DISMANTLING

- PARTICIPATION IS THE MAIN FOUNDATION: An open call to neighbours is made to the whole population, visitors and to nearby schools, through social networks, emails and posters.
- INFRASTRUCTURES: Meetings are held at neighbours' houses when the group is small, and at nearby public schools.
- RECYCLING AND ENVIRONMENT: Whenever possible, recycled materials are almost always used for different installations, materials such as wood and plastic foam take on



different forms from one year to another; it is also commonplace to ask neighbours to hand in used objects such as umbrellas, shoes, toys, etc. With such proceedings, the project is pretended to be respectful of the environment in the same time that ecology is enhanced, and of course to lower the cost of every edition.

- SPONSORING: The Project counts on a minimum of sponsoring from the Cordoba City Council, as well as the support of some local enterprises.

The degree of participation of local communities

The presence of neighbours, as well as the degree of their involvement is fluctuating. Some have been there ever since the beginning, some are recently incorporated, others are no longer with us. It is noteworthy that in the two latest editions, 10 to 12 years old children have been incorporated in the process of creation; they come from different schools of the area, some are neighbours of the street or from the neighbourhood. There are approximately 60 neighbours, students and visitors participating actively in each edition. There are thousands of visitors on the street, as well as participation and visits on social networks. In order to look further into the concept of the Project and to learn about its scope, you are invited to consult the following pages:

<https://www.facebook.com/calle.imagenes>
<http://www.calleimagenes.com/>
<http://calleimagenes.blogspot.com/>
<http://elentendedero.es/2017/05/14/calle-imagenes-2017/>

The 3rd OWHC-AP
Student Association Companion Camp

Ready, get set go!

The companion camp for students who will take the responsibility of the future of World Heritage Cities is hosted every year by the Asia-Pacific secretariat.

We will now trace back the 2 nights and 3 days of OWHC-AP Student Association which became more passionate as the camp was held along with the 14th World Congress.

The 3rd OWHC-AP Student Association Camp was held for 3 days from October 30 at Gyeongju Bomun Tourist Complex. This camp was held together with the 14th OWHC World Congress Youth Forum which was filled with time for the youth from World Heritage Cities to think about the meaning of World Heritage and local community. About 200 high school students from 8 cities and 10 schools participated in the camp and they came on stage as the World Congress opening ceremony color guard which added onto the significance.

On the first day of the camp, the friendliness between team members was improved through recreation activities for each team as well as completing a common mission to form a bond through the process. And the presentations prepared by each school took place to introduce OWHC-AP Student Association club activities.

They also participated in the World Congress Opening Ceremony rehearsal in the evening to complete their stage preparations as color guard.

On the second day, they expanded the scope of activities and hosted the Shoulder to Shoulder Exhibition in which local residents and tourists participate together. They completed a hand painting of World Heritage on the topic of 'World Heritage City we created' and the 10 works set up like a puzzle pieced together were displayed at the World Congress event hall. Also, they toured the exhibition booth for each World Heritage City and experienced digital heritage as their time was filled with seeing and experiencing World Heritage rather than just encountering them through text. The last schedule consisted of heritage site visit PPT contest in which each team selected a topic and conducted on-site visits and research throughout the camp. They shared their opinions and knowledge on World Heritage and discussed their topics through various methods including videos and reports which reminded them of the significance of this camp.





①

We are lucky 'Group 4'!

Heo Yong-kwon (Gongju High School) /
Jeong Ji-min (Andong Pungsan High School) /
Kim Han-bi (Gongju High School)

***Yong-kwon** Our group colored the Hindu temple of Prambanan which is a World Heritage of Indonesia for the hand painting. It is a temple that houses Hindu gods and we utilized a lot of dark colors to make it look more like a temple and used a darker color for the sky to show contrast. It was somewhat awkward meeting friends from different regions at first, but we came to talk as we did our hand painting together and it was great to build teamwork through the process. ***Han-bi** Gongju High School OWHC Student Association visited the cultural heritage sites in the city of Gongju and conducts discussions on topics surrounding sites slightly controversial in being registered as World Heritage sites. Yesterday, there was the World Congress Opening Ceremony rehearsal and the weather was a lot colder than expected which made things a bit more difficult. But we had fun in taking pride of the fact that we will walk on stage as the color guard that announce the beginning of the World Congress.

***Ji-min** In Andong Pungsan High School Student Association, we determine which location we want to visit among the World Heritages in Seoul and Andong and we develop a travel route and create a video from the footages we shoot on site during our trip and upload the video on YouTube or on school website. We hope that everyone takes more interest and pay more attention to us color guard's performance on stage as this World Congress is a big event with participants from all over the world.

②

5 Girls who met through Heiko

Lee Seon-gyeong (Gochang Girls' High School) /
Moon Gyeong-yeon (Gochang Girls' High School) / Park Yang-jin (Gochang Girls' High School) / Bae Na-young (Gilwon Girls' High School) /
Lim Seo-hyun (Gilwon Girls' High School)

***Seon-gyeong** I was able to meet friends from clubs of other schools through this camp and I have come to learn a lot about World Heritages throughout each region in our country. I am especially excited about 200 of us in OWHC Student Association walking on stage for the opening ceremony as color guard. ***Gyeong-yeon** A city in Korea that foreigners naturally think of is Seoul. But I hope everyone feels the beauty of Gyeongju through this World Congress. ***Yang-jin** Students from regions with World Heritages all over our country have come together. Through this camp, the pride in my city having a World Heritage has grown and I was also able to take interest in World Heritage in other regions which I wasn't too familiar with. ***Na-young** There is a saying that the city of Gyeongju itself is a museum and I knew that it was place of rich history but staying here for a few days actually made me feel what that meant. It was a great experience to see closely and learn more about the sites that I have only seen through textbooks such as Bulguksa Temple and Cheomseongdae Observatory. ***Seo-hyun** We travelled to historical sites to prepare for the PPT history contest and we were conducting research on topics of development, preservation, and promotion. As we researched about the World Heritages that we only knew by name, we were actually able to learn about what kind of structure it was and what kind of technology was utilized in great detail. It was also great to learn about cultures of other countries in a big event like the World Congress.

③

How far have you been Gyeongju?

Lim Jeong-wook (Gyeongju High School) /
Kim Bo-geun (Gyeongju High School)

***Jeong-wook** My house Gyeongju is a place where the present meets the past. There are various efforts like limitation to tall buildings and constructing buildings with roofing tiles and such to preserve its looks of the past. I think one of the greatest things about living in Gyeongju is that you can just walk to World Heritage sites which you see in textbooks from school and from house.

***Bo-geun** There are many opportunities to actually experience the World Heritage as there are many in the city of Gyeongju. Our group selected Hwangnyongsa Temple as the topic for our PPT history contest and we are planning to make a video based on its fable for our presentation. There is nowhere in the world that is as well preserved in terms of historical sites as Gyeongju so I hope that a lot of people can see, feel, and experience as much as they want. ㉞

Off the Record

Stories behind the stage

Until the
curtain went up.

The story behind
the World Congress
and the stage.

Autumn deepening in Gyeongju.

The 14th OWHC World Congress shined brightly with the beautiful autumn scenery in the city.

Starting with the performance by the Silla Traditional marching band, the 200 color guards for cities participating in the World Congress received the spotlight on the stage and announced the beginning of the World Congress.

From the splendid opening ceremony to programs of various topics and to special exhibitions containing various aspects of World Heritage Cities.

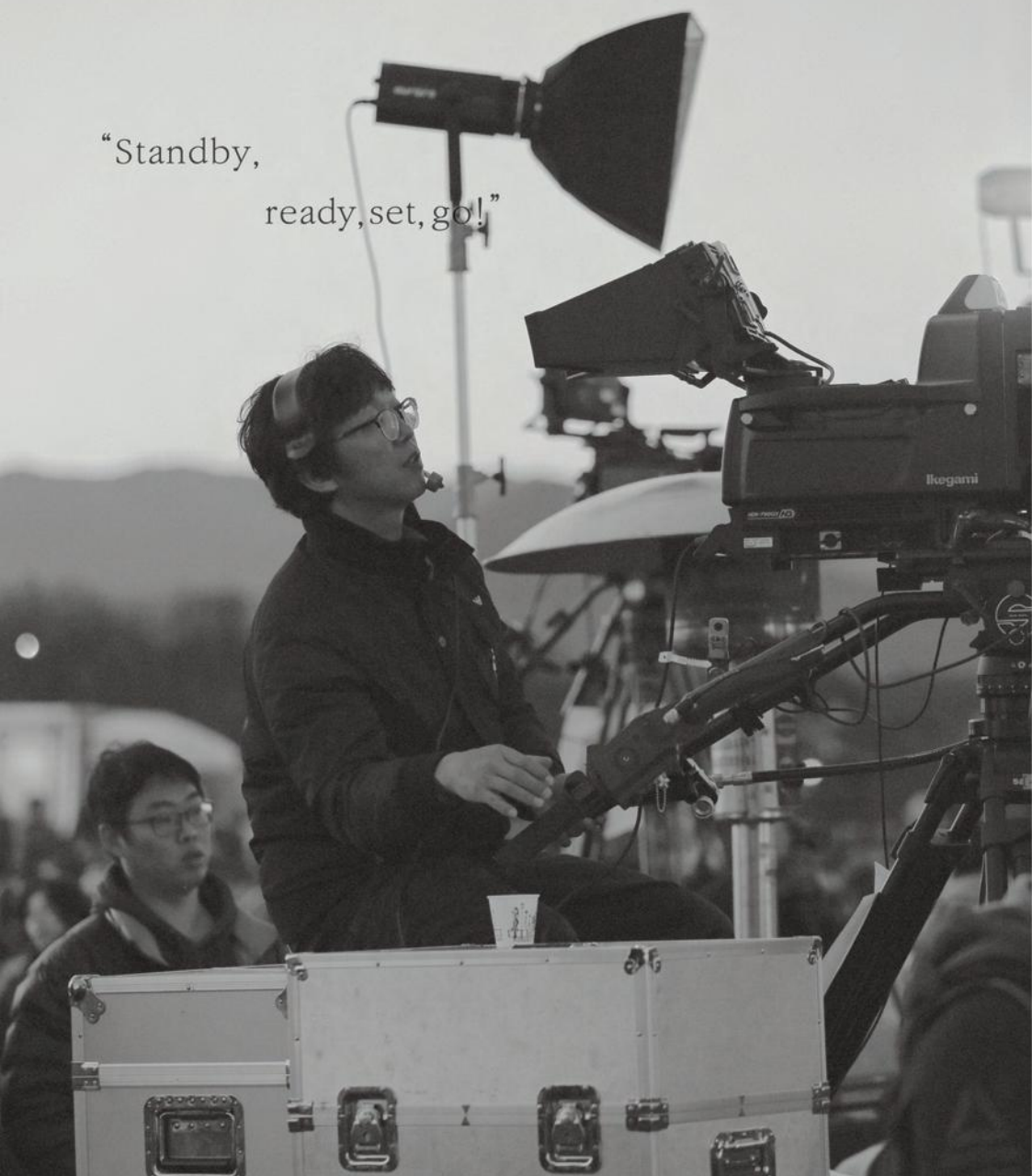
Whether the space and time was big or small, someone was excited to create all of these scenes and some stayed up all night to create all of these scenes.

Off the Record.

The moments of passion from each position behind the stage to create a magnificent performance called the World Congress were captured.

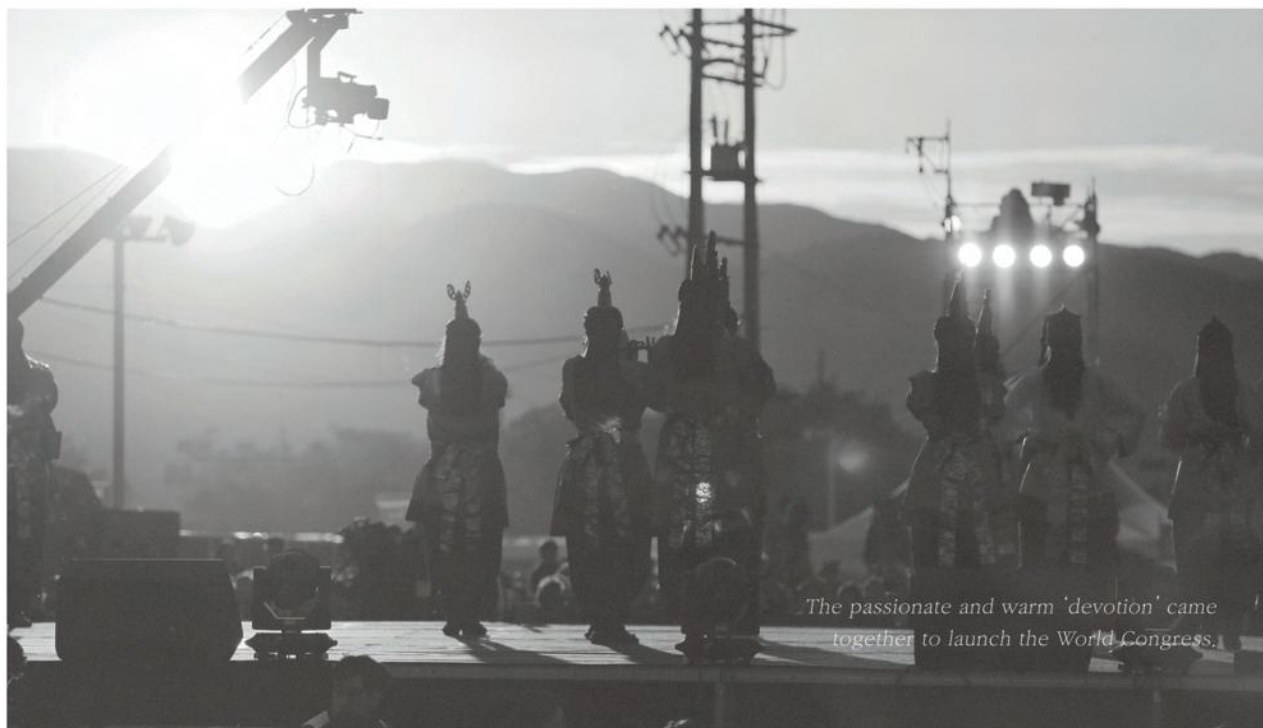
Off the Record

“Standby,
ready, set, go!”

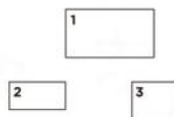


*The audience cheered
and tension was in the air behind
the stage.*

While someone is listening to the voices on the stage, others couldn't take their eyes off it for a long time.



The passionate and warm 'devotion' came together to launch the World Congress.



- 1. During opening ceremony, Shilla Marching Band
- 2. Live broadcast monitoring
- 3. Simultaneous interpretation booth



Gyeongju YMCA Boys and Girls Choir
Lee Ha-yoon, Hwang Soo-ji, Kim Hye-young



We are the Gyeongju YMCA Boys and Girls Choir. About 40 elementary and middle school student members will soon be on the stage. We are planning to perform the choir version of <Heal the World> by Michael Jackson with our own choreography. And we will perform Korean fan dance to the Gyeongbokgung Taryeong for the main performance. There are many cultural heritages in Gyeongju just like the Woljeonggyo Bridge you see behind the opening ceremony stage that can touch the people worldwide. We hope that everyone participating in the World Congress can see and feel the culture of Gyeongju. And it would be even greater if everyone likes our music.

Spanish interpretation volunteer
Lee Jin-seon, Jeong Yoo-jin



We are responsible for overall event operation and Spanish interpretation. We have travelled to the city of Puebla in Mexico. The entire city has been registered as UNESCO World Heritage and the pyramids and remainders of colonies throughout the city were memorable. We were glad to see Puebla in the photograph contest which is a unit event of this World Congress. We will do our best to carry out our responsibilities and we hope that everyone goes back home with great memories just like we did coming home from Puebla. We will do our best behind the scenes.

Fusion Korean traditional music group K-pera Lin
Kim Goh-eun (Gayageum), Kim Hee-jin (Daegeum)



We are fusion Korean traditional music group K-pera Lin that sings about Korea. We are composed of 5 people responsible for haegeum, daegeum, gayageum, janggu, and vocal. We have put in even more effort into our performance as the stage for today's World Congress opening ceremony is much larger with mayors from cities abroad participating. We have done lots of performances for foreign audience before, but we have even prepared lines that focus more on the stories of World Heritage. We will perform our own versions of music from Mozart and the Beatles. We want to show everyone that Korean traditional music is not a boring genre of music but rather a fun genre of music. You can all expect to have fun!

Gyeongju Fire Department Rescue and First Aid Department
Park Seong-kwon, Lee Sang-bok



We are responsible for safety during the opening ceremony. We have prepared for all situations as it is a large scale event. We are staying even more alert as this is a place where many people from cities all over the world have come together. It is our pleasure and pride as citizens of Gyeongju to host such meaningful World Congress in the city of Gyeongju, a capital city of thousand years. We think every resident of Gyeongju would take great pride in this. We will do our best for the safety of participants coming from afar. 🇰🇷

Where lives of everyone stay.

We invite you to
house of World Heritage City...

It is in the distant past when the mankind first built a 'house' to reside in it. The mankind no longer had to relocate in search of food with the beginning of agricultural society and as they settled, roles inside and outside a house had to be divided and there were changes in the role of genders, and the bud of society system came along with the settlement of the mankind. The life of mankind has become structured and systemized and houses have evolved in terms of structure and function. From houses that utilizes the natural conditions itself featuring unique structure to innovative architecture that affected all lives of mankind with new technology which is adapted in order to overcome the environment, it is not an overstatement to say that the change in houses itself is the changes in life of mankind.

