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by gathering cities where UNESCO World Heritage Sites are located.

HECI TAG

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04

Title Feature

Gardens That Polish the Skies and Our Minds, Embroidered with Individual Values

16

Column

Peter Bille Larsen

18

Pump up the Volume

Trace of Gender in World Heritage

28

Indulgence of the record

'Memory of the world' for the dignity of mankind

38

Tale of two cities

Calm waves of healing, rice paddies and vineyard terraces

46

Now, here, contemporary

A gift of time, Georgetown commercial buildings

Cover_The children read fairy tales to their elephants happily. Thailand



50

OWHC-AP Communication

Visiting the host city for the third OWHC-AP Regional Conference, Suzhou

54

History of tools

Eating tools, history of picking, spearing, cutting, and scooping up

58

Taste scandal

Naples pizza, incredibly simple and perfectly risen

60

Memory of the nap

A long-time visitor to Okinawa, The Okinawa I know

66

Salon de Heci

"Let's Do it, Let's fall in love" Woody Allen

68

Etc.

HECI TAG VOL. 08

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Become something of an ideal
and romantic fantasy



World Heritage Garden

For those of us eking out our busy lives from concrete jungles or rows and rows of apartments, the dream of living in a home with a yard has become something of an ideal and romantic fantasy. With our feet glued to the ground and our eyes focused only on what lies ahead, we look at trees and blades of grass, which reach up towards the sky, and find ourselves chewing over a philosophical question. Gardens are not just physical spaces where we grow and tend to plants; they also refer to spaces for contemplation where we can open all our senses and admire, or enjoy the freedom of spending time doing nothing at all, as seen in the 2013 film *The Garden of Words*, directed by Shinkai Makoto, where Yukino visits the Shinjuku Gyoen to eat chocolate and drink bear while tending a garden meant for her alone. So we all need gardens in our lives, a time when we can look upon ourselves instead of the flowers and trees. Ironically, while gardens are places for contemplation that you can enjoy without doing anything, a detailed and diligent intention is necessary to create them in the first place. Of course, gardens do make the most of the natural properties around them, but at the same time, there is something just as unnatural about them.

Gardens are markedly different from forests, which are spaces created by Mother Nature for the sake of her survival. As they are artistic spaces made by human hands, gardening is considered a form of design. It has much in common with fashion design, from the creation of patterns to the selection of colors and consideration of textures, and there are many who chose to study garden design, including Hermann Hesse and William Wordsworth. In particular, Hesse went as far as to refer to himself as a gardener, and often wrote about the joys of gardening. This love for gardening can be found in his writing style, which bears a resemblance to how one tends a garden.

Gardens are created by tuning and reflecting the colors, textures, and harmony between the vertical

and horizontal of plants, and one requires a grasp of plants to be able to predict how the landscape will appear in a few years so they can plot out the garden accordingly. Once created, they are completed with winds, clouds, rain and sunlight. So, while created through artificial means, gardens ultimately rely on nature to come to fruition, as well as the hands of the people who tend them. Forced to face the cold reality where the dreams of owning a home with a yard seem nearly impossible to achieve, people have begun seeking out alternatives to their dilemma. By raising outdoor plants at home, like a pet, people can attain not only interior effects but also emotional comfort and healing.

As sites that embody a person's preferences, love, and lifestyle, gardens show insight into the characters of those who designed and tended them, from the sizes and colors of its plants to the location of its pond, and even the texture of the stones and soil. Having been designed according to humanistic, philosophical, and personal purposes, garden styles vary depending on the nation and era they hail from. People plant trees and grass, arrange springs and ponds, fountains, stones, and sculptures, and even erect buildings. While the East and West may have different words to describe these aspects referring to them as *Jeongja* in the East and pavilions in the West, in the end, the concept of assembling the elements of a garden is something that has been created since the olden days through the harmony between tradition and evolution.

Personal yet public, and meant for contemplation and indulgence alike, gardens take on different forms depending on the era and region while at the same time forming a bond of sympathy for the source. Even among these gardens, there are those that stood out for their extraordinary value to the world and inscribed as UNESCO World Cultural Heritage. These are their stories. 

The Worldview of English Gardening Outside the UK

"Happy Gardening!" So goes the catchphrase often used by BBC's weather presenters as they off, a comment only heard in London around that time of the year when the sunlight starts to intensify. As the undisputed mecca of world gardens, the UK preserves the value of its gardens by experimenting with new designs while continuing to accumulate history and tradition. Here, we look for examples of English gardening, which portray their own picturesque worldviews, in lands that are quite some distance away from the UK itself.



The Small Silver Lining of Colonialism Singapore Botanic Gardens

Singapore Botanic Gardens

As the fruits of imperialism, botanical gardens, like zoos, can be a painful reminder of colonialism, especially so for Koreans, who know what it feels like to suffer under the yoke of oppressors. As one of the many colonies under the British Crown, Singapore is now a part of the Commonwealth of Nations, so it should not come as a surprise that the Singapore Botanic Gardens, tropical gardens designed and created by the British during their colonial rule, adheres to English landscaping styles. Then what makes it so special and worthy to be inscribed as World Heritage Site? A city-state slightly larger than Seoul, Singapore is a metropolis well-known for being the picture definition of cleanliness. Its very roots lie in the goal of designing a 'Green City', and the city has recently encouraged the trend of walking in order to actively carry out its urban greening projects. If Gardens by the Bay, situated in the Marina Bay at the Central Area of Singapore, focuses on entertainment, then

the Singapore Botanic Gardens dedicates itself to the research and preservation of over 150 years of history. Having first opened its doors in 1859, the Singapore Botanic Gardens has steadfastly retained its original layout. Its diverse array of plants, including historic trees, the design of its gardens, and its buildings all come together to justify the original values and vision behind its establishment. Much like the Singapore Zoo, which eschews fences in favor of natural barriers, the Singapore Botanic Gardens seeks to preserve the natural state of things. While it may be difficult to properly analyze the botanical garden's value, the refreshing nature of its green energy cannot be denied. After all, it does the heart some good to realize that a massive tropical forest of the botanical garden's scale can still exist within the vicinity of a shopping belt as prominent as Orchard Road.

Inscribed in 2015



A Bouquet for You, Marie-Antoinette Château de Versailles Petit Trianon

Château de Versailles Petit Trianon

The pinnacle of the extravagant Baroque style, the Château de Versailles (Palace of Versailles) received accolades from Voltaire himself, who extolled its beauty, claiming that it overshadowed any flaws the massive palace might have had. As if to symbolize absolute authority and universal reason, the palace boasts an overwhelming scale as well as an architecture and garden that are symmetrical, methodical, and geometrical at the same time. The exceedingly French garden, which strives for a balance between order and harmony, is undeniably beautiful, yet comes off as excessively artificial at the same time.

In 1770, a young Marie-Antoinette arrived at the Palace of Versailles. Only 14 at the time, the Austrian must have felt out of place in the unfamiliar palace, its Latin culture at odds with her Germanic roots. Called L'Autrichienne, a derogatory moniker meaning "The Austrian (Woman)" in a palace that might as well have been a fancy cage, Marie-Antoinette found solace in the Petit Trianon, which she redecorated in the picturesque stylings of an English landscape garden. After ascending to the throne in 1774, Louis XVI prepared the Petit Trianon as a flower bouquet for her, his young and beautiful bride who loved flowers.

Regrettably, as romantic as this tale is, the garden was not originally intended for Marie-Antoinette. In fact, the Louis XV had the garden built for his mistress, Madame de Pompadour, who unfortunately passed away before she could see it completed. The garden was then passed down to her successor, Madam du Barry, before finally making its way into the possession of Marie-Antoinette herself. After the events of the French Revolution, the garden would be used by Marie-Louise, the second wife of Napoleon, as well as other empresses or favored concubines. Despite this, the Petit Trianon is known to this day as Marie-Antoinette's garden. It was she who worked alongside landscape painter Hubert Robert to come up with a way to break free from the French style of gardens in favor of the English landscape garden style. It was she who had created a garden that seemingly returned the lakes and hills to their primal states and filled the surrounding areas with vegetable gardens, ranches, and farms so natural that they seemed to have simply sprouted up, ultimately constructing a pastoral wonderland where she could realize her fantasy of a life of freedom. All things considered, the Petit Trianon is without a doubt her garden.

Inscribed in 1979

Embracing the Pride of Ancient Capital Cities

For the most parts, countries have their own style of garden design, with commonalities between gardens in the same country. Yet, at the same time, each household may have its own way of plotting out their gardens. Still, it is possible to distinguish between Western and Eastern gardens for the most part - Western gardens are planned around humans, while Eastern gardens are designed around nature, with a preference for preserving the natural state of things and leaving curves, such as those of bent trees, paths, and ponds, untouched. Gyeongju (Shilla), Suzhou (Eastern Wu of the Warring States Period), and Kyoto (Heian Period - Meiji Restoration) are all ancient cities that once served as the capitals of Korea, China, and Japan respectively, and the gardens from these regions offer insight into their pride as former capitals as well as the ideological background behind the arrangement of Eastern gardens.

The Borrowed Scenery of Donggung Palace and Wolji Pond Gyeongju Historic Area

Gyeongju Historic Area



While Wolji Pond was able to survive the collapse of the Shilla Dynasty and remain relatively unchanged throughout the Goryeo and Joseon Dynasties as a result of the garden site being buried underground, the same cannot be said of Donggung Palace or the structures that once stood in its vicinity, such as Hwangnyongsa Temple (as well as the Nine-story Wooden Pagoda, which was as tall as a modern-day 30-floor apartment) and Wolseong. As such, while the pond itself retains its original shape and structure, the borrowed scenery around it has changed quite a bit.

The concept of borrowed scenery plays an important role in Korean gardens, and brings to mind the image of people sitting on porches and enjoying the view of the surrounding area and far-off mountains. In gardens, borrowed scenery helps to develop the depth and width of the landscape, presenting viewers with flexible and infinite sensibilities, making it an incredibly forward and rich method of appreciation. It may be that the subtlety of garden landscapes is found not in artificially presented scenery, but rather in this borrowed scenery. One would do well to look up and expand their scope of borrowed scenery.

Gyeongju, for instance, is littered with mountains of all sizes that envelop the city with their gently rolling ridges like the ridges of royal tombs, which are very common sight in Gyeongju. Mountains such as Nangsan Mountain, Myeonghalseong Fortress, Tohamsan Mountain, Yeongsegoksan Mountain, Namsan Mountain, Byeokdosan Mountain, Seondosan Mountain, Songhwasan Mountain, and Sogeumgangsan Mountain all come together to complete the borrowed scenery for Donggung Palace and Wolji Pond.

Inscribed in 2000

An Aquatic Spectacle Flowing on a City of Water Humble Administrator's Garden

Humble Administrator's Garden

The main feature of the Humble Administrator's Garden is water, with various structures placed in a manner to emphasize its presence. Boasting a spectacular view of the waters, the Humble Administrator's Garden flows beautifully through Suzhou, the city of water.

A vast nation with 6 different climate zones owing to its topographical diversity, China is home to the Yangtze River, which flows through most of the country from the west to the east. Located to the south of the lower Yangtze River, Suzhou developed around its waterways as a major strategic point for the Grand Canal. The city also served as a site for intellectuals who had stepped down from court as well as literati who had no intentions of getting involved in politics at all, allowing them to pursue their arts in leisure. As such, there are many private gardens in Suzhou that are markedly set apart from the gardens of palaces due to the cultural tradition they possess. These private gardens prioritize the nature around them above all else, most likely due to Confucianism's ideal of reclusion and the Taoist virtue of Wu Wei (non-action) and Ziran (naturalness). As the garden was originally a marsh where water pooled, a pond was built and trees were planted in the surrounding area to make the most of it. Now, approximately 3/5 of the entire area is taken up by the pond. Centered on the huge lake, the buildings and bodies of water are expressed using the methods of jeom (dot), cheol (convex), gwa (to go across), and pyo (floating or drifting), and water is at the center of all things. Jeoms are composed like an island, cheol has three sides exposed to the water, gwa is composed like a bridge, and pyo is shaped like a boat such as an ark. The Humble Administrator's Garden lets visitors take in the existence of water from its relationship with everything around it, from buildings to trees and stones.



