ICOMOS-IFLA
ISCCL / 2015 /

International Symposium

Re-thinking Lifescape:
Linking Landscape to Everyday Life

Theme 1
New Ideas and Theories of Cultural Landscape

Theme 2
Strategies and Plans on Conservation and Management

Theme 3
Cases and Experiences

Theme 4 Special Topic
Island Landscape

03-06. Nov. 2015, Jeju Island, Republic of Korea
CONTENTS

- Welcome Message ........................................ 2
- Congratulatory Message .............................. 4
- Keynote Speech ........................................ 8
- Program .................................................... 16
- Presentation Schedule ............................... 18
- Author’s Abstracts .................................... 26
  - Theme 1 ................................................ 26
  - Theme 2 ................................................ 58
  - Theme 3 ................................................ 88
  - Theme 4 ................................................ 144
- Committees .............................................. 162
On behalf of the ICOMOS-IFLA International Scientific Committee on Cultural Landscapes (ISCCL), it is my great privilege to welcome participants to the ISCCL 2015 International Symposium. The ISCCL values and appreciates your attendance, your involvement, and your contribution.

I begin by acknowledging that we meet on the beautiful island and seascape of Jeju Island, Korea. I pay my respect to those local people whose lives, stories, and cultures are intertwined with Jeju Island. And I express enormous thanks and appreciation to the symposium hosts, sponsors, and organisers: you have done an incredible job. I express my heartfelt thanks, gratitude, and admiration to the ISCCL Expert Voting Member for Korea, Professor Jongsang Sung, who has led and driven the organising of the ISCCL 2015 International Symposium. Thank you Jongsang and thank you to your dedicated team.

For those of you that may not be aware, the ISCCL, which has origins dating to 1971, is currently comprised of 130 members from 35 countries. Members are drawn from both the International Council on Monuments and Sites (ICOMOS) and the International Federation of Landscape Architects (IFLA). The ISCCL’s purpose is to promote worldwide cooperation in the identification, awareness, study, and training in the protection, management, monitoring, and promotion of cultural landscapes.

The ISCCL is one of 28 ICOMOS International Scientific Committees (ISCs), or technical bodies, which span diverse cultural heritage themes and issues. The roles of the ISCs are to undertake research; develop conservation theory, guidelines, and charters; foster training for better heritage conservation; promote international exchange of scientific information; and carry out common projects.

Currently, the ISCCL is undertaking a wide range of research and practical projects. These include: the continuous updating of a bibliography on cultural landscapes; investigating the heritage and conservation needs of ‘world rural landscapes'; finalising a doctrinal text on historic urban public parks; participating in the IUCN-ICOMOS Connecting Practice project; providing guidance to ISCCL members undertaking reviews and evaluations of World Heritage cultural landscape nominations; and publishing a guide on the background and assessment of aesthetic values of landscapes.

The theme of the ISCCL 2015 International Symposium, Re-thinking Lifescape: Linking Landscape to Everyday Life, is an exciting opportunity to reflect on histories and heritages of ‘ordinary’ land and seascapes and the ways individuals and groups experience them. The ‘veil of familiarity’, a phrase found in the symposium description, powerfully evokes how ‘familiarity’ masks an incredible richness, indeed extra-ordinariness, in each and every human life and the landscape he/she inhabits. From the program of talks and tours, we can expect many amazing stories of people and place; of lives lived, loved, and lost; and of heritage being as much personal and embodied as it is global.

I encourage you, should you need encouragement, to meet, greet, argue, admire, enjoy, laugh, and, most of all, share with one another your tales of landscape and life in the beautiful setting of Jeju Island. Nothing more would please the generous, hardworking, and dedicated hosts, sponsors, and organisers of the ISCCL 2015 International Symposium.

Steve Brown, ISCCL President
Welcome Message

On behalf of ICOMOS-Korea, it is my honor to be here to give you a welcome remark today. Not only as the president of ICOMOS-Korea but also as a honorary resident of Jeju Special Self-Governing Province, I welcome all of you.

Jeju Island is a very special place for all Koreans in terms of Natural World Heritage, different cultural and natural landscape, customs, dialects, etc. When I visited Jeju Island at the first time in 1972, I found very different scenery and had very different feeling.

My special connection to Jeju island goes back to 1891 more than 120 years ago. My great grandfather was appointed as a Governor as well as a Royal Inspector by the King Gojong in Joseon Dynasty. In 2002 after my mother was passed away, I first donated my ancestors’ remains to Jeju National Museum, and continued to donate more later on.

Now I have my second home in Samyang-dong, Jeju city where the pre-historic site and a black sand beach are located. Also the spring belt along the sea shore is still working well as a evidence of the typical topography in the volcanic region.

Such spring belts near sea shore and in the mid-mountain area made very unique settlement patterns in the volcanic island. Lots of stones and strong wind created a typical stone wall everywhere in the island. Fishery and collecting seafoods by women divers have been major economic activities. From these natural and cultural aspects, you will find very different and unique landscape and life style in this island.

I think Professor Jeong, Kwang-Joong, a keynote speaker and the Vice-president of Jeju National University will explain fully about how Jeju island is different from other parts of Korea. He is a geographer and was born and raised in Jeju. With his doctoral degree, he started to teach at the university here, and published many articles on mainly agricultural landscape from the geographical viewpoints.

Today under the theme of “Re-thinking Lifescape: Linking Landscape to Everyday Life”, about 150 participants from 25 countries get together and discuss about four different sub-themes such as ‘New ideas and Theories of Cultural Landscape’, ‘Strategies and Plans on Conservation and Management’, ‘Cases and Experiences’, and ‘Special Topic - Island Landscape. As a cultural geographer myself, I am always very interested in the cultural landscape of Jeju island as well.

I am pretty sure this international symposium will have a fruitful results. It is because not only the valuable papers from all participants will be discussed, but also the symposium is fully supported from the government like the Ministry of Foreign Affairs, Cultural Heritage Administration, and the Jeju Special Self-Governing Province; local experts, residents and local enterprises; and all related academic organizations. Moreover, without Professor Sung, Jong-Sang and his students, this meeting is not possible I believe.

Once again, I welcome all of you to Jeju island showing the very unique cultural and natural landscape, and different lifescape from the other parts of Korea. I do hope you enjoy your time while you are in Jeju island and Korea.

Thank you.

Hae Un Rii, ICOMOS-Korea President
Welcome to Jeju, the treasure island of the world. I’m delighted that we are holding the International Symposium on Cultural Landscape on this autumn day. I extend my gratitude to President Steve Brown of the ISSCL, President Hae-un Rii of ICOMOS-Korea, Professor Maggi Roe, and the experts who came from around the world for being with us today.

Culture is a valuable asset that reflects the history of the people in its region, and it is a community asset of unparalleled importance. A cultural landscape is the essence of nature and human lives in a region, and it preserves the traces of life and history.

Here on Jeju Island, the basalt stones from lava, the diverse ecology rooted in it, and the unique traditional culture are well blended. With its epic landscape of widespread gently curved hills, this island has created its distinctive culture and art in the backdrop of the unique terrain, overcoming its harsh environment and painful history. The basalts with their many holes became the long, twisty and black field walls (Batdam), withstanding typhoons and time, and the Jeju’s traditional story of Eighteen Thousand Gods became a strong cultural asset. The “Culture of Jeju Haenyeo(women divers)” as the spiritual root of the natives of Jeju is reborn as a living cultural heritage with efforts for its listing on UNESCO’s List of Intangible Cultural Heritage of Humanity. The fact that it is an island, formerly considered a geographical limitation, is being reevaluated as a strength in this clean and restful space of healing.

Distinguished guest,

The theme of this symposium is “Re-thinking Lifescape: Linking Landscape to Everyday Life” Sustainable conservation and management of culture will be possible when we look back at the landscape of life connected to everyday life and culture from the context of the relationship.

The new ideas, theories, and conservation and management strategies for cultural landscape presented in this symposium will make a significant contribution to sustain and conserve the cultural landscape of Jeju. In particular, the discussion on island landscape—including various cases, experiences, and special sessions—will provide the solution for the coexistence of nature and humanity by linking the past and the present.

I hope the broad and serious discussion in this international symposium on cultural landscape will set a new course for the cultural development of humanity. Please take a look at the efforts for the conservation and use of the landscape of Jeju, and enjoy the true peace and happiness available through its experience.

Thank you.

Heeryong Won, Governor of Jeju
세계의 보물섬 제주에 오신 여러분을 환영합니다.

김애기는 가을날 제주에서 문화경관에 대한 국제심포지엄이 열리게 된 것을 대단히 기쁘게 생각합니다. 귀한 발걸음을 해주신 Steve Brown ISCCL 회장님, 이혜은 ICOMOS 한국위원회 위원장님, Maggi Roe 교수님, 그리고 전 세계 각국에서 찾아 주신 관계 전문가 여러분께 감사의 말씀을 드립니다.

문화는 그 지역 사람들이 함께 한 역사를 반영하고 있는 소중한 자산이며, 유일무이한 가치를 지닌 공동체 자산입니다. 문화경관에는 그 지역의 자연과 인간의 삶이 하나로 녹아있는 풍경일 뿐 아니라 삶의 흔적과 역사를 오롯이 담겨 있습니다.

이 심포지엄이 열리는 제주는 용암이 빚은 현무암과 그 위에 뿌리 내려 다양한 생태, 독특한 전통문화가 잘 어우러진 곳입니다. 완만한 오름이 광활하게 전개되어 있는 서사적인 풍경 아래 척박한 환경과 아픈 역사를 극복하며 제주만의 지형과 지문을 만들어온 문화예술의 섬입니다.

구멍 숭숭 뚫린 현무암은 태풍에도 끄떡없는 흑룡만리밭담이 되었고, 시간의 풍화 속에 겹겹이 덧칠되어 온 1만 8천 신들의 이야기는 강력한 문화적 자본이 되었습니다.

제주인의 정신력의 뿌리라 할 수 있는 ‘해녀문화’는 내년 유네스코 인류무형문화유산 등재를 추진하여 살아있는 문화유산으로 거듭나고 있습니다.

‘섬’이라는 지리적 한계는 장점으로 부각되며 청정과 휴양, 휴식의 공간으로 재평가되고 있습니다.

존경하는 내외귀빈 여러분!

이번 심포지엄의 주제는 ‘삶의 경관 다시 돌아보기 - 일상과 연계된 경관’ 입니다. 일상과 연계된 삶의 경관을 다시 돌아보고, 관계의 맥락에서 문화를 바라볼 때 지속가능한 보전과 관리가 가능할 것입니다.

이번 심포지엄에서 제시되는 문화경관에 대한 새로운 생각과 이론, 보전·관리 전략이 제주의 문화경관을 잘 가꾸고 보전해 나가는데 큰 도움이 되리라 기대합니다.

특히 다양한 사례와 경험, 특별세션으로 마련된 섬 경관 토론은 자연과 인간의 공존하고 현재와 미래가 자연스럽게 연결될 수 있는 해법을 제시하리라 기대합니다.

마무는 동안 제주의 경관보전과 활용을 위한 노력을 보고, 체험하시며 진정한 평화와 행복을 만끽하시길 바랍니다.

