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Beyond Envy and Competition, to Coexistence and Solidarity

San Gimignano, the City of Towers Created by Envy

Toscana, the central-western region of Italy, features picturesque landscapes and a rich history. In the city of San Gimignano, a small and hidden city tucked away in a valley between Siena and Firenze. In San Gimignano in the fourteenth century, there was a so-called “construction war,” certainly a rare occurrence in human history. It started when the residents built the roof of their house a little higher than the house next door as a result of envy and competition with neighbors. As the competition intensified, thousands of residents gradually entered the construction war.

In the fourteenth century, construction methods consisted primarily of stacking stones and bricks with mud. Because the buildings had to be raised high without the use of steel and concrete, the wall should be thick. It got to the point where even windows couldn't be installed, so the buildings became inhabitable. But the people weren't so concerned about the problem of being unable to install windows; they focused far more on increasing the height of the building. If the house next door was taller, they would be eager to build theirs a little bit higher at any cost to gain the upper hand. In the end, 72 useless high-rise buildings occupied the small mountain village.

This insane war only ended when a building collapsed. And shortly thereafter, the plague epidemic decimated two-thirds of the population, and the city continued to decline. Several towers were demolished, and the economy was devastated. The declining city of San Gimignano became the poorest in Toscana. Among 72 towers in San Gimignano first, only 14 remain today testifying to that era, though today these towers distinguish San Gimignano from other small cities in Italy. In addition to its 14 towers, San Gimignano was designated a UNESCO World Heritage Site in 1990 for its well-preserved 14th- and 15th-century medieval buildings.







Solidarity, a Value that Must Never be Sacrificed

In the winter of 2022, the global community is moving again after having been immobilized for a few years. In the four months since the outbreak of the new coronavirus infection was first reported in China in 2019, humanity revealed its selfishness and prejudice resulting from the chaos, fear, and the instinct to survive. The conflicting values of “national health safety” and “individual freedom” gave rise to chaos all over the world, and the stockpiling of vaccines by developed countries revealed the true face of the nationalism and national selfishness. We have witnessed unprecedented occurrences and phenomena, including zero-travel policies, quarantines, lockdowns, healthcare system collapses, remote work, economic collapses, and unintended climate change. In the midst of all of this, however, the strength of encouragement and solidarity to overcome adversity stood out.

Daegu is the city that experienced the first widespread outbreak of COVID-19 in South Korea. When the entire city was struggling, medical professionals from across the nation rushed to Daegu. People also donated various relief supplies and prayed for the city to overcome its crisis. This is the moment when awareness of the need to aid and cooperate with one another during a crisis became apparent.

It is uncertain whether this change will serve as a turning point in the history of civilization, similar to the Black Death, which destroyed the feudal system in medieval Europe in the 14th century, the smallpox epidemic, which ushered in the Age of Exploration, and the influenza pandemic, which brought peace in World War I. However, it is clear that humanity should embrace the new normal rather than fear it. The same pattern has been witnessed in past instances of the plague, cholera, and influenza. In other words, humanity’s encounter between a new virus is a step in search of a coexistence strategy. During times of crises, civic awareness grows and social trust increases.

Professor Yun-cheol Hong of the Seoul National University Department of Preventive Medicine and a policy advisor to the World Health Organization (WHO) refers ‘public solidarity’ as a pandemic-era survival strategy to us in his book *Surviving Cities after Covid*. It is similar to what Yuval Harari said: “If we choose public solidarity, it will not only be a victory against the coronavirus, but also a victory against all of the epidemics of the 21st century.” Professor Hong stated that humankind’s genetic adaptability has not changed significantly since the hunter-gatherer era. While such adaptability was normal or advantageous for survival in the past, he says, it is now a cause of a disease. He emphasizes that there is now a need for a platform-based advanced medical service system that includes everyone. This is also the origin of the concept of “Hygeia,” a future city built with public solidarity for coexistence. In other words, it is a healthy city in which everyone participates and lives a healthy and actively without excluding anyone, equipped with a robust system to prepare for and control infectious and chronic diseases.

“We (architects) have a great deal of responsibility because architecture has a significant impact on the environment.

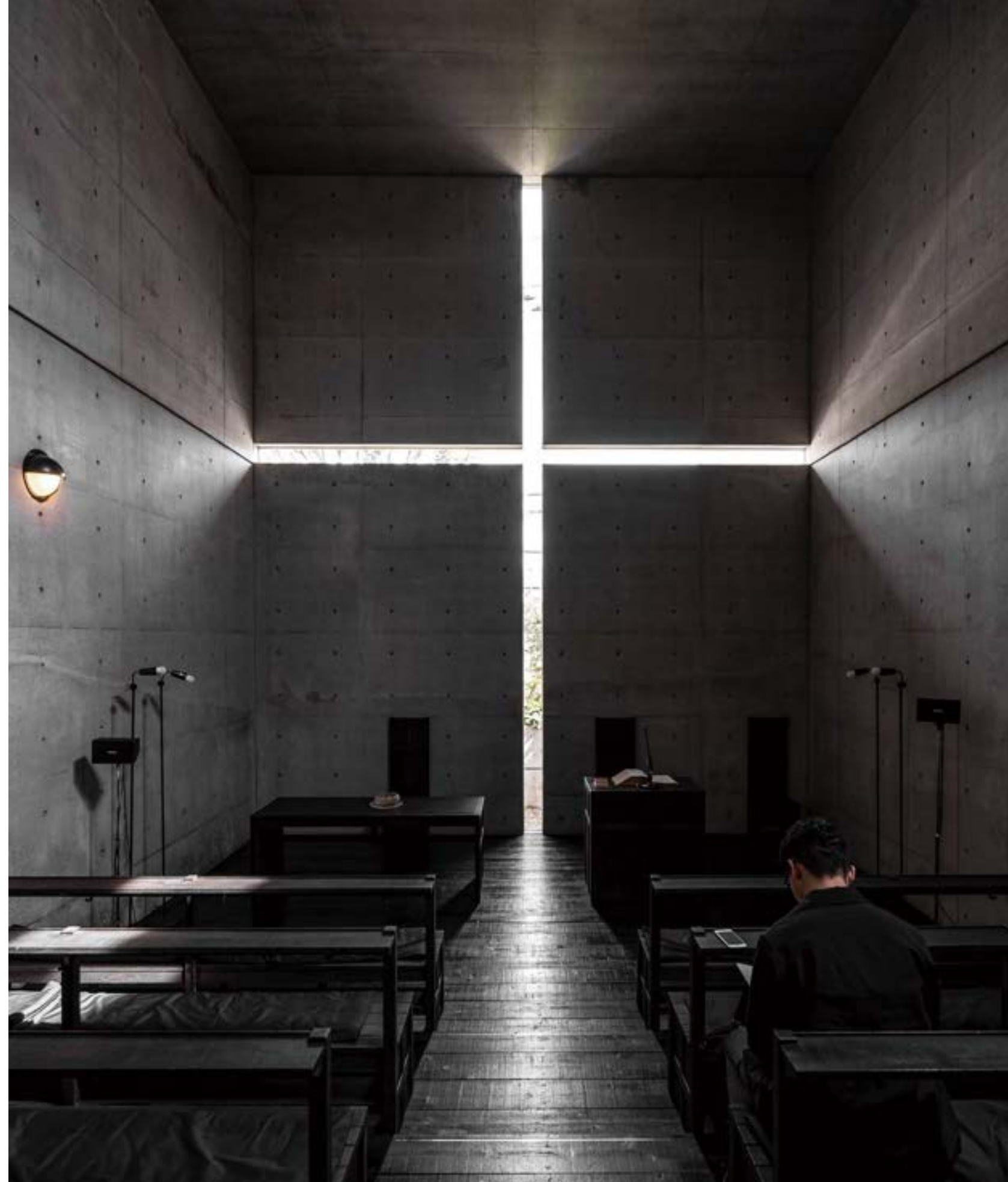
I believe we need sustainability that each individual can practice and manage from a little closer.”

- *Architect Tadao Ando*

Coexistence, a Word that Saves Us Both

Designing this shared space, called planet earth, with environmental coexistence in mind is essential if we are to pass this space on to the future generations. The architecture of Tadao Ando is in close contact with natural elements such as water, light, wind, trees, and the sky. As much as he incorporates nature into his architecture, he has always been concerned with sustainability. Tadao Ando's words and attitude that humans are a part of nature and that humans should pursue a life with nature demonstrate his typical mind. Nature is the source of life in his eyes. So, when he designs a structure or a landscape, he does so with the image of the structure in mind, which will one day be buried in the growing plants.

People in San Gimignano competed fiercely seven centuries ago, pouring their vain hearts into structures that weren't even habitable. We have a significant obligation to usher in a new era by referencing them as teachers who were buried in greed and jealousy. In the present time, with the risks of COVID-19 still in existence, mankind may have only one choice. Other than solidarity, coexistence, and symbiosis, I cannot think of any other words that will save us.



Cultural Heritage Crisis : Seeds of Decline Contained in the Rise of Civilization





The bees are gone

Albert Einstein's famous quote, "If bees disappear, humanity will vanish within four years." has been frequently cited in recent years. This year, 8 to 10 billion honeybees have vanished in South Korea alone. According to experts, 'abnormal climate' is the leading cause of the decline in bee populations. It is said that honey bees began to misunderstand the season as a result of higher global temperatures than in previous years. Bees that erroneously leave the hive either freeze to death or are unable to return due to a lack of endurance. It has been revealed that the quote was not actually made by Einstein, the UN Food and Agriculture Organization (FAO) statement that "without bees, 29% of current crop production would be lost" holds true.

In 2006, when the actual 'hive colony collapse phenomenon' was first reported, bees vanished from twenty-seven U.S. states, and as a result of , the price of alcoholic beverages skyrocketed within a year. It is because, one-third of crops are pollinated by bees, and as bee populations decline, the price of raw materials such as wheat and corn increases due to poor harvests. It was confirmed after this incident that bees were directly related to the shortages. Concern has also been expressed regarding the decline of fruit and vegetable production in Korea. Some scientists are reportedly rushing to develop 'robot bees' but they won't be able to replace natural bees in the near future. There may not be many days left until we can no longer enjoy our favorite strawberries, pumpkins, cucumbers, and watermelons.



Cultural heritage is also disappearing

The endangerment of honeybees reminds us of 'the reason why environmental groups are against municipal and county cultural heritage management departments.' Environmental organizations are groups that conduct various environmental protection campaigns by establishing a direct link between the destruction of the natural environment and the health of the people. For clean air, it is opposed to cut down trees, and for clean water, it is opposed to excavate sand from the ocean. However, these environmental organizations are frequently at odds with public officials who oversee cultural properties. How did this come about?

Built to defend Gongju, the former capital of Baekje, the Gongsanseong Fortress was inscribed on the UNESCO World Heritage Site in 2015. In Gongsanseong, 124 healthy trees were cut down in the same year. The city of Gongju announced that it would plant pine trees, a native tree species, in the area where foreign tree species had been removed. This was a restoration method selected by the city of Gongju. Visitors to Gongsanseong at the time were unable to conceal their regret.

The opposite case also exists. Sunchang-gun in Jeonbuk province authorized the installation of solar panels in a cultural heritage protection area in 2018, when the renewable energy expansion policy was in full effect. When the opposition criticized the indiscriminate installation for short-term results (exclusion of pre-investigations, etc.) the relevant government office issued a press release stating that it had approved the solar power facility-related laws after reviewing the Cultural Heritage Protection Act and other laws through the Cultural Heritage Committee's deliberations. Thus, individuals debate whether cultural heritage protection or environmental protection should take precedence. This is where the conflict between environmental groups and the department of cultural heritage management begins.



*On behalf of the dwindling bee population, miniature robots that perform all the beneficial tasks that bees perform, such as collecting pollen and honey, are being developed.



The Rise and Fall of Civilization

Abnormal weather is not only causing bees to disappear. It also affects the growth and decline of civilization. The Indus Civilization, which flourished in the Indus River basin in India from 3000 BC to 1700 BC, is a prime example. The decline of the Indus Civilization is attributed to a 500 mm decrease in annual precipitation compared to its heyday. (Of course, the direct cause was the invasion of the Aryans.) Therefore, it is hypothesized that the deterioration of the climate environment would have placed the country in a precarious position before the foreign invasion. There is sufficiently convincing evidence. Reid Brison, an atmospheric scientist, contends that as the Indus Civilization developed, arable land increased while soil dust generated by the expansion of agricultural land blocked the atmosphere, reducing precipitation, and the civilization weakened due to repeated crop failures. In short, the development of civilization contains the seeds of its own demise. Since the Industrial Revolution, humanity has enjoyed population growth and the most advanced technological civilization based on fossil raw materials, but it has also sown the seeds of global warming and demise.