Inscribed in 1997

A Quiet Garden of Contemplation and Observation That Looks Only from a Single Point Ryoanji Temple

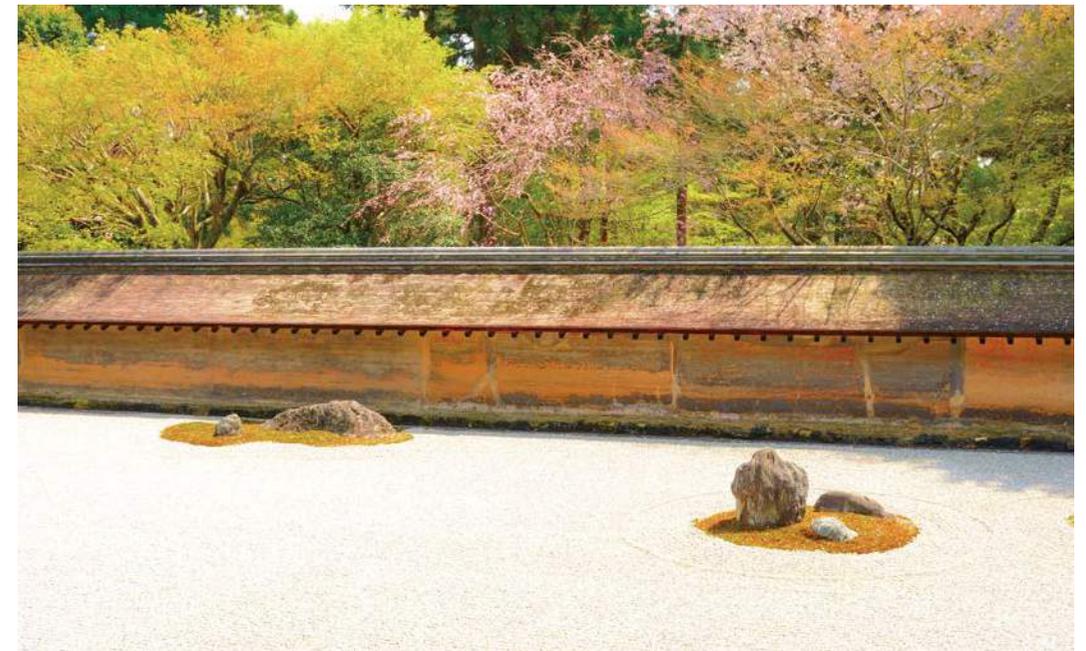
Ryoanji Temple

A garden is a utopia that one builds within the confines of their home's borders. Everyone seeks to spruce up their own home environment as aesthetically pleasing as they can, so when thinking of garden design as an art form, the topic of various symbolic techniques always comes up without fail. Some gardens take their artificial and artistic traits to extremes, preventing visitors from entering and forcing them to just look from afar. They are more akin to art museums than anything else, and one must have a grasp of culture to be able to properly understand them.

Just as well-known as English gardens, these Japanese gardens are experienced through the act of meditation and self-reflection, making them a path to asceticism.

The most well-known among these expressions of Zen is the Ryoanji Temple Garden in Kyoto. A quiet place where visitors simply sit still and silently look ahead as they meditate in contemplation, the garden tells a tale rooted in aestheticism. There are no trees, flowers, lakes, or other elements one would often expect to find growing or thriving on a typical garden, not even a single blade of grass. Instead, it is a rock garden, housing only 15 stones on a bed of white sand. The shapes, sizes, locations, heights, and perspectives of the stones harmonize with the sand, giving visitors a strange sense of foreboding. Together, the sand and the stones symbolize lakes and flower trees, islands surrounded by oceans, and even the infinite universe.

Placed so that at least one stone is always out of view, the garden imparts a Zen message of incompleteness, and it is said that only those who have reached enlightenment can see all 15 stones at once.



Inscribed in 1994

Unique Styles That Naturally Stick Out

Just as the English landscape garden can be found outside of the UK, some styles of garden designs transcend nations or continents. The Islamic garden style introduced the bold courtyard-style garden to Spain during the Dark Ages, a time of strict gardening culture, while the Italian garden style during the Renaissance laid the groundwork for modern European gardens, adding value to the long history dwelling in these unique garden styles.



An Aquatic Spectacle Flowing on a City of Water Humble Administrator's Garden

The Persian Garden

The word paradise is derived from the Persian word Pardis, which refers to a beautiful garden surrounded by walls. Iran's Persian gardens symbolize the 4 elements of Zoroastrianism – sky, earth, water, and plants – and stand as testaments to the creative genius of man, who strives to create paradise on earth, like the Garden of Eden, as noted in the Quran. The geometrical layout of the garden, symmetrical architecture, intellectual and innovative construction techniques, and elaborate water management system of the Persian gardens has made its way around the world, leaving their mark on countries such as India and Spain (as can be found in the famed Alhambra). The perfect fusions of natural and artificial elements, these gardens have made extraordinary and individualistic artistic achievements that express philosophical and religious ideals. Immediately noticeable anywhere around the world due to their distinct styles, Persian gardens boast designs that strike a balance between excessive splendor and near-perfection. Having evolved while retaining its principles since its beginnings in the BC era lasting for over 2,000 years, the Islamic garden is recognized not just for the value of its role as a model for various gardens, but also simply for its pure beauty.

Inscribed in 2001



The Overflowing Renaissance Aesthetics of Tivoli Fountain Garden Villa d'Este, Tivoli

Villa d'Este, Tivoli

The hundreds of fountains in the stair garden embody the aesthetic principles of the Renaissance, dynamic yet refined, characteristic, and comprehensive all at once. Unlike France, where the prevalence of flatlands called for the development of plane geometric gardens, Italy's slopes required it to sublimate geographical limitations into stair gardens. These Italian Renaissance gardens developed grandly with their own sense of identity, and the Villa d'Este's fountains, fancily decorated ponds, architectural elements, novel design, and aesthetics make it the very model of a 16th century Italian garden. As one of Italy's oldest and most beautiful Giardini delle Meraviglie (Garden of Wonder), it signifies the peak of the Renaissance as the bearer of the early garden style that led to the development of gardens in not just Italy, but the entirety of Europe. The villa itself astounds those who look upon it with its brilliance, and its elegant loggia (a corridor-type rooms without a wall on one side) located at the center of the regular facades was built by Raffaello da Firenze himself. The most notable part of the Villa d'Este is its fountains. Around 100 in number, the fountains and ponds create a refreshing sound through the interaction between water and air, completing the peculiar and highly individual atmosphere of the villa.

Inscribed in 2001

Theme 4

An Exaltation of Death, the Garden-turned-grave and the Grave-turned-garden

Graves were originally built to hide corpses, but with the emergence of civilization, they came to embody a variety of things, including religious background, symbols for commemoration of the deceased, display of power, and future wishes for good luck by descendants seeking to receive the graces of their ancestors. Let us look back on spirit of death slumbering within the Joseon Royal Tombs and the Taj Mahal, the garden-turned-grave and the grave-turned-garden.



The Reclusive Tombs in the Center of Downtown Seoul, Seolleung and Jeongneung Royal Tombs Joseon Royal Tombs Royal Tombs of Joseon Dynasty

Royal Tombs of Joseon Dynasty

There's something deeply profound about looking upon tombs. Time seems to slow and the breeze whistles louder, creating a sense of eternal rest and comfort in an expansive void. The Royal Tombs of Joseon Dynasty are in line with Confucian culture, preserving the tradition of funerals by placing emphasis on unifying nature and the universe. The principles of feng shui – the belief that the placement and arrangement of objects and sites will lead to a flow of positive energy - were applied to the areas, preserving the natural scenery throughout the creation of the sacred burial sites. The 40 or so Joseon Royal Tombs, representing 500 years of history, can be found scattered in 18 regions. Erected to celebrate the achievements of former kings and to strengthen the authority of the royal family, each tomb has taken up a seat in sites selected for their exceptional natural environments. With water flowing to the south and mountains behind them, the ideal layout in Korean culture, and surrounded by layers of distant mountain peaks, these tombs were essentially gardens dedicated to the souls of the royal family's ancestors.

Inscribed in 2001



The Palace Where Love Slumbers, a Massive Mausoleum Dedicated to Love Taj Mahal

Taj Mahal

India's Taj Mahal, the palace where love slumbers, is a massive mausoleum with a garden that stands as a monument to love. Built under the order of Shah Jahan in the memory of his wife, Mumtaz Mahal, the Taj Mahal is the fruit of 22 years of collaborative efforts between thousands of masons, marble masons, mosaicists, and decorators. A total of 4 minarets form a border on the vast Mughal garden, while the open perspective gained from the cross shape of the narrow paths and waterways gives the octagonal platform that the dome rests on a sense of grandeur. The site has recently become a point of contention after the Indian government excluded it from a tourism booklet due to pressure from extremist Hindu forces, who viewed the Taj Mahal as the work of Muslim invaders. Despite that, the Taj Mahal continues to stand as a wondrous testament to love and death, detached from the tragedies of religious prejudice. 🌙

Inscribed in 2001

HUMAN RIGHTS AND HERITAGE: TIME TO ACT

The age of human rights?

Human rights matter in heritage cities. As I write these lines, the mayor of Geneva, Switzerland where I live is launching the “Geneva Declaration on Human Rights and Cultural Heritage: committed cities working together.” With mayors from cities across the world, the Declaration is an attempt to “safeguard cultural heritage, as essential resources for the exercise of human rights, particularly cultural rights, and for social cohesion, peace and sustainable development.” In 2017, heritage practitioners from across Asia equally adopted the “Hoi An Declaration on Urban Heritage Conservation

and Development in Asia.” It called for heritage policies and mechanisms adopting a rights-based approach “to ensure active community participation in design, management and equitable benefit sharing” in order to reconcile conservation goals with social equality. The Delhi Declaration of the ICOMOS General Assembly in 2017 on heritage and democracy also spoke of heritage as a fundamental human right. Yet, what does it actually mean and why this sudden emergence of rights language in the heritage context in general, and context of the World Heritage in particular?

Human rights in an urban context

For the last few years, I have had the privilege to listen to community representatives and site managers from across the world. We have also recently finalized a major research project on how human rights relate to the World Heritage field. Such rights concerns are found in both rural as well as urban contexts. Colleagues from Nepal have pointed the complexity of rights issues under urban heritage reconstruction in Kathmandu, just one example out of many from the Asian context. Yet, overall, the nature of human rights in World Heritage Cities paradoxically continues to remain a blind-spot. Consider the 2016 World Cities Report referring to issues like the growing number of urban residents in slums and informal settlements, and also emerging issues of exclusion, rising inequality, insecurity and migration. Urban realities are fraught with rights concerns. Clearly, much remains to be done to achieve social equality, yet how does this relate to heritage conservation? As the 2016 report notes: “too many cities fail to make sustainable space for all, not just physically but also in the civic, socioeconomic and cultural realms.” Heritage is such a realm within both potential and challenges to address topics as gender inequalities, social exclusion and more.

Whereas the 2016 report raises heritage as a source of pride, sense of place and identity attracting visitors and investors (UN Habitat 2016), we need to expand analytical attention to the possible frictions, heritage and rights interlinkages and possible trade-offs being made. Striking a balance between heritage and rights, visitor access and investor support is complex. It requires tackling challenges, contradictions as well as emerging opportunities more head-on. Consider the massive rights transformations that World Heritage Cities may go through in terms of common patterns such as privatized rights, gentrification and the increased speculation around properties. Not to mention the wider context of urban transformation, development and the uneven empowerment of urban residents.

Urban complexity

While working with diversity is often at the heart of heritage policy, actually recognizing and working with diversity in heritage practice is not always easy. Urban areas are composed of highly diverse, mixed

and complex communities at times characterized by longstanding conflicts between local authorities and residents, tensions between powerful property owners and residents of a more informal nature, between newcomers and old communities. Whether it involves older or youth, religious divisions, ethnicity, political connections or the marginal, local space connections are multiple and have often shaped urban life over decades, if not centuries. Classifications as squatters, migrants and recent settlers may show some social difference, but may also disguise to-down designations, which justly or unjustly divide the urban population among those with rights and those without.

Mapping out rights concerns

Much more can be done to map out different rights-holders and their overlapping interests in an area in terms of how both private and public spaces are shaped in a heritage area. It is not uncommon in heritage management to see certain forms of local life and practices and considered inappropriate and out of place once more sanitized heritage practices are adopted. From South America to Asia, local traders, for example, have experienced their mobile stalls being relocated to more orderly sites, just as market developments may mean local schools, shops and productive activities being moved out to give more space to heritage. There are multiple examples of communities and residents experiencing disconnection once heritage management systems and authorities take over. Ranging from imposed restrictions to disempowered local institutions, local heritage life may undergo substantial transformation. We need to study such urban complexity and transformative processes even closer, and look not just at mitigation measures and soft landings, but preventive measures, inclusive long-term planning and social safeguards. This is especially urgent in the Asia-Pacific region, where urban transformations are particularly dynamic and rapid.

Rights-based approaches to cities and heritage offer an inclusive framework to level the playing field and reach out to the most vulnerable in the process. World Heritage Cities have a major role to play in spearheading this collective effort.

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GENEVE Geneva Déclaration

Human rights and cultural heritage: committed cities working together



Cities and local governments are the first layers of governance close to the local population; as such they have a special legitimacy, capacity, and responsibility to protect cultural heritage and human rights. They are home to an ever-increasing population, where a huge diversity of people, resources, and values coexist, and they have a critical role to play in promoting the value of assets linked to these territories.