Past the era of houses serving as an accumulation of human greed in a giant mask to show position, wealth, and power, the era of the people arrived and houses have come to have various identities which can't be compared to the times before as houses prioritize practicality and rationality. If the exterior of houses reflects the era, the interior of houses records the lives of individuals. When discussing values of houses as World Heritage houses, not only its materialistic values are considered. The kind of value the house tried to exhibit in which era, the people who built the house, and the ideology and influence of the people who lived in the house can transform a simple 'old house' into a 'World Heritage'.

The architectural style of houses have come to exist due to the city's natural environment and its historical background but it also generates a unique scenery of the city as if they were placed by god for his own artistic desire. Even houses with history of suffering can look like artwork to someone standing outside of it. The city that we live in is an open space of houses that came together.

The taste of people in the past have continued to be elevated to class of today. Houses designated as World Heritage houses are even more special because of this. We invite you to the World Heritage houses that spread across various eras, evolving ideologies, and east and the west. 22





House that has become a World Heritage
HOUSE

he space of people that has rooted into the ground is what we call a 'house'.
Traces remain even in places where people stay briefly and in houses
where people lived for a few years and even hundreds of years tend to
have patterns of life overlapping one another. Time makes contact with
space and time flows along the lines of space to become a World Heritage
house. And there are us who live and overlap our own trace over the trace
of time on that house.



Town Houses in Brussels built by Victor Horta #1

The four mansions in Brussels, Belgium (Hotel Tassel, Hotel Solvay, Hotel van Eetvelde, and Maison & Atelier Horta) are houses designed by architect Victor Horta.

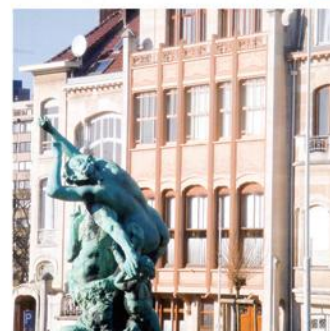
It is structure that represents the combination of Art Nouveau and architecture and it reflects the arts, philosophies, and social characteristics of the turn of the century from the 19th to the 20th Century and was listed as World Heritage in 2000. The end of the 19th Century when the New Art style was born was a typical period of time at the end of a century with desire for innovation towards new style. There were anti-tradition movements to create a new order that completely differs from the existing order and there were new middle class people called bourgeois. They led the change over the entire culture and also directly influenced the formation of modern architectural movement. Art Nouveau which appeared at this time meant 'new art' and it began as referring to the Eiffel Tower and its machinery building, which unveiled its new features, including advanced technologies such as the height of giant pagodas and the large space of the theater through utilizing new materials such as iron. The Hotel Tassel by Horta was built in 1893 and the common designation of ornamental movement with new materials by William Morris is the beginning of the Art Nouveau style.

Victor Horta, one of the earliest initiators of Art Nouveau

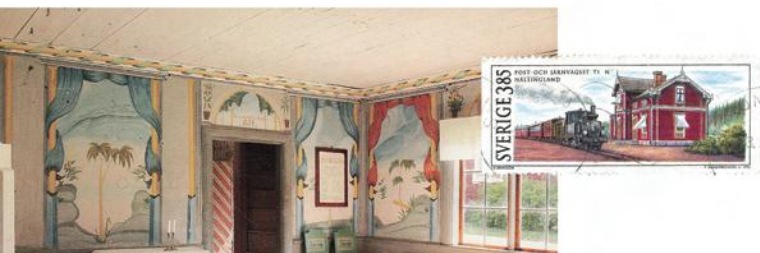


Hotel Tassel is a house that was constructed at the request of Emile Tassel in 1893. It was divided into smaller apartments after World War II and it was operated as an office for an architect. Hotel Solvay was constructed from 1895 to 1898 at the request of Armand Solvay and the house went through a few changes after its completion in 1903 to be used as high-end boutique but it is the best house among Horta's buildings in terms of restoration. Hotel van Eetvelde was constructed from 1895 to 1897 at request of van Eetvelde and designed to present a dignified atmosphere greeting family and guests from abroad.

Art Nouveau style's lifespan was cut short due to its splendid ornamental factor but it was the link leading to Modernism and such factors can be seen through the mansions built by Victor Horta and you can still feel the storm of change in architectural style during the 19th and the 20th Century at the time when the mansions was built by Horta.



Hotel van Eetvelde
in Brussels



Decorated Farm Houses of Halsingland Sweden #2

The 7 wooden farm houses which are the bequest of Halsingland are located in eastern part of Sweden. These wooden houses reflect the peak of the traditional local wooden architecture, and feature large and heavily decorated wooden houses along with farm house buildings clustered together. You can predict the social position of Swedish farmers at the time in the 19th century when they were at the peak of prosperity. The wealthy self-employed farmers at the time used their wealth to build secondary houses or to build new sturdy houses connecting numerous rooms. The house features a ball room called Herrstuga and they are decorated with very exquisite ornaments which gives them the name as ornamental houses.

The decoration of the houses did not come just from famous painters but from nameless, wandering painters as well and the traces of folk culture that last blossomed in Sweden remain in these houses.

They often featured paintings painted on canvas or fabric as well as paintings on wooden ceilings and walls and most of them are folk art at the time or 19th century style which is a combination of Baroque and Rococo styles that the high-class landowners preferred.

They have wide open sceneries as they are in an agricultural region and the 7 wooden houses each have their own uniquely decorated ball rooms which make them highly valuable not just as architectural work but also as cultural heritage as well. One of the seven farm houses spread widely across from the east to west of Halsingland crosses the borders of Halsingland into Dalarna and you can infer that this region was a part of Halsingland culturally in the 1800's.





The Rock House of Cappadocia #3

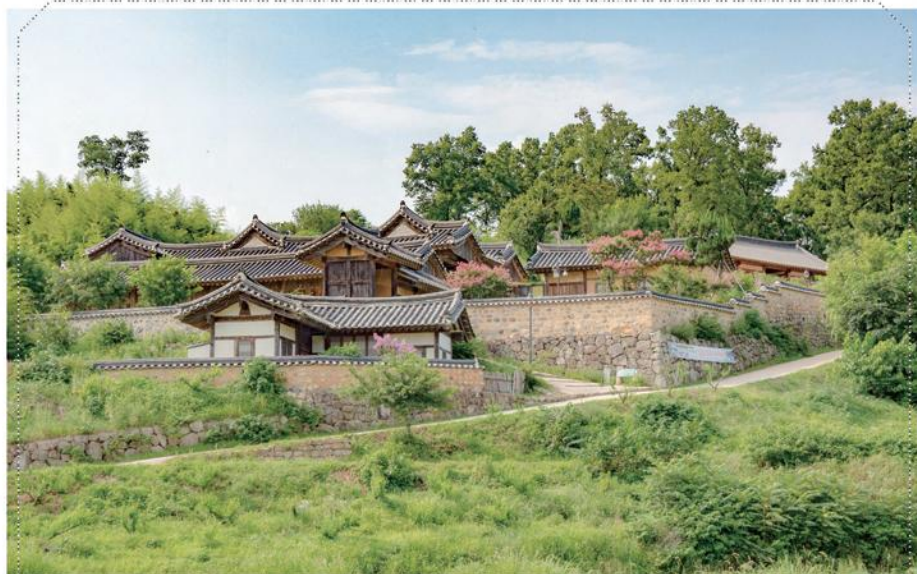
The Rock House of Cappadocia literally refer to houses built of stone. It is a deserted volcanic region located in the central part of Anatolia and the tuff layer built from active volcanic activities dating back to prehistoric times have formed stones in shape of mushrooms or bamboo shoots and the people built base for their lives on these stones which resulted in these rock houses.

The rock houses are not a natural base of life formed due to environmental characteristics but a hideout for life of the Christians who ran from the Romans to protect their faith in the 4th century. They went even deeper into the rocks due to the invasion of Islamic dynasty in mid-7th century to continue their religion and lives and it is said that there were 70,000 people residing in this location by the early 11th century along with 360 hidden churches and monasteries.



The Rock Houses of Cappadocia are significant from the geological and humanities perspective as a natural rock historical house, but it is also a heritage site that shows the Byzantine art after the Byzantine Iconoclasm (725-842) where the ornamental beauty of unique Christian holy sites.

The symbolic icons for ornamentation at numerous holy sites built at this time (Most of them are sculpted crosses or crosses painted with tempera painting technique) are very limited in terms of number and this reflects the monasticism of Cappadocia which is ascetic. On the other hand, the stone churches built after 842 feature ornamentations with brightly painted representational paintings and such works alone can help us understand the religious environment during the 9th-13th century.



#4

Head House at Yangdong Village in Gyeongju

The head house, which is a house that is being used for generations throughout the head family is a place with traces of numerous people as its age. Yangdong Village is World Heritage itself entirely and there is the Songcheom Head House where Son Jung-don, and Lee Eon-jeok who represent the Yangdong Village have resided. The Songcheom Head House was built in 1454 (Seongjong Year 15) by Yangminggong Son So and it is also referred to as the 'Head House of Wolseong Son Family' or the 'Seobaekdang'. It is the location where the son of Son So, Woojae Son Jung-don and the son of Son So's daughter, Hoejae Lee Eon-jeok were born. This was the place known to be an ideal spot in terms of geomancy and the fact that Woojae Son Jung-don (Born in 1463) who is renowned for being a clean government employee and Hoejae Lee Eon-jeok (Born in 1491) who is referred to as one of the five wisest men in the east were born here makes the village people believe that another wise man will be born at Seobaekdang in the future. The name 'Seobaekdang' originates from the 'Hyowoo Yeoljeon' of the <Book of Tang> which refers to write the letter 'In' of patience a hundred times a day and it was first due to as Seoinbaek rather than Seobaek. The scholarly philosophy to live a meaningful life which is simple yet not humble, and decorated yet not luxurious is being handed down. Seobaekdang is the oldest and the most beautiful house in all of Yangdong Village. It is divided into the servants' quarters, residential quarters, and an ancestral shrine. The servants' quarter is located at the front and the residential quarter is located behind it in an elevated ground with a shape of a rectangle. Due to the geographical conditions of Gureung, the servants' quarter has been built in a location at a lower level and it maintains a natural sense of hierarchy with the residential quarter. The residential quarter is located behind the servants' quarter and the ancestral shrine is located at the right side of the residential quarter with a higher elevation and the shrine protects the upper area and the juniper that has been said to be planted by Son So himself is protecting the lower area of the Seobaekdang. ㉠

'Hyowoo Yeoljeon' of the <Book of Tang>

9 Generations of Jang Gong-yeh of Woonju have lived in one house. Emperor Gojong stopped by his house on his way to Taesan and asked the secret behind such lineage. Then he asked for paper and brush to write the letter 'In' of patience a hundred times and gave it to him.

Houses built by nature —

Houses embracing life

What kind of house
do you live in?

Do you remember the picture of the house you used to draw in the drawing papers in your childhood? The house you used to draw with a pointed roof and square windows... However, the majority of our country's population lives in apartment buildings. The spectrum of apartment buildings is quite broad, ranging from small-sized rent apartments to stately luxurious apartments, but they all belong to apartment format in the end. The center of a house is people, and how to live is a fundamental question of philosophy. We look around the traditional houses embracing a long traces of life. After having explored many houses of the world, maintaining tenacious way of life rather than being well-known tourist attractions, I reach a conclusion that it is nature that makes such houses. Climate, topography, wind, water, sunshine... They are the stories of houses built by nature.

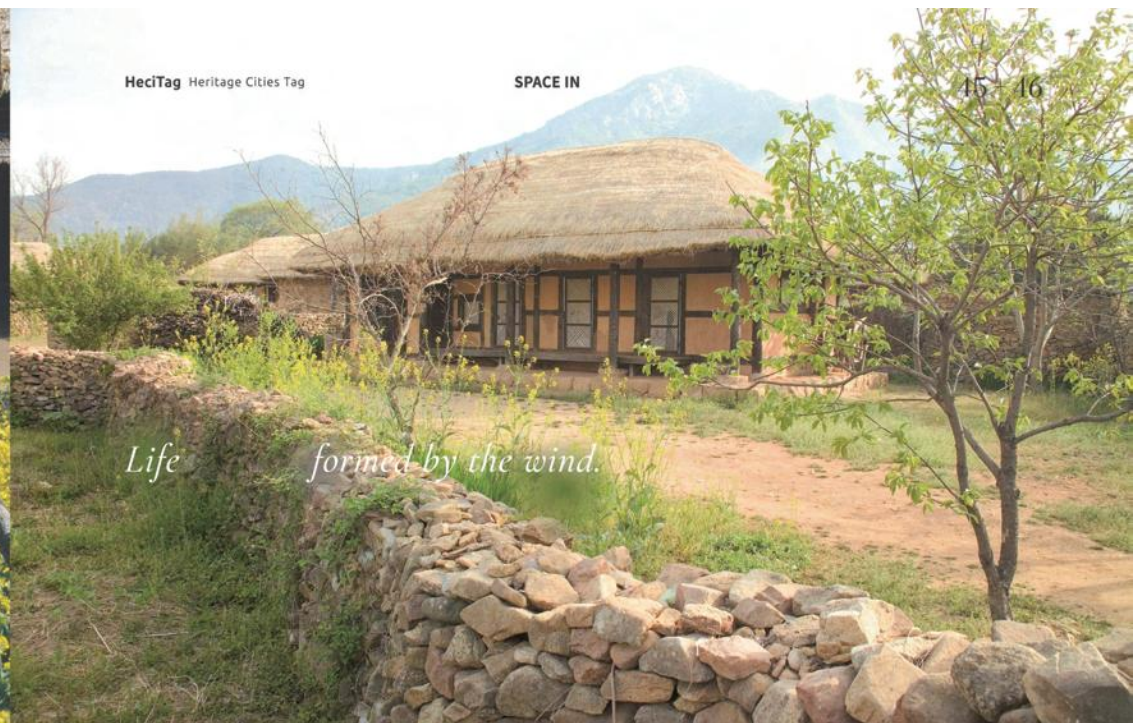


Jeju Island, Republic of Korea

The houses created by the wind are low

The natural environment of Jeju Island defined as mild climate, stones and wind creates the beautiful landscape of the island. In particular, what makes the houses of Jeju Island embracing the life of Jeju imbued with simple peace is the wind, constituting about 80% of its creation. The houses of Jeju Island are low. This is the most noticeable feature of the island at a single glance. What makes the houses low is the gentle slope of roofs, and this creates harmony with the Oreum (parasite cone) of the island. For being the rainy region, sharp slant of roofs is advantageous on Jeju Island, but the wind beats the rain. Due to the strong wind, they make the roofs with gentle inclination. Even the gentle slope is not enough, so it is tightly bound with a straw rope. The imposing cover of roof ridges are considered a luxury on the island. To prevent the roofs from being destroyed by the strong wind, they leave out the cover of roof ridges.

To enter the typical houses in Jeju Island, we need to pass through some unique structures called Olle and Imungan (small gate). Sometimes they build high stone walls on both sides of Olle and plant some shelterbelt. It plays a role not only in blocking visibility from the street to the interiority of the house, but also in keeping the wind from blowing into the house directly. In case it is difficult to make Olle due to the narrow space, they set up Imungan. By the coast with strong wind, they make the entrance gate called Imungan in an exceptional way. The houses of Okinawa, where the wind blows as strong as on Jeju Island, have the structure called "Hinpun." It is also a wind-breaking structure, as a wall set up in the middle of a yard of a house without the entrance gate in Okinawa. The houses with similar shape found in other countries across the sea are the product created by the common environment called "the wind." That is the life formed by the wind and the house built by the wind.



Life formed by the wind.



Houses built by the wind.



Strasbourg, France Colombage imbued with nature and romance of Alsace

With the invention of new construction technology and appearance of stronger materials, old houses are being torn down little by little. However, as we continue to develop, the true value of old houses built by nature is proven. It is because they are the very scene of life imbued with wisdom and culture of people of the past. In case of France, where numerous old houses had been destroyed during the World War, the value of old houses are considered more precious and attractive, in particular, the traditional houses of Strasbourg stand out in this aspect. Strasbourg, located in the border area of Germany, is a city sharing two different cultures in depth from ancient times. Moreover, it is designated as a UNESCO World Heritage site for the acknowledgement of the city's architectural values.

The old houses of Alsace to which Strasbourg belongs are basically wooden buildings. The wooden pillars called "Colombage" laid in vertical and horizontal forms with lattice structure hold the house as the frame of the house. The gap from one frame to another is filled with earth or bricks. This is a long-standing type of architecture with the history of the Middle Age of the 16th century and they can be found not only in Strasbourg but also in any corners of Europe. The houses of Alsace built by easily accessible materials like wood and earth are characterized by the exposed ridgepoles, creating the peculiar romantic scenes, but they were also the symbol of poor rural houses deficient in finishing materials to apply on outer walls.

Moreover, Colombage can be disassembled and assembled by breaking the walls inbetween and collecting only timbers to such an extent that transactions are still on today. The romance of Alsace is an on-going space of life, beyond being only tourist attractions.