South Korea's cultural heritage is no exception to this rule. The three-story stone pagoda at Gameunsa Temple Site, the progenitor of all three-story stone pagodas constructed from the Unified Silla Period to the Joseon Dynasty, is a prime example of damage. The three-story stone pagoda at Gameunsa Temple Site that is adjacent to the sea was severely deteriorated due to torrential rains, typhoons, and air pollution in 2006, necessitating its dismantlement and repair. In 2008, Gameunsaji, where the pagoda was standing, was forced to conceal its elegant silhouette behind the screen of a construction site. Moreover, as spring grows longer, the breeding period of termites that feed on trees lengthens, causing damage to wooden structures across the nation, including Gyeongbokgung Palace and the Royal Tombs of Joseon. The most significant cause of repairs to cultural assets costing tens to hundreds of billions of won is also closely related to abnormal climate.

The Duet of Protecting Cultural Heritage and Protecting the Environment

At this point, the question of which is more important, the protection of cultural assets or the preservation of the environment, is no longer even debatable. Without environmental preservation, it is impossible to safeguard cultural heritage. Picking up trash is a good thing to do, but in this situation, we should be more focused on not producing trash. When remembering that the prosperity of civilization contains the seeds of its demise, we cannot help but celebrate the advancement of science and technology. If we are to survive on Earth, we must halt sustainable development and pursue a society based on resource recycling. In other words, we must reduce, reuse, and recycle during production and consumption. Establishing a system to reduce waste production and utilize recovered resources as raw materials is necessary. Even the simple act of avoiding disposable products can have significant effects. We can catch the two birds of protecting cultural assets and the environment with only improvements and innovations in consumer life.

The industrial society brought prosperity to humanity, but resource depletion and environmental pollution was inevitable. Cultural heritage is harmed by global environmental pollution. Everyone must participate in the production and consumption revolution if humanity is to survive on Earth and if future generations are to benefit from the splendid culture and civilization of our ancestors. We cannot consider the global environment and cultural heritage separately. 🌐

The presence of Heritage testifies to its era,
and the era blossoms in its totality with its Heritage.





From Prehistoric Times to the Present,

In ancient times, when there were no manmade structures, humans relied on means such as hunting, foraging, and fishing to provide for themselves. Then, after observing the seed germinate and produce fruit, man was able to put an end to his nomadic way of living. Using the tools they created, they could excavate the soil, plant seeds, cultivate the plants, and eat them. Humans are distinguished from other animals by their ability to walk upright, use their hands, manipulate fire, speak, write, perform arts, and produce their own food through agriculture. Those who mastered agriculture no longer had to travel around toiling for food. This marked the beginning of 'human settlement' and 'agriculture'.

Thus, the origins of agriculture and human civilization coincide. Agriculture first began in the Tigris and Euphrates River basins of the Fertile Crescent during the Neolithic period, around 9050 B.C. Evidence of agriculture has been discovered in the ruins of Tell Abu Hureyra near modern-day Syria. Agriculture experienced the so-called "Neolithic Revolution." Dividing the birthplace of agriculture into the old and the new world, India, Southeast Asia, China, Africa, and Europe, and the early Middle East, are described as the Old World cradle of agriculture, while Central America and South America are described as the New World cradle. However, both cradles had comparable periods when they were capable of large-scale, efficient agriculture around 6000 BC, during the Bronze Age.

Wheat and barley were the first crops cultivated in the fertile crescent-shaped Middle East. Later, great millet, sorghum, millet and panicgrass were cultivated in Africa, millet and panicgrass in India, and smillet in China. Rice plant remains were discovered in Southeast Asia, and carbonized rice was found in southern China, proving that rice was cultivated using water. In the Americas, large quantities of plant remains such as corn, squash, and lyima beans have been unearthed. It is not surprising that these ancient relics roughly correspond to the major agricultural production regions of the present day. This is due to the fact that the foundation of human history is the tenacity to overcome harsh environments and coexist with nature.

World Heritage Sites are historical and cultural landscapes that have been shaped by human interaction with the natural environment, and UNESCO strives to preserve and promote their significance. Let's take a look at some of the heritages that are still with us after centuries and millennia.

in Search of Agricultural Heritage, the Origins of Human Settlement

Rice Terraces of the Philippine Cordilleras

The world's largest rice terraces (Rice Terraces of the Philippine Cordilleras) are located in the northern part of Luzon Island, the biggest Philippine island in Southeast Asia, in the Cordilleras. If you connected all the paddy banks in this region, you would have a road over 20,000 kilometers long that could span the half of circumference of the globe. Located between 1,000 and 1,500 meters above sea level in the Cordilleras Mountains, this terraced rice field is not a typical mountain-developed rice field. Along the slope of the mountain, walls made of stones or soil were constructed, then rubble and soil were stacked in layers, and then mud and organic soil was applied again to prevent water from leaking. Above the rice fields is a forest that serves as a water reservoir, and drainage canals are interconnected throughout the rice fields. The equal distribution of water was made possible by allowing water to flow freely from one stair to the next and then into the river below the valley.

The delicate and intricate rice terraces of the Cordilleras are the work of the Ifugao tribe, a minority group that has resided in this region for millennia. In the terraced rice fields, where the ground is soft, it is impossible to farm with the aid of working animals, so the people have been cultivating rice using only their hands and tools. Farming techniques that are perfectly adapted to the environment have been passed down for more than 2,000 years and more than a thousand generations. The endlessly undulating stairs have a curvaceous beauty that follows the contours of the mountain. The delectable grains give the stairwell its green hue. This beautiful landscape is the result of a long history of human labor and the harmonious coexistence of humans and nature. This long-surviving ancient civilization was designated as a UNESCO World Heritage Site in 1995, but in 2001 it was designated as a 'World Heritage in Danger,' which is most regrettable. Thankfully, it is now managed with care by the government of the Philippines.

The endless waves of the rice terraces along the outline of the mountain ridge,
The fully ripe grains decorating every level of the terraces,
This magnificent view is a creation of the harmony between humankind and nature.





Stari Grad Plain of Croatia

East of the Adriatic Sea in Europe, on the island of Hvar, Croatia, fertile plains resembling quilted patchwork stretch far and wide. The name “Stari Grad” translates to “Old Town.” The plain is a deep water passage located in the north of the island and protected by the hills of the Kaval Peninsula at the end of Stari Grad and the high mountain ridges of Hvar in the south. The Ionian Greeks from the island of Paros began colonizing the area in the fourth century B.C., and the system of land division that they implemented is still in use today. This is evidenced by the ‘cora’ geometric boundary constructed of stone walls and the rainwater recycling system comprised of water tanks and drainage channels. Cultivation has been ongoing in Stari Grad since prehistoric times; however, grapes and olives have been consistently cultivated for around 2,400 years, beginning with the ancient Greek settlement and continuing to the present day.

The dry stone walls in the plains of Stari Grad had been continuously repaired for a number of years, preserving the majority of the original Greek field layouts. As a result, an area of approximately 1,377 hectares was designated a UNESCO World Heritage Site in 2008 due to its perpetuity and sustainability over millennia. Nonetheless, the region has also been cited as an example of ‘traditional human settlements under threat,’ due to factors such as the declining local population, abandonment of traditional farming techniques, and growth of the urban economy. After the island had endured the difficult times during the Middle Ages, a phylloxera disease that rotted the roots of grapevines spread across Hvar Island at the end of the 19th century, prompting farmers to abandon their farmland. After World War II, collective farms and mechanization compelled a significant portion of the local population to leave this area. At the end of the 20th century, an increasing number of people are returning to the region to cultivate grapes and olives, but the use of modern equipment poses another threat to the region’s original appearance.

Konso Cultural Landscape of Ethiopia

In the spectacular terraced fields of Ethiopia’s southern highlands in East Africa, cash crops such as corn, sorghum, cotton, and coffee are grown. Above it are a fortified stone-walled village named ‘Paleta,’ a public area named ‘Mora,’ a wooden memorial to the dead named ‘Waka,’ a reservoir named ‘Harda,’ and woodlands such as Kala, Bamale, and Kuppa. This is the ‘Konso Cultural Landscape’. The name Konso is derived from the Konso people, who have inhabited this region for more than 400 years. In order to adapt to their arid and desolate natural environment, the Konso have developed their own unique culture and traditions, which have been passed down to the present day in their entirety. In 2011, UNESCO designated 23,000 hectares as a World Heritage Site, which represents approximately 10% of the total area of the highlands.

The alignment of stone walls with beautiful outlines on each level of the hill is an excellent representation of

human adaptation to an unfriendly environment. The village was situated on the plain atop the plateau for strategic and defensive reasons, and it was surrounded by two to six layers of stone walls constructed using local rocks. In the terraced farmland below, saddles were constructed with their ridges higher than the ground to prevent soil from devastating, and as much water as possible was stored before being released for agricultural use. This is evidence of the perseverance required to overcome an arid and rocky natural environment. The traditional practices they follow extend beyond food, clothing, and shelter. A wooden statue is erected in the forest to commemorate the burial of the leaders, and a community reservoir is constructed nearby for social and cultural customs. When the generation in charge of these heritages is replaced, the tradition is carried on by performing ancestral rites with a stone representing masculinity and a tree representing the previous generation.



'Coffee Cultural Landscape of Colombia'

The 'Coffee Cultural Landscape of Colombia' is located in the western region of Colombia, in the northwest corner of South America. The land plots are balanced, and the street trees that provide shade create a unique and beautiful symmetrical landscape. It consists of small mountainous regions in the western and central Andes and was formed in the 19th century by Antioquian settlers who moved south from the north. Typical Colombian coffee plantations are situated in deep mountainous regions with gradients of more than 25% (55°), and the agricultural history of coffee growing in small plots among tall trees in dense forests has continued to the present day. Today, small farmers operate approximately 24,000 coffee plantations, which account for 35% of Colombia's annual coffee output. Both domestically and internationally, it is known as the "Axis of Coffee."

The Coffee Cultural Landscape of Colombia was designated as a UNESCO World Heritage Site in 2011 due to the fact that human life has existed there for over a century, maintaining a balance between nature, economy, and culture despite harsh natural conditions. The residences of the area in the basin at the top of the hill have preserved a unique roofing technique using bamboo, a local resource, in addition to the traditional 'bahareque' method of mixing and applying mud with the abundant reeds that are scattered around. The principle of 'equality of small land' is a small-scale farm production system, and the tradition of 'cafeteros,' which translates as coffee growers, has been passed down as a distinctive way of life based on skill and expertise. The tradition of 'coffee,' which is deeply rooted in the lives of the settlers, transcends the local economy and culture and permeates music, food, architecture, and even education, providing a glimpse of the potential for the sustainable development of humanity as a unique and rich tangible and intangible heritage.



Agriculture has provided the foundation for human settlement. The revolution that ended the primitive era is not, however, solely viewed in a positive light. Some argue that problems such as agriculture-caused desertification, class inequality, carbohydrate-heavy diets, and rapid population growth have contributed to the misery of humanity. On the other hand, civilization and cities would not exist today if not for agriculture. There is no doubt that if it weren't for agriculture, mankind would still be wandering in the primordial forest of Mother Nature without homes or temples, exposed to constant dangers and infectious diseases, and continuously living a nomadic existence of hunting, foraging, and fishing.

Is agriculture a boon or a curse that nature has bestowed upon humanity? This fundamental question is difficult to answer precisely. However, agriculture is one of the most significant economic drivers worldwide. Currently, more than 60% of the world's population depends on agriculture, and more than 40% of the population is engaged in agriculture. In addition, agriculture is the key to ending extreme poverty. The likelihood of people in poverty earning a living from agriculture is two to four times greater than that of other industries, and 65% of working adults in poverty earn a living from agriculture. Agriculture is the most effective tool for advancing human existence and the economy.