감사합니다.

제주특별자치도지사  

이혜은
I sincerely congratulate you on the opening of ICOMOS-IFLA ISCCL International Symposium.

And I am truly grateful to all global specialists participating in this international symposium and all those concerned to prepare this event.

As an advisory body of UNESCO World Heritage, ICOMOS, together with IFLA, has made a lot of efforts and contributions in order to find the true meanings and values of cultural landscape. In particular, the committee on cultural landscapes of ICOMOS has played a key role in the work.

It is very deeply honorable to hold the subcommittee meeting in Korea as an official event of ICOMOS. This event is meaningful to increase further the Korean responsibilities and roles as one of the culture nation which has multiple world heritage sites.

The title of the symposium is ‘Re-thinking Lifescape: Linking Landscape to Everyday Life’. The global perception of cultural heritage has changed from the perspective of historic sites and monuments to the landscapes based view. Therefore, the title is very suitable to the global trend.

In addition, the special title of the island landscapes is in line with the view and is very appropriate to this beautiful Island Jeju designated as World Natural Heritage, Global Geopark, and Biosphere Reserve.

I hope that this symposium gives global specialists an opportunity to have discussions in the titles and deeply think over our insufficient landscapes in our life, and find the direction of global cultural heritage and cultural landscapes in quickly changing environments.

The Korean Fall with the glow of autumn leaves is very good season when people enjoy the country’s beautiful mood and atmosphere. I hope that you can feel Korean autumn scenery and culture during this visit to Jeju.

I wish that the ICOMOS International Symposium will help to promote Korean landscapes and will keep developing as an international event. I am sincerely thankful to participants, committee members, and all those concerned.

Thank you so much.

Sun-hwa Rha,
Administrator of Cultural Heritage
Administration of Korea
우선 이코모스 문화경관분과위원회(COMOS–IFLA ISCCL)의 국제심포지엄이 개최된 것을 진심으로 축하드리며,
이번 국제심포지엄에 참석하신 세계 각국의 관련 전문가 여러분과 이 행사로 준비하신 위원회 관계자 여러분께 감사의 마음을 전합니다.
이코모스는 UNESCO 세계문화유산 자문기구로서 세계조경가협회(IFLA)와 함께 문화경관의 진정한 의미와 가치를 발견하기 위하여 많은 노력을 기울였으며, 이코모스 문화경관분관위원회가 그 중심에 서 있는 것도 잘 알고 있습니다.
이코모스의 공식행사로서 이번 분과위원회가 대한민국에서 개최되는 것은 우리에게 매우 뜻 깊고 영광스러운 일이 아닐 수 없으며, 다수의 세계유산을 보유하고 있는 문화국가로서의 한국의 책임과 역할을 높인다는 차원에서도 의미가 있다고 하겠습니다.
이번 심포지엄의 대주제는 ‘삶의 경관 다시 돌아보기 - 일상과 연계된 경관’ 입니다. 이것은 문화유산을 바라보는 시각이 유적이나 기념물 중심에서 경관 중심으로 인식전환이 되고 있는 세계적 추세와 잘 부합되는 적절한 주제라고 생각합니다.
아울러, 특별 주제로 산 경관을 다루게 된 것도 그와 같은 시선을 유지하면서 세계자연유산, 세계지질공원, 생물권보전지역 등으로 자정된 아름다운 맑은 제주도에 젖은 주제 선정이 아닌가 생각합니다.
이번 심포지엄에서 그런 적절한 주제와 세계 각국의 전문가들의 탁월한 식견을 한데 모아서 아직은 충분하지 않은 삶의 일상 경관에 대한 심화와 논의를 심화시켜 주시고, 빠르게 변화하는 환경 속에서 각국의 문화유산과 문화경관이 나아갈 방향 등에 대해 진지하게 고민할 수 있기를 희망합니다.
단풍이 물든 가을은 한국의 멋과 정취를 만끽하기에 더할 나위 없이 좋은 계절입니다. 제주를 방문하신 해외 전문가 분들이 이번 기회를 통해 한국의 경치와 문화를 마음껏 느낄 수 있게 되기를 소망합니다.
또한 이번 이코모스 국제심포지엄이 우리나라 경관분야의 진흥과 전 세계인들이 참여하는 국제적인 행사로 계속 성장 발전해 나가기를 바라며, 국내외 참가자 여러분의 조적위원회 등 주최 측에 다시 한 번 감사와 격려를 보냅니다.
감사합니다.
There is an increasing realisation that the everyday landscapes within which we spend most of our time are as important to consider as those that are identified as having high cultural value and protection. This is now supported in the Europe by the European Landscape convention (ELC) and is recognised in many other countries around the world. We experience ordinary places and environments every day by both living in the landscape and increasingly by moving through the landscape. This paper concentrates on the interactions we have with landscape by moving through it:

- Why is ‘interaction’ it important to consider in terms of landscape planning, management, design and protection?

- What relevance do representations of landscape have in understanding the sense of place gained in journeys through the landscape?

- How can considering the way we think about interaction between humans and natural processes provide the basis for valuing the ‘intangible landscape’ and the perceptions of cultural meaning and association that ordinary landscapes afford?

- How can the concept of a ‘landscape conscience’ help build values about everyday landscapes?

Understanding landscape is fundamentally about understanding change: cultural, social and economic change and how these affect and are affected by the natural processes of the landscape. The meanings we take from landscape and the concerns about it are often very much about movement and change rather than stasis. This paper provides some reflections on these issues and on emerging research methods for a better understanding the intangible landscape and the everyday places in which we live.
일상 경관의 무형 유산:
움직임, 상호작용 및 변화에 대한 의견과 경관 의식의 형성

매기 로
영국 뉴캐슬 대학교, 건축계획조경학부 부교수

우리가 대부분의 시간을 보내는 주변의 일상 경관이, 문화적 가치가 커 보호의 대상으로 인식되는 것들만큼이나 중요하다는 인식이 높아지고 있다. 이러한 사고는 지금 유럽경관협약(European Landscape Convention, ELC)에 의해 유럽에서 지지를 받고 있으며 세계의 다른 많은 국가에서도 인정되고 있다. 우리는 경관 속에서 살고 경관을 지나면서 일상적인 장소와 환경을 경험한다. 본 연구는 우리가 경관을 스쳐 지나다니며 경관과 함께 하는 상호작용에 초점을 맞춘다:

- 경관의 계획, 관리, 디자인 및 보호 측면에서 ‘상호작용’을 고려하는 것이 왜 중요한가?
- 경관 여행에서 지나치는 장소에 대한 의미의 이해에, 경관의 묘사는 어떤 관련성을 갖는가?
- 인간과 자연 프로세스 사이의 상호작용에 관한 생각하는 방식에 대한 고려가 어떻게 ‘무형경관’을 소중하게 여기는 근거와, 일상적 경관이 제공하는 문화적 의미 및 연상에 대한 자극을 제공할 수 있는가?
- ‘경관 의식’의 개념이 어떻게 일상의 풍경에 대한 가치를 확립하도록 도울 수 있는가?

경관을 이해한다는 것은 근본적으로 변화 - 문화적, 사회적 경제적 변화 -와, 이들이 어떻게 영향을 미치고 경관의 자연적 프로세스에 의해 어떤 영향을 받는지를 이해하는 것이다. 우리가 경관으로부터 취하는 의미와 그것에 관심을 가지는 것은 정체보다는 충동 운동과 변화에 대한 것이다. 이 연구는 우리가 살아가는 무형의 경관과 일상적 장소를 더 잘 이해하기 위해 이러한 이슈와 새롭게 나타난 연구 방법에 대해 몇 가지 의견을 제시한다.
Today, I am very pleased that this great symposium is being held on Jeju Island, and I’d like to express my gratitude to scholars from many different countries.

I’d like to talk briefly, but very importantly, about the beautiful landscape of Jeju Island. You may have already grasped the atmosphere of this island and its landscape characteristics. In all corners of this island there are diverse landscape elements which embroider the land beautifully. Therefore, I think Jeju Island is an exciting location for landscape studies.

When we talk about the landscape of this island, we can’t help talking about Halla Mountain rising in the middle of the landmass. Halla Mountain is the highest mountain in South Korea, and it has characteristics of a dormant volcano, which has been inactive for a long time. Halla Mountain is also a marvelous mountain that has influenced Jeju people’s lives since prehistoric times. Jeju people have lived at the foot of Halla Mountain along the seashore. The mountain range changed into a low flat lava plateau when it reached the seashore. Halla Mountain acts as a climatic factor controlling the climate all year round. Because it is located in the middle of the island, there is much variation in temperature and precipitation in the east and west, as well as the north and south parts of this island. This brought big regional differences for farming in each part.

Now, based on some examples, I will tell you about the peculiarities in the island’s landscape as expressed in Jeju people’s lives. The first is the residential landscape. Until 1980s, the characteristics of the Jeju residential landscape could be found in the thatched-roof houses. The Jeju thatched-roof is thickly covered with native thatching grass and tied with ropes twisted with thatch in a grid pattern. The slope of the roof is very low so as to minimize damage from strong winds or typhoons, as well as to let abundant rainfall flow to the ground in a short time.
Jeju’s thatched-roof houses have three-bay units: a wooden floor room in the middle and to the left and right the main room, a small room, and a kitchen with storage space. This is the most common structure of an old Jeju house. In addition, in most thatched-roof houses there is a yard in the front, a toilet or storage space for firewood or hay at the back or side, and a vegetable garden.

There are few people now living in this kind of thatched-roof house nowadays. Even in those thatched-roof houses still inhabited, the inside of the house has been modernized. Therefore, if you want to see truly Jeju traditional thatched-roof houses, you should go to Seongup Folk Village or a place designated as a cultural asset. In Seongup Folk Village located in the southeastern Jeju, the original form of government offices and thatched-roof houses of Joseon era, including a fortress, remain. They were designated as important national folk material (No. 188) in June, 1984, and have been preserved.

Now I will change the topic and discuss the landscape of stonewalls around farming fields where many Jeju people make their living. Jeju Island is a very young volcanic island which was formed by volcanic activity in the early 4th Cenozoic of the Pleistocene. Therefore, the soil of Jeju Island is mostly volcanic ash and wherever you go, you can see basalt. Even in farming fields there are small and large basalt rocks, so for centuries Jeju people have built stonewalls around their fields. The stonewalls around the fields have nearly a thousand years of history.

Consequentially, the stonewalls built around the farming fields have protected crops from strong winds and livestock, and they also have served the function of demarcating field ownership.

Until 1970s, Jeju people did subsistence framing by growing summer crops and winter crops such as barley, millet, bean, sesame, sweet potato and more in most farming fields around Jeju Island. However, in recent years many of the stonewalls have been destroyed as people began cultivating more cash crops such as cabbage, radish, garlic, carrot, watermelon and others along with mandarins. Several small fields were joined together to make large fields, or they were seen as unnecessary and obstacles to tractors and other vehicles for farming.

In my opinion, it was because of the stonewall landscape including the field walls that Jeju Island was designated a World Heritage site. Stonewalls around the houses and graves, including field walls, represent Jeju Island’s historic and cultural characteristics. If there are more studies on the stonewalls around the farming fields, they can be reborn as resources of sustainable farming which maintain Jeju tradition, as well as improve productivity.