Matmâta, Tunisia

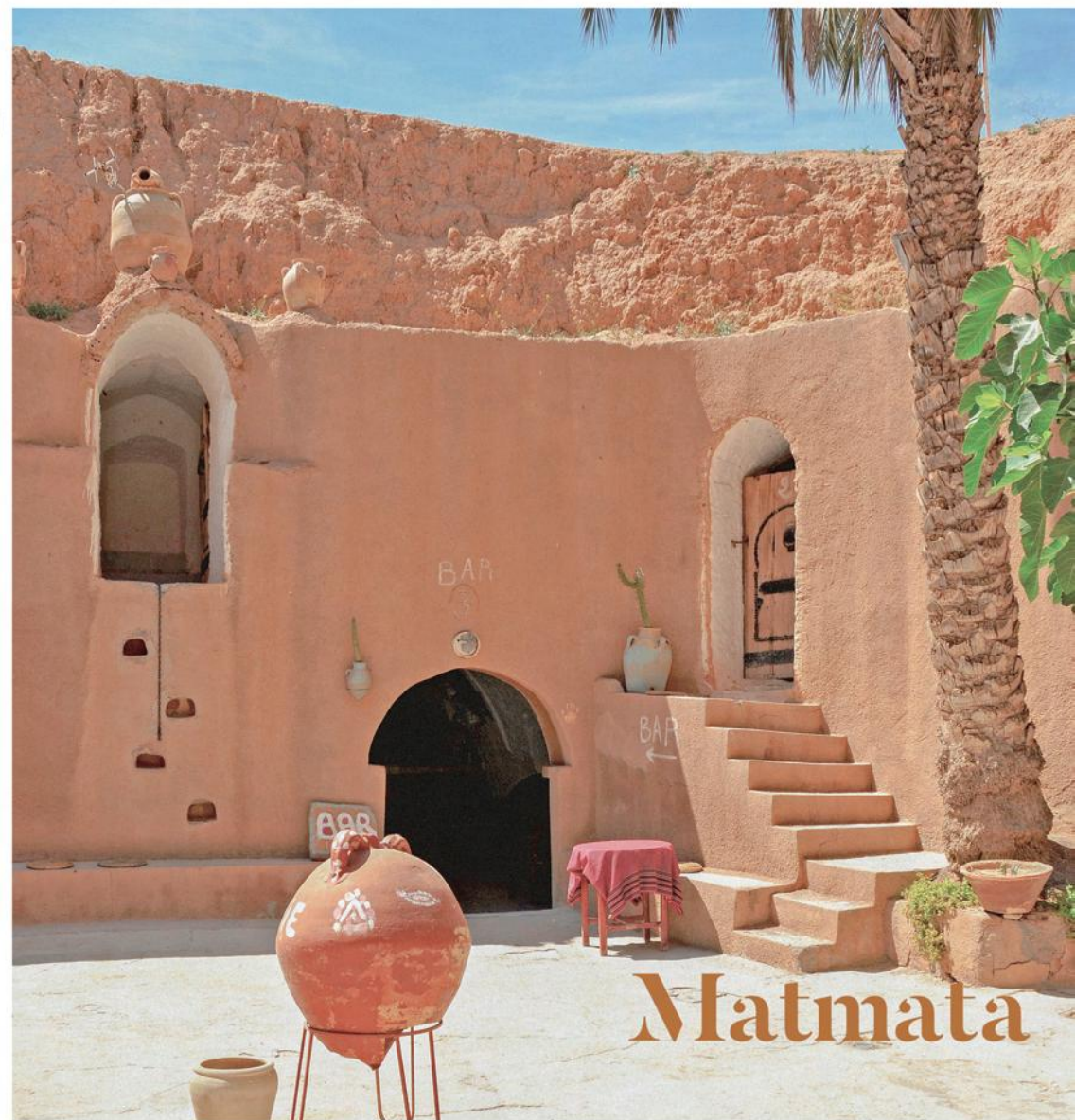
**Raising the dust wind, encounter
with underground earth houses, the future planet**

Dust wind unceasingly blows on the way of driving from Morocco crossing the Atlas Mountains to Algeria and Tunisia. Reddish and yellowish earth houses and dust wind, endless desert ... The landscape full of dust as if a mass of dust was scattered at once seems exotic and mysterious for the foreign visitors, but for the residents, who have lived there as the base of life, must have been troublesome.

The native people of this region, North Africa by the shore of the Mediterranean is the Berber tribe. What they had to go through was not the only hot dust storms. In the middle of the history of ceaseless invasions, germinated by the Punic Wars with Carthago which broke out for the supremacy of the Mediterranean, the Berber tribe began to live in hiding driven out to the backwoods.

Since they formed isolated communities in the desert or mountainous areas far from the external influences, there are some independent communities maintained until

now. Mâtmeta of Tunisia is one of such places. They built a huge underground village like fortresses connecting the room space with the corridor by digging the ground like a huge well and forming artificial caves. The underground houses had not been discovered over 1,000 years, but were finally revealed to the outer world when there was big flood due to the downpouring of heavy rain in 1967. George Lucas saw this village filled with mysterious mood embracing the ancient times and the future and decided to film the Star Wars series at this village. This village appears in "Star Wars episode 4 – A New Hope (1977)" and "Star Wars Episode 2 – Attack of the Clones (2002)", as a house own where Luke Skywalker spent his childhood. The filming site is now remodeled as Hotel Sidi Driss allowing an enjoyable stay. The ancient village which was formed to protect the native tribe from the external invasion, sun and dust storms harmonizes with the future planet where the lightsabers energetically dance.





Shirakawa-go and Gokayama, Japan

Putting hands together in prayer, Gassho-zukuri full of wisdom

Gifu Prefecture located in the center of the mainland of Japan is surrounded by the rugged mountain called "the Northern Alps (Kita Alps)" of Japan, enjoying closed and independent culture and there are many parts that still conserve the flow of time and history of the past. This is the case of Shirakawa-go and Gokayama, designated as UNESCO World Heritage sites in 1995. The village community formed by houses called "Gassho-zukuri (it was named this way because the shape of the roof resembles two hands put together in prayer)", which had been maintained from the Edo Period presents a very unique aspect even arousing a sense of awe. This place leads us to a completely different and illusionary world, as if we travelled backward in time, hundreds of years.

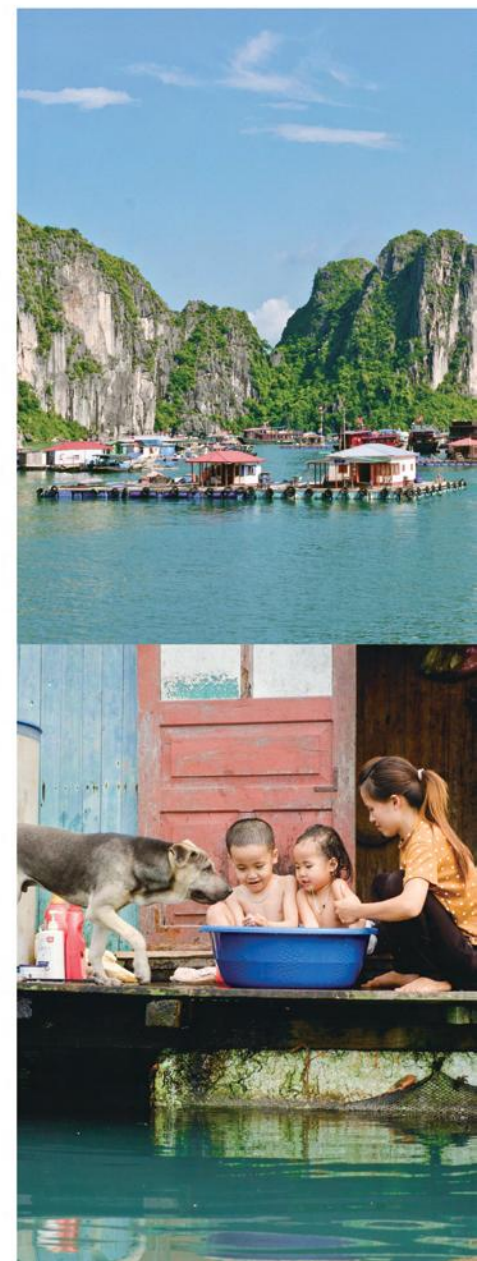


Gassho-zukuri is full of wise structures. The structure of houses evolved according to the conditions of the snowy regions like Shirakawa-go and Gokayama. The steep thatched roof helps not only reduce the damage caused by snow but also shake off the accumulated snow. Beneath the roof, there are two or three-story attics for silk farming (sericulture). For this reason, Gassho-zukuri has basically a structure of more than three stories. The first floor is a practical living space, where we can first catch sight of a sunken hearth called Irori (いろり). People have a meal sitting around the Irori, which was made after some part of the floor Tatami had been dug. This way, Irori is used not only as a cooking apparatus for grilling fish, but also as a heating instrument. The ground floor with Irori is very wide. Thanks to this, this village is allowed to have a community life for large families. Even though they were isolated from the outer world in the remote mountain, it is very probable that they did not feel lonely due to many members of large families and neighbors with whom they helped and supported one another. It is admirable to see that this village keeps playing a proper role as the base of life while receiving tourists, for such a long period of time with consistency.



Ha Long Bay, Vietnam Ode to life on the water

The northern part of Vietnam is a travel course above average. Not to mention Da Dang and Hoi An, the north always falls behind Ho Chi Minh. Compared with the faded achromatic buildings of Hanoi, Ho Chi Minh surely has an aspect of abundance, evolution and refinement. Nevertheless, the reason why we should head for Hanoi is Ha Long Bay. The landscape appeared in a commercial film of a domestic airline many years ago, fascinating numerous people and it still keeps its place. Ha Long Bay is a perfect masterpiece of nature. It takes no less than 4 hours by land from Hanoi to Ha Long Bay, and you need to take a cruise again to finally catch sight of thousands of strange rocks and bizarre stones abruptly appeared on the sea. In rainy or fine weather, the boundary between the sky and the sea is always blurry. Over the ambiguous boundary, there are wonder of rocks with the overwhelming sense of existence and different types of lives in them. The fishermen, dedicating to fishing and culture of marine products, live on the floating houses of more than 10 units. The floating houses which are frequently observed in the Tonlé Sap Lake or the Mekong River literally refer to the houses built on water. After driving stakes in the shore or riverside, people built the houses on them. In the hot and humid weather, this structure was the general solution to harmful insects and heat. This type of house could be built in a faster and easier way than the houses on the ground. The floating houses are relocatable. They have their own way of life, which is not lagged poverty. They deserve an ode to life on water, in perfect harmony with nature, their own way of life. ㉞



*Tracing the reason
and philosophy
behind architecture
with people at center.*

Father of modern architecture.
Works comparable to Michelangelo of the Renaissance Era,
Innovator of residence who changed the world in the 20th Century...
There are many praises that go along with Le Corbusier.
Everyone describes him as a great man. Despite these praises,
these aren't enough to describe him.
He is an ultimate being that can't be expressed with any great words.
He makes us discuss before and after Le Corbusier.
What is in the architecture of Le Corbusier who has
become a standard himself?
Tracing back his reasons and process of design
would be a truly marvelous experience.

Father of Modern Architecture

Le Corbusier

New language in modern architecture that evolved the life of mankind •

The 17 buildings designed by Le Corbusier were designated as UNESCO World Heritages under the banner of 'Outstanding contribution to Modernism' at the UNESCO World Heritage Committee session held in July, 2016 at Istanbul, Turkey. It was the first as a modern architect and exceptional in the sense that the 7 nations where the 17 buildings are spread across have promoted for this designation together. Le Corbusier pursued architecture that focuses on functionality as a new architectural language to resolve the lack of housing, the first modern buildings that contributed to civilizations. He was born in 1887 at La Chaux-de-Fonds in Switzerland and he was given a state funeral in 1965 alongside Andre Marlaux at the Louvre Palace in France. He has come to take interest in architectural design during his journey through Europe and studied in Paris and then returned to Switzerland for his career and then moved back to Paris to settle down. The new language he desired to express through architecture has changed Paris, Europe, and the world as well as the era.

Mori Art Museum, MoMA, Pompidou Centre, and Hangaram Art Museum •

The Mori Art Museum at Tokyo in 2007, Museum of Modern Art (MoMA) at New York in 2013, Pompidou Centre at Paris in 2015, and Hangaram Art Museum at Seoul Arts Center in 2016 have all held Le Corbusier exhibitions. The exhibition at Hangaram Art Museum especially was the first exhibit after the designation of his works as UNESCO World Heritages and it was planned to be the largest scale exhibition with the Le Corbusier Foundation and overwhelming amount of interest from the world. It was a massive exhibition that displayed his works from youth to his death including drawings, paintings, construction models, and other unrevealed works which totaled up to 500 items and showed his humane anguish, the spirit of the times, and how his own unique symbols came to be. Also, the drawings of Ando Tadao who is well known to be an avid follower of Le Corbusier along with the construction models designed by Le Corbusier were put on display in the special exhibit hall.

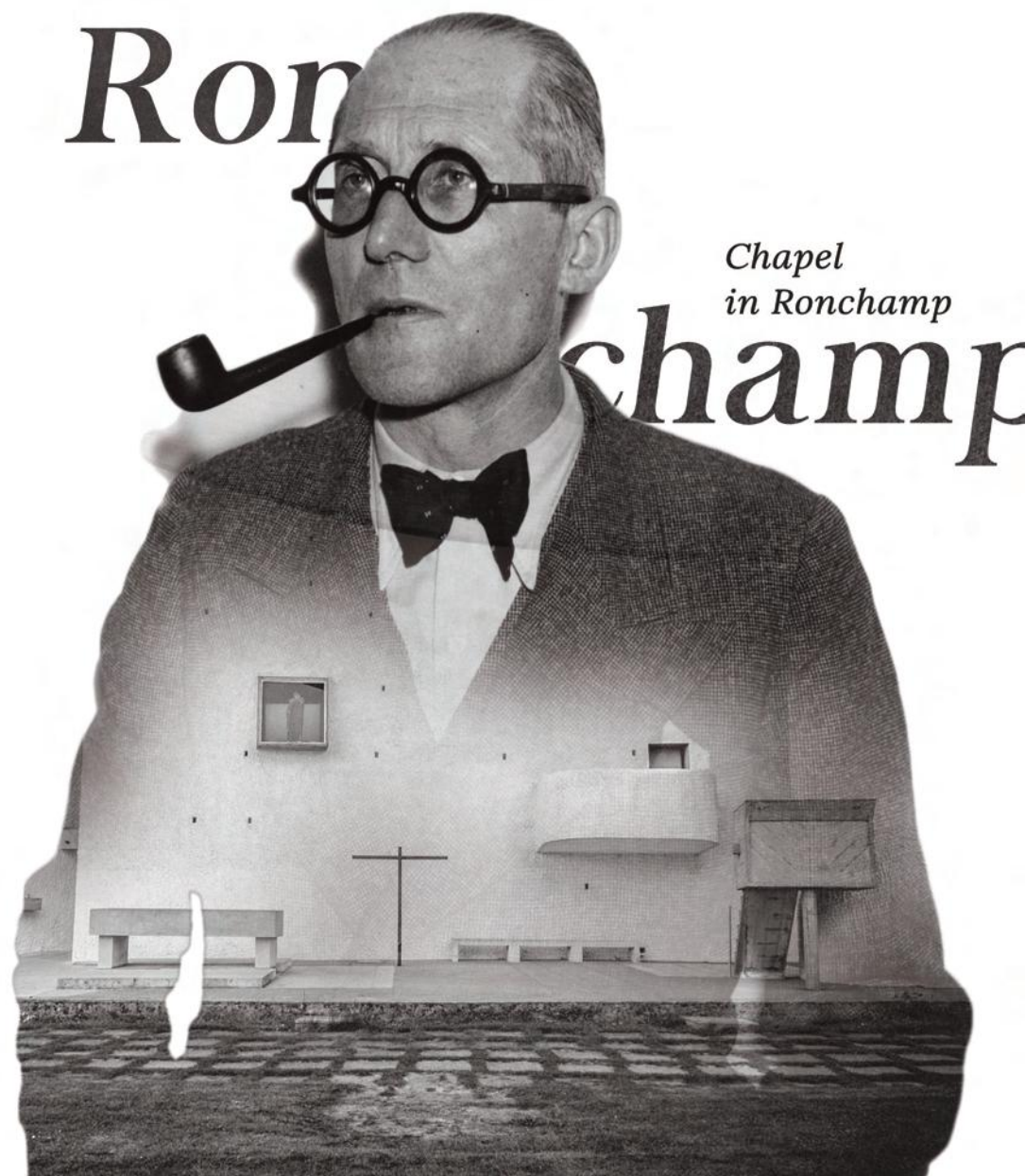
Embracing the World and Finally Changing It • La Chaux-de-Fonds where Le Corbusier was born is a place famous for watches and his father also worked as a watchmaker. He naturally came to enter the watch ornament art school but he began his studies in architecture under a young architect R. Chapallaz due to his teachers' recommendation

whom recognized Le Corbusier's talents. He picked up architectural design at a fast pace based on his talent in terms of painting and he leaves for a journey through Europe due to recommendation from Chapallaz at age 17 after he designed the Villa Fallet. He saw many buildings that rise tall from the ground throughout Europe and was inspired to create a new architectural language befitting the new era and he meets August Perret in Paris after he decides to study architecture more in depth. This fateful meeting leads to Le Corbusier's encounter with the shocking method of reinforced concrete construction, and Le Corbusier. Then he returned to Switzerland as an architect and then returns to Paris again at age 30 to settle down and meets Amédée Ozenfant, a painter and a designer and publishes a magazine called the 'Esprit Nouveau'. This magazine advocated for Purism against Cubism and was based on excluding ornamental factors. As he said once, "I drew every day for my entire life", Le Corbusier was a painter before an architect. His early paintings served as the foundation for his architecture. He changed the world with his most creative design which was yet true to the artistic foundations of exploring the nature of the object.

Inspiration of artistic light, Chapelle de Notre-Dame du Haut, Ronchamp •

Light is an important factor in the architecture of Le Corbusier. "I never stopped drawing and painting to find the secret behind the shapes. I couldn't find the answers to architectural work and research any other way. Le Corbusier dreamt of becoming a painter when he was young and he utilized drawing as his best tool to understand and to analyze the subject he is facing. In the pages of the 'Esprit Nouveau', he stated, "Human eyes were created to recognize the shape in the light" and the same statement was used in his book 'Towards a New Architecture'. Light was a very crucial architectural factor which he focused on.