Today, we must pay attention to the Rice Terraces of the Cordilleras in the Philippines, the Stari Grad Plains of Croatia, the Konso Cultural Landscape of Ethiopia, and the Coffee Cultural Landscape of Colombia, all of which have a long history of centuries and millenia. Those who find a way to become one with Mother Nature while utilizing her laws to produce goods through agriculture and sustaining their lives in a harsh and seemingly inhospitable environment are most remarkable. Only humans are capable of farming, and they are also a part of nature. ☺



Irrigation system
: artificially supplying water to
farmland to grow crops

SUBAK, the center of Balinese society and culture



Ida Ayu Ganda Yukti

Policy Analyst of Denpasar City Cooperation Division

As a country whose people are mostly farmers, the irrigation system is one of the most important things in Indonesia. Moreover, many areas have become national rice granaries. One of them is the island of Bali which is known to have a good irrigation system, namely Subak irrigation.

The definition of Subak is a traditional organization based on the concept of Tri Hita Karana (the philosophy that the basis for happiness is that God, humans, and nature have a harmonious relationship) which comes from the teachings of Hinduism. In implementing the Subak system, people follow this teaching passed down from their ancestors. Irrigation water is managed with the principles of justice, openness, harmony and togetherness through a flexible organization in accordance with the interests of the community. By combining all these factors, Balinese farmers have enabled to achieve the most efficient rice farming in Indonesia.

Rice fields, rice, and water have an important role in the Subak irrigation system. All three are related to the power of Dewi Sri (Goddess of fertility and prosperity). Every Subak irrigation must build a temple. The temple, which is commonly known as Pura Ulun Carik or Pura Bedugul, was specially built by farmers to worship Dewi Sri. The Subak system in Bali does not only regulate technical issues of water regulation and distribution, but also social and religious aspects of people's life.

Farmers from generation to generation have always applied good days to planting rice from the beginning. Plowing the fields, irrigation the fields, seeding rice and planting rice. All of these activities always begin with religious ceremonial rituals with the aim that all farming work runs smoothly until the rice harvest stage. Not even at the time of planting rice, farmers always pray to ask for land fertility and fortune for the people.

Learning about Bali's agricultural irrigation system called Subak is not just learning to regulate water distribution but also learning to respect and appreciate water as the lifeblood of life. Through Subak, we are taught how to honor and preserve water. And Subak positions water as a spirit in farming life.

The Subak Irrigation system, which is deeply embedded in the lives of Balinese people, not just agricultural technology, has been designated as a UNESCO World Heritage Site and recognized worldwide for its excellence. Balinese people will continue to keep this tradition and try to pass it on to the future generations. 🌿



On June 29, 2012, it was listed on the UNESCO World Heritage List under the name of 'Cultural Landscape of Bali Province : the Subak System as a Manifestation of the Tri Hita Karana Philosophy'



Based on the philosophy of Tri Hita Karina, the Bali Subak irrigation system, distributed equitably among the community members, manages the rice paddies harmoniously interlinked with each other in the same area.

The philosophy teaches that happiness is founded upon the interdependent harmony between God,
Humankind, and Nature.

A Lesson in History Based on Records of Solidarity



If You and I are Together

Beneath the meaning of working toward a common goal is a genuine affection for people and existence. The value of solidarity lies not in the phrase 'pursue together' but in the phrase 'passionate love for the goal.' Yes, the history of solidarity is the history of love.

Facing fear, hardship and uncertainty

Fear arises, when you don't know, or are not familiar with, something. Or it could be the fear of destroying the familiar, or the dread of confronting a massive, seemingly unchanging structure. We have always faced these types of fear, and through our solidarity, we have gained the strength to confront it. Many historical examples of solidarity are characterized by anger to the point of unacceptability and the desire to make the world a better place. There was something they desired to change, and there were clear reasons for such changes. Through this process, solidarity resulted in changes to laws and social structures that transcended changes to daily lifestyles.

The Power of the Small and Weak

Some changes were never intended solidarity at their beginning. Each person's steps accumulate and become a massively significant record, which in turn becomes a solidarity and a force that shows the progression of an era. In this way, solidarity creates strength by progressing together in the same contemporary space or by accumulating making small movements in numerous locations for a long time to form a unified flow. The small and weak can gather together to gain strength. This is the significance of solidarity.



Republic of Korea / 2017

From the end of the 19th century, the imperialist powers conducted colonial expansion on all continents, including Asia, Africa, and the Americas, levying enormous debts to the majority of the colonized nations to strengthen their control. Due to the foreign debt from Japan, Korea was also in danger of national collapse, and the people rallied to overcome this crisis. Men quit drinking and smoking, while women sold jewelry and hairpins. From 1907 to 1910, approximately 25% of the population voluntarily participated in the National Debt Redemption Movement.

At the time, Koreans wanted to repay the country's foreign debt through a national donation campaign because they believed it was their responsibility. Korea's national debt redemption movement was a major inspiration for other colonized countries suffering from a similar kind of foreign debt, such as China (1909), Mexico (1938), Vietnam (1945), etc., and national debt redemption movements similar to that of Korea have been successful in many countries invaded by imperialism. The National Debt Redemption Movement in Korea not only started earlier than the subsequent movements in other nations, but it was also the longest-lasting national donation movement in which all of the Korean citizens participated. The records of the National Debt Redemption Movement is a record of such national solidarity and the people's voluntary sense of responsibility, and have a high historical value due to the meticulous preservation of the historical materials.





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The Indian Ocean Tsunami Archives

Indonesia, Sri Lanka / 2017

The 'Indian Ocean Tsunami Archives' is a collective records covering the occurrence of the tsunami, the response to the disaster, and the restoration and reconstruction. The tsunami that occurred on December 26, 2004 generated waves greater than 30 meters in height, struck and destroyed vast areas in 12 nations, including Bangladesh, Indonesia, India, Malaysia, Myanmar, Sri Lanka, and Thailand. The number of fatalities surpassed 310,000.

Many countries along the coast of the Indian Ocean suffered devastating social, cultural, and economic damage as a result of the tsunami. The international community came to the aid of the affected countries. During emergency relief, recovery, and reconstruction efforts, nations joined forces to aid nine affected countries, and medical personnel, troops, nurses, and volunteers from numerous nations gathered at the disaster sites. All of these records were included in the 'Indian Ocean Tsunami Archives' as a result of the strong solidarity shown by several nations in the aftermath of the tsunami.

The 'Indian Ocean Tsunami Archives' not only documents the process of the disaster, but also records the process of recovery from various material and immaterial problems after the disaster, aiding in the comprehension of disaster management and response. It is simultaneously a symbol of the spirit of unity and solidarity of many countries around the world, a symbol of humanity, a record of disasters, and a collective human memory of the Indian Ocean tsunami. In addition, these archives represent the resilience and tenacity of the people and nations affected by the tsunami who endured tremendous hardships.

“Minutes of the Siam Society Board of Directors”, A 100-year Record of International Collaboration for Art and Science Research and Dissemination of Knowledge

‘The Minute Books of the Council of the Siam Society’,
100 years of recording international cooperation in
research and the dissemination of knowledge in the arts
and sciences



© UNESCO ICDH

Thailand / 2013

The ‘Minutes of the Siam Society Board of Directors’ is an official record of board meetings and general meetings held by the ‘Siam Society’ from 1904 to 2004 and beyond.

The ‘Siam Society’ was founded in 1904 by the International Siam Community within the Kingdom of Siam (Thailand’s previous name) as a private, non-profit international organization under the auspices of the royal family of the nation to promote research, cooperation, and the sharing of knowledge and research findings. During that time, there were many intellectual – including young Thai nobles and commoners, who studied abroad and were keenly interested in the nation’s modernization, artistic and scientific knowledge, and socioeconomic development. They wished to share this interest with the numerous foreign scholars residing in Bangkok, and Westerners in Bangkok also desired to conduct meetings or activities to exchange information and knowledge about Siam and its neighbors. The Siam Society recorded its system, processes, research findings, and challenges, as well as the individuals and groups that contributed to the association’s success, and the scope of projects that contributed to international exchange and development over a century in their minutes of meeting.

The ‘Minutes of the Board of Directors of the Siam Society,’ signed by the chairman and the president at each meeting, are the original, handwritten records that were later typed and confirmed at the following meeting. These archives are a unique resource that illustrates the intergenerational conversations and solidarity of people, as well as the international and intellectual exchanges and cooperation that occurred during the times of turmoil.



© Siam Society Library

The Siam Society Library, where the Minutes of the Board of Directors of the Siam Society are preserved.
The Siam Society Library has an outstanding collection of 50,000 books and leaf manuscripts, some of them rare. In 2014, the library was awarded “Outstanding Specialist Library” status by the Thai Library Association

Beyond Human Heritage,

Beyond National Heritage,

Beyond Historical Heritage

... This is World Heritage





Expanding the Meaning of World Heritage

Heritage is an asset that we live side-by-side, which has been inherited from our ancestors and must be passed along to our descendants. Heritage is both distinctive and diverse. The Serengeti Plains of Tanzania in Africa, the pyramids of Egypt, the coral reefs of Australia, and the Baroque cathedrals of South America are all part of humanity's Cultural Heritage. The reason UNESCO created the special concept of a "World Heritage" is because these Heritage Sites have Outstanding Universal Value and belong to all humankind regardless of era or region.

World Heritage started in 1960 when Egypt began constructing the Aswan High Dam on the upper Nile. If the dam was to be completed, the ancient Nubian ruins in the area would have vanished under water. In response, UNESCO solicited international support for the preservation of the Nubian ruins. Archaeological investigations, excavations, and technical assistance were provided for the Nubian ruins by sixty

nations. Through a massive undertaking, the Great Temple of Abu Simbel among the Nubian ruins was relocated safely. As a result, World Heritage was founded on the principle that humanity must protect and manage Heritage at risk of extinction.

However, the World Heritage philosophy of "Protection of Universal Values Belonging to All Humanity" was not initially applied in a manner that could be described as perfect. The World Heritage Convention broadly classifies Heritage as "Cultural Heritage," "Natural Heritage," and "Mixed Heritage." Cultural Heritage includes monuments, groups of buildings, historical sites, etc., whereas Natural Heritage is comprised of natural monuments, flora and fauna habitats, natural historic sites, etc. The term "Mixed Heritage" consist of ones with both the cultural and natural elements. Heritage has evolved into World Heritage (Cultural Heritage, Natural Heritage, and Mixed Heritage), Intangible Cultural Heritages

(recreation of traditional customs and techniques), and Memory of the World (text data, non-text data, video, etc.). This is because existing 'World Heritage Sites' were limited by real estate restrictions associated with 'sites'. Since human heritage is not limited to real estate, UNESCO's regular general assembly has adopted the systems of intangible cultural heritages and documentary heritages in succession since the 1990s.

It is safe to say that the expanded World Heritage system is a result of efforts to broadly acknowledge the value of heritage comprising of the coexistence between nature and humanity, harmony and exchanges between different civilizations, and human creativity. Let's take a closer look at 'transboundary heritage' and 'joint inscriptions,' where the changes in UNESCO policies are most apparent.





‘Transboundary Heritage’ that crosses International Borders : Focusing on the Silk Road

There exists the category of ‘transboundary heritages’ among UNESCO’s specific types of heritage inscription requirements. Transboundary heritage includes World Heritage-listed assets that cross national borders. The listing of approximately 33 historical sites in China, Kazakhstan, and Kyrgyzstan as ‘Silk Roads: the Routes Network of the Chang’an-Tianshan Corridor’ (henceforth ‘Silk Road’) is a typical example. The Silk Road is the collective name of the ancient trade routes that transported raw materials, food, and luxury goods from China to the West. It is approximately 7,500 kilometers when measured out in a straight line, but it is one of the longest transportation networks in the world, exceeding 35,000 kilometers when following the actual route. From the second century B.C. to the sixteenth century, it had played a vital role not only in trade but also in the spread of religion, scientific knowledge, and cultural and artistic exchanges.

Connecting nomadic and settled communities, the Silk Road spurred the development of villages and even cities. The entrances and exits of cities were also built naturally, and the cities began to construct extensive networks of forts, beacon towers, stopovers, caravan accommodations, etc. for the convenience and safety of the travellers. A water management system was established to support these cities, while the official relay station system and beacon tower system facilitated trade. In addition, the people who gathered in the cities from all over the world brought their diverse religions, including Islam and Buddhism. As such, the Silk Road was a route for the transport of cargo and people, as well as a route for the exchange of fundamental and technological innovations pertaining to ideas and beliefs, architecture and urban design that are the foundation of urban spaces and various aspects of people’s lives.