The third aspect of Jeju landscape I’d like to introduce is the shamanic shrines uniquely situated in each village. They are called ‘Shindang.’ They are the places where the gods of the village people are enshrined. Each village has at least one and as many as three or five shrines. Among the shrines, the Bonhyangdang is the main shrine in the village, where the most important god is enshrined. The god enshrined in Bonhyangdang watches over village people’s life and death, production, family registration, and more. Residents of the village mostly think of themselves as descendants of the Bonhyangdang god.

In the shrine, the body of a god is sometimes enshrined, which is expressed using a rock, a tree, clothes, paper, and so on. In some shrines, the body is absent, but instead there is a living tree. The Shindang is usually situated in a quiet place away from passing people. It is protected by a stonewall, and taken care of by the village people. Women mostly visit the Shindang when a baby is born, when they have some family trouble, or when they want to pray for the health and safety of family members away from home. When they visit the Shindang, they bring food and wine, clothes, or paper money for the gods.
Once or twice a year, village women hold a ritual collectively at the Shindang. For this ritual, village people gather and pray to the god for mercy and safety as well as development of the village. In this way, the Shindang located in each village around Jeju Island is a meaningful place containing Jeju people’s simple dreams and wishes, as well as a space representing Jeju people’s spiritual world.

Lastly, I’d like to talk about Jeju women divers called ‘haenyeo’ who dive and catch sea products without any diving equipment. It may be strange to speak of a ‘haenyeo landscape,’ but the scene of a group of haenyeo in the sea catching turban shells, abalone, sea cucumbers, agar weed surely presents a beautiful sight. Therefore, I want to express such scenes of haenyeo catching seafood at the coast as the ‘haenyeo landscape’.

Jeju haenyeo has a long history and background on Jeju Island. We can find records of their activities in documents of Joseon era. From the early 20th century to the 1970s they went to Russia, Chian, and Japan including many provinces on mainland Korea, and played an important role in supporting their families and the local economy. There were approximately 20,000 haenyeo by the 1970s, and they led a women culture or haenyeo culture. In recent years the number has reduced to 4,300, and they are facing a situation where their existence and status as a symbol of Jeju women culture is under threat.

Through the world, only in Korea and Japan are there diving women collecting sea products without any diving equipment. Therefore, they are receiving the world’s attention for their technique of catching sea products, their knowledge of the sea, their unique lifestyle and beliefs, and their cooperative community system. Jeju haenyeo and Japanese ama stay in the water for around 3-4 hours catching sea products and their activity as traditional fisherines have been maintained for a long time.

Now Jeju haenyeo work in the water with some tools such as ‘taewak’ (on which they rest) with ‘mang-sari’ (a net to hold sea products caught), a water glass, ‘bichang’ (a tool for catching abalone), a small hoe (for sea urchin, octopus, and others), and a harpoon (for fish). They used to wear cotton clothes for diving, but from the mid-1970s they began wearing rubber wetsuits. As their diving hours have doubled, they can catch more products at a time. Consequently, sea products have drastically decreased, and along with that, their income has also decreased.

Even at this moment as we hold a symposium, Jeju haenyeo in rubber suits are diving in the sea, catching turban shells, abalone, sea urchins, octopuses, and others. They are making a living for their families in their own way, keeping traditions handed down to them. Jeju haenyeo themselves have the role of making Jeju its most ‘Jeju-like.’ They send us the message with their bodies that the long past is another key to opening the future. The fireplace called ‘bulteuk’ where haenyeo rested and warmed themselves after diving, reminds us of what is lost and waning in Jeju haenyeo culture.

Now Jeju haenyeo are aging rapidly. Their traditional diving techniques and unique lifestyle that have been handed down over one thousand years may disappear at some point. If that happens, the globally unique haenyeo landscape will disappear. Now that you are here on Jeju Island, I’d like you to see with your own eyes Jeju haenyeo as they struggle against rough waves in the sea.

Now it’s time to finish my talk. Up to now, I briefly introduced to you four small topics on Jeju landscapes that embellish Jeju Island beautifully and make Jeju’s island scenery unique. The four small topics are just a taster to attract your interest in Jeju Island. However, one thing I’d like to emphasize is that Jeju Island is superior to anywhere else in East Asian region for landscape studies.

I hope, based on my talk, you will visit Jeju Island again for your landscape studies in the future.

Thank you very much.
경관연구 지역으로서의 제주 섬

정광중
제주대학교 부총장

오늘, 이처럼 훌륭한 심포지엄을 제주 섬에서 열리게 된 것을 매우 기쁘게 생각하며, 여러 국가에서 오신 연구 자들에게 진심으로 감사의 말씀을 드립니다.

저는 오늘, 여러분들께 제주 섬의 아름다운 경관에 대하여 짧지만 소중한 이야기를 하고자 합니다. 여러분들은 이미 제주 섬의 분위기와 섬을 장식하는 경관적 특성을 파악하셨겠지만, 제주 섬에는 아름답게 수놓는 다양한 경관적 요소들이 곳곳에 자리 잡고 있습니다. 따라서 제주 섬은 경관연구의 최적지라 할 수 있을 것으로 생각됩니다.

제주 섬의 경관에 대한 이야기라면, 가장 먼저 제주 섬 한가운데에 솟아있는 한라산에 대하여 이야기를 꺼내지 않을 수가 없을 것입니다. 한라산은 제주 섬을 포함한 한국 내에서 가장 높은 높이(1,950m)를 자랑하면서, 오랜 세월 화산활동이 휴식기에 들어가 있는 헥사곤형의 특징을 가지고 있습니다. 이러한 한라산은 조선시대의 역사시대에 이르기까지 제주 섬 주민들의 일상생활에 많은 영향을 끼친 경이로운 산이기도 합니다. 제주 섬 사람들이 한라산 줄기가 해안까지 이어지게 해안지역으로 오면서 아주 저렴한 용암대지를 바꾸었다고 말할 수 있겠습니다. 한라산은 사계절을 통틀어 기후를 조절하는 기후인자로도 작용합니다. 한라산은 제주 섬 기후에 위치하는 까닭에 특히 기온과 강수량의 차이가 동부와 서부지역, 그리고 북부와 남부지역에 많은 차이를 낳게 함으로써 농업사를 중심으로 하는 제주 섬의 농업활동에도 큰 지역적 차이를 가져오는 배경이 되고 있습니다.

이어서 한라산 이야기를 배경삼아, 제주도민들의 생활에서 도서경관의 특이성을 보이는 몇 가지 사례를 중심으로 이야기를 전개하겠습니다. 먼저 주거경관에 관한 내용입니다. 1980년대까지 제주 섬의 주거 경관의 특징은 초가집에서 찾을 수 있습니다. 제주 초가집의 지붕은 제주에서 주로 자생하는 띠(茅)를 두껍게 덮고, 또 띠로 엮은 동아줄을 격자 모양으로 동여맨 형태를 취하고 있습니다. 그리고 지붕의 경사도는 지극히 낮아서 사시각각으로 빛이 일으키는 강풍이나 폭풍 등으로부터 피해를 최소화하고 또한 많은 강수량을 짧은 시간 안에 지면으로 흘려보내는데 유리한 측면이 있습니다.
제주의 초가집은 내부구조가 대개 3칸으로 구성되어 있으며, 가운데에는 상방(마루)이 길게 설치되고 좌우로는 큰구들(안방), 측은구들(간방), 정지부역 및 고양(간간) 등으로 구분하는 것이 일반적인 구조라고 할 수 있습니다. 제주의 초가집의 부속시설로서 가옥 전면에는 마당이 후면이나 측면에는 통시(변소)와 농담소(/copyleft) 밖감을 쌓아두는 정소, 우영(복도) 등이 뒤따른 것입니다.

오늘날 제주의 초가집에서 생활하는 섬 주민들은 그리 많지 않습니다. 초가집에 살고 있다고 하더라도 내부구조는 현대식으로 모두 개조된 살림구조를 취하고 있습니다. 그래서 지금은 석실인간중이나 문화재로 지정된 장소로 발길을 옮겨든 제주의 전형적인 초가집은 접할 수 있는 것이 거의 안 되었습니다. 특히 제주의 동부지역에 자리 잡고 있는 석실인간중은 조선시대 제주 섬 동부지역의 관아시설과 성곽을 포함한 초가집의 원형이 잘 남아 있어 1984년 6월 국가 중요민속자료로 지정·보호되고 있습니다.

다음은 제주의 많은 주민들이 생계를 지탱하는 농경지의 밭담경관으로 이야기를 바꾸어 볼까 합니다. 제주 섬은 신생대 플라이스토세의 화산활동에 의해 형성된 아주 젊은 화산섬입니다. 따라서 제주 섬의 토양은 화산회토가 매우 우세하고 발길 닿는 곳마다 화산암의 하나인 현무암이 널려 있습니다. 농사를 짓는 밭 안에도 크고 작은 현무암들이 산출되기 때문에 제주 섬 주민들은 과거로부터 밭 가장자리에 돌담(즉 밭담)을 쌓아 왔습니다. 말하자면 제주의 농민들이 쌓아온 밭담의 역사는 거의 1,000년의 역사를 가지고 있다고 말할 수 있습니다.

농경지의 가장자리에 쌓는 밭담은 결과적으로 강한 비바람이나 우마등 가축의 침입으로부터 농작물을 보호하고, 또 자신들의 농경지임을 나타내는 경계선의 기능을 담당해 왔습니다. 또한 밭담은 토양 청사진을 방지하고 농업 생태계의 유지에도 나름대로 중요한 역할을 하고 있는 것으로 전문가들은 지적하고 있습니다.

세 번째 제주의 문화경관으로 소개하고 싶은 것은 마을마다 독특하게 자리잡고 있는 신당(神堂)입니다. 신당은 마을주민들이 신봉하는 신을 모셔놓은 곳을 말합니다. 이러한 신당은 마을에 따라 적게는 1개소, 많게는 3∼4개소가 있습니다. 그런데 마을마다 신을 모셔놓은 곳 중에서도 본향당(本鄕堂)은 여러 신들 중에서 가장 중요한 위치에 있는 신을 모셔놓은 곳입니다. 본향당에 모신 신은 마을 주민들의 생사(生死), 생산, 호적 등을 관리하는 신으로서, 대개 마을주민들은 자신들이 본당신의 후손이라 여기기도 합니다.

신당에는 신을 모셔놓는 신체(神體)를 모시기도 하는데 그 형태와 재료는 다양하나, 우나, 옷, 종이 등을 활용하여 표현합니다. 또 신당에 따라서는 신체 없이 살아있는 나무(神木)로 대신하기도 합니다. 신당에는 주로 마을여성들이 모셔놓는 곳으로, 예를 들어 아기가 태어나거나 집안에 우환이 있을 때, 또는 집을 떠나 있는 남편과 자식 등의 안녕을 기원하고자 할 때 방문하기도 합니다. 물론 기원을 하는 여성들은 신에게 음식과 술을 준비한 후에 신당을 칭하곤 합니다.