The loss of cultural heritage has a devastating effect. It deprives people of essential resources that enable them to exercise their cultural rights, to develop their creative spirit and their capacities for resistance and to communicate across differences by sharing their respective memories in order to live together and build a joint future.

Given their significant symbolic value, heritage, as well as the knowledge and practices associated with them, are prime targets during internal or international conflicts. Their destruction targets individuals, communities, and even whole peoples, at the heart of their identity, and aims at removing traces of their existence from a specific territory. Destruction, whether legal or illegal, is also the consequence of unsustainable development policies which fail to take into account people's aspirations or human rights.

Due to increasing urbanisation, the history of migration, and huge, instantaneous exchange of information, destruction of heritage often affects other populations, even far away, including diasporas for whom heritage provides important bearings. Everyone is concerned about the worldwide loss of heritage which impoverishes humanity as a whole. A significant need for mutual assistance is becoming apparent.

The cities and local governments which support this Déclaration are deeply attached to both the exercise of local democracy and respect for international obligations, grounded in particular in the Universal Declaration of Human Rights and international humanitarian law, including the Geneva Conventions. They express their

commitment to working together in light of the severe harm inflicted on people and heritage. They place safeguarding cultural heritage, an essential resource for the exercise of human rights, particularly cultural rights, and for social cohesion, peace and sustainable development, at the heart of their activities.

They have made the following commitments: **Develop and maintain cities and territories that put people and their rights at the centre of their policies**

Cities and local governments respect the rights of individuals, without discrimination and in all their diversity, to access, participate in, and contribute to cultural life. This includes people's right to become attached to the types of heritage they find valuable and meaningful, to access and enjoy them, to take part in their interpretation and development, as well as to maintain, develop and pass on knowledge and practices associated with these forms of heritage.

Prevent destruction as a violation of human rights

Cities and local governments undertake not to destroy, damage or neglect the heritage on their territory in a way that infringes human rights. They protect this heritage from other actors' behaviour. They identify and implement cooperation within and between territories with the aim of protecting heritage and the people who defend it.

Encourage the creation of open and dynamic heritage communities

Cities and local governments recognise and encourage the development of heritage communities with a diverse range of people from different places and backgrounds. These people value specific aspects of cultural heritage that they want to maintain and pass on to future generations as a common good, regardless of the system of property rights. These heritage communities provide a key resource of heritage-related knowledge and expertise that allows heritage to thrive and be appreciated.

Ensure the exercise of local democracy with universal participation

Cities and local governments closely involve people,

while respecting their knowledge and attachment to heritage resources, in any decision affecting heritage, be it identification, information and educational material, management or destruction, transformation, and rehabilitation. These participatory mechanisms constitute open spaces for interpretation. They are without discrimination of any kind, in particular against women and people in minority position, including displaced persons if applicable. They enable the diverse range of practices, knowledge, values, and interpretations associated with heritage to be taken into account.

Work for better recognition of the value of heritage

Cities and local governments work on a participatory basis to identify the diversity of heritage within their territory, to make it accessible and to encourage debate about its wide range of meanings, as a channel of communication, of mutual comprehension and of lasting peace. By working directly with the populations involved they record, document, preserve, safeguard and emphasize the value of heritage resources and the knowledge associated with them in all their diversity. They undertake to disseminate adequate information about both the value and the historical and symbolic complexity of the diversity of heritage, in particular through education, training, and the participation of local actors.

Rehabilitate heritage and encourage creativity

Cities and local governments encourage the rehabilitation of heritage in accordance with freedom of expression and standard practice in the relevant disciplines. In doing so, they prioritise the promotion of local skills and expertise while encouraging people's creativity, alone or in community with others, including for overcoming what is in some cases an irreplaceable loss of heritage. They acknowledge that reconstruction, in particular identical reconstruction, is not the only option for repairing a loss of heritage and that people may think of other ways to safeguard memories and create other cultural resources.

Implement ambitious policies

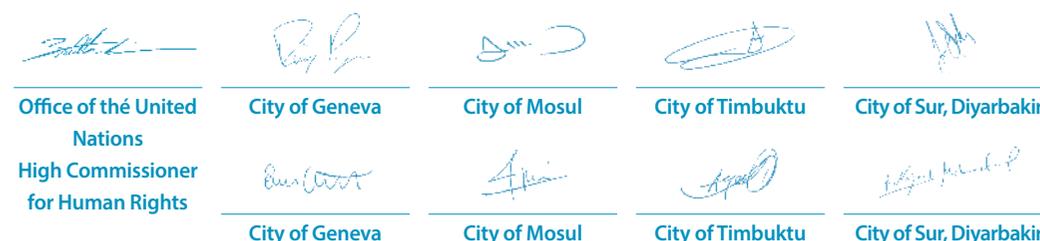
Cities and local governments implement their commitments through policies and processes that respect the human rights of all persons in all sectors. They strengthen their capacities in heritage protection and cooperation among all levels of governance. They undertake to evaluate the impact of their decisions, programmes, and activities on the exercise of cultural rights and the diversity of resources available to future generations in a preventive, systematic and cross-cutting way. They guarantee the principle according to which no one may invoke cultural diversity to infringe upon or to limit the scope of human rights.

Develop a culture of exchange and heritage solidarity between cities

Cities and local governments take action to increase solidarity and develop networks within and between their territories, including across borders, in order to improve their capacity in the fields of heritage protection and cultural rights. They thus develop a translocal partnership that expresses their willingness to mutually assist each other regardless of any political or cultural differences. They promote exchanges and visits, in particular for young people and professionals from local organisations and authorities. They endeavour to provide refuge for artists, culture professionals, and heritage and cultural rights defenders who are under threat in their own country.

The Geneva Déclaration was drafted by a group of international experts with the collaboration of the Observatory of Diversity and Cultural Rights.

The undersigned representatives of cities and local governments met in Geneva on 26 March 2018 and adopted this Déclaration, thus enriching the spirit of Geneva which is home to major international organizations whose role is to protect human rights and international humanitarian law. They undertake to disseminate and promote the Déclaration to as many cities and local governments as possible.



GENDER IDEOLOGY

Trace of Gender IN World Heritage

The rising issue of feminism in recent times brings to mind the concept of **gender ideology**. Unlike Korea, which uses a single word – **성(性)**, pronounced seong – the English language uses the word **sex** to refer to biological seong and the word **gender** for sociological seong. When we refer to the concepts of **masculinity** and **femininity**, they are generally formed not from biological differences, but rather **social workings** of believing that there are gender characteristics that conform to men and women. In an era where the **cultural dichotomy** of ‘a strong and active man who works in the in the **public** to provide for his family economically and achieve social and political development and a caring woman who quietly handles the household affairs and looks after her husband, parents, and children’ is breaking down, we take a look at the **traces** of gender within the various world heritages that raise their voices as one to demand human rights.

Gender 01

Gender Is Made

Gender Hegemony,

Gender Ideology

Rarely do we find gender markers to be of use in our daily lives, with perhaps the exception of those found in front of restrooms. In fact, excessive gender classification can actually feel uncomfortable and unfair. After all, society has reached a point where even AIs are imbued with genders according to human perception of gender roles. Just look at Apple's Siri, Google's Assistant, or Microsoft's Cortana. These audio recognition AI devices, which act as secretaries, all possess female voices, the result of notions we hold on gender. The 1982 film *Blade Runner* by director Ridley Scott, based off Philip K. Dick's *Do Androids Dream of Electric Sheep?*, established a distinct setting that continues to influence many science fiction films to this day, including marked differences between male and female AIs. And as AIs are a reflection of society, the issue of gender isn't the only issue they face, as exemplified by the incident with Microsoft's Twitter bot Tay, which was shut down after it began to make racist and misogynistic posts. As tempting as it is to pass it off as technical troubles, Tay simply showed us the data it had accumulated from society. In other words, it was a matter of social perceptions

Gender is not a permanent or fixed identity, but instead the outcome of the complex interactions between a plethora of factors that make up gender differences. In other words, it is a temporary construct that can be formed or dissolved depending on temporal and spatial circumstances. Take the changing depiction of gender in Disney animations. As a company that aims

to appeal to audiences around the globe regardless of age or gender, Disney reflects the predominant social perspective shared by its audiences. So while *Snow White*, released in 1937, featured the titular Snow White as a wholly obedient character reliant on her Prince Charming on a white horse to save her, later films such as *Cinderella*, released in 1950, and *Sleeping Beauty*, released in 1959, began to show somewhat more independent female leads. From this, it could be assumed that the sense of patriarchy, which had been held as a tacit agreement for a long course of time, had begun to shift as a result of the cultural and social ideologies of the times. After passing through the 1990s, when noticeable strides were made in the advancement of women's statuses, and entering the 21st century, the animated films now prominently revolve around active and outgoing female leads.

While society is still plagued with gender-based stereotypes that need to be fixed, a constantly shifting gender ideology can be felt within it. While my argument is one against these unfair gender-based stereotypes and feminism, it is not a making the claim that women's statuses must be enhanced. Rather, the point is to realize equality amidst these gender-oriented issues, including for men, who are represented by the lonely fathers who have bowed down before the times. We must form a stable ideology through positive social actions that reflect the voices of many, taking into account generational gaps and the genderless, for it is the responsibility and duty of those of us living in the current era.

66 I read it a little as a duty, but it tells me nothing that does not either vex or weary me. The quarrels of popes and kings, with wars or pestilences, in every page; the men all so good for nothing, and hardly any women at all—it is very tiresome. 99

Such is Catherine Morland's complaint about history books in Jane Austen's *Northanger Abbey*. As the quote implies, history was likely dominated by the tales of men even in the early 19th century. Man appears in all facets of history; he has served as the face of mankind throughout the times, and the history of humanity as a whole is His Story. Thus, man has always retained the upper hand in the duality of men and women. Yet, man is also fundamentally beholden to the social customs, and we must examine masculinity not as the symbol of inborn power and authority, but from a variety of sociocultural perspectives.

"Thou dost weep like a woman for what thou couldst not defend as a man."

Located in Southern Spain, Granada's old town still bears many traces of a Muslim kingdom, including the Alhambra and Albayzín, both UNESCO World Heritage Sites built under Muslim rule. When this Muslim kingdom fell in 1492 under Isabella's Catholic kingdom, its final ruler, Muhammad XII agreed to a bloodless transition of power in return for the protection of his religion and property, leading to the quote above from his mother. While the king had taken the best choice to protect countless lives from an unwinnable

war, the fact that he was still reproached for not engaging in war 'like a man' shows how much emphasis was placed on masculinity in those days.

It was during the Middle Ages when masculinity, which began as an anatomical concept that had developed since ancient times, interlocked with the era's Christian ideologies, resulting in the expansion of the modern-day notion of masculinity. It was the man's duty to comfort women, protect those under him, and provide for his family members, and none exemplifies this concept of manliness better than the chivalry of the Middle Ages. When foreign invaders brought the chaos of war and violence to their doors in the early Middle Ages, men were pressured to become tough warriors. When the Crusades began, knights rose up as the ruling classes, and by the time Europe entered a period of stability, masculine strength and civilized refinement had become solidified as the virtues of chivalry. Thus, the need to become a man's man and secure the wealth to do so hung over men like a grim specter, promising ridicule and condemnation for those who failed to meet these demands. While traditional masculinity is now on a decline due to factors such as the decreased significance of male labor, prominence of women's rights, mass production through advanced technology, the collapse of imperialism, and the end of the Cold War, it still remains regrettably entrenched in parts of the world to this day. Even today, these social norms of medieval masculinity, encased in a suit of armor too heavy to shoulder alone, are being reflected in the discourse on today's youths.

Gender 02

Life as a Man in the Middle Ages

Masculinity in the Confines of Chivalry

Gender 03

The Rise of a New Woman,
No Longer Your Doll

The New Woman of the
Future Emerges after
Ibsen's A Doll's House

“I believe that before all else I am a reasonable human being ... I must stand quite alone, if I am to understand myself and everything about me. It is for that reason that I cannot remain with you any longer.”

So speaks Nora as she leaves her husband in Henrik Ibsen's *A Doll's House*. One of the Norwegian playwright's most celebrated works, *A Doll's House* introduced the world to a new model of woman and served as the prelude to the feminist movement, and Ibsen's manuscripts for the play were inscribed to the Memory of the World Register in 2001 in recognition of their historical value. A stark criticism of the male-dominated patriarchal society of the 19th century, the play revolves around the awakening of Nora. Initially presented as a stereotypical housewife of the times, whose husband affectionately refers to her as his “little song-bird”, “little squirrel”, or “little spendthrift”, Nora comes to realize the futility of her 8-year marriage and discovers her own sense of self to become a human being as opposed to a wife in a shocking scene that caused an uproar at the time.