As it is mentioned before, the Silk Road was registered in 2014 under its current name, and is a UNESCO World Heritage Site that, empirically, demonstrates the long-lasting exchanges of civilizations and cultures. The Silk Road, a World Heritage Site, more precisely refers to the 33 ruin-classified sites formed along the network of routes of the Chang’an-Tianshan Corridor. The 33 sites include the capitals of various empires and Khan kingdoms, palaces, trading towns, cave temples, ancient passageways, relay stations, gateways, beacon towers, portions of the Great Wall, castles, cemeteries, and religious facilities, among others. Currently, the 33 sites span Eurasia, from

China to Kazakhstan, and cross three nations, including Kyrgyzstan. As the sites are widely dispersed across countries and national borders, the protection and management of these ruins requires the participation of all three nations.

Due to the size and distance of the ruins, a substantial amount of effort is required to monitor and protect the ‘Silk Road.’ Unquestionably, one of the most important measures will be monitoring combined with an appropriate level of physical protection. Every site located in China is fitted with state-of-the-art monitoring equipment. It is essential to analyze and use these data, and it appears that developing advanced analytic skills is necessary in order to complete tasks. However, it is not feasible to conduct regular monitoring by trained personnel due to the more remote sites located in Kazakhstan. In addition, the possibility of applying the technology is not high, so it is necessary to develop alternative strategies. In this particular setting, there are opinions in favor of the necessity of community intervention at the local level. This is due to the fact that World Heritage may be revoked if the management and protection of the inscribed heritage is neglected.

In fact, the ‘Dresden Elbe Valley’ in Germany was inscribed on the list of the UNESCO World Heritage Site in 2004, but the designation was revoked in 2009. The green belt and valley along the Elbe River, roughly 20 kilometers from the center of Dresden, and its Renaissance architecture were recognized for its significance at the time of listing; however, the construction of a bridge connecting both sides of the river greatly diminished the historical value of the Romantic architecture of the 19th century. Therefore, if the remaining 33 sites of the ‘Silk Road’ is not protected, a situation similar to the one described above may occur. This matter must be accepted seriously, while without forgetting that the revocation of World Heritage status means that the assets are no longer deemed to hold authenticity and integrity that should be passed down to future generations. The World Heritage Committee restricts the number of sites requested by nations each year to two in order to discover new Heritage sites and faithfully carry out the task of preserving existing heritage sites. The Committee is only able to examine 45 different heritage sites each year.





Vivid 'Common Heritage' of Mankind : Tug-of-War and Falconry

The tug-of-war was inscribed on the list of the UNESCO Intangible Cultural Heritage in 2015. It is true that tug-of-war is an iconic game that is always included in school sports days and community celebrations. The origin of tug-of-war is rooted in farming culture. In rice farming, which requires the cooperation of a large number of people, harmony and solidarity among community members were of paramount importance. Therefore, the village elders participated in a tug-of-war on the first full moon of the first month to announce the beginning of a new agricultural season while strengthening social solidarity and community cohesion within the village or surrounding area. In the game of tug-of-war, two teams compete by pulling a rope in opposite directions. However, the well-being of the community and its inhabitants were valued more than merely winning the game. Traditional tug-of-war was played over the course of a day or even several days, because people valued harmony with their opponents rather than the need to quickly determine the winning and losing side.

'Tug-of-war' is Korea's first successful instance of taking the lead in multinational joint inscription of a World Heritage. This is due to the fact that Korea is not the only country where tug-of-war is played. Countries in East Asia and Southeast Asia with a similar rice farming culture have also engaged in tug-of-war. Since 2012, Korea has actively pursued joint registration with other East Asian and Southeast Asian

countries, focusing on the cultural diversity and shared value of tug-of-war. Through years of collaboration, the Republic of Korea was able to achieve its aim in 2015 with Vietnam, Cambodia, and the Philippines.

There are many other activities that strengthen community cohesion and promote a sense of peace than Tug-of-war. There is 'Novruz, Navruz, Nooruz, Nevruz, Nauruz (hereinafter 'Nowruz'),' which has been jointly listed by 12 countries in Asia and Southeast Europe, including India and Turkey. Nowruz means "new day" and approximately two weeks of ceremonies, celebrations, and cultural events are held during this period. The ceremonies performed during the festival are different from region to region, but it is common to share food while seated around a table decorated with symbols of purity, vitality, livelihood, and wealth.

In addition, the term 'falconry' is jointly registered by 18 nations, including Germany and Korea. Falconry is a traditional method of hunting wild prey with tamed falcons or raptorial birds. Historically, falconry was a means of obtaining food, but nowadays it is associated more with concepts of community spirit and sharing than with means of survival. Falconry is primarily found along falcon migration routes and corridors, and is an activity enjoyed by amateurs and professionals of all ages and genders. A falconer must develop a strong emotional bond with the raptorial bird; feeding, raising, taming, handling. Flying a falcon requires a

lot of devoted effort.

As a cultural tradition, falconry is transmitted in a variety of ways, including through training, teaching and learning from family members and formal club training. In countries with hot climates, falconers take their children into the desert to teach them how to handle the birds and build trust. Despite their diverse origins, falconers share common values, traditions, and skills, such as how to train and care for their falcons, the tools they use, and the process of forming bonds. Falconry is rooted in a variety of cultural traditions, such as traditional dress, food, song, music, poetry, and dance, which are maintained by falconry communities and clubs.

Such intangible cultural heritage is a concept that encompasses the knowledge and skills, customs and cultural expressions that have been continuously recreated by communities, and is transmitted through people in their everyday lives. The intangible cultural heritage originated from the 'Convention for the Safeguarding of the Intangible Cultural Heritage' in 2003 in order for UNESCO to protect humanity's diverse cultures and creations. In short, intangible cultural heritage comprises of knowledge, skills, performing arts, and cultural expressions that communities and groups have continually reinvented in response to their interactions with their environment, nature, and history.






Significance and Impact of World Heritage Listing

When it comes to intangible cultural heritage, one of the most frequently asked questions is whether or not a heritage can be registered by another country if it has already been listed on the UNESCO Intangible Cultural Heritage of Humanity. The majority of the intangible cultural heritages is distinguished by the fact that they have developed over an extended period of time as a result of interactions between various cultures rather than by remaining within a single nation. Therefore, the fact that heritage is initially registered as an intangible cultural heritage of humanity by one country does not preclude other countries from also registering it. Inclusion on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity does not mean that the applicant country owns the heritage. Rather, it acknowledges the importance of preserving the intangible cultural heritage for the benefit of humanity as a whole, and it means that we should attempt to preserve heritage collectively so that it does not disappear.

Inclusion on the World Heritage List attests to the fact that the heritage deserves protection by humanity as a whole, regardless of whether or not it is the heritage of a particular country or nation. Once underdeveloped countries have registered World Heritage Sites, they are eligible to receive the financial and technical support necessary for the preservation of their cultural and natural heritage from the World Heritage Fund, the World Heritage Center, and other related organizations, such as the International Council on Monuments and Sites. Moreover, as international recognition grows, tourism, employment opportunities, and income are likely to increase in certain regions. If a registration is done as a World Heritage Site, the government can provide it with additional support and attention, thereby contributing to regional development.

Most importantly, if a heritage is designated as a World Heritage Site, this instills pride in the communities and countries where World Heritage Sites are located and recognizing the value of their heritage can significantly contribute to preventing further damage to heritage and preserving it as much as possible in its original state. Even when an advanced country registers as a World Heritage Site, the World Heritage Committee rarely provides advanced nations, such as the Republic of Korea, with financial support to preserve their heritage. Rather, it is a common practice to contribute to the preservation of cultural heritage in underdeveloped countries through the UNESCO Trust Fund. 





This year, for the first time, the OWHC-AP hosted the World Heritage Organization Youth Forum for undergraduate and graduate students from around the world in an effort to identify, cultivate, and support the next generation of world heritage experts. The Youth Forum was held in July of this year under the theme **“Heritage Cities, where we want to live, where we want to visit”** to find new perspectives and ideas from young people to solve the problem of deteriorating quality of life for residents of World Heritage cities as a result of COVID-19, climate issues, population decline, and economic recession. This theme corresponded with “Enhancing Livability of World Heritage Cities” which was the theme of the 16th OWHC World Congress, held in Quebec in September of this year.

At this youth forum, which was attended by approximately 30 students from Korea, China, and Indonesia, included reviews, feedback as well as guidance from approximately 15 experts from Korea, China, Japan, Canada, and Russia. This format provided much more than simple competition and awarding of outstanding papers. Experts from domestic and abroad reviewed the research plans and theses of students, listened to their presentations, and provided constructive consultations and evaluations, supporting young people to develop their ideas systematically and academically.

In addition, the two team representatives who presented excellent papers at this forum participated in the 16th World Congress of World Heritage Cities held in Quebec, Canada in September of this year as young professional representatives from the Asia-Pacific region. They were active on the international stage, discussing the current status and future direction of world heritage cities with young people from all over the world, and writing and presenting resolutions.

The OWHC-AP will continue to give its efforts to help young people develop a shared appreciation for World Heritage Cities.

Inviting the Next Generation of World Heritage City Experts to the International Stage



COVID-19 which held the world in a grip of terror from the end of 2019 to mid-2022. We all experienced the world halt and disconnect for two and a half years due to the pandemic. Living through the situation in which the things we previously took for granted, such as communication and exchanges, disappear it reminded us of the very truth of the phrase “humans cannot live alone.” The time for creating our own characters, traveling, hosting events, attending initiations, opening ceremonies or commencement, and conversing with others in a virtual space began.

From 2015 to 2019, OWHC-AP held the Hand-in-Hand Camp with high school students from the OWHC-AP member cities such as Gyeongju and Gongju. In the camp, students strengthened their communication and interpersonal skills through meetings and activities with peers outside the frame of schools and regions, and had a good time exploring World Heritage Sites. Pleasant meetings and study sessions that started with a simple “hi!” to other high school students and World Heritage Cities, this is the OWHC-AP’s “HIGH HERITAGE”-style edutainment. Due to the pandemic in 2020, this pleasant gathering was completely canceled, and group activities centered on small clubs were implemented in 2021, making it difficult for young people living in World Heritage cities to communicate directly.

However, the OWHC-AP could not just let the precious time slide by; our daily activities had to continue despite the pandemic, for a temporary disruption never meant the complete, eternal cessation of our lives, the World Heritage and the Cities. In this vein, the OWHC-AP reconstructed an ancient World Heritage City in a future-oriented metaverse space, created a gathering of the past, present, and future for

Hand-in-Hand Camp, Into the Metaverse

the young people of today to enjoy, and we held a camp at the Metaverse ZEP from August 2 to 4, 2022.

While playing a World Heritage Room Escape game, maze exploration, and true/false quizzes on the first day, participants were able to break the ice. On the second day, they toured the Organization of World Heritage Cities’ six regional offices (Asia-Pacific, Euro-Asia, Central-East Europe, Southern Europe-Mediterranean, North-West Europe-North America, Latin America) and visited representative World Heritage sites in the region. Together with this, participants developed a World Heritage Utilization Plan, a public relations strategy, and World Heritage City card news and posters. On the final day, we were taught how to create a Metaverse map and had the opportunity to display and present promotional materials we had created.

The camp was over, but it was not the end. In October, the HIGH HERITAGE Metaverse Map-Making Contest was held, where students created their own metaverse maps of world heritage cities based on the metaverse map production lectures they had taken in the metaverse space. In November, a public awareness for Metaverse space event was held to promote the World Heritage Metaverse Edutainment space where the camp was held. Hundreds of users followed the OWHC-AP Instagram account and left supportive messages for the Organization of World Heritage Cities Metaverse. Photos of visiting the Metaverse space and a guestbook signing event were also held in December.

The OWHC-AP will continue to make effort so that our youth can continue to appreciate the historical and cultural significance of World Heritage Cities, just as OWHC-AP has attempted to overcome the limitations of physical time and space through the virtual space known as the metaverse.

OWHC-AP World Heritage Cities Youth Forum

The Cinema Heritage series is a project to produce images of World Heritage Sites and the stunning appearance of the cities that are members of the Asia-Pacific Regional Secretariat of the Organization of World Heritage Cities (the OWHC-AP). Hue was chosen as the first city for the project. This city is regarded as a treasure of Vietnam, and the Hue Monument Complex was inscribed on the UNESCO World Heritage List in 1993. Tradition and history are the most valuable heritage, and this place, which is the foundation of citizens' lives, fosters a more tranquil and peaceful ambiance than anywhere else, as if time were taking a leisurely stroll. The city of Hue, where the king once resided, casts a calm dignity over the hot and dynamic land of Vietnam.