신당에서는 그날 그날 모시는 신과 함께 당제(堂祭)를 지내기도 하는데 그 형태는 재료는, 우나, 옷, 종이 등을 활용하여 표현합니다. 또 신당에 따라서는 신체 없이 살아있는 나무(神木)로 대신하기도 합니다. 신당에는 마을 안에서도 전통적으로 맛있는 술과 음식 그리고 옷감이나 종이돈을 준비해 가도 합니다. 물론 기원을 하는 여성들은 신에게 음식과 술을 준비한 후에 신당을 칭하곤 합니다.
의 소박한 꿈과 소망의 메시지를 담고 있는 의미 있는 공간이자 제주도민들의 정신세계를 표현한 공간이기도 합니다.

마지막으로는 제주여성들 중에서도 산소통 없이 연안바다에서 해산물을 채취하는 제주해녀에 대해 여러분의 말씀드리고자 합니다. "해녀경관"이라고 하면 표현이 이상할지는 모르겠지만, 제주해녀들이 바다에서 무리를 지어 소라, 전복, 해삼, 우뭇가사리 등을 캐는 모습은 정말 장관이 아닐 수 없습니다. 그래서 저는 제주해녀들의 연안바다에서 해산물을 채취하는 전경을 일관해 해녀경관이라 표현해두고 싶습니다.

제주해녀들의 활약은 이미 조선시대 때부터 전해져온 도로 오랜 역사와 생활양식에 기반을 두고 있으며, 20세기 초반부터 1970년대까지는 러시아, 중국, 일본 등지로 진출하여 가정과 지역경제를 뒷받침하는 중요한 존재로 부각되기도 했습니다. 이러한 역사적 배경을 가지는 제주해녀들은 1970년대까지도 약 2만여 명이 활약하면서 제주 섬의 소중한 존재로서 여성문화 혹은 해녀문화를 이끌어왔지만, 최근에는 4,300명으로 감소하였으며 제주해녀의 상징적인 존재와 지위가 한층 떨어지고 있습니다.

전 세계적으로 볼 때 여성들이 산소통은 물론 특수한 기계 장치를 부착하지 않고 뒤로만 해산물을 채취하는 잠수어업은 한국과 일본에만 존재하는 것으로 알려지고 있습니다. 따라서 그녀들이 가지고 있는 해산물의 채취기술, 연안 바다를 이용하는 자식, 해녀집단이 가지고 있는 독특한 생활양식과 산양, 그리고 그들의 집단조직 체제(잠수회 또는 어촌계)와 협동생활 등은 단연 독특한 특성을 가지고 있으며, 전 세계적으로도 귀중한 해녀경관이 사라져야 한다는 것입니다. 여러 분들은 이왕 제주 섬에 오셨으니, 바다에서 험한 파도와 싸우는 제주해녀들의 모습을 꼭 한 번 눈으로 확인하고 돌아가시길 바랍니다.

이제 서서히 제 이야기를 마무리할 시간입니다. 지금까지 저는 제주 섬을 아름답게 장식하는, 그리고 섬 지방의 독특한 경관으로 자리 잡은 네 가지 주제에 대하여 간략하게 소개하였습니다. 오늘 제가 소개한 4개의 소주제는 매우 미안하게 생각하지만, 여러분께 제주 섬에 관심을 갖게 하는데 필요한 아주 작은 정보에 불과합니다. 그렇지만, 어떤 분이 감동하고 싶은 사실은 제주 섬의 독특성을 누구도 잃지 않게 경관연구의 최적지라는 것입니다.

이제서서히 제 이야기를 마무리할 시간입니다. 지금까지 저는 제주 섬을 아름답게 장식하는, 그리고 섬 지방의 독특한 경관으로 자리 잡은 네 가지 주제에 대하여 간략하게 소개하였습니다. 오늘 제가 소개한 4개의 소주제는 매우 미안하게 생각하지만, 여러분께 제주 섬에 관심을 갖게 하는데 필요한 아주 작은 정보에 불과합니다. 그렇지만, 어떤 분이 감동하고 싶은 사실은 제주 섬의 독특성을 누구도 잃지 않게 경관연구의 최적지라는 것입니다.

끝으로, 오늘 제 이야기를 토대로 여러분들이 경관연구를 위해 또 다시 제주 섬을 찾아 주셨으면 하는 마음 간절합니다. 감사합니다!
<table>
<thead>
<tr>
<th>Time</th>
<th>Nov. 3 (Tue)</th>
<th>Nov. 4 (Wed)</th>
<th>Nov. 5 (Thu)</th>
<th>Nov. 6 (Fri)</th>
</tr>
</thead>
<tbody>
<tr>
<td>08:00</td>
<td>Registration</td>
<td>Registration</td>
<td>Registration</td>
<td>Registration</td>
</tr>
<tr>
<td></td>
<td>14:00~18:00 (At Jeju Stone Park)</td>
<td>08:00~18:00 (At Jeju Stone Park)</td>
<td>08:00~18:00 (At Jeju Stone Park)</td>
<td>08:00~18:00</td>
</tr>
<tr>
<td>09:00</td>
<td>Opening Remarks</td>
<td>Welcoming Remarks</td>
<td>Congratulatory Remarks</td>
<td>Cultural Landscape Tour 3</td>
</tr>
<tr>
<td></td>
<td>Keynote Lecture 1</td>
<td>Keynote Lecture 2</td>
<td></td>
<td>09:30~17:20</td>
</tr>
<tr>
<td></td>
<td>Maggie Roe</td>
<td>Kwang-joong Jeong</td>
<td>Cultural Landscape Tour 3</td>
<td>- Abu Oreum</td>
</tr>
<tr>
<td></td>
<td>Coffee Break</td>
<td>Coffee Break</td>
<td>Cultural Landscape Tour 2</td>
<td>- Bijarim Forest</td>
</tr>
<tr>
<td>11:00</td>
<td>Session 1</td>
<td>Session 2</td>
<td></td>
<td>- Manjanggul Cave</td>
</tr>
<tr>
<td></td>
<td>Theme 1</td>
<td>Theme 2</td>
<td>Theme 3</td>
<td>Theme 3-1</td>
</tr>
<tr>
<td></td>
<td>Theme 2</td>
<td>Theme 3</td>
<td>Theme 4</td>
<td>Theme 3-2</td>
</tr>
<tr>
<td>12:00</td>
<td>Lunch</td>
<td>Lunch</td>
<td>Lunch</td>
<td>Cultural Landscape Tour 2</td>
</tr>
<tr>
<td></td>
<td>Theme 1</td>
<td>Theme 2</td>
<td>Theme 3</td>
<td>Theme 3-1</td>
</tr>
<tr>
<td></td>
<td>Theme 2</td>
<td>Theme 3</td>
<td>Theme 4</td>
<td>Theme 3-2</td>
</tr>
<tr>
<td>13:00</td>
<td>Session 2</td>
<td>Session 3</td>
<td></td>
<td>Seongup Folk Village</td>
</tr>
<tr>
<td></td>
<td>Theme 1</td>
<td>Theme 3</td>
<td>Theme 4</td>
<td>Yongnuni Oreum</td>
</tr>
<tr>
<td>14:00</td>
<td>Session 3</td>
<td>Session 4</td>
<td></td>
<td>Cultural Landscape Tour 2</td>
</tr>
<tr>
<td></td>
<td>Theme 1</td>
<td>Theme 2</td>
<td>Theme 3</td>
<td>15:20~18:10</td>
</tr>
<tr>
<td></td>
<td>Theme 2</td>
<td>Theme 3</td>
<td>Theme 4</td>
<td>- Seongsan Sunrise Peak</td>
</tr>
<tr>
<td>15:00</td>
<td>Coffee Break</td>
<td>Coffee Break</td>
<td>Welcome Reception</td>
<td>Welcome Reception</td>
</tr>
<tr>
<td></td>
<td>Session 3</td>
<td>Session 4</td>
<td>19:00~21:00</td>
<td>19:00~21:00</td>
</tr>
<tr>
<td>16:00</td>
<td>Lunch</td>
<td>Lunch</td>
<td>Farewell Party</td>
<td>(Jeju Stone Park)</td>
</tr>
<tr>
<td>17:00</td>
<td>Theme 1</td>
<td>Theme 2</td>
<td>Theme 3</td>
<td>Farewell Party</td>
</tr>
<tr>
<td>18:00</td>
<td>Theme 2</td>
<td>Theme 3</td>
<td>Theme 4</td>
<td>19:00~21:00</td>
</tr>
<tr>
<td>19:00</td>
<td>Welcome Reception</td>
<td>Farewell Party</td>
<td></td>
<td>(Jeju Stone Park)</td>
</tr>
</tbody>
</table>
Presentation Schedule
**Session 1.**

**Theme 1. New Ideas and Theories of Cultural Landscape**

10:40-10:55  Old Knowledge, New Ideas for Place Attachment  
*Diane Menzies* (1-5)

10:55-11:10  Linking cultural landscape and resilience research: Implications and empirical evidence  
*GoWoon Kim, Wanno Kang, Bumsuk Seo, Dowon Lee* (1-5)

11:10-11:25  (Re-)Constructing the Local Identity: the Case of Thuringia  
*Younkyoung Sung* (1-6)

11:25-11:40  “It’s not the building”: Place attachment to early churches in the Cook Islands  
*Carolyn Hill* (1-5)

**Theme 2. Strategies and Plans on Conservation and Management**

10:40-10:55  Changes And Challenges In The Theory And Practice Of The Preservation Of Garden Monuments  
*Jochen MARTZ* (2-1)

10:55-11:10  Back to the Future - Enquiry into potential of Information Technology as a tool in Urban Conservation and Heritage Management  
*Kaustubh Das* (2-2)

11:10-11:25  LALI a novel IDEA to approach, to understand, to rediscover, to think, and to interact with the Landscape  
*Martha Cecilia FAJARDO* (2-1)

11:25-11:40  Ta-ru: Cultural Landscape Management As A Tool In Conserving Aboriginal Heritage, Australia  
*Jane Lennon* (2-1)

**Theme 3. Cases and Experiences**

10:40-10:55  The Attributes and Typology of Perak Malay Culturally Responsive Landscape  
*Nor Atiah Ismail, Mohd Yazid Mohd Yunos, Noor Fazamimah Arifin, Nangkula Utaberta, Sumarni Ismail* (3-1)

10:55-11:10  Sustainable Restoration Plan and Projects For Fifty Year Old Burle Marx’S Parque Del Este In Caracas  
*Diana Henríquez* (3-1)

11:10-11:25  Nationalist Narratives Expressed in Modern Park Design: The Study on Seoul Olympic Sculpture Park  
*Joon Hyun Kim* (3-1)

11:25-11:40  The analysis on green space in office areas in Seoul  
*Yeji Lee* (3-1)

**Theme 4. Special Topic - Island Landscape**

10:40-10:55  Characteristics and Value of the Landscape of Gotjawal, the Forest of Jeju  
*Kwang-joong Jeong* (4-2)

10:55-11:10  Rice farming landscape of Hanon and cheonjeyeon area in jeju island  
*Geunoh Jeong* (4-2)

11:10-11:25  Criteria for Evaluation of Island Hvar Landscape as A Basis of Sustainable Tourism Planning  
*Ana Mrda, Assoc.prof. Bojana Bojanic* (4-2)

11:25-11:40  Jeju aesthetics of landscape: Memory of Place & Creation of Place  
*Young-ja Ko* (4-2)
Session 2.