When you enter the Chapelle de Notre-Dame du Haut, Ronchamp, you can experience the unearthliness of mesmerizing light. The Ronchamp Chapel which looks like an adorable mushroom house is actually quite large and it overwhelms the people just by its exterior and this is nothing compared to the shock you feel when you enter the building. The light coming through the big and small windows mixed like a mosaic possesses both the primitive and the modernistic feel which results in unearthly presence. The picturesque inspiration of light is expressed through the light that comes in beyond the value visible to the eye.



Unité d' Habitation



Revolution of the World Through Architecture, Unité d'Habitation • Le Corbusier pursued the idea of 'People living together happily in small spaces with low costs' and suggested building a large apartment built of reinforced concrete in the city destroyed by World War II which was the Unité d'Habitation. This building was built in 1952 at Marseilles, France and it was the first modern apartment designed by Le Corbusier. The 8th and 9th floors of the collection of large scale residence featuring walls painted in red and blue like cheerful abstract paintings were utilized as commercial areas and the rooftop terrace was equipped with a gym and a kindergarten which was an attempt deemed as revolution at the time. The Dom-ino (dom: domus-house + ino: inovation) system which has become the foundation for apartment design today (A new architectural method that is convenient and practical with utilization of thin floorboards and the columns supporting them inspired from the skeletal structure of a car as well as stairs by constructing with standardized concrete and iron beams that can be produced at factories) began with Le Corbusier. Also, it is the building that exhibits the five principles of modern architecture he advocated the best with the thin and long horizontal windows, rooftop garden, and the free façade (Elevation) and flat surface, and pilotis (The 'Villa Savoye' at Flix near Paris is of course the most perfect building in terms of exhibiting the five principles of modern architecture.).

The Unité d'Habitation, which was built at the request from the provisional government of France for city reconstruction was an apartment that can house 1,600 people and it simultaneously resolved the social issue at the time and brought a massive change to the world of architecture. It changed the lives of people without houses. It was the first apartment that allowed people who have come to the city due to the effect of the war and the Industrial Revolution to comfortably live in small spaces at low costs. Le Corbusier often said that only the 'people' are the focal point and 'houses are a machinery for living'. This isn't a one-dimensional and boring philosophy. His architectural philosophy pursued value of efficiency with houses being focused on the people rather than as a symbol of power and domination and this signaled the beginning of modern architecture.

The Unité d'Habitation, which was built at the request from the provisional government of France for city reconstruction was an apartment that can house 1,600 people and it simultaneously resolved the social issue at the time and brought a massive change to the world of architecture. It changed the lives of people without houses. It was the first apartment that allowed people who have come to the city due to the effect of the war and the Industrial Revolution to comfortably live in small spaces at low costs. Le Corbusier often said that only the 'people' are the focal point and 'houses are a machinery for living'. This isn't a one-dimensional and boring philosophy. His architectural philosophy pursued value of efficiency with houses being focused on the people rather than as a symbol of power and domination and this signaled the beginning of modern architecture.

The Miracle of 4 pyeongs (13.2) Looking Out to the Mediterranean Sea, Small yet Great, Le Cabanon •

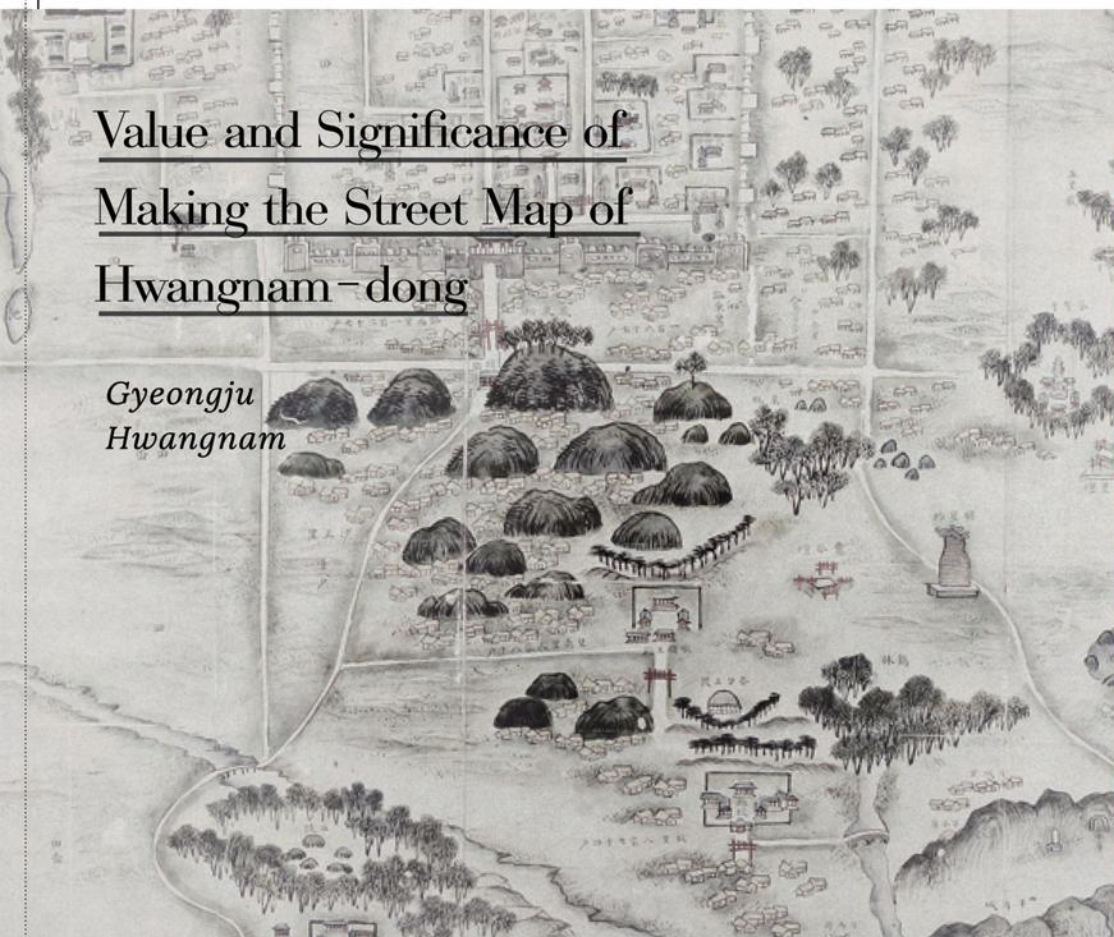
We must bring back Ando Tadao prior to discussing the last days of Le Corbusier. Ando Tadao majored in machinery in the technical school and worked as a carpenter and as a boxer. The discovery of the book featuring collection of Le Corbusier's works was the turning point of his life at age 23 in a second-hand book store at Dotonbori, Osaka. He started to just draw Le Corbusier's works and began dreaming and he finally sets off to France in 1965 to meet him. But a month prior to Tadao Ando's arrival, Le Corbusier passed away. And the place that Tadao Ando headed to meet Le Corbusier was a small cabanon (cabin) located at Roquebrune-Cap-Martin. It was a small wooden cabin that faces the Mediterranean Sea at about 4 pyeongs in area. This space was where he spent his life with his wife Yvonne and it was even recreated at the exhibition of Hangaram Art Museum.



This was with a large screen that shows the endless series of calm waves in the Mediterranean Sea. It was the Mediterranean Sea where Le Corbusier looked at countless through the long windows of the cabanon and it was the same Mediterranean Sea where he passed away from heart attack while swimming. When you enter the cabanon which is in the shape of a hexahedron similar to the shape of expanded die, it is more comfortable than expected. This comes from the comfort of the space that just suits the body and the lack of unnecessary. This space which was filled the atmosphere of beautiful breath and closeness of an old couple was referred to as their 'small palace'. The space of 4 pyeongs which was ultimately chosen by Le Corbusier who is a unique and historical figure in modern architecture brings us a sentiment similar to a miracle. He even designed furniture such as chairs (LC series) other than buildings as he stated, 'Chair is architecture and sofa is bourgeois'. His furniture is part of the house and they only consist of what is suitable for the house. There is no significance in absolute standards. The ideas that Le Corbusier left behind in the world through language of architecture refer to such meanings. It doesn't just emphasize practicality. This is the miracle of 4 pyeongs that exhibits the romance of Le Corbusier who once said that mechanization is a trace of reason and individuality can be expressed through standardization. ㉞

Value and Significance of Making the Street Map of Hwangnam-dong

*Gyeongju
Hwangnam*



Meeting _____ Gyeongju in an old alley.

The area of Hwangnam-dong in the Gyeongju Historic Areas is changing. Shops of young sentimentality moving in everyday and the coexistence of old and new houses in the Hwangnam-dong Hanok village which is limited to Hanok residence area by the government.

A single project was completed with the local communities gathering together for this alley formed with change over time and space featuring unique scenery. We introduce you the Street Map of Hwangnam-dong which was a collaboration of Design Scoop consisting of local designers and Gyeongju Ancient Capital Growth Forum sponsored by Starbucks Korea and the National Trust for Cultural Heritage.

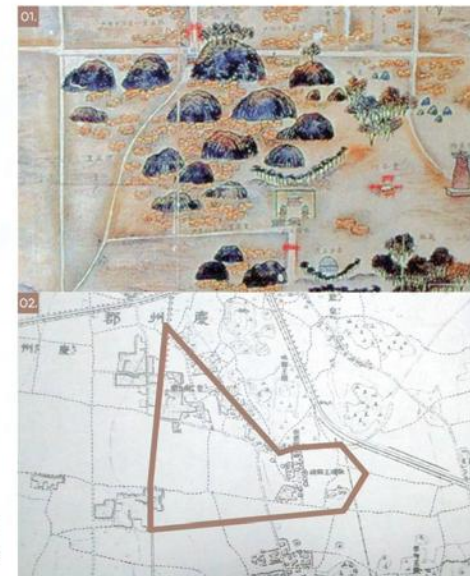


Hwangnam was called Hwangchon during Goryeo period and this means a village where the king lived. Also, the ancient tombs were referred to as the tombs of Hwang family by the people and it was called Hwangnam as it was a village to the south of these ancient tombs. The record of Hwangnam being established as a village can be found in the late Joseon period. In the 'Jibgyeongjeongugido (Jeongjo Year 22)' which was created in 1798, you can see many private houses along with the ancient tombs to the north of Cheomseongro. But in the 'Joseonjihyeongdojipseong' of 1916, you can see that most of it has turned into farms except some private houses to the west of the walls of Daereungwon.

Hwangnam went through a change as a city once again during the Japanese colonial era in the early 20th Century. As the railroads were constructed in 1918 and the Gyeongju Station, a hanok type train station was constructed at where the current Seorabeol Cultural Center at Sajeong-dong is located, a lot of people move to this site. You can assume that the formation of modern Hwangnam Village is closely connected to the construction of railroads and train station from the fact that about 164 houses which is 1/3 of the 493 houses total within

the zone surrounded by Poseokro, western wall of Daereungwon, and Cheomseongro were denoted as hanoks built in 1920~30 during the Japanese colonial era according to the statistics through the actual building ledger. Another reason Hwangnam came to take on the appearance as a Hanok village was because of the establishment of Gyeongju General Tourism Development Plan which was launched in 1971. Many residents who were removed from the historical sites such as Daereungwon and others according to this plan built urban hanoks in the areas of Hwangnam nearby and relocated. Such changes of era resulted in Hwangnam featuring various hanoks that were constructed throughout the late Joseon period, Japanese colonial era, and the Gyeongju Tourist Complex construction in the 70's although there were some changes but most stayed the same along the narrow alleys.

Hwangnam of today is a residential area surrounded by World Heritages such as Cheomseongdae, and Gyerim with just the Daereungwon and a wall separating them and it is the most ideal hanok residential area. But the narrow alleys that makes access of cars and parking impossible make modern life difficult and the restriction of architectural actions due to the National Land Planning Act and the Cultural Properties Protection Law and such make daily lives inconvenient which made it neglected



01.
Hwangnam-dong
Daereungwon area
in 1798 [Source:
Jibgyeongjeongugido
(Jeongjo Year 22)]

02.
Hwangnam-dong area in
1916 [Source: 渡辺周一,
1916 朝鮮地形圖集成, 柏
書房, 1985]

by residents due to being unable to utilize its historical potential and landscape value as our country's most well-known hanok residential area.

But Hwangnam is being revived with all the tourist visits recently. Hanoks which were viewed with contempt have been resurrected and the inconvenient alleys have become tourism resources that stimulates the curiosity of the tourists. This means that the people are acknowledging the historical, cultural, and geographical values of these alleys and are valuing the importance of them. Alleys were a foundation of local resident life until the 60~70's and they were children's playground and space of leisure for adults. But as the apartment culture settled in the 80's, the narrow streets have fallen to entities inconvenient for modern life and the narrow and curved alleys were widened and the precious underlying cultural sites and sceneries have disappeared. This can be viewed as a result of the lack in recognition towards the importance of the alleys being the space that well preserved the traces of the lives of residents along with the historical values. The point when Hwangnam began to change is when it was designated as the hanok maintenance project demonstration district according to the 'Special Act on Ancient Capital Preservation

and Growth'. The government support such as funding up to 100 million for new construction of hanok and such which was unheard of resulted in rapid change. Recently, young tourists began crowding around the Poseokro(Also referred to as the Hwangridangil), the house prices rose and the real estate values rose as the number of incoming foreigners increase.

The once peaceful and prosperous village is becoming busy. During this process, new two-floor hanoks are being constructed along with restaurants, cafes, and handcraft workshops moving in as the residential environment is being invaded and the discomfort amongst the residents is expressed at times. The conflict would only become greater as the natives are pushed out by the foreigners and lose their individual identities. For sustainable development in more rapidly changing Hwangnam to be possible, the natives must open the path for themselves to participate in such wave of change. There is no way to restrict tourists that are coming in just because of the discomfort amongst the natives and there is also no need to do such a thing either. It would be faster to find a method for the natives and tourists to coexist. This would be increasing the participation from natives in various activities for development by waking up their pride in their own village.



The first attempt at such is the production of street map.

The street map of Hwangnam was created for the purpose of promoting the ancient capital of Gyeongju and attracting more tourists by generating interest and excitement from the people and tourists by reviving the significance and memories of the cultural sites and sceneries in the alleys and by storytelling while also developing unique tourist courses based on the alleys with cultural sites and sceneries and to produce a tourist map for distribution amongst tourists. Hwangnam is not only a treasury of various underlying cultural resources but also has the old alleys with layers of past lives which is an ideal location for time travelling destination for old memories. The Gyeongju Ancient Capital Growth Forum which is an organization of experts have researched all historical, cultural, and natural resources of Hwangnam and surrounding areas in June, 2017 and evaluated their cultural values and established about 30 of them as major cultural resources. The listed resources were marked on the draft map and the resources were connected to other resources of similar significance for their own storytelling and this created the '13 Themed Streets of Hwangnam'.



The 13 Streets of Gyeongju You Walk Slowly

"Walking down the warm alleys surrounded with walls by the day in Hwangnam-dong as I talk to the walls with so much history, it makes my heart feel warmer as if I have come to my house where I used to live as a child. The alleys feel familiar and warm to those that are here for the first time and feel comforted and these are the alleys that represent Gyeongju which we call Hwangnam-dong alleys." Gyeringil which contains the story of the progenitor of the Kims, Kim Alji's birth out of a chest full of gold after hearing the cry from a white chicken surrounded by Gyering Forest, Gyochongil which is crowded with people experiencing traditional culture programs by the day and with beautiful scenery from the lights shining on the low stone wall paths and the night view of Woljeonggyo Bridge by the night, Namcheongil with Woljeonggyo Bridge which has the story that the king of Shilla left Wolseong to go to Namsan long ago, Notjeongil where the craft shops making brass plates were located long ago, Daereungwon stone wall path with beautiful view all year round from spring when the cherry blossom leaves scatter to winter when the white snow stack on the stone walls, Byeolbitgil which goes around Cheomseongdae that stands magnificently under the red sunset at dusk and under the yellow light in night,

Seondol (Memorial stone) baeggil with memorial stone commemorating the hard work of devoted son Son Shi-yang during Goryeo period, Sonhyojagil which is connected to the Seondolbaeggil with the memorial stone for Son Shi-yang, Wanggungil which cuts across the old town where the kings and loyalties of Shilla period lived, Jiyoungdarigil which was named after a stone bridge called 'Jiyoung' with the meaning of 'Greeting the king respectively', Hwangnyongsamarugil which leads to the old location of the biggest temple during Shilla period Hwangnyongsa, Hwangridangil which was the old street(Poseokro) once called the 'main street of Hwangnam' that has established itself as the hot place for Gyeongju tourism as it garnered great interest from young tourists and was revitalized, and Byeokhwagil which features murals commemorating the hosting of the World Water Forum 2015 on the walls of the alleys. The second attempt is to teach the residents of the designated cultural resources of Hwangnam along with the themed streets. From September of 2017, about 30 residents were initially selected for training to be alley tour guides focusing on the designated resources and themed streets. The trainees who complete this process would receive signboards reading "House of an alley tour guide" on the main gates of residence or by the entrance of commercial establishment. The tourists who visit the alleys with the street maps can conveniently hear the commentating on the cultural resources within the village as well as information on the alleys from local residents and the residents feel value and affiliation for the village they live in as they pass on the history and stories of their village which are being forgotten and also feel pride as tour guides. The Street Map of Hwangnam must not be a map that is used one time and thrown into the garbage can after its use for simple navigation. The history and culture of Hwangnam are within this map and the treasures that will create the new alley culture of the future lie in the map. And they can only be brought to the light by the spirit of ownership and voluntary participation from the natives. Some may worry that the natives will be soon pushed out and the foreigners with large commercial capital would be replacing them as they see the recent changes in Hwangnam. It is too early for conclusion but the author feels that the future of Hwangnam is bright. The reason is because there is a small force of power created for the residents to willingly participate to determine their own fates regarding these changes. And that is the 'Street Map of Hwangnam_Meeting Gyeongju in an old alley'.