'World Heritage of Ancient Capital, Hue', introducing the World Heritage City

A Video of Hue,

Hue has been an active member of the Organization of World Heritage Cities for many years and has cooperated with OWHC-AP on numerous occasions. At the 'Salon Heritage,' the World Heritage Exhibition Hall installed by Gyeongju City (which also hosts the Asia-Pacific Regional Secretariat), we can finally see Hue's charm in a video format.

the Pride of Vietnam

The OWHC-AP visited Hue in June 2017 and signed a Memorandum of Understanding (MOU) with the Hue Monuments Conservation Centre (HMCC) to promote academic cooperation on the conservation and utilization of World Heritage, including the Cinema Heritage Project. The details include active exchanges and collaborations that are to be carried out in the form of the Asia-Pacific Regional Conference, expert workshops, Youth Forum (a thesis contest of university students), and the Hand-in-Hand Youth Camp. In August of this year, the Smart Media Center, a subdivision of the City of Gyeongju, carried out filming on location in Vietnam for two weeks on the basis of the MOU. In spite of the hot weather and short stay, the film crew was able to capture every aspect of the World Heritage Sites, the lives of the citizens, and the beautiful natural environment with active cooperation from Hue City and the Hue Monuments Conservation Centre.



Life as a traditional fisherman in a 'World Heritage of Ancient Capital, Hue'

This video, which is 3 minutes and 30 seconds in length, is titled World Heritage of Ancient Capital, Hue. By sensually capturing the harmonious appearance of the heritage, the people, and the city, visitors to the Salon Heritage may soon consider Hue city as a place to visit at least once in their lifetime. It will be screened regularly beginning in December 2022, and will be shown alongside the World Heritage City, Gyeongju on a massive LED screen with the latest specifications. Meanwhile, the OWHC-AP decided to provide Hue City with the Vietnamese version of the video, which will be screened at a theater located close to the Imperial Palace of Hue.

The Cinema Heritage Project is to provide more benefits to member cities and to increase synergy between cities. It can be implemented in a variety of ways based on the circumstances and conditions of each member city of the OWHC-AP. The OWHC-AP will continue to provide member cities with World Heritage City promotion and cultural content exchange programs in the future.



The LED Screen in the Salon Heritage

The Story of Gyeongju Told by the 14th OWHC-AP Content Creator



Jun-seo Choi
Content Creator

Hello! I am Jun-seo Choi, one of the Content Creators for the 2022 OWHC-AP Contents Creators. Today, I'd like to tell you about Gyeongju, which I visited in July last year. The city of Gyeongju has numerous World Heritage Sites that are inscribed on the list of the UNESCO World Heritage. Starting with Seokguram Grotto and Bulguksa Temple, which were inscribed on the list in 1995, the Historic Areas of Gyeongju joined the list in 2000. This was followed by the addition of the historical Korean villages Hahoe and Yangdong in 2010 (Yangdong is in Gyeongju, while Hahoe is in the city of Andong). When Seowon (Korean New-Confucian Academies) became a member in the list in 2019, the Oksan Seowon in Gyeongju was one of the Sewons was registered in 2019. As such, Gyeongju has the most number of World Heritage Sites listed of all the Korean Cities.

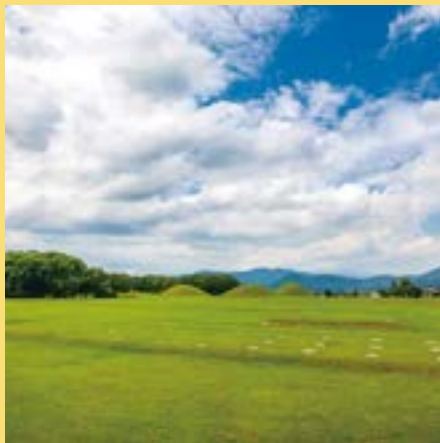
When I visited Gyeongju for the first time, I felt something distinct from the other cities. I couldn't help but notice the absence of tall buildings around me. In other cities, there are numerous tall buildings or apartments that obstruct your view and prevent you from seeing into the distance. In the case of Gyeongju, however, there are height restrictions on buildings, meaning that apartments and other buildings cannot exceed a certain height. I was deeply impressed. During my time in Gyeongju, I felt as though I had been transported to the past and that the regional society has been making efforts to preserve its world cultural heritage. It goes without saying that it wasn't all the areas of Gyeongju that had height restrictions. There were only height restrictions in the vicinity of cultural heritage sites, whereas there were no height restrictions in areas without cultural heritage sites, allowing apartments and buildings to be constructed for the housing of ordinary citizens. This was also very interesting. It was quite fascinating that districts with cultural heritages and residential areas separately coexisted in one city.

On my tour to Gyeongju, I visited Cheomseongdae, Wolseong, Daereungwon, Hwangridan-gil, Donggung Palace, and Wolji Pond (in this order). It was fine traveling by foot as all of the locations were close by. Let's examine each historical site.

First is Cheomseongdae. It was a pleasant day for a stroll, with a cool breeze surrounding the atmosphere, while I admired the picturesque landscape of Cheomseongdae at sunset. Cheomseongdae is historically significant structure for being the oldest astronomical observatory in Asia that demonstrates the exceptional astronomy of the Silla Dynasty, constructed during the reign of Queen Seondeok. At the time, Silla was an agricultural kingdom, so it was important to track the movement of the stars to determine the agricultural season. Thus, the sky was observed to foretell the fortunes of the nation. Cheomseongdae is comprised of 362 stones, representing the days of the lunar calendar and the 24 solar terms (seasonal days traditionally observed in the Korean culture). When the sun sets and night falls, Cheomseongdae is illuminated in pink, displaying a different kind of beauty than its counterpart in broad daylight. I recommend visiting Cheomseongdae at both daytime and nighttime!



Cheomseongdae



Wolseong, my second stop, was located close to Cheomseongdae. Wolseong is the location of the royal palace containing with a millennium's worth of the history of the Silla dynasty. The site is located on the tope of a small hill, with excavation work still ongoing to this day. As I climbed the hill while enjoying the cool breeze, I was able to observe the breathtaking scenery of Gyeongju at a glance. The moat was also most memorable. A moat is a means of fortification dug around the outer wall of a castle that is filled with water to prevent enemy invasions. It was a pleasure to examine Wolseong's historical appearance and defense facilities. Due to the height restrictions on buildings in Gyeongju, which means no building higher than five stories can be constructed in downtown of the city, you will feel like you've traveled back in time a soon as you step on the tope of the hill!

The third location I traveled to was Daereungwon. Ancient tumuli are dispersed throughout the city. Among them, Daereungwon is a unique – sort of – park of tumuli where 23 Silla Dynasty tombs are located on a 126,500-square-meter plot. Daereungwon District encompasses not just the district of Daereungwon itself, but also includes the Noseo-ri Ancient Tombs, Hwangnam-ri Ancient Tombs, and Hwangori Ancient Tombs as well. There's not enough time to even just look around the inside of Daereungwon. I highly recommend visiting the Royal Tomb of King Michu with its enormous tombstone, and Cheonmachong, where you can not just look, but also walk inside the tomb whose interior has been modernized as a museum-within-a-tumulus. Between the tombs there stood a magnolia tree, making it a well-known photogenic location!

The next location that grabbed my attention was Hwangridan-gil. In contrast to the previous historic sites, Hwangridan-gil is a relatively contemporary zone created as the number of visitors to Gyeongju increased. When I asked the locals, they told me that such roads, shops, restaurants, and so on did not exist until a few years ago. On the street lined with Korean traditional houses, you'll find delicious food and various things to experience, so I hope you create wonderful memories with your family, significant other, or friends. There was this one thing in particular puzzled me while I was walking down this road. In addition to the beautiful Korean traditional houses, there were other houses that looked quite old. The locals told me that the Korean traditional-style houses were relatively new structures, whereas the majority of the old and ordinary private houses were constructed in the 1950s and 1960s, with a few of them even having been built during the Japanese colonial period (between the 1910 and 1945). Observing the structures, I felt the past and present coexist.

Donggung Palace and Wolji Pond (formerly known as Anapji prior to 2011) were my last two locations. Donggung Palace and Wolji Pond earned their reputation as the best spots for a night view of Gyeongju. Due to the pond with flocks of wild geese and ducks, this site had already become a historical site during the Joseon Period. Originally, princes of the Silla Dynasty resided in a mansion on this site. Wolji Pond was created in the fourteenth year of King Munmu's reign during the Silla dynasty, according to the Chronicles of the Three Kingdoms. The Winter Palace was constructed in 679, following the unification of the Three Kingdoms. Although the preservation work which was being performed during my visit hindered the night view of the place in its entirety, it being illuminated at night created a cinematic view that took my breath away. Donggung Palace and Wolji Pond was a great way to end the day.

When I was in Gyeongju, I conducted numerous interviews with the locals, tourists, and restaurant owners. When asked questions about World Heritage and city, the most common response was that World Heritage should be preserved to enable their coexistence with and within the city. Recently, numerous World Heritage Sites around the globe have been damaged or destroyed. Due to the complaints that World Heritage Sites have no economic value, some cities prioritize policies that focus on development over preservation. In this regard, I believe we need to consider how we can continue development while maintaining heritage. I believe that the building-height restrictions enforced in Gyeongju, which divide the city into residential and the Historic Areas, and the creation of Hwangridan-gil to attract tourists are also conduits for the coexistence of the present and the past. Particularly from the perspective of the locals, Hwangridan-gil pulls in a large number of visitors, which has revitalized the surrounding commercial district. In addition, the tourists reported that, whereas they had previously viewed the historical sites as dull and boring, they now view them as places with a wide variety of foods and attractions. It would be desirable if World Heritage Cities and World Cultural Heritage could continue to coexist in a sustainable manner. This has been my thoughts and feelings about my visit to Gyeongju as the one of the member of the 2022 OWHC-AP Contents Creators. I will continue to produce diverse and informative content pertaining to the Organization of World Heritage Cities, and I appreciate your continued interest! 🙏



Quebec, a Canadian city that continues France's long presence in North America, hosted the 16th World Congress of the Organization of World Heritage Cities in September 2022. In a location with a rich history and narrative, we discussed the challenges that World Heritage cities face today and the direction they should take. Even though the much-anticipated autumn leaves did not make an appearance yet, the wonderful weather and fresh air during the day and night adorned the congress attendees' time in Quebec.

the 16th OWHC World Congress

16th World Congress of the Organization of World
Heritage Cities



Part 1

All That Quebec

It had been three years. It was an unfamiliar yet familiar moment when the World Heritage Cities gathered in person, exchanged warm conversations, held hands, laughed, and engaged in intense discussions. Quebec, of all places, was one of the earliest settlements in Canada, and it is now a city with a unique culture that gives it a unique status in Canada. It is also where the General Secretariat of the Organization of World Heritage Cities¹ is located. In the midst of a lengthy pandemic, could there be a more ideal location to host the 16th World Congress?

Early September in Quebec marked the end of summer. Although the much-anticipated autumn leaves was not present yet, the wonderful weather and fresh air in the day and night adorned the congress attendees' time in Quebec.



Quebec is the only walled city in North America. In 1608, Samuel de Champlain, a French explorer, founded a colony there. In the 18th century, the city's major infrastructure was constructed, and it became the capital of New France. The Historic District of Old Québec, which was designated as a World Heritage Site in 1985, consists of the Upper Town constructed on a cliff and the Lower Town, and is regarded as a well-preserved example of an old town. Specifically, the Citadel, which was constructed from 1819 to 1831 by engineer Elias Durnfort, was expanded into a fortress that surrounded the entire city through utilizing the original space of the city, and has become a symbol of Quebec's heritage.



Behind the survival of the French language, culture and military-related Heritage of Quebec today is a bloody conflict between France and England. Since Samuel de Champlain established a settlement there, England briefly occupied Quebec in 1629 after which France reclaimed the area, and there were numerous wars of various scales, both large and small. Through the Treaty of Paris in 1763, Quebec became a British colony.

There was official recognition for the maintaining of the language and customs of the French people who lived there; however, constant conflicts with English immigrants were unavoidable. During this process, the pressure from the outside strengthened solidarity among the French. Still, the people speak French and are influenced by French culture. In addition to its historical and cultural significance, Quebec is one of the most economically developed with low unemployment in Canada. Not only tourism, but also life sciences, health industry, manufacturing, etc. is developed, and it is the second largest cargo port in Canada after Vancouver.