Wednesday, November 4th

Theme 1. New Ideas and Theories of Cultural Landscape

13:30-13:45  The ‘Relict Cultural Landscape’ Category and ‘Living Landscapes’: An Appraisal
Steve Brown (1-1)

13:45-14:00  Establishing Concept of Living Culture and Utilizing It in Urban Regeneration
Kyu Hong Hwang (1-1)

14:00-14:15  ‘Place Image’ As A Framework For Understanding and Conservation of Urban Cultural Landscapes
Eunjeong Kim (1-2)

Theme 2. Strategies and Plans on Conservation and Management

13:30-13:45   From Heritage Preservation To Landscape Planning: Singularities And Strategies In Latin America Cultural Landscapes
Fernando Britos (2-1)

13:45-14:00   The Ancient Tea Forest And The Indigenous People: Harmonious Symbiosis
Yi Ching Zou (2-1)

14:00-14:15   The Management of Green space by Resident’s Perception and Spatial Characteristics in Urban and Suburban
Jin-Hae Chae, Haw Young Jung, Kyung-Jin Zoh (2-1)

14:15-14:30   Sustaining A Korean Traditional Rural Landscape In The Context Of Cultural Landscape
Hae-Joon Jung, Jan Woudstra, Je-Hun Ryu (2-1)

Theme 3. Cases and Experiences

Stuart Read (3-1)

13:45-14:00   Historic Urban Landscape Issue From The Perspective Of Community Based Tourism - Case Study on Tour Program of Buam-Dong, Seoul With The Local Interpreter -
Ye-Hwa Yun, Jin Kim, Jaei Lee, Yonghoon Son, Jongsang Sung (3-2)

14:00-14:15   Urban Park Design In Small And Medium Sized Cities Through Flexible Design Method -Focused On Abandoned Jin-Ju Railroad
Sangmin Kim (3-2)

14:15-14:30   Strategic Foresight For Rethinking Lifescape: An Emerging Conceptual Framework For Change
David McGinniss, Paulette Wallace, Susan Fayad (3-3)

Theme 4. Special Topic - Island Landscape

13:30-13:45   Preservationists Of Jeju Seascape - For Integration of Haenyeo Heritage
Hye-Kyung Choa (4-5)

13:45-14:00   Jeju’s Climate And Its Landscape
Taeil Kim (4-4)

14:00-14:15   Fengshui Landscapes In Jeju Island
Sanghak Oh (4-1)

14:15-14:30   Rottnest Island –Cultural Landscape As A Means Of Reconciliation
Jane Lennon (4-5)
## Session 3.

### Theme 1. New Ideas and Theories of Cultural Landscape

<table>
<thead>
<tr>
<th>Time</th>
<th>Title</th>
<th>Speaker(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>15:10-15:25</td>
<td>Rural Landscapes As Heritage</td>
<td>Lionella Scazzosi (1-1)</td>
</tr>
<tr>
<td>15:25-15:40</td>
<td>The Changeable Aspects of Rural Landscape of Korea Since 1950</td>
<td>Youngeun Kang, Sangbum, Kim, Seungbin Im (1-1)</td>
</tr>
<tr>
<td>15:40-15:55</td>
<td>Place Attachment as an Artefact of Culture and a Cultural Artefact</td>
<td>Mohammad Taghi Pirbabaei (1-1)</td>
</tr>
<tr>
<td>15:55-16:10</td>
<td>Culture, Context and Common Sense: The New Age Landscape Mantra For Asian Cities</td>
<td>Nupur Prothi Khanna (1-4)</td>
</tr>
</tbody>
</table>

### Theme 2. Strategies and Plans on Conservation and Management

<table>
<thead>
<tr>
<th>Time</th>
<th>Title</th>
<th>Speaker(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>15:10-15:25</td>
<td>Lake Burley Griffin: An Everyday Lifescape, A National Landscape and a Developers Dream</td>
<td>Juliet Ramsay (2-4)</td>
</tr>
</tbody>
</table>

### Theme 3. Cases and Experiences

<table>
<thead>
<tr>
<th>Time</th>
<th>Title</th>
<th>Speaker(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>15:10-15:25</td>
<td>Maplelawn Garden: “Because It’S Still There!”</td>
<td>John E. Zvonar (3-1)</td>
</tr>
<tr>
<td>15:25-15:40</td>
<td>Everyday Life In Shanghai Shikumen Housing in The 1930-40s</td>
<td>Jiayan Yun (3-2)</td>
</tr>
<tr>
<td>15:40-15:55</td>
<td>The Design Approach To The Presentation Of An Archaeological Landscape - A Practice-Based Case Study: The Site Of Laosicheng Tusi Domain</td>
<td>Jian Liu (3-3)</td>
</tr>
<tr>
<td>15:55-16:10</td>
<td>Seoul 100 Project: 100 Interventions In The Seoul Public Space</td>
<td>Sungbin Jung, Jaewon Lee, Gwangyeon Won (3-2)</td>
</tr>
</tbody>
</table>

### Theme 4. Special Topic - Island Landscape

<table>
<thead>
<tr>
<th>Time</th>
<th>Title</th>
<th>Speaker(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>15:10-15:25</td>
<td>Strengthening Island Biocultural Diversity And Necessity of Global Initiative</td>
<td>Sun-Kee Hong, Jae-Eun Kim (4-5)</td>
</tr>
<tr>
<td>15:25-15:40</td>
<td>The Kinds And Value Of Jeju Drystone Wall as a Cultural Landscape</td>
<td>Kwang-Joong Jeong, Seong-Gi Kang (4-3)</td>
</tr>
<tr>
<td>15:40-15:55</td>
<td>Features Of Jeju Dolmens Landscape</td>
<td>Changhwaa Kang (4-3)</td>
</tr>
<tr>
<td>15:55-16:10</td>
<td>An Increase In Urban To Rural Migrants And Recent Landscape Changes on Jeju Island: A Case Study Of Woeljeong Ri</td>
<td>Hyejin Bu (4-5)</td>
</tr>
</tbody>
</table>
Wednesday, November 4th

**Session 4.**

**Theme 1. New Ideas and Theories of Cultural Landscape**

16:50-17:05  Comparison Of 3D Technologies for Cultural Landscape Documentation and Visualization  
Cari Goetcheus (1-2)  

17:05-17:20  Urban Waterfront Landscape Research  
Min Chuan Li (1-1)  

17:20-17:35  Mindful Landscape: Meanings Of Giving Names on Natural Features in Joseon Scholar’S Garden  
Jongsaeng Sung (1-1)  

17:35-17:50  The Role of a Dangsan Forest on Landscape Ecological Value at Soan Island, Wando-Gun, Korea  
Jai-Ung Choi, Dong Yeob Kim, Duk-byeong Park (1-3)

**Theme 2. Strategies and Plans on Conservation and Management**

16:50-17:05  Changing Landscapes And Tourism Development: A Case Study In Bandipur, Nepal  
Jharna Joshi (2-3)  

17:05-17:20  World Heritage Designation Impact On Tourists: A Case Study on Tourists’ Perceptions Of Hahoe Village  
Soonki Kim (2-3)  

17:20-17:35  The Glocal Villages  
Britta Rudolff, Susann Harder (2-3)  

17:35-17:50  Pilgrimage Activities In The Forming of Tibetan Traditional Townscape  
Yuan Xu (2-3)  

17:50-18:05  A Research on the Plan For Introducing Voucher System to Underprivileged for Utilization of Forest Welfare Infrastructure  
Han-Sol Cho, Jeong-Weon Seo, Seong-Hak Kim (2-4)

**Theme 3. Cases and Experiences**

16:50-17:05  Cultural Dimension of Urban Agriculture: First Results from the Cost Action Urban Agriculture Europe  
Raffaella Laviscio, Lionella Scazzosi (3-2)  

17:05-17:20  Historical Texture Landscape of Yazd as Outstanding Universal Value  
Malihah Chamani, Mojtaba Farahmand (3-2)  

17:20-17:35  Re-Thinking Lifescape at Tongariro National Park  
Paulette Wallace (3-3)  

17:35-17:50  Interpretation of Landscape at Stick Folktales Tree in Traditional Temple  
Kim Kyu-Won, Sim Woo-Kyung (3-4)  

17:50-18:05  Particular Moment: Integrated Approach to Preserve the Historic Urban Settlement, Seochon, Seoul in Korea  
Hee Joo Kim (3-2)  

18:05-18:20  Case Study On Residents' Participation In Rural Landscape Improvement  
Hyungeun Oh, Soeun Lee, Sun Hee Bark (3-1)

**Theme 4. Special Topic - Island Landscape**

16:50-17:05  Cultural Landscapes Seen In Incheon Guleobdo - Historical Transition Of The Island Landscapes  
Myung June Ahn (4-2)  

17:05-17:20  Landscape Structures And Bridges In Shinan Dadohae Islands, Korea  
Jae-Eun Kim, Sun-Kee Hong, Seong-Gyeung Kim (4-5)  

17:20-17:35  Unique Rural Landscape : Cunda Island  
Emine Patan, Hilal Sevim Bilen (4-2)  

17:35-17:50  JONG NANG GATE AND SAN DAAM GEOMERTY  
Moon Ho Lee, Daechul Park (4-5)
Thursday, November 5th

Session 1.

**Theme 1. New Ideas and Theories of Cultural Landscape**

09:00-09:15 Holistic Conservation Approach of Cultural Landscape in a Historic City  
Mie Oak Chae (1-2)

09:15-09:30 Redefining Islamic Garden: Comparative Analysis of Approaches, Ideas And Design Framework  
Nayeem Asif, Nangkula Utaberta, Mohd Yazid Mohd Yunus, Noratiah Ismail, Sumarni Ismail, Noor Fazamimah (1-3)

09:30-09:45 Uncovering Cultural Landscape Layers: A Methodological Approach  
Elizabeth Brabec, Elizabeth Brabec, Sage Sluter, Kristina Molinarova (1-2)

09:45-10:00 Changing of the Place of Memory And Sense of Place on Janghang, South Korea from 1910's to 2010's  
Jae-Min Park (1-6)

10:00-10:20 Visual preferences in National Park’s trail: Using Visitor Employed Photography  
Kyu-Chul Lee, Yong-Hoon Son (1-2)

**Theme 2. Strategies and Plans on Conservation and Management**

09:00-09:15 Rural Landscapes And Cultural Heritages In Korea  
Sangbum Kim, Kwang-woo Hong, Jae-sun Shin (2-1)

09:15-09:30 Evolving Conservation Strategies For Large Landscapes in the United States  
Brenda Barrett, Nora J. Mitchell (2-1)

09:30-09:45 Community Engagement in the Conservation and Management of Historic Rural Landscapes  
Emine Çiğdem Asrav, A. Güliz Bilgin Altınoz (2-1)

09:45-10:00 Reproduce The Fascination Of The Old City Anyang  
Yuan Liu (2-3)

10:00-10:20 Jeju Shinyang Fishing Port Remodelling Plan Reflecting Regional Context  
Yelim Kim (2-3)

**Theme 3-1. Cases and Experiences**

09:00-09:15 Heritage Tourism In Sri Lanka: Case Of Tea Plantations Of Nuwara–Eliya Region  
Chandana Shrinath Wijetunga, Jong Sang Sung (3-3)

09:15-09:30 The Authenticity Of The Historical Rural Landscape, Qadisha Case Study-Lebanon  
Bachir Zarif Keyrouz (3-3)

09:30-09:45 Interfacing Petaling Street For Urban Placemaking in Kaula Lumpur  
Sumarni Ismail, Sarizal Yusman Yusof, Phong Han Lan, Nangkula Utaberta (3-3)

09:45-10:00 Protecting The Living Preservation, Activating The Rural Life: Ecomuseum As An Interdisciplinary Theory For Landscape Planning At Gaoyi Village, Hunan Province, China  
Diechuan Yang, Jing Peng, Gao Chi (3-4)

10:00-10:20 Yugockri Tongilchon Case Study  
Moohan Kim, Jin Kim, Seong-Ah Cho, Da-Un Yoon (3-3)

**Theme 3-2. Special Topic - Island Landscape**

09:00-09:15 Conception Of Temporary Installation Works At The Planned Gyeongbokgung Palace Restoration Site  
Jin-Hee Ahn (3-3)

09:15-09:30 Yun Seon-Do’S Garden In Bogil-Do As Socio-Economic Living-Scape  
Seung-Hee Lee, Han-Bai Kim (3-3)
Thursday, November 5th

Session 1.