At the time, the labor of women, unpaid and confined to private spaces at home and among their families, was taken for granted. While men worked (usually in public spaces) for payment, the work of women went unrecognized. This dichotomous division of spaces was quite political and ideological in nature. Since then, we have seen the rise of the New Woman who sought

to break free from these traditional definitions of femininity, but the issue of spaces – the perception that public spaces are ideal spaces that women must enter and private spaces are oppressive spaces they must escape from – still exists. The case of women entering the space that was traditionally occupied by men and vice versa, are not atypical or strange, but the public must come to accept it as a matter of choice.

The titular *Stepford Wives* of the 2004 film *The Stepford Wives*, directed by Frank Oz, are slaves in all but name, compulsively cleaning and cooking while working to stay beautiful for their husbands. Mockeries of the perceived notion of ideal women, these *Stepford Wives* are little more than subservient robots. The film crosses the concepts of masculinity and femininity, pointing out the misguided notion of attempting to make up for masculine deficiencies through the desire to control women, using the justification of Eve being formed from Adam's rib, as well as the fate of delusional fantasies about the life of a beloved wife.

New Women could even be found in Korea during a time of poverty, when people could barely make ends meet, let alone learn how to read or write. One of these women was Na Hye-seok, Korea's first modern female painter. Her self-reflections on gender hold relevance to this day, and bear contemplation. “How must a person live to live a good life? How do men and women have to live in relation with each other to ensure peace? What is a woman's position?”

Armed with only a tewak (flotation device), Jeju haenyeos (women divers) throw themselves into the chilling ocean. Their culture is one that has been constantly passed down, from mothers to daughters, and mothers-in-law to daughters-in-law, while the Sumbisori, the sound they make as they breathe heavily after surfacing, is inherited from their mothers' mothers. Despite the harsh nature of their work, these women simply smile as they comfort one another. Privy to joys, angers, sorrows, and pleasures that are theirs and theirs alone, these women have formed communities linked by unbreakable human bonds and worked to build up the value of their culture as an Intangible Cultural Heritage.

For the daughters of Jeju, born alongside the coast, the life of a haenyeo was their destiny. In the olden days, before the introduction of rubber diving suits, they would dive into the waters in the dead of winter wearing nothing but an unlined summer jacket made from cotton cloth. Once a girl reached 7 or 8 years of age, she would carry tewak with her to the seas and learn how to dive from her mother, marking the beginning of her growth into a calm and bold woman.

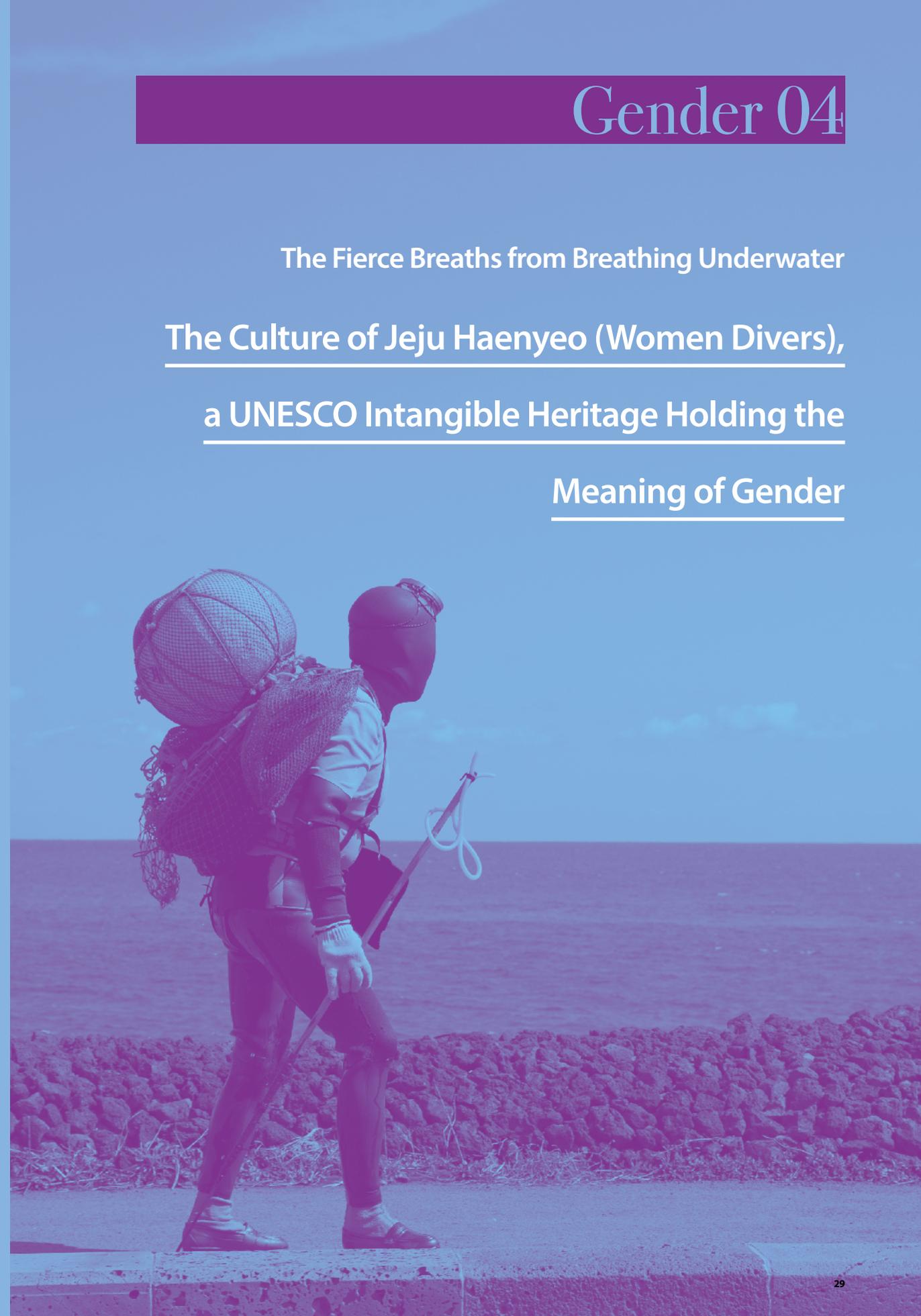
Diving is incredibly difficult; as the saying goes, haenyeos "earn money in the underworld and spend it in this world."

Their challenging spirit, community spirit of coexistence and consideration, and eco-friendly sentiments grant them an astonishing strength that allows them to interact with the sea and empathize with its life force, giving the Culture of Jeju Haenyeo its own distinct identity. The culture also resonates with the universal human value of restoring femininity, and was inscribed in UNESCO's Representative List of the Intangible Cultural Heritage of Humanity on December 1st, 2016.

Prior to the Japanese colonial era, the haenyeo of Jeju were called 'Jamnyeo.' Ahead of their times, the valor and tenacity of these women came to represent the haenyeo spirit that galvanized people into fighting against the Japanese exploitation of Koreans. What drove the haenyeo to dive into the seas of Jeju to secure food for their children was love, not some innate supernatural power, and it is this love that flows alongside the noble spirit of those who fought against Japanese oppression. Today, the number of haenyeo is dwindling, and the ocean floor is being stripped bare, yet it does not change the fact that their dignified spirits should be recorded and remembered as tenacious symbols of femininity and maternity tempered by years of taking in the salty waters, as the products of balanced community culture, and as the vigorous breaths that fill us with inspiration. 

Gender 04

The Fierce Breaths from Breathing Underwater The Culture of Jeju Haenyeo (Women Divers), a UNESCO Intangible Heritage Holding the Meaning of Gender



'Memory of the World' for the Dignity of Mankind

Memory of the World

Archives Alive in Communication with Resistance and Struggle, Sacrifice and Suffering

“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”

So begins Article 1 of the Universal Declaration of Human Rights (UDHR) adopted by the United Nations (UN) in 1948. Human rights are the freedom and rights that any person or a member of a society in any age and society can enjoy and exercise, and the discourse on them is enormous. The awareness of protecting human dignity and values is constantly growing, reflecting the view of humanity and the world view by era. Let's think about the dignity of mankind based on the issues listed as UNESCO World Record Heritage.

It was in 1992 that UNESCO began the "Memory of the World: MOW" project to improve access to the documentary heritage around the world. A number of records, including the documents of freedom, liberation, and human rights are at the risk of disappearing due to war or social changes, and should be protected and preserved. Most of the documentary heritage related to human rights are the stories of resistance and struggle associated with political events, and they provide a basis for promoting

democratization on the basis of human dignity.

The May 18th Democratic Uprising against Military Regime, in Gwangju, which was included in the UNESCO Memory of the World in 2011, is also a very important historical event of Korea's democratic history. It is a memory of the resistance, struggle, sacrifice, and suffering of the citizens of Gwangju, who fought to be acknowledged for who they were – not the rioters that the state authority falsely labeled them to be in an attempt to oppress them, but rather people who just desired democracy. Furthermore, the memory is constantly reconstructed and activated through the records. The records function as another means of communication. They can be communication between generations, strata, victims and survivors, observers, and even assailants. The recorded memories do not just remain ancient history, but function as living archives that interact and change in various ways.



East Side Gallery, Berlin

Berlin's Way of Recording and Remembering the Division

The Construction and Fall of the Berlin Wall, and the 「Two-Plus-Four-Treaty」 of 1990
 Inscribed in UNESCO Memory of the World in 2011

On November 9, 1989, Berliner Mauer (the Berlin Wall) collapsed peacefully. Berlin was a city that was destroyed by the Allies at the time of World War II. Under the Potsdam Agreement, Berlin was divided into West Berlin, which was controlled by the US, Britain, and France, and East Berlin, which was controlled by the Soviet Union. After the division, East Germany strengthened the Cold War system, while West Germany focused on economic revival, rapidly advancing as a nation. The East German government, which felt threatened, set up barbed wire over the course of just two days on the military demarcation line, which was 43.1km long in the center of Berlin, on August 13, 1961. The barbed wires were soon replaced by concrete walls, and electric wires were later added.

The Wall was strengthened on four occasions and separated the east and west for 28 years, with the heavy security of the armed guards who were ordered to kill ('Schiesbefehl'). As the Berlin Wall was a symbol of the Cold War, the collapse of the Wall was like a revolution towards freedom and democracy. In 1990, Germany was united with the 'Two-Plus-Four-Treaty', in which the victors of World War II and the representatives of East Germany and West Germany gathered together, thereby furthering the integration of Europe.

In the days when the Berlin Wall stood, East Germany was a place where even the freedom of artists were repressed. Das Leben Der Anderen, a 2006 film directed by Florian Henckel von Donnersmarck, is a film about the story of Stasi (State Security Service) agents who tap into the privacy of a young artist couple. The film resonates all the more powerfully by depicting the wretched lives of those who lived under surveillance, for whom even privacy was not protected, through the detached gaze of an observer. Efforts to escape for the sake of basic human rights and freedom did not cease until the collapse of the Wall, and there were about 200 casualties (as the East German government intentionally reduced the number, it is impossible to even make an accurate count). Most of the Wall has been demolished, recycled as building materials or sold as souvenirs. But some traces can still be found in several places.

A total of 118 artists from 21 countries participated in painting the 1.3-kilometer-long section of the Wall to create the East Side Gallery, a large-scale outdoor art gallery. The works filled with sensual colors and grotesque atmosphere adorn the street gallery, which runs parallel to the Spree River in the east of Berlin. The most prominent work is the Fraternal Kiss (Bruderkuss). Dmitry Vrubel satirically portrayed the deep kiss of two communist leaders, Leonid Brezhnev, Leonid Brezhnev, the general secretary of the communist party of the Soviet Union, and Erich Honecker, the general secretary of East Germany. After the huge Wall collapsed, the city began to change, emerging from the confines of its painful history. Berlin is now a city of culture and art. There is a romantic analogy that goes, "Berlin has more museums, galleries, and theaters than rainy days per year."



Sing Your Song out Loud

The 1893 Women's Suffrage Petition in New Zealand

Inscribed in UNESCO Memory of the World in 1997

The Korean women's suffrage was granted on July 17, 1948, when the Constitution was enacted and promulgated, and the right to vote and be elected was guaranteed from 1958. Currently, the National Assembly of Korea has the largest number of female lawmakers ever in the 70 years since suffrage was obtained. Which country was the first country in the world to guarantee suffrage for women? It was not Europe or the US that led the civil revolution, but rather New Zealand. Despite being a British colony, New Zealand's women have long fought for their rights. The Women's Christian Temperance Movement, led by Kate Sheppard, guided the process.

Hailing from Liverpool, Sheppard became keenly aware of the importance of women's political participation in New Zealand while approaching social issues such as drinking, sexual repression, and exploitation from a feminine point of view. Sheppard began the fight for the first time in 1888. After failed attempts in 1891 and 1892, she submitted a petition with over 32,000 signatures in 1893, which was close to one quarter of the European adult female population in New Zealand. The bill passed and suffrage was secured, but it would be 1919 before women became eligible for election.