Let's take a stroll along the densely populated outskirts of the historic district. Unlike typical houses in North America, the houses are separated by internal walls only. Due to the cold climate, the majority of front doors are doubled in thickness. All the residences have colorful flowers and pots inside of their glass windows, which may be due to the lack of space for large yards. At this moment you can sense the sagacity and aesthetic sensibility of the residents of Quebec who have adapted to their natural environment and the heritage they have inherited.



As you walk along the Historic District of Old Québec, you will see large fresco murals that occupy an entire side of some of the buildings. In 1999, twelve French and Quebec artists spent nine weeks creating life-size depictions of fifteen prominent figures in the history of Quebec. If you examine these figures carefully, you can see the origins and development of Quebec at a glance. Moreover, the four seasons of beautiful Quebec coexist within a single scene. Although the city's 400-year history may seem short in comparison to other ancient cities in other countries, these mural which depict the condensed history of Quebec, the oldest city in North America, and its unique history infused with European nostalgia, embody the spirit of Quebec itself.



If you climb a little higher in the city, you can see the refreshingly open Saint Lawrence River's blue glow from any vantage point. Like the unchanging flow of the river, the splendor of Quebec will continue as it is even a century from now. Additionally, I have no doubt that the city will produce more fresco murals with new history and narratives.



At the 16th World Congress of the Organization of World Heritage Cities, 53 cities from 27 countries gathered for four days to debate potential implementation strategies for the “Quebec Roadmap,” a mid- to long-term initiative, under the main theme of “Enhancing Livability in World Heritage Cities.”

The “Quebec Roadmap” establishes core programs based on scientific examinations of the common challenges that World Heritage Cities face today and the recommended courses of action. By applying these to each city, it is hoped that practical city heritage management and the quality of life for residents will be enhanced.

At the academic symposium, numerous opinions were exchanged, with a focus on the panel city presentations chosen through the “On the Road to Quebec,” the pre-congress workshop.

The City of Bordeaux, France, emphasized that climate change was the most pressing issue, and that beyond urban regeneration, carbon neutrality policies are required for World Heritage Cities. Sawahlunto, Indonesia, pointed out that the traditional agricultural practices of our ancestors were the optimal way to ensure coexistence with natural heritage and suggested that the Orient and the Occident actively share information to identify improvement measures.



Since the alleys in the historic district are typically narrow, Luxembourg suggested bicycles as an alternative means of transportation. In addition, it was emphasized that accessibility for the physically challenged people, guaranteeing of green spaces, and pedestrian rights should all be balanced in the same spaces. Dubrovnik, Croatia, announced that the municipal government has limited the number of tourists in order to prevent the destruction of the city center as a result of excessive tourism, and that it is attempting to improve the quality of life for residents by granting residents preferential access to city parking lots and implementing a shared vehicle system.

Cordoba, Spain, presented that the participation and inclusiveness of diverse citizens, including not only the residents but also tourists and individuals with disabilities, and stated that reasonable regulations are essential for citizen's participation and collaboration in order to improve the quality of governance.

Morelia, Mexico, had been actively engaging in promotional efforts to raise citizens' awareness of world heritage. The city of Cusco in Peru has proposed a cooperative approach to addressing climate change-related crises, which have become a pressing concern, through the sharing of case studies and the exchange of expertise among member cities.

In addition, member cities continued free discussions at the open discourse table set up in the conference room. By replacing the existing bilateral meeting with the multilateral open discourse

method, this year's congress was transformed into a forum for the active exchange of richer and more diverse ideas.

Common responsibilities for World Heritage cities that are agreed upon by members include responding to climate change, resolving value conflicts between tourists and residents, preparing alternative means of transportation, operating resident-participatory governance, and enhancing the resilience of the city.

At the 17th World Congress, which will be held in Cordoba, Spain in 2024, a pilot project addressing these challenges will be revealed in detail and converted into a commercial program following approval by the member cities.

Meanwhile, the new Board of Director cities elected at this year's congress were Quebec, Bruges, Luxembourg, Tunis, Evora, Colonia del Sacramento, Vienna, and Kraków, and major resolutions as well as budget approvals in regards to these cities will be proposed by 2024.

In the long dark tunnel of the pandemic, World Heritage Cities that share their destiny with Heritage are confronted with different situations than those in the past, and understand that they must take a different approach to solve their problems. In keeping with this, the Organization of World Heritage Cities attempted to establish a new paradigm at this congress meeting that had been held for the first time in three years. The coming phase will again present us with unfamiliar missions, but we must not forget that cooperation and solidarity is the basis of all solutions and the road we must pursue.

Part 3

Bon appétit, Québec!



Min-ju Jeong, Hyeon-kyeong Oh, Marlene Fuchs, Quebec City Mayor Bruno Marchand, Eloïse Valadon, Tamara Winkhardt-Möglich, Lorena Mingramm Rámirez Wiella

Min-ju Jeong 16th World Congress of the Organization of World Heritage Cities Young Professionals

AS Young Professionals from the OWHC Asia-Pacific region, we attended the 16th World Congress (hereinafter referred to as the congress) from September 6 to September 9, 2022. The headquarters of the Organization of World Heritage Cities has been continuously searching for ways to reflect the voices of youth in OWHC-related activities. I was one of seven Young Professionals invited to this year's congress. Hyeon-kyeong Oh and I represented the Asia-Pacific region, Germany's Tamara Winkhardt-Möglich and Austria's Marlene Fuchs represented Northwest Europe and North America, France's Eloïse Valadon represented Southern Europe and the Mediterranean, Mexico's Lorena Mingramm Rámirez Wiella represented Latin America, and Poland's Krzysztof Zwirski represented East and Central Europe(although he could not finish the congress because he was diagnosed with COVID-19).

During the congress, the roles of Young Professionals were, first, to

participate in the symposium to provide feedback on the Quebec City Roadmap and second, to join congressional discussions and propose new youth programs for the OWHC Action Plan. As the regions of origin and areas of expertise are various, the viewpoints against problems and the approaches to problem solving were also different. However, everyone agreed that young people must be active to preserve a World Heritage or a World Heritage City. We, the Young Professionals, were able to present our position to the congress based on such keywords as 'diversity' and 'courage' following numerous discussions and meetings.

For me, the Young Professionals Program was a valuable opportunity to learn new things and gain a wider and more in-depth perspective of the world. I have shared three anecdotes about the cuisine I enjoyed in Quebec in the hopes that my cherished memories will be vividly and excitingly conveyed. **So, Bon appétit!**





Bon appétit, Québec!



Cheese Pie with Arugula

“A New Experience Made Possible
by Variables”

I generally enjoy western cuisine, and I especially love cheese-based dishes. When I saw the combination of the buttery bread and the cheese fully stuffed inside, it was only a matter of time before I would fall in love with it. The thick texture which made it slightly difficult to chew, and the sweetness that gently spread throughout, they are enough to make me happy. While enjoying this dish, I realized that cheeses with bizarrely different flavors had been combined, and I stopped eating the dish for a moment to examine the strange flavor I was tasting. The culprit was goat cheese. It is said that goat cheese has a distinct bitter flavor, and the intensity of flavor is different based on the duration of its aging. In addition, outdoor drying is common, but the mold that develops during this process emits a very distinct odor. The flavor of this cheese is also described as “pungent,” but I did not appreciate this “pungent” flavor very much. Thus, goat cheese became a significant variable when it came to me enjoying my meals.

Unexpected variables also emerged during the Young Professionals activities. From the beginning, I participated in the program with the intention of providing fresh, creative, and occasionally outrageous ideas from a young person’s perspective. From this perspective, the theme I emphasized throughout the activities was “Realization of World Heritage Cities in the Metaverse.” I had written a thesis on this topic, and as it is a field that I have been generally very interested in, I led the discussions on this topic with enthusiasm. However, there was a variable in that the concept of the ‘metaverse’ was still quite unfamiliar in European countries, and I even detected a hint of rejection. Even presenting well-compiled examples to other participants and elaborating on the necessity of implementation was insufficient to spark a deep and meaningful discussion. Returning for a moment to the cheese pie anecdote, I eventually found the taste of goat cheese to be interesting and new, but I was unable to finish the entire dish due to the unfamiliar flavor. Nonetheless, I was able to clearly recognize that the goat cheese had balanced the greasy taste of the cheese pie. It seems to be the same in the case of the ‘Metaverse’. Until one becomes accustomed to the material, their fear will inevitably increase. But just as I recognized and understood the need for goat cheese in the particular cheese pie that I tried, wouldn’t someone else recognize the need for World Heritage Cities to be constructed and preserved in a virtual world?

French-Style Chicken Steak with Beurre Blanc Sauce

“The meaning of a World Heritage City as experienced in a
World Heritage City”

Given the familiarity with the dish’s ingredients and appearance, this dish could easily be seen as an ordinary chicken steak. However, this chicken steak is actually in the traditional Quebec style. As Quebec is a region deeply rooted in French culture, this dish is specialized by using French sauces. The sauce is called beurre blanc, and it is said to be made using traditional French techniques, primarily white butter with cream to adjust the concentration. At first glance, it looks watery, but as cream is added, its consistency becomes slightly thicker. A participant from France remarked that the food was similar to that eaten in France, it allowed me to once again appreciate the uniqueness of Quebec, which shares its history and culture with France.

The uniqueness of the French-style chicken steak was due more to the atmosphere of the meal than to its flavor or appearance. On this day, following the completion of the agenda, a supper themed “Quebec’s Tradition” was prepared. During the dinner consisting of traditional dishes, we had the opportunity to observe the songs and musical performances of the indigenous people of the Quebec region, as well as a chance to handle traditional instruments and participate in traditional games. When I visited Quebec in the past, all I felt about the city was that it was a shooting location in the popular Korean drama Guardian. Upon experiencing Quebec’s traditions, however, I realized that Quebec is a city with a vivid history. At this moment, I was able to consider the meaning of a World Heritage City once again. Instead of focusing on ‘preserving’ the authenticity of World Heritage cities as we did in the past, I’ve come to realize how important it is to ‘use’ and ‘promote’ them. It is true that World Heritage cities and the heritages they contain are valuable in and of themselves, but questions have arisen as to whether they can still be considered valuable if no one knows their worth. Just like the chicken steak with beurre blanc sauce, which demonstrates the connection between Quebec and France, it is a merely chicken steak to some.

Dacquoise, Reinterpreted as Choux

“Colorfulness created
by Harmony”

Dacquoise is a meringue-based sweet that, along with macarons, is a famous and popular French dessert. Almonds are mixed into the dough of the dacquoise, giving it a nutty flavor and a crisp exterior. The center of a dacquoise is typically filled with soft butter cream or whipped cream, and dacquoise made in this manner is common even in Korea. However, the dacquoise I tasted in Quebec was somewhat different. This is because it was very similar to Korean puff cream pastry known as “choux”. The dacquoise I sampled in Quebec was made by combining puff cream and dacquoise. The softness of the puff cream and the crispness of the dacquoise may at first glance appear to be polar opposites, but when combined, their harmonic and colorful texture were most remarkable.

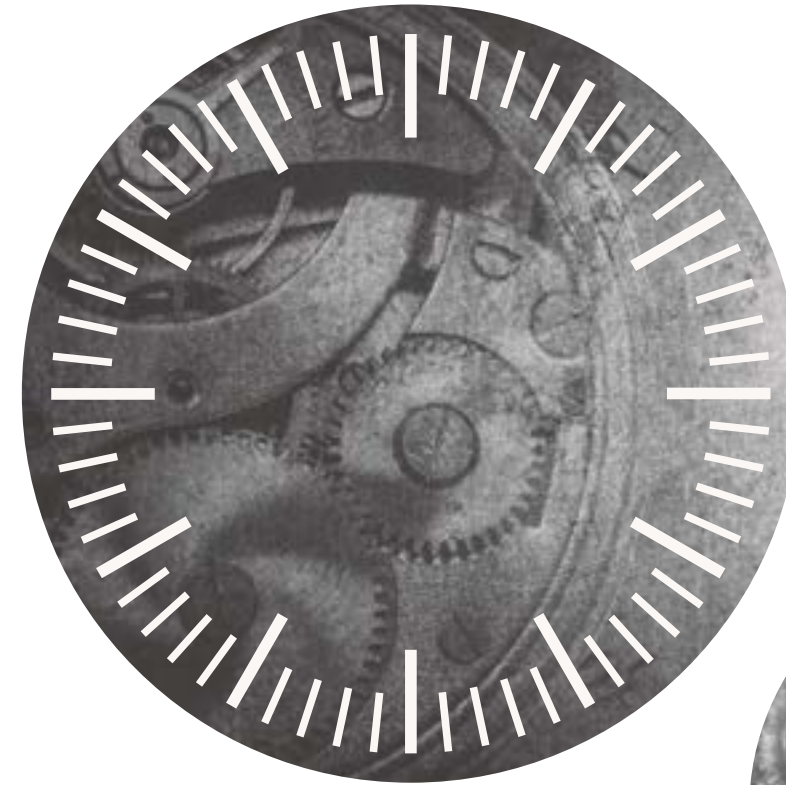
Similarly to how we created a harmonious dessert by combining the strengths of puff cream and dacquoise, our Young Professionals combined their strengths during the congress to achieve the best outcomes. Tamara listened to everyone’s perspectives but examined them realistically while Eloise presented numerous ideas based on a strong spirit of challenge, and Lorena thoroughly and enthusiastically encouraged others to share their opinions. Hyeon-kyeong has a wealth of current knowledge to provide contextual information, while I was responsible for analyzing historical data because I was adept at locating evidence and decoding data. Marlene is good at documentation and has been instrumental in the documentation and management of all discussions. In addition, we were able to achieve harmonious outcomes with diversity just like the dacquoise and puff cream did by combining our individual cultural backgrounds and experiences.