**Theme 3-2. Cases and Experiences**

09:30-09:45 Dumbeong as a Cultural Landscape Element: Implications for Policy And Practice
Sungsoo Yoon, GoWoon Kim, BumSuk Seo, Ho Choi, Wanmo Kang, Dowon Lee (3-3)

09:45-09:10 Changes In The Land Use, Water Courses, and Drainage Systems of a Korean Rural Landscape: Implications for Regional Resilience
Jongho Kim, Bumsuk Seo, Gowoon Kim, Dowon Lee (3-4)

10:00-10:20 Walking Along Historical Landscapes in Urban Center as Therapeutic Mobilities on Blogs: Focus on Nak San Section of Seoul City Wall
Hyanggi Park (3-3)

Session 2.

**Theme 1. New Ideas and Theories of Cultural Landscape**

11:00-11:15 The Deterioration Of Historic Landscape And Memory In Yangzhou (China) - Based On Inventory Of Cultural Mapping
Xi Wang, Feng Han (1-5)

11:15-11:30 Dynamic Cultural Landscape On The Significance Of Suburban Wild Area
Xin Cao (1-1)

11:30-11:45 The Link Between Yesterday’s Chinese Garden Aesthetics And Today’s Life
Yiyue Mao, Xiaoming Liu (1-4)

11:45-12:00 Selection And Verification Of Representative Place Images
Moohan Kim, Seong-Ah Cho, Myung-Cheon Kim (1-2)

**Theme 2. Strategies and Plans on Conservation and Management**

11:00-11:45 Linking Nature-Cultures In Volcanic Landscapes: A Discussion
Nora Mitchell, Steve Brown, Kristal Buckley, Mónica Luengo (2-1)

12:00-12:15 Economic Of Heritage: Methodology Of Willingness-To-Pay Values For George Town, Malaysia
Noor Fazamimah, M.A., Yahaya, A., Anuar, A., Nor Atiah, I. (2-1)

**Theme 3-1. Cases and Experiences**

11:00-11:15 Rethinking For The Contemporary Islamic Garden Through The Characteristics Of Paradise in The Holy Quran
Mohd Yazid Mohd Yunus, Nor Atiah Ismail, Nangkula Utaberta, Noor Fazamimah Mohd Ariffin, Sumarni Ismail, Nor Kalsum Mohd Isa (3-1)

11:15-11:30 From Fragmented To Integrated Landscape Management. Values of Green Cultural Heriage and Implications For Future Policies and Practises.
Annegreth Dietze-Schirdewahn, Lei Gao (3-1)

11:30-11:45 Learning From Traditional Gardening And Agricultural Practice For Creating Spatial Quality in Public Space
Catherine Szanto (3-2)

11:45-12:00 The Arakawa River Of Tokyo: A Man-Made Floodway As Urban Cultural Lifescape
Makoto Suzuki (3-2)

12:00-12:15 A Comparison Study On The Landscape Components Of House Gardens Between Korea And Japan During The Japanese Occupation Of Korea; Specifically In “Oeam Village” In Korea And “Matsusiro District” In Japan
Kwangpyo Hong, Makoto Suzuki, Hyukjae Lee, Kunihiro Sasaki (3-3)
Thursday, November 5th

**Theme 3-2. Cases and Experiences**

11:00-11:15  Value Of Food Culture As Local Landscape: With Special Emphasis On Busan Wheat Noodle House  
*Jina Kim (3-2)*

11:15-11:30  Urban Affects In Contemporary Korea: A Case Study Of Manoël Pillard’S Nightscape Paintings Of Seoul  
*Seunghan Paek (3-2)*

11:30-11:45  Understanding The Busan Hill-Side Residential Landscape Through Life History Perspective Of The Korean War Refugee  
*Sung-tae Kim, Kwang-joong Kim (3-2)*

11:45-12:00  The Activities And Meanings Of The Ngo for Neighborhood Greening: The Activities Of Seoul Green Trust In Sungsu-Dong  
*Hee Eun Yang, Kyung Jin Zoh (3-1)*

12:00-12:15  Changbai Mountain Sacred Space As Historic Cultural Landscape  
*Zhonghua Xu (3-3)*

**Session 3.**

**Theme 3-1. Cases and Experiences**

13:50-14:05  Older Adults’ Ease Of Access To Landscape Infrastructure  
*Mehran Madani (3-2)*

14:05-14:20  Investigating The Temporary Forms Of Urbanism During The Sacred Event Of The Kumbhmela In Nasik, 2015  
*Vedanti Kelkar, Pallavi Latkar (3-2)*

14:20-14:35  The Relationship Among Spiritual Megalithic With Buddha’s Footprints In Northern Thailand  
*Suparp Tajai (3-4)*

**Theme 3-2. Cases and Experiences**

13:50-14: 05 Cultural Landscape of Flower-Viewing Sites in Hanyang in the Late Joseon Dynasty  
*Jaei Lee (3-3)*

14:05-14:20  Changes in Representation Methods to Commemorate Historical Events -With Focus on Donghak Peasant Revolution Memorial-  
*Jinwook Lee, Jongsang Sung, Yonghoon Son (3-1)*

14:20-14:35  Social Interaction Effect of Urban Agriculture  
*Jungeon Lim, Jongsang Sung (3-2)*
Author’s Abstracts

Theme 1
**Theme 1 / New Ideas and Theories of Cultural Landscape**

1-1 New concepts and ideas as a way of seeing

1. Youngeun Kang, Sangbum, Kim, Seungbin Im
2. Steve Brown
3. Xin CAO
4. Nangkula Utaberta, Mohd Yazid Mohd Yunos, Noratiah Ismail, Sumarni Ismail, Noor Fazamimah
5. Nangkula Utaberta, Mohd Yazid Mohd Yunos, Noratiah Ismail, Sumarni Ismail, Noor Fazamimah
6. Lionella Scazzosi
7. Minchuan Li
8. Kyu Hong Hwang, Min Kim
9. Mohammad Taghi Pirbabaei
10. Jongsang Sung

1-2 Methodology

1. Cari Goehtcheus
2. Moohan Kim, Seong-Ah Cho, Myung-Cheon Kim
3. Eunjeong Kim
4. Yunjung Yun
5. Kyu-Chul Lee, Yong-Hoon Son
6. Elizabeth Brabec, Sage Sluter, Kristina Molnarova
7. Mie Oak Chae

1-3 Value evaluation

1. Jai-ung Choi, Dong Yeob Kim, Duk-byeong Park
2. Nayeem Asif, Nangkula Utaberta, Mohd Yazid Mohd Yunos, Noratiah Ismail, Sumarni Ismail, Noor Fazamimah
3. Yonghoo Son
4. Gabriel Caballero

1-4 Aesthetics

1. Nupur Prothi Khanna
2. Yiyoue Mao, Xiaoming Liu

1-5 Place attachment and identity

1. Diane Menzies
2. Carolyn Hill
3. Xi WANG, Feng HAN
4. GoWoon Kim, Wanmo Kang, Bumsuk Seo, Dowon Lee

1-6 Collective memory and place, etc.

1. Younkyoung Sung
2. Sandipan Chatterjee
3. Jae-min Park
THE CHANGEABLE ASPECTS OF RURAL LANDSCAPE OF KOREA SINCE 1950

Youngeun Kang¹, Sangbum Kim², Seungbin Im³

¹Korea Environment Institute, Bldg B, 370 Sicheong-daero, Sejong, 30147, Korea
²National Academy of Agricultural Science, Nongsangmyung-ro 166, Wanju, 55365, Korea
³Landscape Welfare Institute, Group Han Bldg 801, Seocho-daero 62, Seochogu, Seoul, 06674, Korea
landlife@korea.kr

Understanding landscape plays an important role in building each region’s development strategies and directions as landscape is connected to livelihood, culture, physical characteristics, policy, industry and so on. In our study to understand rural landscape, we investigated the physical landscape changes of rural areas by collecting rural landscape pictures and literatures for rural areas of Korea since 1950. Additionally, interviews with local people in 20 rural areas were carried out to better understand how the specific landscapes changed. We made our own frame for systematic analysis of rural landscape changes focusing on the shapes and locations; and with what the government development policy changes as well.

The rural landscapes were divided into housing landscape, cultivation landscape, green landscape, watershed landscape, streetscape and symbolic landscape in consideration of their shapes and locations. Following the main development policy change on rural areas, the rural landscapes were classified into 4 stages; 1950s~1960s, 1970s~early 1980s, mid 1980s~1990s, and after 2000s.

Authors could find out that each type of rural landscapes changed a lot in structures, shape, material, size, color, and so on during the 4 stages. These are mainly effects of the government’s development policy. Hence, the direction of government’s development policy on rural areas becomes vital on how the rural areas are likely to be in the future. We could conclude that the government’s policy towards the rural areas should aim for the sustainable development for traditional landscape that should be conserved as well as regional activation. This study is significant in understanding the culture, policy and the livelihood for the development of rural areas by the time of stages suggested. However, in order to deeply understand the landscape changes, a more specific analysis focusing on the targeted areas needs to be investigated in a future study.

Keywords: Rural Landscape, Landscape Preservation, Landscape Change
THE ‘RELICT CULTURAL LANDSCAPE’ CATEGORY AND ‘LIVING LANDSCAPES’: AN APPRAISAL

Steve Brown

University of Sydney, Australia

isccl.president@gmail.com

Application of the category ‘relict (or fossil) landscape’ (UNESCO Operational Guidelines 2015, Annex 3) to heritage places, whether World Heritage property and/or locally valued place, can have deleterious impacts on contemporary community identities and practices. This is because the relict landscape category assumes a disconnection between past presence and present past. Such notions of discontinuity are at odds with the idea that all sea and landscapes are ‘living heritage’, a concept emphasising continuity between deep-time material traces and contemporary community knowledge, traditions, and memory.