Following New Zealand, women's suffrage was guaranteed in other Western countries. After World War II, independence movements took place in many Asian and African countries, and women's suffrage became guaranteed in those countries. In 2015, women's suffrage was introduced to Saudi Arabia. The Vatican City is now the only country in the world where women's suffrage is not guaranteed. As the Pope is elected not by the citizens but by cardinals all over the world, citizens of Vatican City have no voting rights, regardless of gender.

"The rights of women who demand. Those women are but few. The greater part had rather stand exactly as they do. The women who want Woman's rights want, mostly, Woman's charms." So goes a verse in the 1870 issue of *Punch*, a conservative British magazine. The painter John Hassell, claiming to have been inspired by the verse, drew a picture titled "A Suffragette Who Has Never Kissed in Her Life."

The suffragists of the time had to fight not only for equal political rights but also against the negative gazes directed towards them. Anti-suffragists have also accused the suffragists of having lost their sense femininity and even maternity, on the premise that politics and women do not fit. For the anti-suffragists, Jeanne d'Arc was a tantalizing icon for all kinds of accusations, ridicules, and prejudices. An ambiguous figure crossing the borders of women and men, she is a figure of contention who both the left and the right seek to monopolize. As for the women suffragists, who walked on a thin tightrope between popularity and militancy, Jeanne d'Arc would have been a protector and target of admiration, a stalwart liberator who they would fiercely defend from slander.



“I Am Not Your Negro”

Negros y Esclavos Archives | Inscribed in the Memory of the World Register in 2005

Book for the Baptism of Slaves (1636 – 1670) | Inscribed in the Memory of the World Register in 2009

Registry of Slaves of Bermuda (1821~1834) | Inscribed in the Memory of the World Register in 2011

The fierce colonial struggles of European countries, including Portugal, Spain, which were the strongholds of the Iberian Peninsula, found the new continent, America and created slavery to secure labor to cultivate vast new colonies. Europeans who set foot on the new continent first looked to the new continent to secure slaves, and then turned to Africa. It does not matter if the African black slavery was created on the basis of ethical logics or economical logics which was based on superior, but much cheaper workforces compared with Native Americans or contracted slaves.

The black slavery was the only alternative to solve the Caribbean labor problem. The size of the records on the black slavery, which are listed as a UNESCO Memory of the World suggests the slavery at that time: how they came from Africa to the colonies in America; how they were handled there. The problems of the black arose from slavery.

The United States is the place where the human rights ideology as a political reality has been realized along with the principles of national sovereignty through the Declaration of Human Rights and the Virginia Bill of Rights. There, too, was a slave system that was apparently contradictory to the principles of freedom and equality. The system was more brutal than anywhere. 400 years have passed since 20 blacks settled as slaves in Jamestown, Virginia, in 1619. In the world, the United States is one of the countries where black people enjoy the highest economic power and cultural level. But the US is paradoxically considered to be one of the countries where the black suffer the most serious human rights abuses.

Joe Christmas, which appears in William Faulkner's novel 'Light in August', is called a 'nigger', although he is 7/8 white and 1/8 black, and he looks white on the outside. It is a racism called 'One Drop Rule'. Even without white extremists such as KKK, discriminatory cultures and customs for blacks are frequently witnessed today. It was just two years ago that the Academy Awards was criticized as "Oscar is so white." It is not the old issue of White Washing. Everyone agrees that the values of human beings are equal. People are insensitive to the discrimination that may have been done to others. I hope that these records, which UNESCO recognizes as a heritage, will help us think about unknown issues of discrimination and human rights.



Wandering Star, Narrative of Migration

UNRWA Photo and Film Archives of Palestinian Refugees

Inscribed in the Memory of the World Register in 2009

On September 2, 2015, a child's body was found floating on the shore of the coast of Bodrum, a southwest resort of Turkey. A dead boy, Syrian refugee Alan Kurdi, who looked like lying asleep, was only three years old at the time. The picture was a big shock to the international community, and the crisis of the Syrian civil war and refugees, which have been going on for a long time, has drawn the attention of media.

In contrast, the issues of Palestinian refugees are relatively unattended. They also suffer from the war that has lasted for more than 70 years. The number of Palestinian refugees, who were displaced after the founding of Israel in 1948, reaches 5.6 million. They have left their hometowns and are living in the shores of Gaza, caves in the West Bank of Jordan, and mud huts in Nahr el-Bared refugee camp in Lebanon. It is difficult to say with certainty who is responsible for the problems of Palestinian refugees. Depending on whose position you share between Israelis (Jews) and Palestinians (Arabs), the perpetrator is decided, and the reasons, responsibilities and solutions of the refugees are changed.

If you are persuaded by the persecution of the Jews who suffered from the Holocaust and their long desire for the construction of the Homeland, you will criticize the Palestinian Arabs who fail to yield a tiny piece of land for them to settle down. But if you pay attention to the life of Arabs who have lived in the land for generations and lost their roots in the moment of the decision of others, you will condemn the selfishness of the Jews. "The Arabs who lived in Palestine left either voluntarily or were evacuated by coercion." It is an important and complex problem that is difficult to be defined clearly, and its roots come from the diaspora and Zionism of the Jews.

It should also be seen that the situation of the Palestinian territories before and after the war in 1948 was attributed to Britain first, the international community, Arabs and Jews. Therefore, the responsibility must also be borne by all and all parties should seek solutions. But it is impossible for that to become a reality. 'Wandering Star(Étoile errante)' written by Le Clézio, a French novelist who won the Nobel Prize in Literature in 2008, is a historical and coming-of-age novel that depicts the history of migrant refugees through Jewish Esther and the Arab Nejma. It is a testimony of the life of dark times and human suffering and a desire for faith in humanity.

As 70 years have passed, Palestinians who they were born in a refugee camp and have never stepped on the land of Palestine have outnumbered those who left the land. For the peaceful coexistence of Jews and Arabs and the international support and legitimacy of Israel, refugees should be given the option of return for the survival of Palestinians and their history. A collection of historical records serves as a medium to convey human goodness and will, and leaves a deep resonance. 🌟

Tale of two cities

Written by Seo Soon -jeong of Editing Department

Calm Waves of Healing



Indonesia, Bali

Lavaux Vineyard Terraces, Switzerland



Gazing upon the Endless Sea of Rice Paddies

Indonesia, Bali

Bali is an addictive destination. It boasts pool villas and resorts that are full of personality, but the true values of Bali are not well-equipped facilities. If you think of an ocean resort and dream of transparent sea, Bali would be disappointing (Of course, if you go on a boat a little further, the water will become much more beautiful.) The glow of the setting sun sinks deep and wide and makes you accept everything. You can enjoy casual but romantic dinner with the setting sun. There are more than 20,000 Hindu temples scattered all over the island, so called as "The Island of the Gods". Balinese live an exotic daily life of praying and offering petals as sacrifice several times a day at a fixed time. Beach bars are crowded with surfers. Ubud is full of artistic inspiration. Gods are expressed in luminous works of art. And there are rice paddies, mixed with palm trees.

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Divine labor on the sloping rice terrace looks just calm together with the beautiful smile of a tanned farmer showing his teeth. You can see rice growing any time of the year because it is possible to crop three times in a year. However, this does not mean that all rice paddies in Bali do triple crops. So Bali is a place where you can observe rice planting and harvesting in one season. Rice terraces, which are familiar to us and have a neat flavor of boiled rice, make us look endlessly on the rice moving in the gentle breeze. Even if you do not eat rice, drink tea or take a spa, just looking at them will give you a peace.



Taking in the Scenery of Lavaux's Vineyards

Lavaux Vineyard Terraces, Switzerland

Swiss is an international and neutral country where various international organizations are located, and is known as a place to enjoy the nature. Lac Lemman is a symbol of Switzerland, where you can see the beautiful Alpine Alps with Jungfrau. Lavaux located between Lausanne and Montreux is a place where you can see the vineyard spread out like terraces in the background of Lac Lemman and the Alps. Swiss wines are unfamiliar to us. This is due to the fact that the domestic consumption in Swiss is so high that very few goods are exported. Among wine lovers, Saint-Saphorin, Dézaley, and Epesse have good reputation. A small taste of the exquisite Swiss wine is more than enough to pique your curiosity about this vineyard. The area surrounding Lavaux's vineyard is loved by many artists.

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In particular, the inspiration left by Charlie Chaplin and Freddie Mercury can be encountered at every corner of the road to Lavaux. The vineyard, stepping along the lake slope of more than 30 km, has been recognized as a UNESCO World Heritage Site (2007). It is a vast cultural landscape formed through development for more than 1,000 years. The full sunlight is reflected on the lake to bask grapes. The stone walls surrounding the vineyard are heated to the fullest during the day, and the radiant heat is released in the evening. The grapes are sweetened in the process and become good quality wine. The vineyard of Lavaux offers a spectacular panorama, along with the view of Lac Lemman facing the vineyard and spreading like the sea, and the Alps peaks on the lake. When the blue light is fresh or the bright golden color is breathtaking, we are always immersed in the scenery.



The Balinese Subak System Flowing Equally with Hindu Philosophy

The climate of Bali is optimized for rice cultivation so that even triple cropping is possible, but the terrain of Bali is harsh. Because there are many complicated and rugged slope paddies, irrigation facilities must be equipped even if the climate is mild. The Subak system (listed as UNESCO World Heritage in 2012), which supports the peaceful rice paddies of Bali, is not merely a combination of irrigation systems but a cultural landscape reflecting Hindu philosophy.

The center of the Subak system is the water temple. The composition of the Subak system from the forest, the source of water, to the waterways, tunnels, rice fields linked with the banks, and villages, is part of the temple culture. It is an egalitarian system where water is fairly distributed upon the rice fields which are using the same water source. Water temples are the crystals of Tri Hita Karana, that pursue happiness in a harmonious relationship between the spirit and the human and nature, and contribute directly and clearly to the Subak culture. They are still maintained in a traditional way and hold ceremonies and give offerings. The Subak system dating back to the 9th century and the philosophical concept of 2,000 year-long cultural exchanges have lead to a democratic and peaceful rice field management in densely populated Bali.



Lavaux 's Scenery and the Quality of Its Grapes, Unchanged Despite the Change of Ruling Classes

With more than 1,000 years of history, Lavaux's vineyard has been inherited not only as a natural environment, but also as a long cultural tradition unique to the region. The reason why it has become a cultural tradition is the support, control, and protection provided by the Swiss government, the province of Vaud, and the city of Lausanne. As Lausanne became increasingly urbanized and the development of the Vevey-Montreux region was accelerated, a strong conservation system for the vineyard of Lavaux was established. The vineyard is protected under the laws regulating the land management, the natural monument protection, the establishment of protected areas and buffer zones. As a result, both villages and the vineyard in the area designated as World Heritage are very well preserved.

The city of Lausanne, where the vineyard of Lavaux is located, was a Roman settlement in a Roman camp which became big with time. Later, in 1803, the city joined the Swiss Confederation after being under the control of the Duke of Savoy, the bishop of Lausanne and Bern. The oldest record of grape cultivation in this area is of the 9th century. During the 12th century under the rule of Bishop Lausanne, the monastery was granted the land and managed it for 400 years until the Reformation took place, cultivating the terraced vineyard and building up the roads for exporting. As the business expanded in the 14th century, the monastery gave most of the land to the tenants. The winery, which was established at that time, has continued to this day. The bishop of Lausanne, the Berne people, and the Swiss federal government continue to manage the quality of the grapes even when the rulers of the area changed. 🍷

Now, here, contemporary

Written by_OWHC-AP Contents Creator | Ashley Sin

A Gift of Time,

Georgetown Commercial Buildings

The Commercial buildings in Georgetown, Malaysia are more than just buildings. In Georgetown, a world heritage city rich in visual and historical cultural resources, these buildings create unique street scenes.



OWHC-AP Contents Creator

Contents Creators, aka CCs, managed by OWHC-AP, plan and produce a variety of contents through blogs, Facebook, Instagram, YouTube, and HeCi Tag . Let's look forward to the success of the 8th CCs 2018, who have visions and diverse skills to handle video production, academic research, and card news production.

Penang in Malaysia in the 18th century was crowded with wealthy merchants and retailers seeking after wealth and honor. Indian fabrics, Sumatran pepper, wool, iron and industrial products from the UK, tin and spices ... to the opium were traded. In Georgetown harbor, exotic incenses were sold, diverse languages were spoken, and people with diverse ethnic background lived and communicated together. Under British colonialism, Georgetown has grown rapidly as a trade port between the East and the West, and the traces remain in this city, creating a unique landscape. Georgetown in Penang, along with Melaka, was listed as a UNESCO World Heritage Site in 2008, in recognition of its architectural and cultural cityscape.