I have thus far spoken about my thoughts centering on Quebecois cuisine, which I had the pleasure of experiencing during the congress. Did you enjoy it too? The memories of the four nights and five days spent with youthful fervor and courage will continue to inspire and provide me with energy. I would like to thank the Organization of World Heritage Cities Headquarters and Quebec for organizing the 16th World Congress of the Organization of World Heritage Cities. 🍷

Clocks of the World

: Viewing World Heritage Cities through Clocks

Constant efforts to determine the precise cycle, Desire for more refined control, From Gazing at the Sun, Moon and Stars to Measuring Time within a Quadrillionth of a Second, Take command of time in this age of ultra-precision! The sun rises and sets, the moon waxes and wanes, and the stars shine and fade. The first clock was the nature. Constant efforts to determine the precise cycle led to the creation of a device for physically marking time. It is time to consider the evolution of clocks which have followed the development of civilization, from Egyptian obelisks to Big Ben in England and atomic clocks.



*the clock
of the world*

Humans used to measure time based on the natural flow – the sun emitting brilliant light and the moon and stars being guide in the pitch-black night. They perceived the set cycle in nature as it existed. Then, a burning desire to comprehend the principle of circulation ensued. There is evidence in Africa that ancient humans understood time. The 'Ishango bone' is an example of a bone instrument made between 20,000 and 18,000 B.C. The bones of baboons are carved small grooves that represent several sequences and primitive calendars. This is when humans began the long journey to explore the unknown world of time. Humans had to look up to observe the sun, moon, and stars. Now, we are able to distinguish one hundred trillionth of a second, a distinction far more precise than day and night.

The invention of the clock brought about the concept of time. Man stood under the blazing sun. Then he placed a pole on the level ground. A sundial is an ancient clock that tells time by observing the shadow cast by a pole. It is not known when sundials first appeared, but they were utilized by both oriental and occidental cultures. The oldest surviving sundial was unearthed in ancient Egypt's Valley of the Kings. It was just a graduated stone placed on a stick, but the wisdom of the Egyptians brought about incredible progress. The obelisk served as a large stick. The obelisk is a massive structure in the shape of a spire that becomes increasingly pointed as it ascends. It was used to commemorate victory in battle or to display the pharaoh's dignity.



Angbuilgu (pronounced Ang-bu-il-gu, 仰釜日晷) is the most representative sundial in Korea. In the sixteenth year of King Sejong, several figures, including Jang Yeong-sil, Icheon, and Kim Jo, collaborated for it. Ang (仰) means looking up, and bu (釜) means a cauldron. So, it means a sundial in the form of a cauldron looking up the sky. There are seven vertical lines and thirteen horizontal lines on the face of the concave clock. The vertical line represents time, while the horizontal line represents the seasons. When the sun rises and sets, the shadows cast on the visual line can be used to determine the time. The 24 solar terms can be identified based on the change in the length of the shadow that appears on the seasonal line, given that the height of the sun varies with each season. In addition, Angbuilgu is also valuable as a piece of art. With its round form, the sophistication of the curves stands out. After the bronze body was constructed, it was painted black and given a glossy sheen that exudes elegance.

First and foremost, Angbuilgu is unique because it is the first public clock in Korea. It was installed not only in the palace, but also in front of Hyejeonggyo Bridge and Jongmyo Shrine in Jongno, so that the time was always visible to those who passed by. Making a clock and understanding time was an expression of power at the time. In contrast to grasping the flow with simple cycles such as repeated day, night, and seasons, humans could be governed by time standards that were precisely divided. By consulting the time, personal schedules and social order were preserved. The medieval church also required precise timekeeping. Many individuals gather at set times for worship. The word 'clock' derives from the Medieval Latin word 'clocca,' which means 'bell.' People demonstrated their faith by creating a clock dedicated to God and ringing a bell.

If the Angbuilgu was the first synchronized clock in Korea, then the Iyeongwongu (pronounced il-young-won-gu, 日影圓球) was the

first confirmed portable sundial in Korea. With a height of 23.8 cm and a spherical diameter of 11.2 cm, it is somewhat diminutive. The interlocking hemispheres control various devices. The sundial has thus become a symbol of the king's prestige, evolved to a common clock for the people, and developed to a portable clock that can be freely moved. Unfortunately, however, it had its limitations. It could only be used during the daytime, and it was difficult to obtain accurate readings during cloudy or rainy conditions. Despite this, the evolution of clocks continued. Water clocks were commonly used before mechanical clocks became popular and overcame the problems with sundials. The water clock, which measures the amount of water flowing into or out of a vessel, was invented in Egypt in 1400 B.C. During the reign of King Sejong of the Joseon Dynasty, the Borugak Jagyeongnu, which translates to 'a bell that strikes itself' was used as the national standard clock.



People gathered, and cities formed, and the clock was derided as a fascinating yet pointless relic

London, the English capital and the cradle of modern democracy. Along the River Thames, structures such as the Houses of Parliament and the London Eye are arrayed, allowing visitors to experience the city's distinctive character. Big Ben is the most notable structure. Elizabeth Tower is the official name of the clock tower located at the northern end of the Palace of Westminster in London, England. The name was altered in 2016 to coincide with the 60th anniversary of Queen Elizabeth II's enthronement. The 96-meter-tall Big Ben, with its 13-ton bell, would display its majestic presence every 15 minutes. However, due to deterioration, repair work is underway,

and it has fallen into a deep slumber. Also, a collision accident occurred when a vehicle collided with disassembled construction equipment. A watch that is symbolic of England and adored by people worldwide. Everyone must be anticipating the day when the thick twilight lifts and they can once again hear the resounding sound of the bell.

Strasbourg was alternately occupied by Germany and France. Even though it is now a French city, traces of German culture remain. There is a German Renaissance cathedral that combines exceptional beauty with an extensive history. This is the Notre Dame Cathedral in Strasbourg. The combination of Gothic and Romanesque styles is so grand and beautiful that Victor Hugo referred to it as an "enormous and delicate marvel." As you enter the sacred interior, the vibrant stained-glass windows and still-functioning 19th-century astronomical clock grab your attention. Just one time per day at 12:30pm.

A mysterious performance is put on by the largest astronomical clock in the world. In order, a baby, a boy, an adult, and an elderly man pass in front of the god of death holding a scythe. The clock speaks. The existence of a human being is fleeting. Nobody will ever be free from time. The onlookers are stunned with their mouths wide open, struck by this very realization.

Today, the Old Town Square in Prague, Czech Republic, is extremely crowded. They have gathered to see Orloj, the world's most beautiful clock. Orloj's history dates back over 600 years. At the top of each hour, a skeleton pulls the rope. The twelve disciples of Jesus march while ringing bells. After only 15 seconds, the clock returns to silence. Compared to the duration of time endured by those who waited anxiously, it is incredibly short. Nonetheless, our lives continue to pass by before a clock that continues to tick as if nothing is happening.

Past and Future, the Rewritten Definition of a Second

Clocks were no longer a remarkable invention. Peter Henlein invented the first pocket watch, dubbed the "Egg of Nuremberg," which was powered by a wind-up mechanism. Blacksmiths and metalworkers led the way in popularizing clocks such as wall clocks, table clocks, and wrist watches when they entered the clock industry.

Smartphones are probably the most familiar timepiece to modern individuals. A smart watch, a wearable smart device, has also permeated daily life. The watch runs applications or connects to a mobile phone to provide gaming, alarm, and phone functions. It also serves specific purposes in

fields such as sports and medicine. Humans aspire to control time, having departed from the basic principle of measuring time. Athletes compete with the time frame of 0.001 seconds. By measuring the number of vibrations of atoms, we seek to create a clock with a 1 second per 100 million year error rate in order to promote cutting-edge technologies for such purposes as space exploration.

Since the invention of timekeeping technology, human civilization has been on an upward trajectory. As a tool of power, a public good owned by royal subjects and citizens, and a sophisticated ornament, watches have had varied connotations throughout history. Clocks in World Heritage Cities will keep ticking away, embracing a sense of the city's ongoing story. May we humans follow this same sacred path and design the future. 🕒

ut hora, Ora, sic dies nostri



Petroglyphs of the World : Messages from the Past



Petroglyphs are engravings on rocks or cave walls that are exposed to the elements, often taking the form of animal figures or geometric patterns. They appear to have been created as early as the Paleolithic period, but remarkably during the Neolithic period, and most prominently during the Bronze Age. The beliefs and lifestyles of the prehistoric period are vividly depicted, and there are numerous shamanistic elements, which primarily involve prayers for a bountiful harvest. They have significant value as relics that exemplify human artistry and creativity. They stem from the most fundamental human desire, the desire to continue living. What messages were contained in the lives of ancient humans?

According to legend, the village of Montignac in the French department of Dordogne contains a secret underground passage leading to the castle. The 18-year-old villager Marcel Ravida was walking on the hills with three friends when he noticed his dog, Robo, fell into a hole and slid down into the passage. The boys began digging a hole in order to save the dog. They dug the hole wide enough to fit through, and so they entered the passage under the ground. Inside was a cave that was much larger and deeper than they expected. The boys finally discovered a cave. The cave's interior, which they very carefully entered, was covered with paintings. The cave's walls and ceilings were decorated with vibrant paintings. This was small part of the Lascaux Cave paintings which was subsequently dubbed "Hall of the Bulls." The discovery was made on September 12, 1940.

Henri Breuil, a prehistoric researcher and priest, rushed to the cave upon hearing the news and was astounded by the abundance of animal drawings, including those of wild horses, cows, rhinos, reindeer, bears, and leopards, in comparison to other caves, and he was more astonished by how well preserved the paintings were, finding it hard to believe that they could have been painted in prehistoric times. Various animals were painted along the wall of cave, and the artist's ability to capture the animal's form and expression was phenomenal. The Lascaux murals were estimated to have been painted between 18,000 and 15,000 B.C., during the Magdalene Period, using the radiocarbon dating technique developed in 1953.

Black, white, red, and yellow paints were created by grinding minerals, and there were numerous colored paintings painted with brushes, as well as numerous

grooved line drawings. Using the curvature of the cave wall or the feathers of birds to depict shadows, the dynamic and vivid appearance of the animals was portrayed. The depictions of galloping cows and gasping horses were incredibly realistic. Humans had to hunt animals to survive. Since humans have unfavorable physical conditions for hunting, it is believed that the animals depicted in the cave were the animals they targeted to hunt. The knowledge they gained of animals through experience was crucial to their survival. This is due to the fact that inaccurate descriptions could ruin the hunt and even endanger human lives.

They believed that by painting the animals, they were seizing the animals in the cave, and they equated killing the animals in the paintings with successful hunting. The paintings had shamanistic significance for hunting success. Multiple species of

animals overlapped in the paintings, but the animals depicted as having been killed were believed to be already successfully hunted, and new animals were painted on top of them. Thus, the Lascaux cave paintings conveyed the people's concerns about life and death, as well as happiness and unhappiness.