In this presentation I will argue that the use of the category ‘relict (or fossil) landscape’ is problematic in three ways. First, it privileges Western concepts of linear time over multi-temporality (the latter a construct of many Indigenous societies), thereby artificially separating a material past from living traditions. Second, the idea of relict landscapes emphasise monuments and materials, the tangible dimensions of cultural heritage, and consequently perpetuates a separation between culture and nature. Finally, the category is antithetical to rights-based approaches in heritage management because it fails to recognise present-day peoples’ associations with deep-time histories and thus, at worst, can deny living communities a role in management and protection regimes. I argue that all ‘organically evolved landscapes’ are ‘continuing landscapes’ (using World Heritage parlance) because they play active social and political roles in contemporary societies.

In discussing issues arising from use of the idea of relict landscape as an inadvertent contributor to the loss of identity, traditions, and collective memory, I draw on three examples: nuclear bomb testing on Bikini Atoll (Marshall Islands), the ‘memorial district’ of Berlin (Germany), and ice-age occupation of Kutikina Cave (Tasmania).

Keywords: Relict landscape category; Discontinuity; Multi-temporality; Biocultural landscapes; Living heritage
Dynamic Cultural Landscape
--- On the Significance of Suburban Wild Area

Xin CAO
Associate Professor, School of Landscape Architecture, Beijing Forestry University
Member of Council & Member of Academic Committee, Yuan Ming Yuan Society of China
Add: School of Landscape Architecture, Beijing Forestry University
Qinghua East Road 35, Haidian District, Beijing, 100083 China
shuiyunju@outlook.com

Suburban wild area is significant to one city as the landscape and the natural environment. It is the best place to be chosen for the base of gardening, the setting with special spirit of many monuments and sites (the important local heritages), and the important area of landscape, with dynamic memory of the city.

The most valuable garden heritage properties are often located in suburban area, such as Summer palace in Beijing, Medici villas, Versailles, Peterhof Palace, and so on. The first reason is because that the suburban area has the best setting for gardening, which has hills and water, and the diversities of topography, good viewpoints, vegetation cover, etc. That is, the nature plays an important role in those garden heritages. Under the different context, there are different style to express the garden arts to use cultural and natural factors.

The suburban area contains a dynamic process of cultural landscape with the interaction of natural landscape and culture. It has strong meaning to understand and experience the natural landscape, discover and strengthen the beauty of landscape and art, create the essence of culture and art, satisfy the enormous requirement of creation, construct the ideal environment, and build the image of landscape and culture. World heritage, west lake cultural landscape of Hangzhou, it is the typical instance of that culture and nature promote each other and transcend themselves.

Today, to conserve, protect and develop suburban wild area is more and more indispensable than the past. The positive development and control of the cities need the suburban green islands which act the role of creation and ecology.

To protect the heritages of one city and construct the new garden life need to pay more attention to the suburban wild area. In the new garden life, to relax and appreciate the aesthetic of nature, life, and spirit, realize the communication and creation of literature and art works, recover the folk culture, it will boost the local identity and the healthy development of the city.

Keywords: Suburban wild area; Cultural landscape; Dynamic process; World heritage; Conservation
IN THE SEARCH OF GREEN SCHOOL DESIGN IN MALAYSIA: AN OUTDOOR LEARNING EXPERIENCE OF RAINBOW TROOP AND TOTO Chan

Nangkula Utaberta¹, Mohd Yazid Mohd Yunos², Noratiah Ismail³, Sumarni Ismail⁴, Noor Fazamimah⁵*

¹Associate Professor, Department of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, 43400, Malaysia
²Senior Lecturer, Department of Landscape Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, 43400, Malaysia
³Senior Lecturer, Department of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, 43400, Malaysia
⁴Senior Lecturer, Department of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, 43400, Malaysia
⁵Lecturer, Department of Landscape Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, 43400, Malaysia

nangkula_arch@yahoo.com

With current development in the pedagogy of teaching and learning approaches in the world, not many studies have been done on outdoor learning in Malaysia. Most of the study was focusing on the development of curriculum and the delivery of knowledge but not many writing and approaches has been done to see outdoor learning as one of the alternative methods of learning in school design. This paper tries to reconstruct a new framework for elementary school design in Malaysia by introducing a new typology called green school. By referring to the unique approaches of the Rainbow Troops in Indonesia and the story of Toto Chan’s outdoor learning space. It will challenge our perception of Malaysian common school design by introducing more open and outdoor oriented learning approaches. The discussion itself will consist of four (4) main parts First part will discuss on the current problem and situation in teaching and learning in Malaysia, while the second part will try to explore and review on the definition of outdoor learning with its importance and character in learning environment. The third part will focused on the lesson from Natural School approaches and philosophy of learning while the last part will do some analysis and on the 3rd year design studio in architecture department of Universiti Putra Malaysia.

Keywords: Outdoor Learning, Green School, Rainbow Troop, Toto Chan
EVALUATING JOINT-STUDIO AS A ALTERNATIVE LEARNING EXPERIENCE: CASE STUDY OF RETIREMENT CENTRE PROJECT IN JOIN-STUDIO BETWEEN UPM AND UIN, IN ARCHITECTURE DESIGN STUDIO

Nangkula Utaberta¹, Mohd Yazid Mohd Yunos², Noratiah Ismail³, Sumarni Ismail⁴, Noor Fazamimah⁵*

¹ Associate Professor, Department of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, 43400, Malaysia
² Senior Lecturer, Department of Landscape Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, 43400, Malaysia
³ Senior Lecturer, Department of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, 43400, Malaysia
⁴ Senior Lecturer, Department of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, 43400, Malaysia
⁵ Lecturer, Department of Landscape Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, 43400, Malaysia

nangkula_arch@yahoo.com

The core of architectural curriculum has always based on the design studio model which focuses on learning by doing and all processes and procedures of problem solving are transmitting trough lectures and critique sessions. The tutorial system in design studios is same as master-apprentice. So students learn during a communication between students and teachers and also between students. By this way each student will have a chance to express his or her own perceptions and ideas and make a dialogue with experts and peers and expose him or herself to their judgments. The current model in studios is based on ancient model. In some cases the traditional design studio in a school of architecture consists of a teacher telling students what to do and student doing what they are told. While the current design studio may represent the best teaching ideas for this profession yet they are not without problems. This paper tries to unfold issues and problems behind the Join Studio, as one of the method to enhance the pedagogical process of architecture studio at 3rd year studio, Architecture Department, Universiti Putra Malaysia. The discussion will consist of four parts which are the general understanding of design studio in architecture, join studio as part of learning process in studio, critical analysis of join studio at 3rd year between Universiti Putra Malaysia and Islamic State University of Malang, Indonesia and some recommendation for future join studio. It is expected that this paper can start more critical discussion on the pedagogical output of join studio as part of student’s learning experience in architecture design studio.

Keywords: Join Studio, Pedagogical, Architecture, Design Studios
Rural landscapes as heritage

Lionella Scazzosi
Politecnico di Milano
Dep. of Architecture, Built environment and Construction engineering
Via Bonardi 9 - 20133 Milan (Italy)
lionella.scazzosi@polimi.it

Rural landscape is considered as an economic, environmental, social, cultural, historical, scientific and technical resource and the awareness of its cultural dimension (both tangible and intangible cultural heritage) is now more evident than in the past. Rural landscapes are perceived as cultural expression of the identity of populations and, therefore, as a heritage to protect and enhance. Not only outstanding but also ordinary rural landscapes are full of material and immaterial components to re-discover and transmit people identity.

Many initiatives to safeguard cultural rural landscapes are being developed at both local and regional levels by different disciplines and interests, but a methodological and operational common framework is still lacking. In this context, the International Scientific Committee on Cultural Landscapes ICOMOS-IFLA (ISCL) has launched in 2012 the World Rural Landscapes Initiative. It aims to promote worldwide cooperation in the protection, understanding and management of rural landscapes and to elaborate an international shared document, as a complement of the documents that already exist at an international and regional level (conventions, charters, declarations) for cultural landscapes.

The paper proposed for Korea Symposium will focus on the first methodological issues currently being processed: the meaning of “rural” to establish a common language and some general principles of knowledge, conservation and management (definitions); a classification of types of rural landscapes (related to agro-pastoral-forestry activities), useful for outstanding places and everyday places as well; description criteria of landscapes at geographical multilevel; a glossary of key terms; a structure for an atlas of rural landscapes at world level, with specific view on topics and/or regions; suggestions for guidelines to actions (preservation, appropriate transformation, innovation/qualification).

The Korea Symposium could provide the opportunity to share issues with a wider audience, to collect new contributions and to verify and improve methodological issues throughs a comparison with Korean rural landscapes.

Keywords: Rural Landscape, Heritage, Theory, Methodology, International Documents
Water has a vital role for the development of the city. Water directly and indirectly affects the location, the formation and development of the city and the civic life, production and leisure and most cities are gradually developed alongside water. The urban waterfront landscape is the main content of the urban landscape. It is not only bearing the historic context accumulation, the symbol of the urban business card, it is also a citizen leisure life good companion. This paper mainly discusses the morphological characteristics and functions of urban waterfront landscape space, in order to provide some guidance for the design, protection and utilization of urban waterfront landscapes.

Keywords: Waterfront Landscape, Form, Protection, Utilization
ESTABLISHING CONCEPT OF LIVING CULTURE AND UTILIZING IT IN URBAN REGENERATION

Kyu Hong Hwang; Min Kim

1,2 Land & Housing Institute in Korea Land & Housing Corporation, 539-99 Expo-ro Yuseong-gu Daejeon, South Korea

kennyh@lh.or.kr, min0519@lh.or.kr

The necessity of urban regeneration is being suggested in South Korea as urban centres in capital area and local cities are on the decline. Understanding the historic cultural resources that a city has held is basic prerequisite when the city is regenerated. The understanding can be materialized from the concept of culture. The culture is divided to the historic culture and the living culture by criteria of time, and to the artistic culture and the spatial culture by criteria of aesthetics. The scope of historic cultural resources includes all both historic culture and spatial culture, partially artistic and living culture. However, the value of living culture is belittled, use of which is rarely implemented.

Typology of historic cultural resources can make it to let us know what living culture is and how to utilize it. This paper analyse the classified table of UNESCO’s cultural heritage, Korean Cultural Heritage, and Japanese Machizukuri for the classification of historic cultural resources. That result in built environment, identified street, memorial place, natural environment, archaeological remains as the classification of historic cultural resources. The detailed items of each type are diverse; the built environment includes modern building, traditional building and other facilities. The identified street includes spatial structure and living streets. The memorial place includes historic place and living heritage. The natural environment includes river, mountain, forest and nurse-tree. The archaeological remains include burial remains and historic site.

The living street, such as traditional market street and food alley, and living heritage, such as tasty food restaurant and attractive spot for special use, are the core to raise local identity and to attract visitors in urban regeneration. The case of test beds in Changwon, Jeonju as the national urban regeneration R&D suggest that living street and living cultural heritage be worth regenerating urban area.