These commercial buildings are also the mediums that connect different structures, including Buddhist temples, mosques, markets, and bungalows in the heart of Penang. These buildings show the influence of China, Malaysia, India and Europe, harmonized with the local climate. The French have introduced decorative lime plaster application, and Indians have introduced the architectural technique using thick plaster. The Malays enjoyed wood carving and shadow crafts. The Chinese settled in Georgetown with their own courtyards, rounded gable walls, and fan shaped vents. And they quickly began to build buildings connected with the walls. Thanks to them, the buildings in Georgetown were able to weather the unique tropical climate wisely. Thick plaster and brick walls provide thermal insulation and terracotta floors allow moisture to evaporate, making the interior of the building

When buildings reflect the climate, customs, and cultural environment of an area, they become a part of a city's history in of themselves.



cool. The veranda, which was designed from a Malay porch and a Chinese corridor, is perfect for avoiding strong sunshine and heavy rain. When buildings reflect the climate, customs, and cultural environment of the area, the buildings themselves become part of history of the city. According to a 1994 survey, more than 1,000 of 1,400 buildings in Georgetown are commercial buildings. With legacies of immigrants from various cultures growing by commerce, the buildings have evolved over the past 200 years, repeating the history of convergence and compromise. The biggest reason why Georgetown was listed as a World Heritage site is because it shows how immigrants and the colonial rulers integrated with the local people and made compromises, in convergent architectural styles. These buildings became a popular tourist attraction to attract many

tourists to Malaysia today because they are visually attractive and special. By the late 20th century, a new paradigm emerged in the cities of France, Italy which are rich in history. Discourses on existing cultural heritage policies, which have been polarized by conservation or development, have been changed into new cultural heritage urban development strategies through mutual compromise. Recognizing the past in everyday life. The traditional perception considers cultural heritage to be apart from the lives of residents. However, the new paradigm that integrates the city, its heritage, and its residents has brought together cultural heritage experts and urban planning experts. In this context, the commercial buildings of Georgetown are still breathing in the daily lives of residents, maintaining their value as a World Heritage.

Georgetown's commercial buildings still draw breath in the daily lives of the residents while maintaining their value as a World Heritage Site.

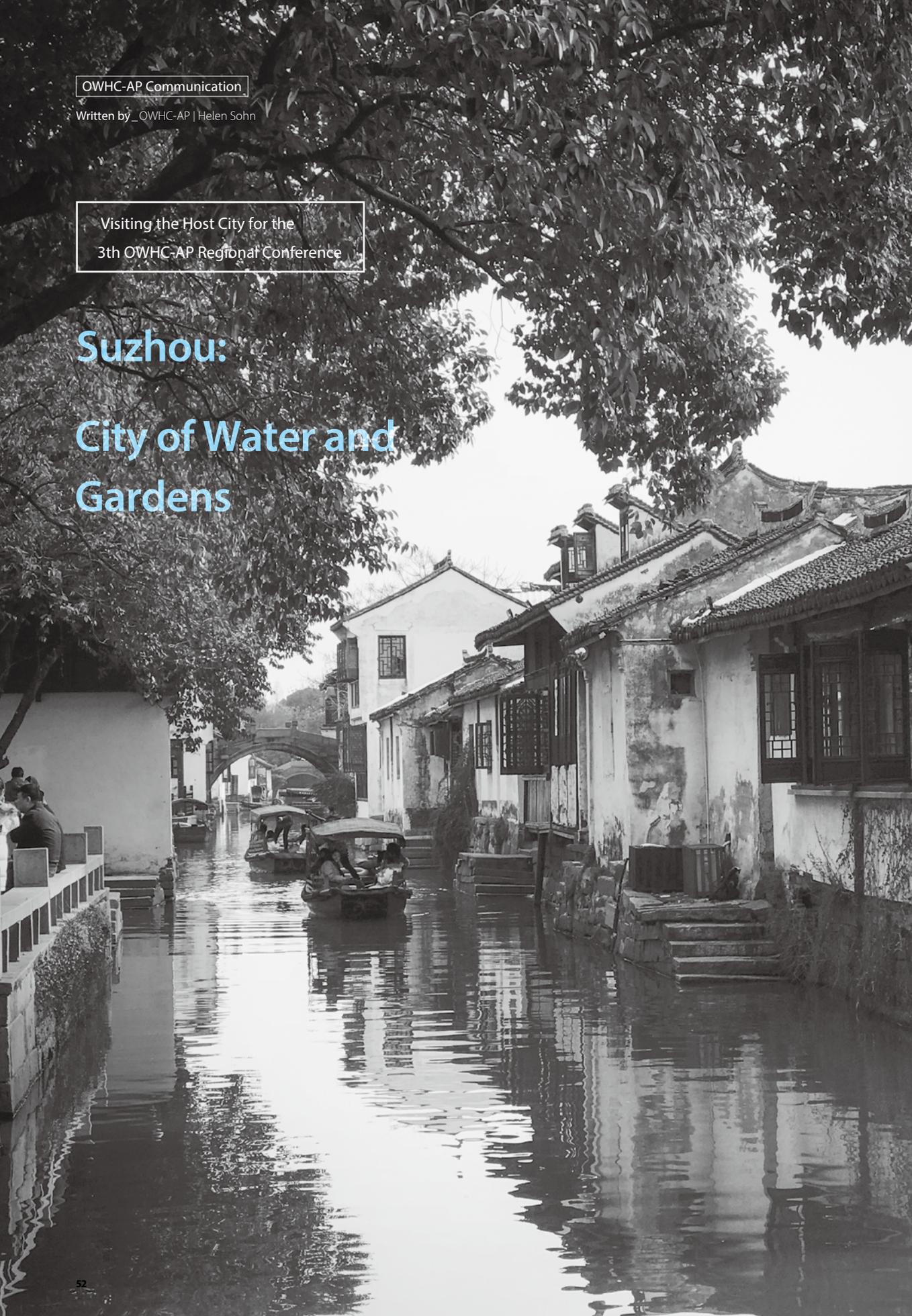


The commercial buildings of Georgetown are more than just buildings. All the time and efforts that built this city is a permanent resource and gift left to the present citizens. In general, old buildings are much more flexible to use than new ones. Modern high-rise buildings are designed from the start for fragmented and professional functions, while structures such as Georgetown commercial buildings are easily converted into shops, offices, apartments, etc. by adjusting the interior designs for various purposes. Due to the various environmental factors and the urban epidemiological changes, there is a growing number of vacant shops. The comprehensive understanding and support of the local government responsible for the direct management of the heritage should be maintained to restore the vacant shops and use them as a new use appropriate to the times.



Visiting the Host City for the
3th OWHC-AP Regional Conference

Suzhou: City of Water and Gardens



The OWHC-AP visited Suzhou, which will host the Third OWHC-AP Regional Conference in October this year, in preparation for the conference. The scent of water flows everywhere through the city, and you can find beautiful gardens wherever you go. This is the tale of our journey and the story of the people in Suzhou, a city worth visiting not just for the conference, but for everything it has to offer in its capacity as a must-visit city.



01 | Starbucks in Zhouzhuang Village
02 | English commentator Cheung Juen
03 | Staff meetings
04 | An old man turning a traditional spinning wheel

The Ever-present Spirit of Water within the City

Suzhou is quite befitting its nickname of the "City of Water." We were in Suzhou for the first time and took a minibus to the Third Regional Congress pre-tour program venue, taking a rest from the tight schedule by looking at the unfamiliar scenery in silence. At the end of the quiet road, a huge bridge finally emerged. Was that the horizon shining ahead? The sun melted the late winter cold, and a faint fog was spread slowly over the horizon, making us wonder if we were looking at the ocean. Yangcheng Lake seemed to possess vitality as brilliant as the scales of a beltfish. The waterways running all over Suzhou start from this lake and stretch out to the sea.

Zhouzhuang Village was spread out in front of us as our mind became clear. Like a spirit of water embracing and welcoming us, the scent of water filled the air. We realized with all five senses that we were in Suzhou, the city of water. As we walked into the village, we felt as if we had entered the set of a movie set in a village during the Qing Dynasty. Sure enough, Zhouzhuang Village is a canal village where the house style of the Qing Dynasty is well preserved, and the transportation through the canals was more developed than the roads. Cheung Juen, the English commentator who guided us, told us that the village had recently appeared as a background for the movie Kung Fu Panda. She, a bonafide resident born and bred in Zhouzhuang, now works as an English

commentator in the village.

She told us that she likes to watch freshwater shrimps swim early in the morning when the water of the lake is still clear (when the boats start passing by in the morning, the water soon became cloudy and murky throughout the rest of the day). Freshwater shrimps and freshwater crabs are the specialties of Suzhou. We weren't able to try out Da Zha Xie (hairy crab), freshwater crabs which are in season in autumn, as our visit was during the winter. However, I could understand why freshwater shrimps had been served at the restaurant for every meal we had during our four day and three night stay. Like Cheung Juen, the villagers have inherited their ancestral houses for generations, and choose occupations befitting the times. Although the old store has now been converted to a Starbucks, and the traditional restaurant on the second floor was turned into a McDonald's, only the contents were changed; the sites still maintain their original appearance. As I sat on a small ferryboat rowed by a villager, leaving my body and mind to the peaceful canal, I couldn't help but feel a sense of nostalgia in this exotic town. The unfamiliar Chinese traditional folk song sung by the boat woman touched my heart, and not only because of the sympathy I felt for the unformed willow buds or unknown blossom buds.

The Third OWHC-AP Regional Conference will be held in traditional gardens in Suzhou

Suzhou has developed into a city with a historical background and become a cultural and administrative center of the surrounding area. During the Warring States Period, it was part of the national highway of Wu dynasty. The opening of the Grand Canal of Sui Dynasty brought rapid development of trade and industry to the city. Suzhou is the place that has both history and modernity. A large international convention center was recently built near the Jinji Lake in Suzhou. However, the venue for the Third OWHC-AP Regional Conference is not

resorted to the modernity of these advanced facilities, but designed to show the history of Suzhou. Hwang Young, the Executive of the Heritage Management Office of Suzhou proposed "Garden Hotel Suzhou" as the venue for the official meeting. The hotel was used as a private garden by Chinese politician Chiang Kai-shek and still has a beautiful traditional Chinese garden. Ms. Hwang Young believes that it is a place where Suzhou's identity can be more clearly expressed. In addition, the connection with the World Heritage Sites, Humble Administrator's Garden, Lion Grove Garden, and Lingering Garden, nearby the hotel, is also very important. We carefully checked out the official venue of the convention hall and the small

meeting room, and visited Humble Administrator's Garden and Lion Grove Garden to select a venue for the event. The traditional gardens in Suzhou are masterpieces blending perfectly art, nature and thoughts. Four of them are listed as UNESCO World Heritage sites. The neighboring Suzhou Museum, which She told us as a landmark of Suzhou, was crowded even though it was a weekday. The building is impressive with the distinctive building exterior made of glass and steel and the shadow of the interior corridors, which varies according to the direction of the sunlight in the day. There was also a great place that draws water into the court of the museum. The mountain-shaped decoration on the white wall is designed to evoke the illusion of the beautiful view of the lake.

For harmonious coexistence of cultural heritage and tourism

The main theme of this year's Regional Conference is "Heritage and Sustainable Tourism", just like the World Congress for the next year. Suzhou seemed to understand its meaning better than any other cities in Asia. Suzhou organized the Organizing Committee for the Regional Conference, which works together with the Cultural Affair Bureau, the Convention Bureau, the Cultural Property Bureau, and the International Exchange Bureau. This shows that the OWHC-AP Regional Conference is organically linked to world heritage, tourism, urban heritage management policies, and international exchanges.

It was a time to feel their enthusiasm and affection for the Third OWHC-AP Regional Conference through several staff meetings. China has the second most UNESCO world heritage sites after Italy. The conference in Suzhou is expected to be the first conference to unite the World Heritage cities in China. For this reason, Suzhou officials are doing their best to prepare the conference. The OWHC-AP is also planning a meeting on a completely different scale through the Third OWHC-AP Regional Conference. Since establishing an OWHC-AP in December 2013 in Gyeongju, Korea, we have accomplished a lot despite the unfavorable situation; there were no related urban policies of international organization for

World Heritage. We will form a solid Asia-Pacific solidarity based on the achievements of the last four years and invite a large number of scholars and experts in the field to enable the exchange of research and specialized policies. Suzhou, city of water and gardens, has given us a pleasant experience throughout our stay, if not just because of the regional convention. The city's historical products are valued as assets of today, and the residents of both traditional and modern quarters looked calm and warm. If you are still unfamiliar with Suzhou, you will be able to see the true characters of the city through the Third OWHC-AP Regional Conference.



History of Picking, Spearing, Cutting, and Scooping Up

Eating Tools

The tools used to eat are not simply
a means to bring food to the mouth.