Choi Moo-hyun

Professor of Architecture at Gyeongju University
Chairman of Ancient Capital Growth Forum

*The Hwangnam-dong Alley Map is listed on page 99 as part of the appendix.

City Nightscape Series

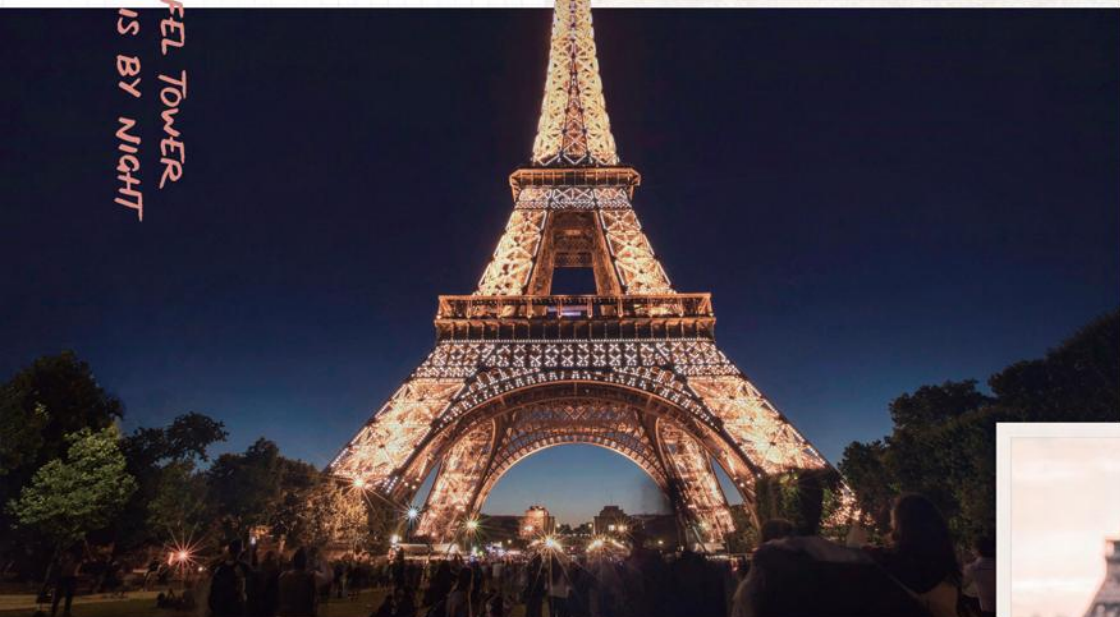
Sleepless in Cities

The city is sleepless...



Written by
Park, Seong-Ha, Editing Department

EFFEL TOWER IN IS BY NIGHT



Paris. Paris is a city matching the term "romance" more than anything else. Every scene related to Paris that comes to mind is always accompanied by the Eiffel Tower. The scenes take place at night without fail. Every time I ask some friends who have made a trip to Europe about the city that pleased them most, they always named Paris in the last place. The same happened to me at first. The first impression of Paris was about the cold and gloomy mood. With the firm decision of finding the hidden romance in Paris, I was just wandering about the alleys and narrow passages for several days. After having walked for some days free from any thrill or inspiration, finally night fell. The night of Paris finally approached. The streets were filled with orange-colored illuminations and the Eiffel Tower started to emit the glow. In the beginning, this huge structure designed by Gustave Eiffel in 1889 was thoroughly disliked by people. Regardless of the evaluation of the past, this great structure transformed into the emblem of romance symbolizing Paris. While walking the street, when the Eiffel Tower came into sight, I could realize that I was in Paris indeed.

The romance of Paris might be in the "light of the Eiffel Tower" that we encounter by chance at the city when the darkness sets in. It is inevitable that some uncomfortable modifiers such as unkindness, gloomy weather and dangerous streets come across our mind, when we recall Paris. However, Paris is romantic enough to embrace all this aspect at a time. When I came back from the European trip, when someone asked me of what pleased me most, I did not hesitate to answer that it was the night of Paris.

HeciTag Heritage Cities Tag

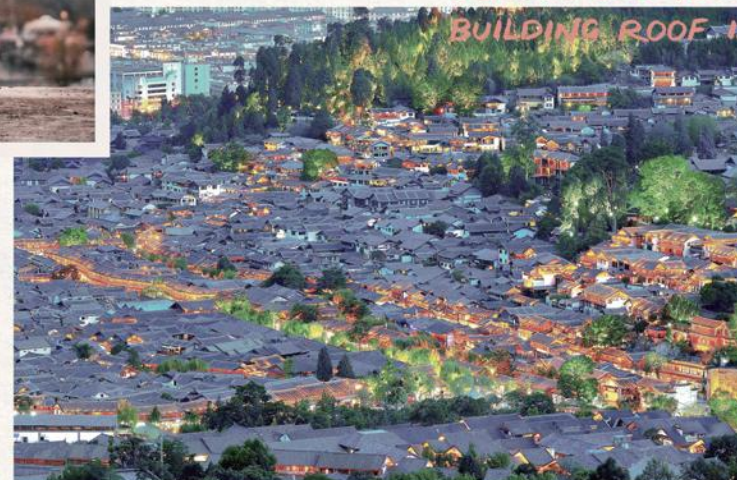
IT CITY

69 + 70

Lijiang. The animation film of Miyazaki Hayao "Spirited Away of Sen and Chihiro" was produced based on the motif of the old town of Lijiang. The protagonist, Chihiro wanders about the alley with red lights in search of her parents. Lijiang portrayed in the delicate hand drawing style and lyrical colors perfectly interpreted the synopsis as "a space where gods live." The entire villages of the old town of Lijiang are designated as UNESCO World Heritage sites. As a highland city located in 2,400m above sea level, it keeps the traces of time up to 800 years. A row of old stores lines every alley and at the end of the eaves, red lamps are dangled like doorplates. Walking along the street connected in the irregular rhythm, one can easily get lost, but the unfamiliarity of such moments even turns into special atmosphere. Chinese people consider Lijiang as the most desired travel destination. Worthy of its reputation, the city is crowded with tourists 365 days a year. Some travelers who visit this city, dreaming of a sort of romance from a small town become disappointed by bustling Lijiang. Chinese people show great love for "the red color" to such an extent that talking about China without mentioning the red color will be simply challenging. The red color, which seemed extremely eye-catching and somewhat unfamiliar, suits the peculiar atmosphere of the old town and beautifully shines in Lijiang. When we talk about the nightscape of cities, we often recall the landscape of streets decorated with orange-colored lights. The night of Lijiang is tinged with the red colors. At the streets of Lijiang, we can meet a special space of fantasy.



LIJIANG OLD TOWN BUILDING ROOF IN CHINA



COLORFUL EVENING CITYSCAPE OF BUDAPEST



Budapest. The nights in Budapest are simply grand. Somewhat lyrical modifier "Pearl of the Donau" starts to lose its meaning little by little as the sun goes down. Was it because of the cloudy weather? Budapest of the day which matched gray overwhelms my gaze when the night fell, since the historical object of every corner are reflected by the lighting. The Gellert Hill, where three protagonists of the film "Gloomy Sunday" was appreciating the nightscape, is a rocky mountain located at an altitude of 235 m, offering the panoramic view of Budapest. I thought that Budapest evoked some special mood only by the name. Budapest... when I pronounced

the word aloud, the mood was enhanced. In the Buda region where the kings used to live, has many grand and majestic buildings including the royal palace, while in the Pest region, where merchants used to carry out their activities, is full of youth and livelihood worthy of the base of economy. The city feels romantic yet somewhat gloomy, it is tinged with cold gray but it soon becomes warm... This may be what makes the charm of Budapest even more special. If the basic role of lighting is brightening the space, the lights of Budapest shine on the subjects which are inside. The urban buildings, which quietly spent the daytime, finally show their real aspect when night falls.

Singapore. As the night advanced, I arrived at Changi International Airport. Many times I landed on some unfamiliar countries, it was especially night. It was not planned that way on purpose. Singapore of late summer was still very hot and the kind taxi driver was relieving my fatigue of travel with a nice chat. I was exchanging some words in my poor English when I could perceive some outline of the city through the window. I had been told about the "awesome" night view of Singapore over and over again. In fact, I did not pay attention to that comment, but when I saw the real scene right before my eyes, a strong "awesome" feeling started to overwhelm me. A city, no, a country as big as Seoul with only 697 km² is now known as "the wealthiest country of the Southeast Asia." The splendid aura radiated by powerful economic strength was shining in every corner of the city. As if I was brought to the future by a time machine, many buildings with unique



individuality are everywhere. We can see the Esplanade Theater built in the shape of tropical fruit durians, the lotus-shape Art Science Museum, Hotel Marina Bay Sands of which the roof is composed of a huge sailboat and Gardens by the Bay reminding us of the world of the film "Avatar", enhancing the charms of the city. When the sun sets, all these special elements gather together and embroider the entire city in brilliant blue hues. The night of Singapore felt like one of the scenes from a well-structured SF movie. The view seemed too "chiseled"(structured), so a bit of emptiness approached in a way, but the stately night of Singapore full of blue hues was undoubtedly "spectacular." 72



SINGAPORE CITY SKYLINE AT NIGHT

In search of the ultimate
sweetness

Road

Chocolate

Chocolate!

The temptation of chocolate is simply sweet, making your heart skip a beat only with the pronunciation of "chocolate." People just love the sweetness of chocolates. When one is frustrated and stressed, the ultimate sweetness is obtained from chocolates.

The ultimate sweetness is not about mere sweet flavor sensed by your tongue.

It has some fascinating bittersweet flavor in company with sweetness.

This combination deserves the name "perfection."

In addition to this, chocolates give off a rich perfume.

Only with color, you can perceive the intense richness in it.

You feel excited when you peel off the wrapper of chocolate, wrapped layer upon layer because of the special perfume.

The charm does not end here.

The chocolate with pretty decorations make your heart ache when you have to destroy the form. After putting one piece in your mouth, the perfume becomes even deeper accompanied by sweet and bittersweet flavor and it softly melts providing you with indescribable rapture of temptation. The reasons why we cannot get out of the temptation of the ultimate chocolate are this deep and mysterious.

Vitality of chocolates

From cacao of the ancient civilization of more than 4,000 years ago to space rations

The chocolate story must start from dealing with the history of cacao. Exploration of the history of chocolates is as marvelous as the enchanting chocolate with sweetness and bittersweetness. The history of chocolates is less than 200 years, but the vestiges of documents and drawings of cacao trees and jars which contained chocolates trace back to the times of Olmec, Maya and Aztec. If we track the ancient civilization of Mesoamerica that discovered the fascination of cacao more than 4,000 years ago, we can find Mexico there. Cacao was offered up as a sacrifice replacing human blood and used as money. This way, this valuable cacao was considered food of the gods and Carl von Linne, the Swedish botanist called "Father of binomial nomenclature" gave cacao the scientific name as "Theobroma Cacao" meaning the food of the gods. As a scientific name, this can be considered a bit excessive but it might have been foresight ahead of the time. Cacao of the ancient civilization before it was imbued with charming sweetness was rough and bitter liquid of which the wild cacao seeds were roasted, pounded and mixed with many spices and it symbolized holiness and power. It was during the Renaissance age of the 14-16th century when cacao was introduced in Europe. Explorers navigated the world and led many exchanges. Cacao was brought to Europe by Columbus along with corns and tobaccos and was distributed in the entire Europe in the Baroque period of the 17th century. However, it was consumed exclusively by aristocrats or clerics enjoying luxurious and restricted popularity. As happened in the ancient civilization, it was introduced in Europe in the form of drinking beverage. It required some expensive spices such as sugar, vanilla and cinnamon, so it was not accessible for everyone. Could it be the reason for more ardent desire for cacao? Goethe, Charles Dickens and Thomas Mann... these great masters with tremendous reputation all loved chocolate. The invaders started to spread economic value and effects of cacao. This noble and elegant beverage with the Baroque style finally becomes familiar with the general people after passing through the Industrial Revolution. With the progress of technology, it was possible to pulverize and compress cacao in a finer way. This way, cacao, which used to be a crude beverage,

could be finally born as soft and sweet chocolates in 1847. The popularized chocolates capture the whole world and are being newly created in unimaginably diverse forms. Chocolates are also popular as a favorite food with the touch of small luxury.

Nonetheless, the chocolates with a lovely look have some sad and invisible shadow. The sweet small luxury we consume is also a symbol of poverty made based on poverty of the other side of the earth. The same amount of poverty as that of my luxury... this is not fair at all. At this very moment of discussing the fascination of chocolates, in some tiny countries of Africa, children under 15 must be worked off their feet to pick cacao fruit. The poor children had never tried the sweetly processed chocolates. This is a sort of history of bad chocolates

which has been passed down from the period of imperialism. Some good chocolates are being distributed under the pretext of fair trade as if they were against the bad chocolates, but this is often used as business tactics to ease the burden of conscience of consumers who are enthusiastic about chocolates and almost addicted to them, even though they know the cruel reality of the cacao farm. I just hope that this enticing sweetness I enjoy will not make the poverty of someone else more miserable. Even though we get furious at bad chocolates and feel an ache at the bitter sweetness of another meaning of fair trade, we can't help loving chocolates.

Since its historic birth, chocolates are constantly born with its unique fascination of each country of the world. Alexander von Humboldt (Germany, 1769-1859), the world-famous explorer and geologist, once mentioned that "Chocolates are alive. Chocolates have their own language, breath and pulse." Wouldn't it be nice to go on a round-the-world trip, while seeking the vitality of chocolates? Now chocolates start sailing in space, beyond the boundary of the earth. In April of 1961, the astronaut Yuri Gagarin, the Russian astronaut, who succeeded in space travel for the first time in human history, ate was tube-type meat purée and chocolate sauce. The endless desire of humans for chocolates gave rise to a marvelous history ranging from the ancient civilization to space travel. We will continue with the story of chocolates to see how sweetly this desire is being realized.

Chocolate

Written by
Suh Soon-Jung, Editorial Department



Vienna, Austria Original Sacher Torte

The unique culture of the coffee houses of Vienna which are accompanied by the romance of flowing Waltz is original to such an extent as to be designated as a UNESCO Intangible Cultural Heritage of Humanity in 2011. The streets of Vienna are overflowing with coffee houses, where they are equipped with a variety of coffee including Einspänner called Vienna Coffee. Walking around the coffee houses filled with coffee aroma, apart from coffee, we also get surprised at diverse types of cake in the city, in particular, the original "Sacher Torte" served at "Café Sacher" of Hotel Sacher stands out. Unlike Belgium and France emphasizing chocolates themselves, in Austria and Germany, some cookies and cakes processed with chocolates are more developed. Sacher Torte is the representative. The chocolates with intense bitter flavor have deep aroma, and the apricot jam is accompanied between the moist chocolate sponges with the grains of sugar. Like the dense color of chocolates harmonized with the whipping cream, it has deep flavor.



Madrid, Spain Sweet daily life opening the morning with chocolate

When it comes to chocolates, Spain is no less important than Belgium and France, proud of premium hand-made chocolate brands made by craftsmen. It is because it is Spain where the history of which cacao of the ancient civilization was born as chocolates started. It may safely be said that a revolution broke out when the chocolate beverage was brought from the New Continent and started to be mixed with sugar and spices like cinnamon and anise. The chocolates which tasted like extremely bitter medicine were fully armed with warm sweetness and began to occupy Europe starting from Spain. The dense and warm chocolates with an extremely "Baroque" style served in the luxurious pottery which used to open the morning of the aristocrats now have become a popular daily routine enjoyed with freshly-fried churros. There are also chocolaterías which stay open 24 hours a day, allowing you to enjoy chocolate and churros any time.



Hacienda Bukare, Venezuela The luxury which is to be enjoyed, forgetting your sense of guilt

The northern region of Paria of Venezuela is considered a shrine visited by chocolate lovers. It is because of "Hacienda Bukare" located at the center of the coast called the "Chocolate Coast." This is not only a guest house but also a cocoa plantation which produces hand-made chocolates maintaining the traditional way of production. It is quite inviting to see the chocolates produced in this region keeping the primitive wildness fairly enough. From not more than 4 rooms, it is possible to look down at the garden surrounded by the cacao tree woods. Once you discover the healthy bittersweet flavor of the unprocessed cacao fruit which is just picked up from a tree, you might consider other chocolates of the world to be fake.

But that is just a fleeting feeling. You just lose yourself in chocolates from breakfast to dinner all day long. Starting with bread spread with chocolate and hot chocolate, followed by beef soaked in chocolate sauce... in front of this incessant "attack" of chocolates, all you have to do is to forget a sense of guilt for a while and fully enjoy this uncommon luxury.



Mexico Mole enjoyed at the house town of cacao

"Mole" is Mexico's premier classical and typical sauce comparable to our country's fermented soy products. For being complex and indefinable sauce, even Mexicans have a hard time defining this sauce. Therefore, this causes lots of misunderstandings and the chocolates are in the center of this misunderstanding. The idea of which the main ingredient of mole is chocolate is simply mistaken. The core of mole is in the spicy flavor of the chili pepper but combined with deep aroma and flavor of dark chocolates, it produces deeper flavor with smoky hues. This unacquainted combination of chocolate, chili and meat will provide you with intensity and addiction, inviting you to the world of unforgettable flavor. This combination inspires many chocolatiers of the world and is applied in a diverse way. The harmony between sweetness of chocolates and spicy taste of chili, full of contrasting yet impressive originally can be found in the house own of cacao called "Mexico."