Paleolithic cave paintings in Altamira, Spain, discovered in 1879, contain the earliest known paintings by humans. The cave was discovered by a hunter pursuing a fox, but nobody was interested in his discovery. In 1879, Marcelino Sanz de Sautuola and his daughter Maria explored the northern Spanish caves of Altamira. Maria discovered murals on the walls and ceiling of the cave while exploring it, and she informed her father, Sautuola, of her discovery. Sautuola was stunned to see the ceiling of the cave covered with so many brightly colored and intricately painted animals. After sketching the



The petroglyphs of the world



cave paintings, he showed others the sketches and asserted that they were painted in the Paleolithic, but his assumption was not accepted at a workshop on prehistoric culture held in Lisbon in 1880. It was determined that due to the high quality and vivid colors of the paintings, they could not be considered paintings from the Paleolithic period. No one believed Sautuola and they suspected him of fraud. Sautuola later died without his claim being acknowledged. However, the authenticity of these murals was acknowledged only after that similar paintings were discovered in the Lascaux Caves in France. In a 1902 book titled *Mea Culpa d'un Sceptique*, eminent French archaeologist Emile Cartailhac, who was at the forefront of contemporary criticism, admits that he was mistaken.

It was difficult for him to believe that the paintings discovered in the Altamira Cave were created tens of thousands of years ago because they are not only highly detailed, but also very well-preserved. It was discovered that the murals in the deep caves were not affected by the external climate and could have survived the Ice Age undamaged. Among the numerous images depicted in the cave paintings, the "wounded bison" stands out. It was difficult to believe that this mural was painted during the Paleolithic period because the bison depicted are three-dimensional and vibrant in color. The paintings depict not only the desire for protection from dangerous animals, but also the intent of shamanistic rituals or pray. There are depictions of throwing stones or spears in the animal paintings, so it is believed that the hunters practiced throwing stones and spears in front of the paintings in order to gain confidence in their hunting skills and eliminate fear. And so, the hunters were able to go hunting with a sense of confidence that they would be successful. This also denotes that the hunters began painting for shamanistic purposes.

In Namabia, a country in southern Africa, numerous petroglyphs from the Neolithic period have been discovered. It is the first UNESCO World Heritage Site in Namibia and is renowned for the engraved rocks depicting the hunting and gathering activities and community spirit of the primitive tribes who inhabited the area 2,000 to 6,000 years ago.



However, it is unknown precisely which tribe they belong to, although the majority are presumed to be San. Typically, footprints of humans and animals and patterns of ostriches are engraved. In addition, six rock shelters with human-themed petroglyphs etched on red ochre were discovered. This also provides evidence of hunter-gatherer rituals in southern Africa approximately 2,000 years ago. Even though the drawings on the rocks are not particularly intricate, it is possible to identify the animals at a glance. On the rock where the most famous Lion Man is located, the tail is exaggerated in proportion to the lion's body, and the toes are rendered in fine detail. In this painting, the lion's tail is in the shape of a human hand, indicating that they believed humans and lions to be equal as a form of Shamanism. The people probably had created the paintings while wishing to possess the strength of a lion, a symbol of power. Numerous geometric patterns are carved around an antelope close to Lion Man Rock. The patterns range from simple circles to intricate patterns. There are numerous depictions of humans in case of paintings on rocks other than petroglyphs. Two headless hunters with bows and arrows and dancers surrounding two seated individuals. This depiction has the meaning of a powerful religious ceremony and is directly related to shamanic rites. Numerous paintings portray the specific abilities and rites required to overcome the dry and desolate environment and live as a society, and the paintings were used to convey the cultural traditions of the tribe and the ancestral wisdom to future generations in addition to their shamanistic purposes.

We hear the voices of animals that have been dormant for an aeon. Survival of the community is the most important aspect of human existence, so hunting for food was essential. Through the paintings, it is an evidence that man expressed both his desire to be protected from dangerous animals and his desire to conquer animals. As such, cave paintings and petroglyphs were accompanied by incantations that supported realistic and pragmatic ideas and direct actions relating to the survival of humanity. 🗨️

Many people travel abroad for the Christmas holidays. Spending the Christmas holidays abroad is something that everyone dreams of at least once in their lifetime. Among the purposes of travel abroad in Christmas holiday is to enjoy Christmas foods from around the world. It is joyful even just to imagine spending a special holiday season with Christmas foods from around the world that are even more appealing to the mouth than to the eyes.

Christmas



Christmas Foods From Around the World and Their Origins



Taking and Eating a piece while waiting with Anticipation as Christmas Approaches

Stollen from Dresden, Germany

Weihnachten



Striezelmarkt in Dresden is considered to be one of the oldest Christmas markets in all of Germany. Striezelmarkt derives its name from Stollen's alternative name, Striezel. Stollen, a traditional German bread, represents both the German Christmas season and the Stritzelmarkt. It is also called as Christstollen when the word "Christ" is added as a suffix.

Stollen is a German-style fruit cake baked with raisins, candied fruits, almonds, cinnamon, nutmeg, and cardamom, after buttered toasted bread, and generously dusted with confectioners' sugar. It is typically served thinly sliced and contains a variety of fruits and rum, which give it a flavor that is deep and rich. People begin to make Stollen at the beginning of December and consume a slice every Sunday in anticipation of Christmas. A week prior to the beginning of the festival, members of the Dresden Stollen Conservation Society bake a three- to four-ton of Stollen. When finished, the gigantic Stollen is loaded onto a brightly decorated wagon and paraded to Stritzelmarkt. In addition, local residents sing Christmas carols, while approximately 200 stores, both large and small, are illuminated. Christmas tree ornaments, wooden nutcrackers, and various artisanal handicrafts contribute to the holiday spirit.





Soft Nougat

Spanish Turrón

Navidad

On Christmas, Spaniards gather with their extended families to exchange gifts and enjoy a festive meal. Strictly speaking, the day on which the most gifts are exchanged is January 6, the day of the 'Epiphany.' It is a Christian holiday commemorating the visit of the Three Wise Men to Bethlehem to meet the baby Jesus, and on this morning in Spain, it is customary for children to receive gifts from the Three Wise Men.

Turrón is a honey-hardened caramel cookie containing peanuts, almonds, and macadamia nuts. It is a dessert native to Valencia, Spain that is enjoyed during the Christmas season. It is also known as 'Spanish Nougat' due to its resemblance to European nougat. More than five hundred years ago, the Arabs introduced this snack to Spain. Turrón de Jijona produced in Alicante and Gijona in the Valencia Autonomous Region, is a prime example. The soft texture of this turrón is due to the grinding of almonds, the main ingredient. Jijona has a sweet, pleasantly gritty texture and a caramel aftertaste that spreads across the tongue. Almond-flour-based jijona turrón is the most traditional approach. Turrón de Alicante contains intact nut kernels and a more robust flavor. There are numerous varieties of turrón that contain nuts and spices.

Two theories exist regarding the origin of turrón. The theory holds that it was introduced by the Moors during the Muslim rule of Spain, and that a chef named 'Turro' in Barcelona created emergency food that was easy to preserve and high in calories in preparation for a famine. If you want to purchase a turrón in Spain, it is best to go with the well-known brands 1880 or el Lobo.



Christmas Firewood Dessert

Bûche de Noël from France

Noël



In France, bread is the primary staple food. As Christmas approaches, bakeries begin to display the seasonal cake Bûche de Noël. Bûche means firewood in French, and Noël means Christmas. Europeans have a long-standing tradition of selecting long-burning firewood on Christmas Eve and lighting a fire for at least three days and nights leading up to the New Year in order to ensure a bountiful harvest the following year.

Bûche de Noël is an essential component of any French Christmas dinner. In France, it is customary to celebrate Christmas dinner with the entire family. After a lengthy menu of appetizers, main courses, wine, cheese plates, etc., the Bûche de Noël dessert is always served last. The surface of roll cake, made with French génoise, is frosted with chocolate or coffee buttercream and shaped with a fork to resemble a log. The Bûche de Noël is often embellished with leaves made with sugar, mushroom-shaped meringue, and snow using confectioners' sugar to complete its Christmassy appearance.





Santa's Favorite,
Lucky English

Mince Pie

Christmas

Christmas is a major celebration in England. Beginning at the end of November, the holiday spirit continues into the New Year. The festivities would not be complete without delectable food. In England, it was believed that if you eat a mince pie every day from the boxing day until January 6, which is the day of the 'Epiphany,' you would have good luck and health in the new year. However, if you refused to eat a mince pie even for one day during the same period, you would have bad luck. The mince pie is English style pie which is baked and stuffed with dried fruit, spices, and mincemeat made with suet (hard fat of beef, lamb or mutton found around the loins and kidneys). Historically, mincemeat contained meat, giving it a salty yet sweet flavor. In the sixteenth and seventeenth centuries, meat gradually disappeared from mince pies, despite constituting a significant proportion of the ingredients, and since the middle of the 19th century, the term mincemeat has been used to refer to a mixture of dried fruits, spices, and suet.

The success of a mince pie depends on the mincemeat and pastry. The color and flavor of mincemeat should be dark and fruity, with hints of cinnamon and ginger. The pastry should be crispy for optimal taste. Mince pie is typically served with coffee or tea, also pair well with sherry and other alcoholic beverages such as mulled wine (red wine containing sugar, lemon peel, spices, etc.) There is another interesting story related to Christmas. According to legend, mince pies are Santa Claus's favorite food, and on Christmas Eve, children would leave a plate of mince pies by the fireplace with a chimney for Santa Claus. Also, carrots were placed next to the mince pies for Santa's reindeer to eat.



Toni's Bread

Italian Panettone

Natale

Panettone, the traditional Italian Christmas cake, is one food that should be on everybody's bucket list. The "panne" in panettone translates to "bread" and "tone" means "sweet." It is kneaded with natural yeast and undergoes a lengthy fermentation process three times. Candied fruits such as raisins and oranges and nuts such as almonds, pistachios, and walnuts are added to lighten the flavor and appearance and the interior moist and tender. Its the first fermented dough is typically rises to a height of 12 to 15 cm to resemble bread, and then as it cools while hanging upside down, it assumes its characteristic hemispherical shape. The panettone has a distinct crack across the top of its dome-like shape.

There is a legend that panettone was created in Milan, Italy, around the 15th century, but the exact origin is unknown. There are numerous legends surrounding panettone, but the majority of Italians believe that the name comes from "pan di toni," which translates to "Tony's Bread." Supposedly, a young Milanese aristocrat fell in love with Toni, the daughter of a baker. There is a romantic tale about how he disguised himself as a baker's apprentice, sneaked into the kitchen, and baked a large, oblong cake to win her heart.

In nowadays Italy, panettone is consumed on Christmas Eve or New Year's Eve, but prior to the 19th century, panettone was consumed year-round in Milan. Today, it is consumed for breakfast, as a snack, and for dessert. Due to specialized fermentation technology, traditional panettone can be stored at room temperature between 12 and 18°C for 6-7 months without adding preservatives. Panettone can be consumed with mascarpone (an Italian cream cheese) cream or with beverages such as milk, coffee, cocoa, or sweet wines such as moscato.





American Eggnog

a Sweet Christmas Drink

Christmas

Eggnog is a yellowy, sweet and silky beverage. Eggnog is a must-have at Christmastime celebrations. The beverage was first created in the southern region of the United States and contains eggs like its name. It usually only contains the yolk of the egg but egg whites are also sometimes used. It is a milk-based drink flavored with milk, cream, sugar, eggs, and powdered cinnamon. It can also be consumed as a cocktail with brandy, rum, or whiskey. Occasionally, nutmeg powder is added to enhance the flavor. There is also an eggnog latte variety of coffee, as well as eggnog with added cocoa, which is consumed during the Christmas season.



A Warm Snack Enjoyed During Christmas in Midsummer

Filipino Bibingka

Pasko

It is in the mist of summer when the Philippines celebrate Christmas. The Philippines has the longest Christmas holiday of any country in the world, with festivities beginning in September. The warm weather and Christmas spirit get along together to provide a unique joy. At twelve o'clock midnight on Nochebuena (Christmas Eve), the entire family shares traditional Filipino cuisine. The Filipino delicacy known as bibingka is an absolute must-try. Bibingka is a baked rice cake made by adding coconut milk to galapong, a type of glutinous rice flour, and is a popular Christmastime dish.

In the Philippines, it is a snack sold outside churches during the nine-day Misa de Gallo (Midnight Mass on Christmas Eve). After mass, it is consumed for breakfast or as an afternoon snack with hot chocolate or salabat, a traditional Filipino ginger tea. A garnish of salted eggs, cheese, grated coconut, and sugar is added to the bibingka. 🍴



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