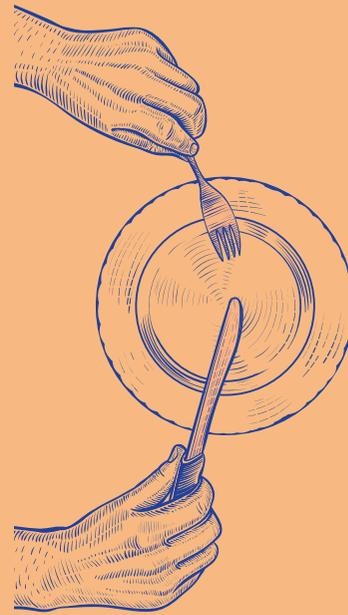
They are part of a vast culinary history that
encompasses the culture of eating food with
chopsticks, the culture using a fork and a knife,
and the culture of eating food by hand.



How did the **chopsticks** beat the **spoon** and become a long-lived **tradition**?

Chopsticks are a symbol of Asian culture. While this is in part due to the fact that spoons are used in both the East and the West, making chopsticks appear more prominent, it also has to do with the fact that chopsticks are used more often than spoons in most Asian countries, including China and Japan. Chopsticks are used by 1.5 billion people across Asia, including Korea. The history of chopsticks dates back to 5,000 years ago. 42 slender bars made of animal bones were found in the Neolithic ruins of China's Jiangsu Province. Though they are believed to be the first chopsticks of mankind, they are closer to cooking utensils. The cold and dry weather in North China led people to desire hot food, and these bars were probably used for cooking, stirring the fire, or serving food. At this point, spoons still saw more use than chopsticks. It was because spoons were more convenient for eating grains that were boiled, like porridge. Afterwards, sticky rice and flour noodles became popular, and chopsticks began to beat spoons and spread to neighboring countries, establishing the chopstick culture in the 14th century.

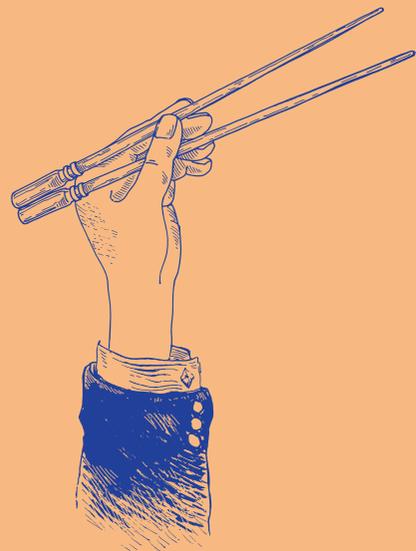
SPOON



Fork

How did **forks** undergo a change of **value** in the flow of **history** to make their way to tabletops?

The history of forks and knives coming to the table is much shorter than chopsticks. Tools are made only when there is a need of their use. In Europe during the Middle Ages, there was little food to pick or cut. There was no need for tools because bread and soup were main dishes of the time; bread could be eaten by hand and thin soup could be eaten with bread. In the big history of the 16C Reformation and the 18C Industrial Revolution, forks were used beyond Italy and spread to France and then throughout Europe as a food culture. In the early days, forks were not a tool for eating food, but were recognized as luxury items to own. Louis XIV, Elizabeth I, and other great powers in the greatest cultures of the day, regarded the eating tool as a object of annoyance or appreciation. It was after the French Revolution in 1789 that the nobility began to use forks actively. As the anti-feudalism atmosphere escalated and luxury clothes were forbidden, the fork was contrived as a means to show off the status. Since then, the industrial revolution of 18C has enabled the mass supply of iron, and forged silver folks became popular. It took a long time for the fork to take its place as a daily necessity beyond being art and luxury goods.



Even in the same chopstick culture, where people use a pairs of chopsticks that are equally long and thin, the shapes of the chopsticks can be different depending on their intended use. Chinese chopsticks are relatively long because Chinese people serve a variety of food on one table and share them together. On average, they are 25 cm long or more. On the other hand, in Japan, short disposable wooden chopsticks are preferred because the food is served on a personal tray and some people believe that spirits attach themselves to chopsticks. Korea is the only country that equally uses spoons and chopsticks made of metal. As the exchange of food culture became active and travel became common, chopsticks became an icon of oriental culture, and many Westerners have mastered the use of chopsticks. Chopsticks have been around for thousands years and become a vital tradition that lives on as a bridging link between Asia and the world.

Chopsticks

In Korea and China, chopsticks are set vertically on the table, and in Japan, they are set horizontally. The arrangement rules of western cutleries which are varied by application are also complicated. In addition, a variety of servers has developed to share food. There are servers for all kinds of food. We are accustomed to ladles and spatulas at best. Such cutleries make us think that 'why are all these stuffs necessary?' The Victorian era showed the climax. Different knives were used depending on butter and cheese, meat and fish, hors d'oeuvres and desserts, and spoons were also subdivided into ice cream scoops, spoons for fruit and juice, spoons for seasonings and tea spoons. In the case of food servers, there were servers as many as food types. Servers for tomatoes, asparagus, sandwiches, potato chips and foie gras, and other different types of servers were used. There were even scissors to cut grapes. The French philosopher Roland Barth interpreted the Western way of eating as the gesture of armed predator with spears and knives, while chopsticks refuse to cut, poke, cut, or cut the food. It is interesting that the meaning of the background, the culture in which it belongs, and the history of the tools developed by necessity vary widely. Respectively. Tomatoes, asparagus, sandwiches, potato chips, foie gras, and other different types of servers are used, as well as scissors to cut grapes. The French philosopher Roland Barthes interpreted the Western way of eating as the gesture of armed predators with spears and knives, while chopsticks refuse to cut, poke, shred, or cut food. It is interesting that the history of the tool has been developed in a variety of ways by the meaning behind the tool, the culture it belongs to, and the necessity. ✎



Written by Kim Jin-hee, Editorial department

Incredibly Simple but Perfectly Harmonious

Naples Pizza



On December 7, 2017, over 1,000 experts, including Francesco Bandarin, the Assistant Director-General for Culture (UNESCO), gathered in Jeju and agreed to inscribe the Neapolitan pizza recipe on the Intangible Cultural Heritage of Humanity. It was a result of promoting the UNESCO intangible cultural heritage of Neapolitan pizza with the petition of 2 million people. It was already a festival in itself because Italy has fought for 'the origin of noodles' with China and has had 'pizza controversy' with America. In celebration, Neapolitan Pizzaiuoli (pizza makers) shouted "pineapples and shrimps must go," while giving out free pizza on the street. What is the value and legitimacy of Neapolitan pizza compared with American pizza that has contributed to the popularization of pizza? It is a quest for the source of their self-esteem.

Thin Pizza Baked on the Stone of Vesuvius Volcano

Classic Neapolitan pizza is very thin and baked in a stone oven. This suggests that it was born as a dish for food. After eating all the food on the pizza, people put the herbs on it and ate it with olive oil. Later, it became as an independent form of food called pizza. The first document to mention "Neapolitan pizza" is a cookbook written by Bartolomeo Scappi, the chef of Pope Pius V, in 1570. Neapolitan pizza at the time was topped with nuts and fruits. Neapolitan pizza with thin dough in the present form was created at the beginning of the 18th century to bake it quickly with high temperature in the oven made of the stone of Mount Vesuvius. In Naples, which is a port city, fisherman pizza, 'Pizza Marinara', was created for the fishermen who ate them before they went out to sea.



The Ultimate Combination Red, Green, and White Pizza Margherita

A pizza was created by chef Raffaele Esposito, the greatest pizzaiolo at the time, in honor of the visit to Naples of Queen Margherita of Savoy, wife of King Umberto I in 1889. It made Neapolitan pizza become a representative food of Italy. Considering that the Italian unification movement became intensified, the chef created a pizza symbolizing the Italian flag of red, green, and white by adding Mozzarella cheese to tomatoes and basil, which were traditional Napoli pizza toppings. After receiving praise from Queen Margherita, the pizza got the name 'Pizza Margherita'. Since then, this pizza has become an Italian identity beyond a representative of Neapolitan pizza, as the most beloved pizza of the Italian people. Its surprisingly simple combination shows the ultimate tastes.

Undeniable Italian Identity

Water, salt, yeast and wheat Just four ingredients make the pizza dough. Ah! I missed one very important thing. The dough, which is made of five ingredients including 'air' using a rotary movement putting air into the dough, is considered pure. With this pure dough, Neapolitan pizza declares its differentiation. As the pizza became popular, American pizza becomes popular and authentic Neapolitan pizza is sadly disappearing. It led to the formation of the Associazione Verace Pizza Napoletana (AVPN) in 1984. The association has defined eight authentic elements of Neapolitan pizza. Among them, five are about dough. Pure dough is the core of Neapolitan pizza. There are more than 3,000 pizza makers in Naples called pizzaiuoli. As soon as you leave Naples Station, you can easily find people walking across the street in a hurry and going straight to famous pizzerias." Poor Neapolitans live barely with watermelons in summer and pizza in winter," said Alexandre Dumas. Pizza, a high-calorie food that can be eaten at a low price, survived in Naples and New York as a food for the poor and the workers. The value of Neapolitan pizza, the perfect blend of amazingly simple yet ultimate tastes, has become an Italian identity and is still evolving. ✕

Memory of the nap

Written by Seo Soon-jeong of Editing Department

Okinawa



If I had the time to go visit Jeju Island, it meant that I had the time to visit Okinawa instead, and when push came to shove, I made the decision to choose the latter. As such, I know very little of Jeju Island. Okinawa, on the other hand, has remained mostly unchanging for me despite my numerous visits over the past decade or so. I've shivered in a beachside hotel when a storm came by, blackening the skies and bringing with it raging waves and powerful winds capable of shattering glass as an afterthought. I've spent hours waiting in roads during the vacation season as a victim of traffic congestion. I've been bedridden for a couple of days with seasickness. I once ran away in a blind panic out of fear of being bitten by what I thought was a habu (*Protobothrops flavoviridis*), a venomous pit viper native to Okinawa (which turned out to have been a mistake on my part). And I've wandered aimlessly in a mountain road after losing track of both my location and destination. So I've had my share of ever-changing experiences in Okinawa. Yet, through it all, the island itself remained the same. This is the story of the Okinawa I've come to know as a long-term visitor to the region who ever-so-slightly mourns how accessible it's become with the increase in direct routes.

Where is Ukishima Dori (Street)?

On the first day of my arrival, when the plane that had taken off from Osaka at night made a touchdown in Okinawa's Naha Airport, I took the Yui Rail to Kokusai Dori (International Street), where I'd booked my stay, and found myself greeted by rain. Standing in this unfamiliar and complicated street in the pitch-black night as drops of rain fell around me, with only an umbrella and my carrier accompanying me, I unfolded my map, only for it to



quickly become stained and soggy by the rain. Ukishima Dori, the narrow alley where the small apartment I was supposed to spend the next 3 weeks was located, was secluded, without even an inscription in English to help me find my way. Unable to read the first character, I had to resort to asking people where Nanishima Dori (Where is Shimadori? nani, in Japanese, means "what") was instead. Even after all that searching, I was still only able to find my lodgings in the morning. Ukishima Dori was only a few steps away from Kokusai Dori, yet, looking at the contrast between the hectic crowds of Kokusai Dori and neat and leisurely atmosphere of Ukishima Dori, the two seems worlds apart. Back then, all that could be found in Ukishima Dori was a small select shop, a cafe, and a curry restaurant, and these venues held a strange sort of harmony that gave the street its own unique mood. Since that visit, I've never spent 3 full weeks in Naha alone, but this place still remains must-visit for me whenever I end up visiting Okinawa. So, with that in mind, where is Ukishima Dori?