Khaosan Road of Bangkok, Thailand Roti, portraying romance of backpackers

While traveling around Thailand, Laos and Cambodia, we can easily find the street snack called "Roti." On the Khaosan Road of Bangkok, Thailand called "Backpackers paradise", the street vendors are compactly set under the complicated and ragged signboards of the narrow street covering up to 400 m and the half of the vendors are roasting Roti. It is a food with the condensed milk and chocolate syrup in its dough which is chewier and spread thinner than the French crêpes. Only by looking, it already tastes sweet, sweet, sweet and sweet in excess. This immoderate sweetness is mysteriously fascinating. Before this extreme combination full of question marks, you can't help eating Roti over and over again now knowing why. Chocolates play a considerable role in the charm of Roti. Roti is soaked with utmost sweetness full of chocolates called "devil's jam" and condensed milk; however, it became a snack you can't get away from the constant temptation.



Popular appeal beyond the boundary of socioeconomic class, age and generation Chocolates as an art form

There are much more works of art based on chocolates or chocolate-themed works than we expect. Chocolates are also popular due to their boundless admiration. Willy Wonka's golden ticket, which is in the hands of Charlie, a poor boy who can eat chocolate only once a year, excites us all, regardless of age or generation. This is the fantastic children's novel, "Charlie and the Chocolate Factory" by Roald Dahl published in 1964. "Like Water for Chocolate" (Spanish: Como Agua Para Chocolate), the love story woven with 12 recipes of 12 months occurring in the house town of cacao and chocolates, Mexico is a novel by Laura Esquivel showing vivid style of writing full of sensuality, passion and wits. This is a story which precisely resembles chocolates with irresistible attraction. In the film "Chocolat" (Lasse Hallström, 2000) with an impressive double shot of Juliette Binoche and Judi Dench, the stranger with mysterious charm, Vianne makes chocolates, which completely captures the small village that used to be quiet and conservative. The chocolate appearing as a means of healing and love gives off some inviting aroma even through the screen. Moreover, Vik Muniz, the Brazilian artist recreates the existing images and works of art based on chocolates. On the basis of the pictures drawn by Jackson Pollock, the paintings are rendered in chocolate sauce and this act feels fresh and interesting. This is the aspect of chocolates as an art form enjoyed by everyone regardless of socioeconomic class.



Welcome the
enchancing
chocolate
flowing hot

Fondant au
chocolat..

Ingredient

Dark chocolate: 100g
(Cacao content more than 70%)
Cake flour: 20g
Cocoa powder: 20g
Butter: 80g
Brown sugar : 30-70g,
choice according to one's taste
Egg: 2 + yolk: 1
Salt: a bit

Recipe

- ① Melt the dark chocolate with butter in the boiling water.
- ② Put some salt in eggs and sugar and mix with a whisk.
- ③ When is well melt, stir with and sieve the cake flour and cocoa powder and mix them together.
- ④ Check the texture of dough and slightly toss it. Pour it into the mold and let the dough rest in the refrigerator for one hour.
- ⑤ Bake it in the preheated oven up to 200°C for 10 minutes. Don't be surprised! 10 minutes is correct (There is even a behind-the-scenes story that it was the product of mistakes of a pâtissier, who opened the oven too early).
- ⑥ Finally, the fondant au chocolat embracing the hot chocolate ready to flow in any time (Additionally, you can decorate it with sugar powder or orange peel or mint leaf).



Sweet yule
log baked on
Christmas
Eve

Bûche de
Noël.

Ingredient

Genoise sheet
Meringue (white of an egg 8 + sugar 110g)
Yolk 10+ sugar 27g, whipped cream 120g
Cocoa powder 65g

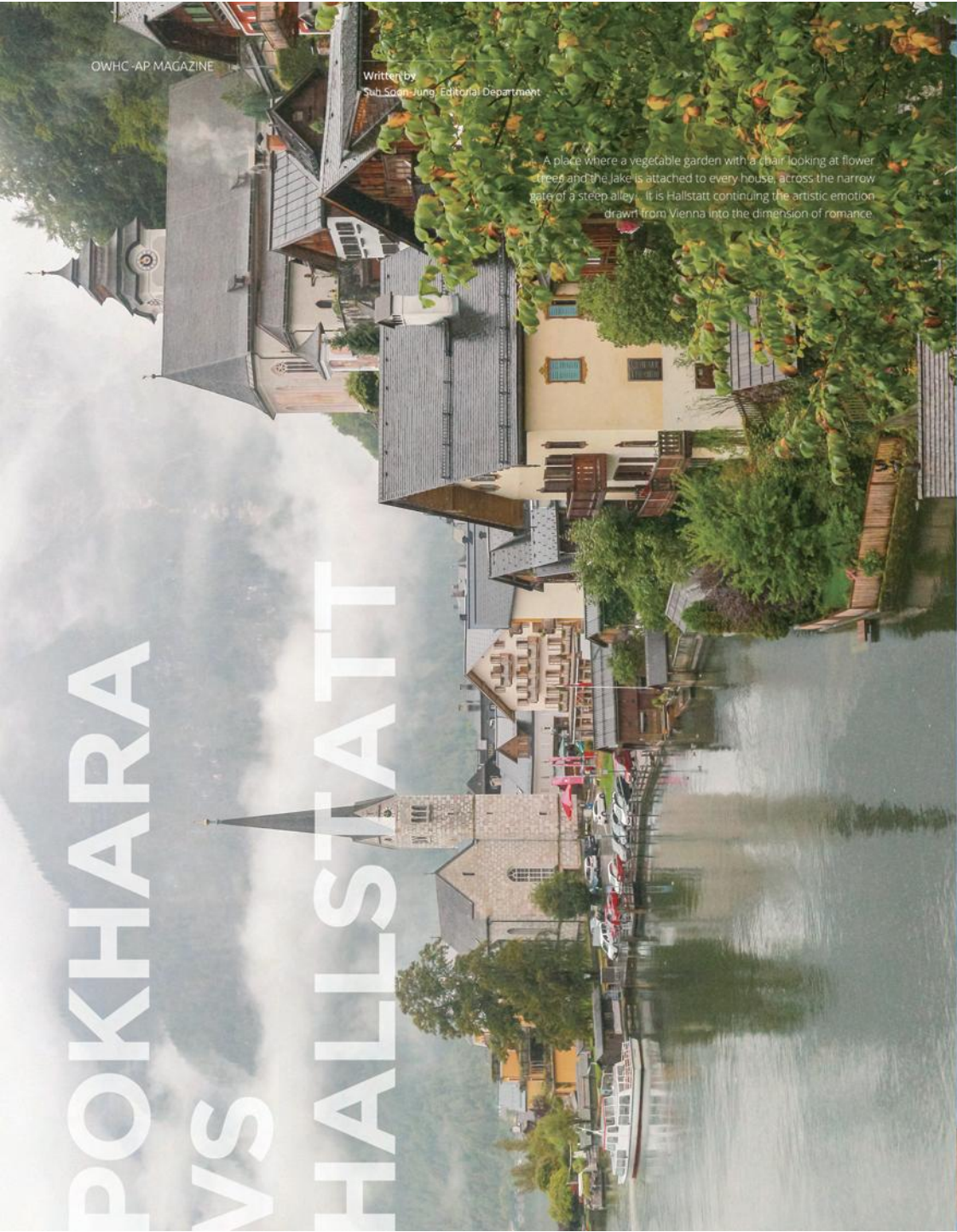
Whipped cream
Heavy whipped cream 350g +sugar 40g

Chocolate glaze
Dark chocolate 60g, whipped cream 60g,
sugar 10g

Sugar powder, pistachio, meringue for decoration
+ a Christmas carol by Frank Sinatra ♪

Recipe

- ① With the prepared ingredients, make meringue.
- ② Put yolk and sugar in one plate and whisk it until it turns ivory. Pour the boiled whipped cream into it and whip it.
- ③ Sieve the cocoa powder and mix it with ②, and pour the dough into the meringue of ①.
- ④ Pour the dough into the pan spread with a parchment paper and bake it in the preheated oven of 350°C to complete the Genoise sheet.
- ⑤ Spread evenly the whipping cream of heavy whipping cream and sugar on the Genoise sheet and roll it in the form of yule and fix it. Then harden it in the refrigerator for 1-2 hours.
- ⑥ Heat chocolate, butter and sugar in boiling water and make the glaze. Cool it for a while.
- ⑦ Apply chocolate glaze to the roll cake of ⑤ and cut some furrow to create the texture of a log. Sprinkle the snow-white sugar powder on it and decorate it with pistachio and mushroom-shaped meringue. ㉞



OWHC-AP MAGAZINE

Written by
Sub Soon Jung, Editorial Department

A place where a vegetable garden with a chair looking at flower trees and the lake is attached to every house, across the narrow gate of a steep alley. It is Hallstatt continuing the artistic emotion drawn from Vienna into the dimension of romance

POKHARA VS HALLSTATT



HeciTag Heritage Culture Ltd

Every aspect of landscape of Pokhara is yearning or longing for something. The traces of healthy memories of a simple life feel very remote, but they are like the snowy mountain reflected by the Phewa Lake which is almost within the reach of your hand

EAST & WEST

The lake village shining with calm, letting you forget the sense of reality

Pokhara vs Hallstatt

They are picturesque villages. This cliché willingly and naturally comes out when you are in Pokhara and Hallstatt. They are the lake villages of snowy facets with white brightness of the Himalayas and the Alps mountain chain. Even though the life of the lake is prosperous in abundance, it is inevitable that some sort of loneliness sometimes surges through us. A night by the lake facing the waves of loneliness like emptiness or hunger... The life of the lake is in the morning of the lake dawning bright as if it were from the other side of the world. The symbolic meaning of the lake is deepened by the religious rites of Pokhara held at the lake on the rainbow boat and the festival of Hallstatt enjoyed at the lake, which offers a broader and a more poetic mood than any square of the village.



The First Impression

Facing the Lake, Repose and Yearning

#1

Most of people visiting Pokhara are the ones who are about to go trekking to Annapurna or who just came back from trekking and those who arrived from India.

It is a place of resting your body and mind exhausted from a long journey. Pokhara is another name for repose. It is quite a tough task to visit the rugged zone surrounded by the Himalayan mountain chain and the small village with relative prosperity at the border area between India and Tibet. At present, it is possible to benefit from a new airport offering comfort as a base camp for the trekking at Annapurna, but Pokhara is an outback town in the deep mountains, taking no less than 8 hours by bus from Kathmandu. The real thrill of a long-distance bus can be felt during the night.

You can save lodging expense and time, for this reason, no other option can be more attractive than this. Having a difficult time for 8 hours straight is not a big deal for the travelers. Riding a night bus heading for Pokhara is an important trial before anything else. Between the repeated moments of waking up and sleeping on the rattling road, I opened my eyes by the dawning light of the daybreak and the Phewa Lake embracing the Himalayas finally appears with breath-taking scenery.



Hallstatt is romance, but at the same time, yearning. Hallstatt is a small village of Salzkammergut, worthy of its modifier as the most beautiful place in Europe, no, in the world, beyond Austria. Like Pokhara, it is a lake village in the mountain surrounded by the Alps. I took a train from Vienna (or Salzburg) and arrived at Attnang-Puchheim. I changed to a small local train again and the train ran in the middle of the mountain. On arriving in Hallstatt, I had to take a boat again. The excitement about the place could help ease the burden of using another transportation means. Being fascinated by the lake view, I did not notice that the boat was supposed to leave right after the arrival time of the train and I missed the boat. Thanks to my mistake, I was privileged to appreciate the scenery of the village across the lake for such a long long time, incomparably longer than others. At the place where everything stopped; the train, the boat and the clock, I enjoy the first encounter with the lake. The lake was shining with the golden hues, as the sun was slowly setting.

Soon the moon will rise over the lake.

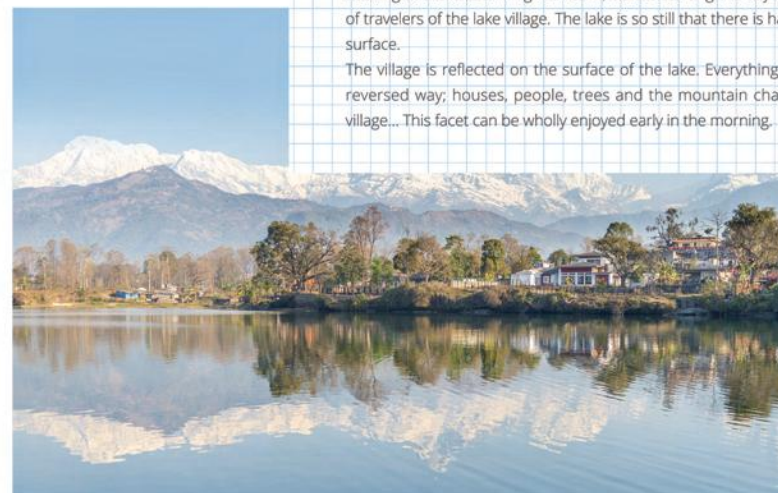


Privilege

#2

Fully recognizing
the night and
the morning
of the lake, Their life

The nights of the lake village are quite chilly. The clean lakes of Pokhara and Hallstatt are believed to be glacier and permanent snow melt from the Himalayas and the Alps, so the air of night which fell early feels really cold. In Pokhara, with beer, we eat Dalbat, the house meal of Nepal, which is similar to Thali of India. In Hallstatt, we eat trout caught in the lake or Schnitzel they used to eat in Vienna and drink Schnapps. Schnapps is a fruit wine made of apples and the like, but it is high-proof distilled liquor. After a big dinner, under some agreeable tipsy mood, I go to the lake again. At the chilly night on the lake, the moon rose beautifully.



The morning of the village lake dawns as if it were from the other side of the world. Looking at the lake shining with calm, before starting the day is a must enjoyment of travelers of the lake village. The lake is so still that there is hardly a ripple on the surface.

The village is reflected on the surface of the lake. Everything is portrayed in the reversed way; houses, people, trees and the mountain chain surrounding the village... This facet can be wholly enjoyed early in the morning.

At the alley of the lake village, there is life of the villagers. In Pokhara, for serving as a base camp of trekking to Annapurna, there are numerous "Sherpas." It means "people from the East" and they are guides assisting mountain climbing of the Himalayas. Would it be because they always treat many strangers in the alpine region? They sometimes show some lonely tints in the face and the mood is transmitted to the travelers too. Even the loneliness can be perceived as something more romantic in this lake village, Pokhara. "Hall" of Hallstatt means "white salt" in the ancient Celtic language. In Hallstatt, there is a salt mine risen at the point which used to be the ocean. Thanks to the salt trade, Hallstatt received civilization from the early time and is well-equipped on the whole. This is why this small village served as a high-class recreation area. Pokhara and Hallstatt viewed and felt by the perspectives of travelers are different in many ways. However, all things happen in the lake. In the lake villages with narrow territory, the lake serves as an unmatchable square. On the boat, the villagers hold a festival and perform the religious rituals on the lake. The infinite beauty felt only by looking at the sight of the lake is not just relevant to the scenery reflected on the lake. It is also about the time of Pokhara and Hallstatt, which grows fonder through embracing the lives of those who lead the life on the lake. 🍷



Meteora

The Summit of a Rocky Mountain, the divinity reaching the sky

Meteora means "floating in the air" in Greek.

The Greek monks who lived the times of chaos climbed on the rocks to keep practicing their asceticism near the sky. They led the ascetic life on top of the mountain, with difficult accessibility to others, away from the world. The long-standing base is in Meteora near the sky.



Settling down in the pillar of the sky

01

Over the straightly-cut rocks, the buildings with red roofs are nesting. The history of Meteora Monasteries established on top of the cliff traces back to the 9th century. The monks gathered one by one in the naturally-formed cave and later they built a monastery in earnest since the 14th century. The mean height of the rocks is up to 300m and the highest one reaches up to no less than 550m. On the rock faces with scarce accessibility, the monks formed their community by establishing a hermitage of their own.

Treasure Warehouse of Arts

02

Though it is located in a place with difficult accessibility, almost all things required for the monastery are well-equipped. Not only the personal prayer room and a chapel required for the monks, but also the water tank, a rest room, a library and a cremains room are installed. In particular, inside the monastery, there are still fresco paintings of the 16th century portraying the Saints, the birth and the Second Coming of Jesus Christ and the death of Virgin Mary. These works known to have been created by Theophanes from Crete in 1527 have been playing a role as materials of iconography for its good state of conservation and high artistic values.

24 Mountain Peaks

03

The monks came to the place where no one disturbs, after having left the secular society. They started forming hideouts of their own on the top of the rock faces. Over time, the number of monasteries increased up to 24 units. Later, this region was called "Megalo Meteoro," which means "massive Meteoro," and flourished as powerful and rich monasteries. Among 24 monasteries, the 6 monasteries including Great Meteora are exposed to the general public to a limited extent.

The Only Channel, the Net and the Ladder

04

The sole way to climb to the breathtakingly dizzy top of the rocks was with the rope-woven net and a ladder. The brave monks climbed to the monastery with the height of 500m by spreading the net linked with ropes on the rocks and descending the folding ladder. As the sign of the monastery shows, "Only think of the things from above and not the things of the land," the monks who used to live in this place practiced the ascetic life, completely disconnected from the outer world until the end. The encounter of nature, humans and religion transformed into a marvelous and gigantic work of art. 🌀

Journey from WHAT to WHY.