Let's Set Sail from Tomari Port

When you think of Okinawa, the first thing to pop up in your head is probably its clear oceans. The long island, which stretches towards the north and south, is surrounded by waters with their own unique traits, where you can, depending on the circumstances, go for a swim, soak your feet, take up surfing, pick up coral fragments, enjoy the sunset, or try snorkeling. As you venture further out from the main island towards the sea, the waters take on a brighter tone. While the oceans of far-off Miyakojima and Ishikaki - so distant that



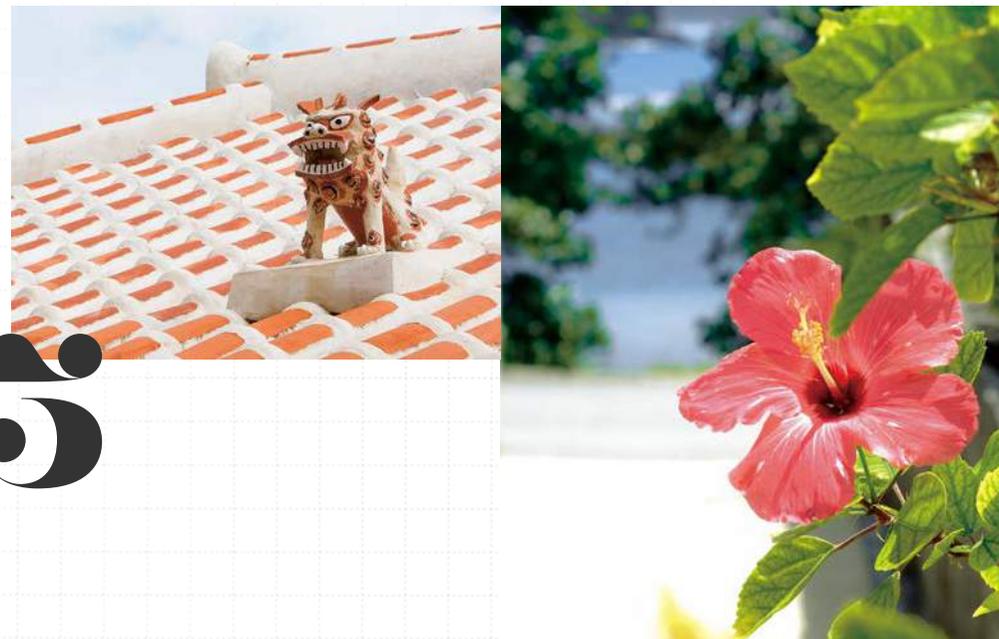
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you'd need to take a plane to get there - are exceptionally beautiful, you can still enjoy a whole new ocean near Naha. It's just a brief boat ride away from Tomari Port, your starting line for Zamamijima and Akajima, known as the Diver's Paradise. As you board a boat on an island to embark on a journey to an even further off island, the ocean breeze greeting you from the open ports feels quite liberating. When you arrive at Zamamijima and Akajima, you'll find them to be small and cozy village islands, with not a single convenience store in sight. What you will find, instead, are diving shops. Lots of them. With diving suits hanging from stone walls and swimming fins stacked in a pile, the islands feel fresh and welcoming, so why not set sail from Tomari Port and stop by them?

Look Back on the Ryukyu Kingdom from the Eyes of the Shisa

While Okinawa is a part of Japan, it's actually closer to Taiwan geographically, and its culture is also markedly set off from that of mainland Japan. Largely thanks to it being located in a major marine trade point, the Okinawan Islands saw the outbreak of territorial disputes, both large and small, which paved the way for the rise of the Ryukyu Kingdom, an independent kingdom unified in 1429. Positioned at the intersecting point between Japan and China, the Ryukyu Kingdom was an amalgam of both countries' cultures, as can be instantly seen from the Chinese stylings – crimson tones and golden ornaments – of Shurijo Castle. Though the kingdom is no more, the value of its unique ancient culture was recognized,



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and traces of its 500-year-long history were inscribed on the UNESCO World Heritage List in 2000 as the Gusuku Sites and Related Properties of the Kingdom of Ryukyu. Just like the Ainu of Hokkaido, the Ryukyuans of Okinawa came from cultural backgrounds that set them vastly apart from other regions of Japan, and these cultural differences can be found entrenched in Okinawa even to this day. My favorite example of this is the Shisa, a mythical creature somewhat reminiscent of a lion. As the Ryukyuans believed that the Shisa protected them from evil spirits, they would often place them on their rooftops to ward off evil, giving rise to a custom that continues on to this day. Shisa are often placed in pairs – a male one with its mouth open to take in good fortunes and a female one with its mouth closed to keep them in. While the most commonly found types of Shisa are made from clay, like typical Okinawan earthenware, the creativity of the Okinawan people has resulted in all sorts of Shisa, made by stacking or sculpting stones, blowing glass, sewing together with cloth, or by folding paper. The ones I remember better than any other were the Shisas made from coral fragments and clamshells on top of the walls of a traditional Okinawan home in Hamahiga-shima after passing through two lengthy bridges that stretched across the oceans. Shisas have firmly taken over Okinawa, and can be found everywhere you look, from roofs, walls, and gardens to nooks and crannies of every home and even the souvenir stores of Kokusai Dori, looking back on the Ryukyu Kingdom with their many various gazes.

Hotel Hibiscus, or, Can One Wage War with Flowers?

In 2002, the movie *Hotel Hibiscus* by Nakae Yuji was released in Japan. Set in Okinawa, the titular hotel gets its name from the hibiscus flower, a large red flower that has become a symbol for Okinawa and is featured on the signboard of this fictional hotel, which seems nothing like an actual hotel. Already living in the hotel are Mieko, a tomboy sporting a bowl cut, and her family – her grandmother, who looks just like how you'd expect a stereotypical Okinawan to look like, her beautiful mother, her father, who loves playing pool, and her tanned older brother and blonde older sister. With each family member taking up residence in their own room, only one room in the hotel is actually capable of accommodating guests, and as such, the hotel only has a single lodger. Each of these colorful family members is imbued with a facet of Okinawan history, quietly recuperating from the pain of war

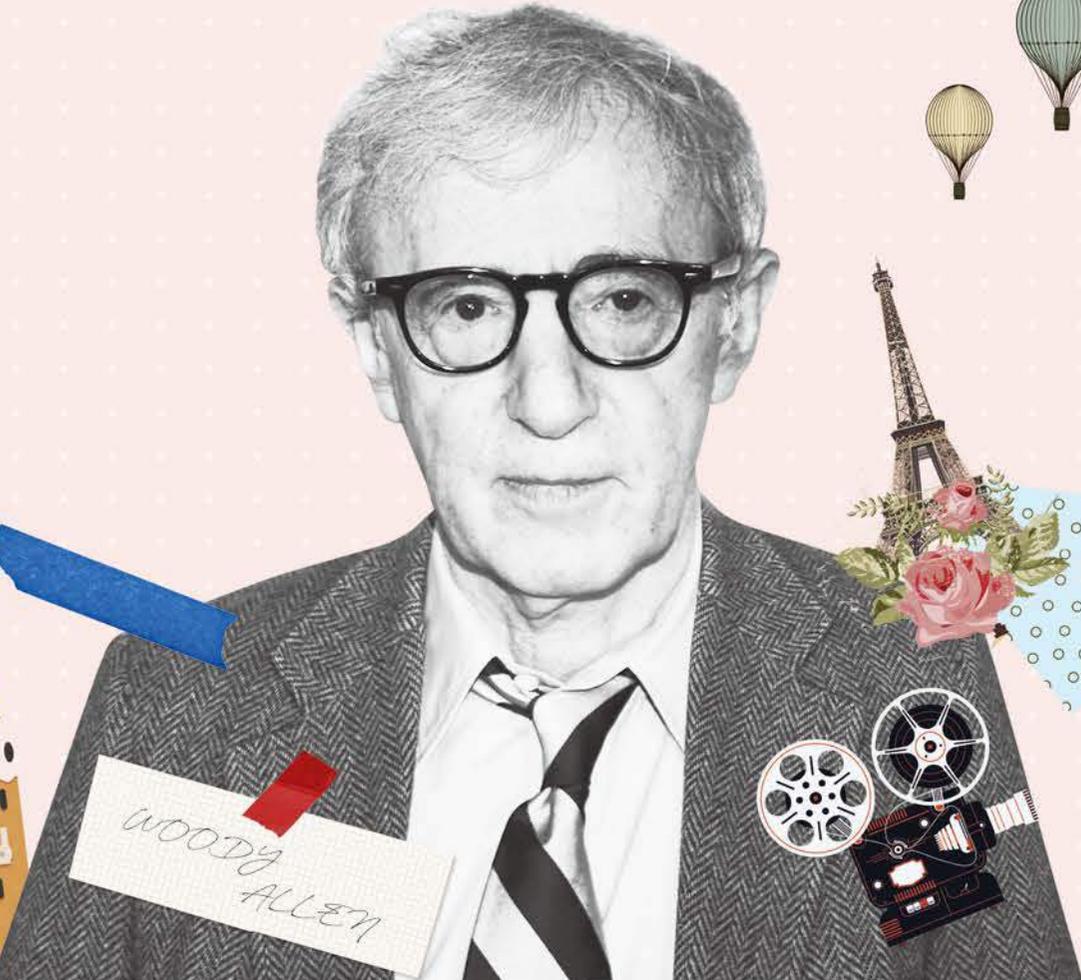
in their own way. And war is the painful truth that lingers over Okinawa, the source of its many sorrows. Whenever the threat of North Korea starts to rise up again, US jet fighters cut through the skies above the southern region of the island, and the presence of a US base on the northern region and an American village on the central region can be keenly felt even in Okinawan cuisine, such as Okinawa's thriving soba culture, made possible due to the flour supplied by the US armed forces, or the Okinawan taco rice born from the tacos of the US troops. Thus, the film does not shy away from showing war's influence on Okinawa, depicting Mieko and her friends playing by fighting imaginary wars with flowers. In Okinawa, the land where people embrace even the pain and scars of war as they go about their lives, a seemingly clear and calm island, what sacrifices were made to ensure the 'peace' that we Koreans and the people of Okinawa currently enjoy? Can we wage war with flowers? 🌺



“LET'S DO IT, LET'S FALL IN LOVE”

Woody Allen

Woody Allen has ventured forth into Europe. His sequences, once dominated by the scenery of New York, are now set against the subdued landscapes and sunlight of Europe. Heavy subjects such as love, money, and art are tossed around lightly in these films, from Match Point, the first of his films to be set in Europe and Europe alone, to To Rome with Love and Café Society. These jests, full of levity yet not wholly bereft of gravity, take on the romantic atmosphere of European cities for a slightly more unique bent. Let's meet the delightful (and tad uncomfortable) World Heritage Cities of Woody Allen's own cinematic world, each with their own particular fantasies. Adorned with tiles in varying colors and shapes, these locations are famed for their complexity.



An Unfair Tale of Love in a City for All

Vicky Cristina Barcelona (2008)

Bearing quite the straightforward title, Vicky Cristina Barcelona is the tale of two women – Vicky and Cristina – in Barcelona. The epitome of urban planning, the rectangular city boasts a phenomenal spectrum of colors. Just take a look at the traces left behind by Antoni Gaudí i Cornet, such as Park Güell, Sagrada Família, or Milà. That's why it had to be Barcelona. It was the ideal setting for the film's unbelievable yet cheerful tale. The repeating array of square-shaped sections, all sporting the same size, gives one the impression of blocks being assembled when seen from afar. Each and every house enjoys a sunny sky and a close connection to nature thanks to this urban design, which allows everyone to enjoy the shared, equal happiness of going about their daily lives on equal terms. Thus, Barcelona was born from an earnest desire for utopia, though the question of whether it managed to achieve it depends on who you ask. Gaudí wasn't the only artist acquainted with Barcelona; the lives of Salvador Dalí and Joan Miró were also intimately tied to the city. The film goes a step beyond the standard triangular relationships of romcoms to portray the quadrangular relationship between the male lead, Juan Antonio, and the three female leads. Centered on the dynamics of the cold and logical Vicky and the inquisitive and spontaneous Cristina, Vicky Cristina Barcelona weaves a vivid tale while keeping a fine balance between each character's reason and passion. Abruptly posing the somewhat problematic question of whether it's possible to just love everyone, a utopia of love just for them, the film ends on an awkward note that you just can't shrug and laugh off.

VICKY CRISTINA BARCELONA



MIDNIGHT IN PARIS I ❤️

PARIS Romance A PARIS Romance of Art, by Art, and for Art

Midnight in Paris (2011)

Quite the departure from the norm, Midnight in Paris is a charmingly sweet flick. Even the very premise of the film, involving traveling back in time to Paris in the 1920s every midnight, is quite lovely. A long-time admirer of the Lost Generation of the 1920s, the protagonist, Gil Pender, becomes acquainted with the major cultural and artistic figures of that very period over the long nights of Paris in his trips back in time, trading greetings with the likes of Scott Fitzgerald, Ernest Hemingway, Salvador Dalí, and Pablo Picasso and realizing his dream of living in the rainy streets of 1920s Paris. While the film's opening sequence features the familiar sight of the Eiffel Tower, the main backdrops of the film as it enters its second act are the alleys and the Seine (River) at night. From its romantic streets to its jazz clubs, Claude Monet's works of art, and the Palace of Versailles, Midnight in Paris takes the viewer on an aesthetic tour of the city's artistic sites.

"Adriana, if you stay here though, and this becomes your present then pretty soon you'll start imagining another time was really your... You know, was really the golden time. Yeah, that's what the present is. It's a little unsatisfying because life's a little unsatisfying."

The movie is a 1 hour and 34 minute love letter to the beauty of Paris, with the story of artists playing out within the visual landscape of the city. As seen in Adriana's musing that choosing between Paris at day or at night seems impossible, Paris is a city that shines with art. 🎬



OWHC

The OWHC is the Organization of World Heritage Cities.

It was founded in 1993 and the general secretariat is located in Quebec City, Canada. As of 2018, 313 Cities are participating as members and eight Regional Secretariats are working worldwide. We are working together for the sustainable development of World Heritage Cities and are holding the World Congress and Regional Conference every two years to deal with the challenges and achieve the goals.

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

OWHC-AP

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

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

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

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