The unpredictable cultural sightseeing of Arirang Wandering Group.

This was the time when the cultural diplomatic delegation 「Arirang Wandering Group」 which communicates with the people worldwide through Arirang as it travels throughout the world visited Egypt. We dressed nicely in our Hanbok and visited the pyramids in Egypt.

But we were stopped by the security guards from the entrance. We asked why and the response was that it was due to our clothes which seemed unreasonable. We were arguing with the security guard for a while just to even know the reason why and we saw a group in the traditional Egyptian clothing coming in next to us. I pointed to them and implored that just as they are wearing your traditional clothing and entering the pyramid, we have come far from Korea with our traditional clothing so please let us enter. Then the security guard who no longer had a reason finally let us in as if he surrendered. Why did he stop us? When I thought about it, just like how race horses wear blinkers to run only looking forward, he was wearing his own cultural blinkers that were invisible to him. In other words, if he was able to make various friends that he could play with as a child without those blinkers, today might have turned out quite differently. He only thought that the things in his world were the answer. And this was the cause of this problem. Cultural difference itself means 'different', not 'wrong'. If we fail to throw away the blinkers and experience various things directly and indirectly to expand our horizon, we will always live on the notion that what we

have is the answer. We were able to learn something that even we may have overlooked due to the pyramid security guard. If we just blindly spread and take pride in our Arirang which was registered as UNESCO Intangible Cultural Heritage in 2012, this can't be a good cultural diplomacy in the wide scope. No cultural heritage can be compared against another or deemed superior. All cultures are equal and different but they are not wrong. If we did not meet the pyramid security guard, we would have had the same blinkers on and live on to see the cultures outside of our world as different and committed foolish acts of classifying superior and inferior cultures. But after meeting that security guard, we have come to travel through different nations and communicated as we accepted their cultures and combined their cultures together. And we first came to naturally connect with their food culture which is one of the methods of communication with them. The people of each nation greets us with their food. We have travelled throughout the world as we have come to think that we could understand the food culture which is debated most extremely when we discuss cultural difference pretty well. This was the time when we went to India. A gentle Indian professor decided to prepare a meal for us and the curry which is the food that represents India was the main course. Of course, it was different from the manufactured instant curry which we knew. It was a curry with the strong spices particular to India. But the curry itself was not a big issue. But the method of eating that curry caught us by surprise. It

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- Chairman of Arirang Wandering Group

※ Arirang Wandering Group : A private cultural diplomatic delegation which is a project to promote Arirang, an intangible heritage of Korea and the culture of Korea to the world.



was their food culture of eating the curry by hand. Unlike our thoughts of being able to understand their culture, we insisted on using spoons from start to finish as we have never tried such a method before. The thought of how we should have eaten with our hands to blend in with them just for the sake of the host's generosity who is treating us continued to circle around from the beginning to the end of the meal. I was too stressed by the thought and I ended up with indigestion and threw up all the curry I had. I was simply looking at WHAT rather than putting in the effort to fundamentally understand their culture which was a shallow understanding WHY, the biggest problem was the fact that I did not fundamentally consider the reason they eat with their hands. Learning from such thought came in handy in the next country we visited. When we visited Peru, we were surprised at first by the sight of Peruvians eating but we could understand. The food they ate was guinea pig of the hamster family which we raise as pets. It was food called cuy. Eating such cute and lovely guinea pigs with their faces and legs all opened up would have been something we would have been shocked about had we not met the pyramid security guard and the professor at India but the reason we did not feel disgust was because we thought of WHY rather than WHAT. Why did they have to eat these guinea pigs? The reason was simple. They were living in high mountain regions and there were not many options for high amounts of protein in such harsh environment and they raised guinea pigs which reproduce fast and incorporated them as part of their food culture. This was

for adapting to the environment and to eat and survive. On the other hand, how is our food culture that foreigners feel extreme hatred? We are the people that boil and eat dogs that all of the people in the world love and eat the pupa which are moth cocoons and we also eat the gizzards and feet of chickens which all foreigners discard. The noblemen of Joseon era could eat cows to make yukgaejang but the slaves did not have any meat to eat so they ate dogs which can be raised with ease and made dog meat soup similar to yukgaejang and we began eating moth cocoons after boiling them in flavored soup which offer a lot of protein as there were no snacks during the period of 5-year economic development plan. This was also about a problem for us to live on. Knowing the WHY has made us recognize that the cultures being different can't be

wrong and just different and allowed us to have enlightened eyes without the blinkers. But the resolved issue has given us another issue. This was our own color which is our own identity. It happened when we visited Germany. We were waiting at the crosswalk for the traffic signal to change with a student from Free University of Berlin who could speak Korean. Time passed and the signal changed and I told my friend that it is blue and rushed him to cross. But then the German student stared at me blankly and asked, "Are you color blind?" What was the issue? That's right. The Korean word for green which he learned was 'chorok' which should be called green light but I said it was blue light with Korean word 'paran' which caused such ironic situation. But why did we come to call the green light as blue light? When I researched in various ways focusing on the WHY, it turned out that our ancestors have designated

the colors representing our country as white, red, blue, yellow, and black and these were collectively called the Obangsaek. And these five colors were present throughout our palaces. And I looked for the five colors in the palaces as if I was looking for mismatching puzzles and there was a color which couldn't be seen particularly. It was blue. Why is this? Our ancestors looked at green and referred to it as being blue and used letter 'Chung' of blue color to have the wisdom of expressing two colors through just a single color. But how are we in the modern times? There are all white, silver, and black cars in the parking lots as if we all agreed to it and we are living as we think that these are our colors as we live with such limited colors. Going to school

earnestly, our tastes have become a habit to find answers to multiple-choice questions. How would it be in the future if we live on the notion that our limited colors are our answers? We would be back where we started and commit an error of thinking that the world we live in is the answer just like the pyramid security guard with the blinkers of a race horse without even being aware. But if we throw away the blinkers and look at their cultural heritages spread worldwide and connect with the people of those cities, we would be able to bond with them through various color scheme such as Obangsaek which has all the colors of the world rather than a single color that we knew. Through this, we can recognize that cultural differences are not wrong and no great cultural heritage can be deemed more superior than the other. ㉞

Culture
being
different
/
does not
mean
wrong.

Ritual of same significance despite different looks and methods.

New Year's Eve at Global Village.

We are on the path to new year which is given to us with the whole new look as we continue to greet another new year after another. It is a blessing to have the excitement like wearing new clothes even if we end up repeating making the same resolves. I think such thought shown through the various aspects of people worldwide who all depart from the old year and greet the new year in December.



As we spend our busy end of the year with seeing the old year

out and the new year in and year-end parties, we reach December 31, the last day of the year. As the last day of the year approaches, the sorrow of saying farewell to familiar things outweighs the excitement of greeting something new and any country has the tradition of warm hearts and wishes to find oneself and to take care of close people. The rituals with their own methods to discard the old things from the past year or for driving away misfortune are fun. In Korea, there is Soosae which is a practice of waiting for the new year as the entire family stays up all night with all the lights turned on New Year's Eve. There are stories claiming that sleeping on this night would result in white eyebrows but this seems to be for the people to greet the new year in a pious manner. In Japan, there is the Susu Harai on New Year's Eve and this is where the people clean their house from the smudges on the ceiling to the dust under the floors starting in the morning and hanging a pine decoration called Katomatsu on the main gate and they believe that they must sleep after midnight and if they see Mt. Fuji in their dreams, they will have good fortune in the new year. In Mongolia, the people also clean their houses as they greet the new year which they referred to as the 'white moon'. In France, the people clean their houses for a slightly different reason and this is by drinking all of the old liquor to get rid of them. The French people all get drunk to a certain degree on the last day of the year as they aim to drink away all the liquor inside the house before the new year arrives. In Brazil, the people place flowers, candles, jewels, and rice on a boat and float it away to send away the old things and to get rid of evils. Also, practices related to forestalling misfortune tend to use fire often. The practice in Ecuador where the people jump over a doll set on fire 12 times and making a wish is an example and the fireworks to the sky on the last day of the year in both the east and the west all originate from the practice of burning something for driving away bad lucks.

Meeting the Tradition

Counting down to ten as we wait for the bell announcing the new year

10 Seconds prior to the new year at the New Year Countdown, people count down from ten to maximize their excitement of wait.

Where would you be in this short and unforgettable moment greeting

the new year in a fancy way that is as dramatic as a satellite launch? In the Time Square of New York City, there is the 10 second countdown with the 'New Year's Ball Drop' where the New Year's Eve ball drops along the flagpole and when it becomes midnight, the light from the ball disappears and only the number announcing the new year shines brightly on the electronic display. The thinking about counting down from ten as you wait for the new year is exciting anywhere without the magnificence of the metropolitan celebration. The countdown from ten is the sound of a bell that symbolizes the 'new year'.

In Korea, there is the 'Watch-Night bell' whose sound that announces the new year can be heard anywhere in the country including the bell at the Bosingak Pavillion. This isn't just Korea. Most countries have bell sounds announcing the new year and these bells range from large bells to bells on top of a watch tower and to several small bells. Bells of various size and shape opens up a new year with a colorful sound as many as the number of their own meaning. If you could step back along the date line and see the scenery of the celebration just outside of Earth, you could hear the bell sounds that go around the globe in a sequence. The unique tradition involving a bell announcing the new year is Las Uvas in Spain. In the Puerta del Sol of Madrid, the people eat 12 green grapes as the 12 bell sounds announcing the midnight sounds and make wishes. This was an event to consume grapes which were in unprecedented abundance in 1895 and has become an end of the year tradition for Spain and the same tradition was established in Portugal, Mexico, Cuba, and other countries.

Continuing the Christmas Spirit. The December in Europe is referred to as a 'festival' as the people continue the Christmas spirit to the New Year which makes it a festival. The Christmas Market starting in Germany and others continue the warm atmosphere. The grand New Year festival is the 'Hogmanay Festival' of UK and Scotland. It means 'Let's party as the new year has arrived' and it starts in the morning of the last day of the year with music performances and fireworks. Also, there is the 'polar bear plunge' on the first day of the new year at the Scheveningen beach of the North Sea in the Netherlands. This was a small event started by a swim club and has become a new year festival in the Netherlands and in other parts of the world where over 40,000 people jump into the sea with only their swimsuits in freezing weather below 0 degrees every year. Brazil which is known for its festivities holds a grand 'Samba Festival' for the new year. The people wear white clothes to symbolize forgetting the past and starting new, but it is unique in the sense that the people are allowed to wear underwear in color of their choice. And the color of the underwear worn at this time is believed to determine the fate for the new year as red symbolizes passion, pink symbolizes love, white symbolizes peace, green symbolizes luck, and yellow symbolizes wealth and the people choose their own color of underwear according to their wishes.

Summoning Fortune and Making Wishes There is the tradition of the people buying Luck Strainer (Bokjori) which are made from bamboos on the Lunar New Year's Day in Korea. It is called a Bokjori which means to remove the misfortune and bringing luck and the strainers that would have been used for the entire year were bought all at once and they were hung by the doors in two or three. The tradition of greeting the new year with New Year's bow and hanging Bokjori by the doors are for wishing good health and fortune and the meaning does not differ much in other countries. In Japan, the people visit shrines and temples and perform a new year greeting tradition called 'Hatsumode' and purchase luck charms called 'Hukubukuro' and 'Daruma' and the people purchase Darumas that do not have eyes which can be quite scary and draw the right eye as they make wishes and draw the left eye when that wish comes true. Also, the people decorate their doors with a golden rope called 'Shimenawa' or a bamboo ornament called 'Kadomatsu' similar to Bokjori in Korea. The most interesting country in terms of trees to greet the new year is Vietnam. In Vietnam, people decorate peach, kumquat, and Japanese apricot trees on the first day of new year called 'Tết' and the golden kumquat trees are especially popular. In the west, wishing for fortune does not differ greatly and the tradition of sharing gratitude is also in various forms. In UK and Scotland, the people believe that the first visitor in the new year brings luck to the family and gift them with money or bread and they especially believe that a man with dark colored hair brings them luck. In France, the people share gifts called 'Etrennes' with the people they feel gratitude for such as mailmen and security guards as they share their mind.





1



2



3



4

Symbol of long life and good health along with wisdom and prosperity. Meal in the morning of the New Year

The morning in the new year has dawned. People open their eyes with excitement for breakfast. The emotion towards the affectionate, warm first meal of the new year is a new excitement and healing that never fades away no matter how many times new year repeats. This is the story of the breakfast in the morning of the new year which makes our unfamiliar mornings of the new year feel warm. In Korea, people say that you must eat tteokguk to be one year older. Just like the long rice cake symbolizing long life and rice cake sliced in coin shape symbolizing financial wealth in tteokguk, other countries serve food symbolizing long life, good health, and prosperity for first breakfast of the new year. In Japan, people eat 'Ozoni' which is a rice cake in miso soup on the New Year's Day similar to tteokguk of Korea. Furthermore, the Japanese people eat the boiled food called 'Osechi' and each ingredient in the food has a symbolic meaning. The same applies for the dumpling in China called Jiaozi eaten during the Spring Festival which is the New Year's Day of China as well as the glutinous rice cake called Bánh Chung in Vietnam. If the rice cakes are eaten throughout the east, in the west, the people enjoy bread and pie and there is the tradition in which people hide things that symbolize good fortune. Such applies for the Gallettes des Rois which is eaten on January 6 or the Twelfth Night which is the New Year's Day of France and the Vasilopita eaten by Greeks. There are new year foods that contain historical meanings prior to wishing for luck. In the US, the Hopping John which is eaten on the first day of the new year originated from the food eaten by the African slaves in the south during the Civil War and the Mince Pie of UK is a food that contains the history of the Crusades, which is made by putting meat or fruit that was originally eaten in the Middle East into chewette, a medieval pastry. Also, the Oliebollen which is a donut eaten in Netherlands originate from the Germanic tribe in the 6th Century and symbolizes frightening away evil spirits.

Drawing straws and assigning meanings in accidental occurrences to foresee the fortune for the new year.

Foreseeing the fortune for the new year draws as much interest as wishing for fortune and good health for the new year. The fortune cookie which gives you a small piece of paper with your fortune after you crack it open first comes to our mind and these are mostly seen in Chinese restaurants which results in people thinking that it is Chinese tradition, but it is told to be created by a Japanese landscaper in San Francisco during late

19th Century and is also related to the tradition of drawing straw called Omikuji during the first worship of a new year in Japan. People tell fortunes by drawing straws with fortunes written on them but there are more practices of fortune telling for the new year through accidental occurrences. In Korea, there is 'Cheongcham' which was a practice of foretelling the richness of farming for the new year by the sound of the first beast you hear as you walk wherever your feet take you in the early morning of the first day of the new year and in India, people believed that it brings good luck if the soup boiled with milk and rice boils well and brings bad luck if it doesn't boil well or if the pot breaks and well boiled soup were gifted after being wrapped in leaves from dead fig trees. In Germany, there is the fortune telling practice called Bleigießen which involves taking a spoon or a small ladle and placing lead on it and melting it with a candle and then pouring cold water to tell fortune by the solidified shape and there are various interpretations and people make resolutions based on them. In Sweden, the people melt tin in hoof shape and place it in cold water to tell fortune by the shape of tin afterwards which is similar to Germany. In Turkey, people tell fortune by the coffee powder that remains at the bottom after drinking coffee. These are methods of expressing expectations for the new year by assigning meanings to accidental occurrences. The Asian countries as well as other countries celebrate the new year in months that aren't January by lunar calendar or other unique calendars, greeting the new year on various dates. Most well-known example would be the new year in April according to the Thai solar calendar which is called 'Songkran'. From April 13-15 every year, the people pour water and oil with scent and wish for good health and happiness and this ritual was further expanded into an all-out water fight festival. April is the hottest period in Thailand and everyone along with the tourists enjoy this festival together and there are many people who visit Thailand during this period. Rosh Hashanah of Israel which greets the new year in September according to the Hebrew calendar means the head of the year or the beginning of the year. They commemorate Zion where the milk and honey flows and share the grace of 'Shanah Tovah' with one another as they eat apples, date palms, pumpkins, and beets dipped in honey. In Iran and India, the people celebrate the new year on March 21 according to the Hindu calendar with Nouruz and Gudi Padwa. The people purchase goldfishes which symbolize prosperity and blessing and decorate their doors with paint as their excitement for the new year grows. 77

1 Omikuji of Japan, Omikuji telling bad fortune is left tied up at the shrine to trap the evil from escaping the shrine.

2 Songkran Festival of Thailand, Boy monk joins the effort with his tiny hands in Chiang Mai.

3 Polar bear plunge of Netherlands, Jumping in to winter sea with Santa hats.

4 Counting down from ten to greet the new year in New York Time Square.

Dreaming of a bright dream
by forgetting the boundary

In search of Don Quixote of Toledo

"Who is the crazy one?

Am I crazy if I imagine the world which is to be built in the future?

Or is the one who looks at the world as the way it is crazy?"

It is already 400 years since the novel was published,

but we are not free from this question of Don Quixote yet.

It doesn't matter if it is a sort of startlement out of some fleeting

awakening. With the question of Don Quixote and Cervantes,
which deeply echoes regardless of time, I head for Toledo.

I step on the path of Don Quixote, who goes on an adventure
wearing worn-out armor handed down for generations,
riding a skinny old donkey, Rocinante and accompanied by
Sancho Panza from a neighboring village.

• Are you dreaming now? _ The Timeless Echo _

Don Quixote published under the title of "El ingenioso hidalgo Quijote de la Mancha", meaning "The Ingenious Nobleman Sir Quixote of La Mancha" in 1605 was intrinsically a humorous novel, but it is considered a timeless masterpiece compared to the Holy Scriptures due to the linked ideas coming from parodies with witty remarks. Miguel de Cervantes Saavedra from Spain is considered a master of the classical literature along with Shakespeare from England. On April 23rd of 1616, both men breathed their last at the same day and this day is "World Book Day" designated by the UN. Unlike Shakespeare who left 38 plays and 154 sonnets as a popular writer of Globe Theatre, the works of Cervantes are not much plenty. When Cervantes published Don Quixote at the age of 57, he even sold the publication right at a giveaway price to buy the bread for the next morning. However, as soon as Don Quixote saw the light of day, it enjoyed immense popularity, and it still serves as the matrix of diverse arts genres until today. Unlike the times of Cervantes, there are not many modern-day people who have patience enough to read a novel covering more than 700 pages. Thankfully, a variety of arts are being recreated through play, musical, music and drama, so there is constant startlement before the question "Are you dreaming now?", which is fundamental yet fatal.

• **Don Quixote of Cervantes, Wasserman and Strauss** • The novel "Don Quixote" was born again as a musical "Man of La Mancha", adapted by Dale Wasserman and composed by Mitch Leigh and premiered in New York in 1965. The performance with somewhat serious and heavy theme and direction, which lasted more than 3 hours without intermission, was simply unprecedented. The change of concept maximizing serious fun won fervent response and the attractive performance have been constantly staged as the attractive performance in many different parts of the world. The protagonist of "Man of La Mancha" is not Don Quixote but Cervantes. By drawing Cervantes into the world of Don Quixote, a new story was reframed and Don Quixote is defended by the voice of Cervantes and vice versa. The representative song of "Man of La Mancha" called "The Impossible Dream" is full of all kinds of impossible things." This paradoxically shows that Don Quixote, who is impossible, unbeatable and unbearable, never feels frustrated and moves forward with perseverance and firmness. Don Quixote, who keeps dreaming beyond the reality without recognizing the state of reality, falls in the life of pursuing his dreams miserably in the end, but we find the meaning of "why do we have to dream?" This is the reason for which this work, with paradoxical matching in all aspects, remains as a masterpiece. Among some program music or operas based on "Don Quixote," the most familiar work to us is Don Quixote Op. 35, TrV184 (1897) of Richard Strauss. In this work of Strauss, the characters appeared in Don Quixote, their emotions and events revive with the liveliness of the orchestral melodies. In fact, this is never lighter than the philosophical thoughts shown in the symphonic poem "Thus Spoke Zarathustra" inspired by Nietzsche. This composure of humorlessness all results from maturity. This means the full understanding of Don Quixote.

• **Walking through Toledo_ Becoming Sancho at Ruta de Don Quijote** • The house town of Don Quixote is the central region of Spain adjacent to Madrid called Castilla-La Mancha today, and Toledo is the capital of this autonomous community. Here, the culture formed by the coexistence of heterogeneous civilizations such as Judaism, Christianity and Islam is simply enchanting and marvelous. Toledo full of invaluable ruins such as Alcázar and Catedral de Toledo was designated as a UNESCO World Heritage site in 1986. In Toledo, there is Ruta de Don Quijote guided by the green signpost. Deviating from the downtown of Toledo and getting off by the Alcántara Bridge, we finally encounter the path. The landscape rules the human soul. Though it will be challenging to understand the times of Don Quixote, I feel the energy of the place and atmosphere of the air on the path and identify myself with his mind. Being fascinated by chivalric literature, fallen into delusion, I escape from the monotonous daily routine and make up my mind to save the world after transforming into Don Quixote myself. Finally, I set off on a journey. Through many ridiculous events occurring on the road causing convulsive laughter, Don Quixote who never gets exhausted in the middle of the chaos and stands firm in difficulties, and who proves his value of existence in a series of absurd triumphs, on the road of an incurable wanderer, I discover some passionate zeal. We might be beyond our ability to be Don Quixote and it seems that we will just remain as Sancho who accompanied the dreamer's path.

Only with the reason for which Sancho liked Don Quixote, the dreamer seeking dream and ideal, Sancho as an ingenious assistant, decided to go on an adventure with Don Quixote. It is true that Sancho is a brave realist yet a dreamer. In Toledo, on Ruta de Don Quijote, we become Sancho who does not forget the reality and we think of the ideal of Don Quixote. It is about how much the value of paradox of dreaming of some unattainable dreams can shine! 🌟





Hwangnam Alleys

"Walking down the warm alleys surrounded with walls by the day in Hwangnam-dong as I talk to the walls with so much history, it makes my heart feel warmer as if I have come to my house town where I used to live as a child. The alleys feel familiar and warm to those that are here for the first time and feel comforted and these are the alleys that represent Gyeongju which we call Hwangnam-dong alleys."

1 Royal Tomb of King Michu

Tomb of 13th King of Silla, King Michu. Historical Site No. 175. It is a simple round burial mound tomb which features a honyuseok made of granite stone in front and three gates to the south along with the Soonghyejeon Hall for performing ancestral rites for the king.

2 Hwangnamdaechong

It has been dubbed as the 'Hwangnamdaechong' which means a great tomb at Hwangnamdong and Ancient Tomb No. 98 within Hwangnamdong. Two tombs are connected from north to south in a gourd-shape and it is said that the tomb to the south was the king's and the tomb to the north was the queen's.

3 Cheonmachong Ancient Tomb

It is the Ancient Tomb No. 155 among the ancient tombs of Hwangnamdong. It has been named 'Cheonmachong' due to the excavation of a saddle flap portraying a fine steed ascending to the sky at the time of its excavation in 1973. It is a well preserved historical site which features various artifacts such as gold earrings and you can also look inside the large stone mound burial chamber.

4 Son Shi Yang Memorial Stone

Gyeongju was the capital of Silla but it doesn't just have the traces of Silla. Son Shi Yang who lived in the Goryeo period was a devoted son who protected the tombs of his parents for 3 years for each of his parents when they passed away. This memorial stone is a historical stone that spreads the word on the act of great devotion of Son Shi-yang to his parents to the people in the era when filial piety was an ideal that the people should pursue.

5 Soonghyejeon Hall

This is a shrine that houses the ancestral tablets of King Michu who was the first king of Silla coming from the Kim family along with King Moonmu who unified the three kingdoms, and King Gyeongun who was the last king of Silla. The spirits of the three kings who symbolize the beginning, prosperity, and ending of Silla live within and this is probably why the traces of Silla were able to remain for so long at Hwangnamdong.

6 Golden sword excavation site

The golden sword which is National Treasure No. 635 that was discovered at Gyerimro Section 14. This is an artifact that proves that Silla was connected to the Silk Road and actively traded with countries far away.

7 Jiyeong Bridge Site/Jiyeong Well

There are only the stone materials used for the stone bridge scattered around with the Jiyeong Well that remain but this was the bridge that everyone must cross to head to Soonghyejeon Hall for performing ancestral rites.

8 5 Metasequoias

5 Metasequoias that are standing tall and straight near the ancient tombs of Silla that are clustered together. It can seem like just 4 trees or 5 trees depending on position and they are seemingly stretching towards the sky without an end. They are even more fantastic when you visit them at night with the lights on.

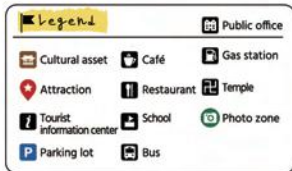
9 Birthplace of Kim Su Hak

5 Metasequoias that are standing tall and straight near the ancient tombs of Silla that are clustered together. It can seem like just 4 trees or 5 trees depending on position and they are seemingly stretching towards the sky without an end. They are even more fantastic when you visit them at night with the lights on.

10 Hwangnam Bathhouse

This is the bathhouse with giwa rooftop that is responsible for bathing the residents of Hwangnam. The neighbors share their warm hearts with one another in the early morning as they come together here. This is an old bathhouse where every child followed their mother as they held hands together to get away from the cold bathrooms in winter.

*Meeting
Gyeongju
in an old alley*



🚗 Getting to Hwangnam-dong
(Arrival at Hwangridangil)

• Gyeongju Express Bus Terminal,
Gyeongju Intercity Bus Terminal

There are 2 terminals.
On foot: 10 minutes
City bus: Take bus 60 or 61 in front of Starbucks and get off at the rear entrance of Daereungwon

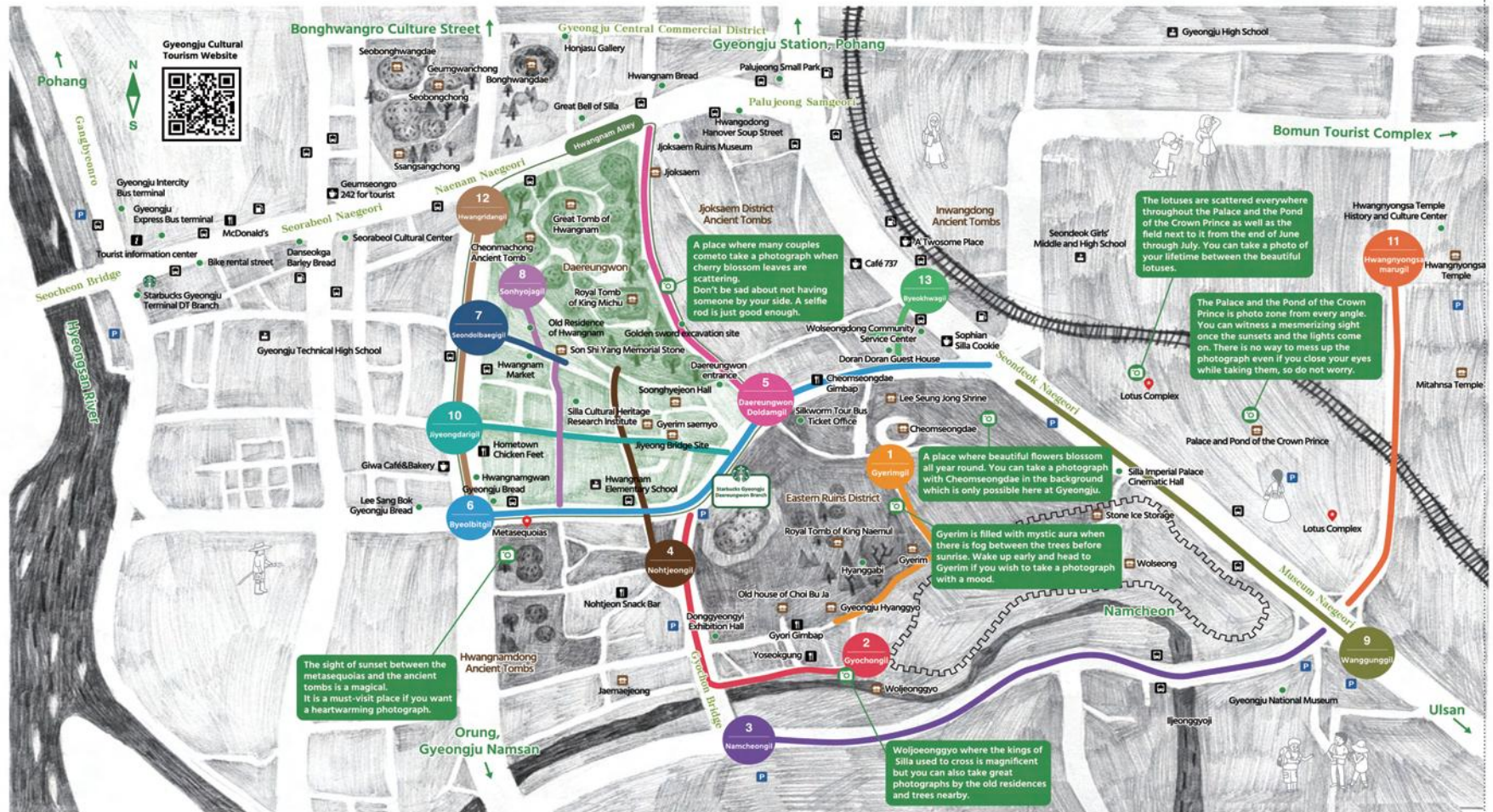
*Bus interval is about 1 hour, so it is recommended (Minimum fare)

• Gyeongju Station

Shingyeongju Station and Gyeongju Station are very far apart. Do not get confused!
On foot: 15 minutes
City bus: Take bus 500, 502, 505, 506, or 508 in front of the Gyeongju Post Office and get off at Naenam Naegori

•Shingyeongju Station

You will get off here if you take KTX train.
City bus: Take bus 50, 51, 70, or 700 at Shinyeongju Station and then take bus 61 at Seorabeol Naegori and then get off at the rear entrance of Daereungwon (30 minutes)

Streets
of Gyeongju

You Walk Slowly

1 Gyerimgil

Cheonseongdae-Gyeongju Hyanggyo
Gyerimgil which is fabled to have Kim Alji born out of a chest full of gold after hearing the cry from a white chicken surrounded by Gyerim Forest. How does it sound to walk the forest as the trees of a thousand years whisper secrets of Silla?

2 Gyochongil

Starbucks Daereungwon Branch-Woljeonggyo
Gyochoil which is crowded with people experiencing traditional culture programs by the day and with beautiful scenery from the lights shining on the low stone wall paths and the night view of Woljeonggyo Bridge by the night. Enjoy the dirt road with traditional hanoks stretching down with the old residence of Cho Bu ja who is an example of noblesse oblige at its center.

3 Namcheongil

Gyeongju National Museum-Gyochoongyo
When you head to the west side of the Gyeongju National Museum, there is a great path to talk a walk along Namcheon to the south of Wolseong. Walking as you look at the mountains far and close would eventually lead you to Woljeonggyo which is the bridge that the king of Silla crossed from Wolseong to head to Namsan.

4 Nohtjeongil

Hwangnam Co.-Gyochon Hanok Village
It is called the Nohtjeongil as it was the street where the workshops that made brass plates long ago. You can experience the charming alleys of Hwangnamdong where the traces of time remain through churches with giwa rooftops just in front of the Hwangnam Elementary School.

5 Daereungwon Doldamgil

Hwangnam Bread-Daereungwon Parking Lot
This is the path recommended for those that think that travelling is best done on foot. From the spring when the cherry blossoms scatter through the winter when the white snow stack on the walls, it is a path with beautiful scenery all year around.

6 Byeolbitgil

Metasequoia Trees-Seondeok Naegori
The reason that the night is more beautiful than the day in Gyeongju is probably because of Cheomseongdae which was used as an observatory to observe the abundance of stars in the night sky. The magnificent sight of Cheomseongdae can be seen anywhere with the yellow lights in the darkest nights.

7 Seondolbaegigil

Hwangnam Co.-Gyocheon Hanok Village
It is called the Nohteongil as it was the street where the workshops that made brass plates long ago. You can experience the charming alleys of Hwangnamdong where the traces of time remain through churches with giwa rooftops just in front of the Hwangnam Elementary School.

8 Sonhyojagil

Daereungwon Seopyeondoldamgil-Metasequoia Trees
This is the street where the elderlies of the town gather to talk at dusk. This is a heartwarming place where you can blend in with the elderlies who talk about the world next to the memorial stone and the sunset in the background.

9 Wanggunggil

Seondeok Naegeori-Museum Naegeori
The old town where the loyalties and the kings of Silla once lived has now become a field of beautiful flowers. We highly recommend that you walk along the Wanggunggil during summer when the lotuses blossom which are known to purify the world with its fresh scent.

10 Jiyeongdarigil

Starbucks Gyeongju Daereungwon Branch-Hwangnam Police Substation
The street where the Jijeong Bridge once existed over a small stream between the Jijeongdal Village and Soonghyejeon. The name 'Jijeong' means 'Greeting the king with respect' and the reason for this designation was because the people must cross this bridge in order to perform their ancestral rites at Soonghyejeon from the castle.

11 Hwangnyongsamarugil

Museum Naegori-Hwangnyongsa History and Culture Center
There is a deck of trees on the path to the old site of Hwangnyongsa Temple which was the biggest temple during Silla period. It is a great path to

12 Hwangridangil

Naenam Naegeori-Hwangnamdang
Hwangridangil which is now a 'hot' must-visit tourist destination in Gyeongju. The alley of Hwangnamdong which was once known as the 'Main street of Hwangnam' has changed rapidly in less than a year. It has gained a new nickname 'Hwangridangil' by its trendy changes. It is a unique and heartwarming street in the historical city

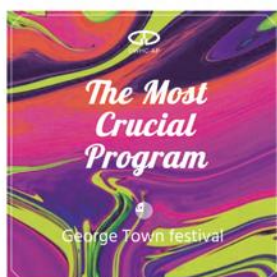
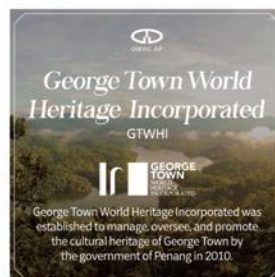
13 Byeokhwagil

Cheomseongro-Wolseongdong Community Service Center
The murals commemorating the hosting of the World Water Forum 2015 were painted on the walls of the alleys. It features lively paintings of artists in 3 sections of the World Water Forum Zone, Gyeongju Zone, and Art Zone. Let's take photographs with the beautiful murals that uplift the spirits just by sight.

walk as you hear the sound of your steps and also
a great path to ride a bike as you are met with the
cool wind.

NEWS

OWHC-AP Communication Committee is promoting the World Heritage Cities through its website, Facebook, YouTube and other SNS contents. You can see the most recent news along with the card news and the trend news created by the OWHC-AP Communication Committee on the official blog of OWHC-AP.



<http://blog.naver.com/owhcap1>

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