Keywords: Historic Cultural Resources, Urban Regeneration, Living Culture, Living Street, Living Heritage
PLACE ATTACHMENT AS AN ARTEFACT OF CULTURE AND A CULTURAL ARTEFACT

Mohammad Taghi Pirbabaei

1Associate Professor of Architecture and Urban Design, Tabriz Islamic Art University Azadi Street, Hakim Nezami Sq., Tabriz, IRAN.
pirbabaei@tabriziadu.ac.ir

Place attachment as a quality of urban space has a kind of product-oriented output. This term refers to the affective influence of a place to which individuals are attracted emotionally and culturally. Human being can be attracted to an object, a house, a building, a neighborhood, or a natural environment. Indeed, place attachment is a symbolic relation with the place which is formed by giving common cultural and affective meanings to a certain place or land by its residents, and is the basis for the way a group or individuals perceive that place and relate to it.

It is obvious that material culture is not merely the backdrop against which human cognition takes shape. Things mediate, actively shape, and constitute our ways of being in the world and of making sense of the world. Things also bring people together and provide channels of interaction. Things envelop our minds; they become us. Following Michael Wheeler (2010), we call this the element of “vital materiality”.

The main aim of this study is to investigate the role of material culture approach in the product-oriented study of place attachment. In this point of view artefact is not a piece of inert matter that you act upon, but something active with which you engage and interact. Therefore, it can be said that the place attachment is “both an artefact of culture and a cultural artefact”.

Keywords: Urban space, Place attachment, Material culture
MINDFUL LANDSCAPE: MEANINGS OF GIVING NAMES ON NATURAL FEATURES IN JOSEON SCHOLAR’S GARDEN

Jongsang Sung
Graduate School of Environmental Studies, Seoul National University, Korea
jssung@snu.ac.kr

Landscape is the issue of human’s visual perception on the surrounding physical environment. Trying to explain it only in terms of visual aspect is neither enough nor appropriate. Apart from visual sight, diverse sensual senses perception mechanisms intervene in the process of perceiving the landscape.

This study investigates the process and meaning of landscape perception through naming, as non-visual mechanism in making a garden. Discovering, imagination and meaning-giving process are essential parts of its mechanism. This kind of subjective landscape, experienced mainly through mental processes, can be called as ‘mindscape’. Naming a garden can be seen as an effective way of sharing and/or communicating one’s subjective feeling on nature with other spectators.

Special focus will be given to the gardens of scholars in late Joseon dynasty, mostly located in mountain or rural areas. After 16C, mostly due to the calamity of literati called Kimyo-sahwa at 1519, many scholars of Joseon dynasty, instead of entering into government service, attempted to live in the countryside near their home town. They preferred to make a garden within or near their houses and enjoy it with friends. Garden was not only a physical place to enjoy the nature, but also a place to discuss and share their ideas on literature, art, nature and life of the times. In that sense, the garden at the times can be called as a place of ethics, ideology and aesthetics. Soswae-won(Sanbo Yang, 16C-17C), Kyungjeong(Youngbang Jeong, 17C), Geumswae-dong•Soojung-dong•Booyong-dong(Seondo Yoon, 17C) are several representative scholar’s gardens of the times.

Selecting the site where existing natural features are beautiful and giving names with rich metaphysical meaning to those natural features through poetic imagination can be explained as intellectual and artistic acts of garden making. By giving naming, something unfamiliar and unknown is turned into a special, familiar and meaningful entity. Through this process, they were able to deepen the communion with nature. Through the study, the discussion on landscape will also be expanded into the dimension of metaphysical meaning, the landscape beyond material world.

Keywords: Naming, Natural Features, Kosan Yoon Seondo’s Garden, Mindscape
Comparison of 3D technologies for cultural landscape documentation and visualization

Cari Goetcheus

University of Georgia, College of Environment and Design, 285 South Jackson Street, Athens, Georgia 30605 USA
cgoetch@uga.edu

One way to understand a cultural landscape, either historically or currently, is to conceptually deconstruct it. The U.S. National Park Service has used the concept of landscape characteristics for that deconstruction through the aspects of: natural systems and features, spatial organization, land use, cultural traditions, cluster arrangement, circulation, topography, vegetation, buildings and structures, views and vistas, constructed water features, small-scale features, and archeology. The idea is that once each of the landscape characteristics of a cultural landscape are understood distinctly, they can then be compiled to more fully understand the collective cultural landscape. Although a seemingly straightforward process, cultural landscape research has been consistently difficult to undertake due to lack of primary and secondary historic information, lack of detailed baseline existing conditions data, varying scales of areas being researched, inaccessibility of areas for fieldwork verification, cost of using high-end technology for data capture, and the need for skilled, technology-savvy users to interpret the captured data.

The intent of this project is to add to the body of knowledge on cultural landscape documentation by:

1) Identification and testing of fee and free hardware and software tools to determine their general capability of documenting landscape characteristics;
2) Study of two geographically different sites that collectively contain the full breadth of landscape characteristics while offering similar colonial agriculture histories, such that the results of testing can be compared for accuracy, detail and usefulness; and
3) Comparison of the cost effectiveness/quality of high cost data capture and manipulation (laser scanning) against medium to low cost data capture and manipulation (ground captured photographs and/or unmanned aerial vehicle (UAV) captured data processed through freeware implementing Structure from Motion technologies) to determine if a freeware package and self-captured data might provide a comparable and less expensive approach to documenting landscape characteristics.

Keywords: Landscape characteristics, Aerial LiDAR, Terrestrial LiDAR, Photogrammetry, Structure from Motion
SELECTION AND VERIFICATION OF REPRESENTATIVE PLACE IMAGES

Moohan Kim, Seong-Ah Cho, Myung-Cheon Kim

The study focuses on two research questions, in terms of cultural landscape. 1) How can we extract the image of representative landscape valued at a place? 2) Does the extracted landscape represent the whole image of a site? This paper focuses on the method of how to obtain representative pictures and follows the verification of the approaches at Cheonggyecheon Stream, showing Seoul’s daily life, history and culture, and attraction of tourists. The study conducts three steps as research methods. Firstly, a video recording of an observation for the study was made with a video camcorder. The outputs from these recordings and the subsequent behavior mapping are major research tools. Hotspots/coldspots were determined using ArcMap V10.1 software package for ‘hotspot analysis’ from the behavior mapping. Secondly, the study records panorama views at each hotspot/coldspot again, resulting from the ‘hotspot analysis’ and then a questionnaire survey was conducted to select the most representative images. Lastly, the paper verifies the selected images through a preference survey. As research results, the major hotspots and coldspots are determined by the hotspot analysis. The respondents selected the most represented images for Cheonggyecheon Stream, and the images showed a statistical correlation with the most preferred images.

Keywords: Cheonggyecheon, Behavior mapping, Video-recording analysis, Hotspot/coldspot, Preference
A cultural landscape formed by relationships between people and a place through a long time is complicated. Therefore, when it comes to understanding and conserving a cultural landscape in a city, not only the physical characteristics of such a place but the symbolic attributes—place attachment, experiences, memories, etc.—must be taken into consideration from the cultural and community perspective. My research suggests the concept of ‘Place image’ formed collectively by physical attributes and symbolic attributes of a place as a conceptual framework for empirically understanding of urban cultural landscapes.

In a city, there are historical places that are easily forgotten on designation lists yet very closely interconnected with our daily lives. The Jongno 3-ga Packaging Carriage (JPC) street in Seoul is one of those places, which is physically weak and shabby that may disappear soon. As a case study of the research, the cultural landscape of the JPC street is read by adopting the concept of ‘Place image’. The research is based on the premise that a clear, distinct image is emerging out of what a place looks, feels like, and the story or history it conveys. In this regard, the place image of JPC street is understood and interpreted with the combination of historical narrative with an ethnographic survey of people’s attachment to place, using interview techniques. The approach would serve people well in the preservation of historic cultural landscape where we have to both figure out the history of a place and the way in which people understand and value historic and cultural places today.

**Keywords:** Urban cultural landscape, Place image, Historic narrative, A ethnographic survey, JPC street
EXPLORING THE SOCIAL SUPPORTIVE ROLE OF STREET DESIGN IN EVERYDAY URBAN AND PUBLIC LIFESTYLES

Yunjung Yun

Graduate School of Environmental Studies of Seoul National University, 4F. 450-9 Galhyun-dong Eunpyong-gu, Seoul, 122-812, Korea
blue8073@gmail.com

Urban street environments today not only act as daily scenery for residents, but as public spaces that support an expanded number of social activities as well. The exploration of factors that enhance street sociability starts by defining street environment as the streets as well as frontage space between building and street. Based on this definition, this study aims to create an analytical framework that improves the public sociability of street environments, categorized by their spatial characteristics. Through a review of past studies and literature, the framework is structured to fit Korea’s socio-cultural context. Public sociability is divided into two categories: passive behavior/activities and active behavior/activities. The physical factors and environmental elements that influence sociability are also investigated. This study’s framework can hereafter offer a standard for creating good street environments in Korean cities, based on human behaviors and activities rather than passive scenery. Furthermore, though the framework is adapted to Korea’s urban context, generalized factors useful in analyzing a varied number of countries and cities can be drawn from this study.

Keywords: Street Design, Social Supportive Role, Urban Design, Building Frontage Space, Daily Urban Public Lives
Visual preferences in National Park’s trail: Using Visitor Employed Photography

Kyu-Chul Lee¹, Yong-Hoon Son²

¹Interdisciplinary Program in Landscape Architecture, Seoul National University
²Graduate School of Environmental Studies, Seoul National University, Korea

wishbridge7@gmail.com

In the study outlined, visitor-employed photography (VEP) has been used to investigate how visitors evaluate the forest landscape in the national park in the spring and fall time. Visitors were equipped with their own smart-phone with the instruction to take pictures of attractive elements in the trail.

VEP was introduced in the 1970s by G. J. Cherem as a technique where people take photos themselves to illustrate their views and experiences. Today VEP is regarded as a suitable research method within landscape design, management and planning that can collect and analyse people’s landscape experiences in situ without redefining them.

It has been thought that there are differences between visitors in their attitudes and perceptions toward the surrounding environment. These should be taken into consideration when landscape planning is established for recreational forests.

Keywords: Urban cultural landscape, Place image, Historic narrative, A ethnographic survey, JPC street
UNCOVERING CULTURAL LANDSCAPE LAYERS: A METHODOLOGICAL APPROACH

Elizabeth Brabec¹,², Sage Sluter², Kristina Molnarova²  
¹University of Massachusetts, Department of Landscape Architecture and Regional Planning, Amherst, MA 01003, USA  
²Czech University of Life Sciences, Faculty of Environmental Sciences, 165 00 Prague, Czech Republic  
ebrabec@larp.umass.edu

Understanding landscapes that have become disconnected from local histories as a result of war and ethnic cleansing present major challenges for cultural landscape historians, particularly in their attempts to document significance and integrity. Documentary evidence, even of significant designed landscapes, has often been destroyed and valuable oral histories lost due to deaths and expulsions. As a case study, the Baroque landscape of Valec, Czech Republic, provides the opportunity to examine and evaluate various methods for historic landscape analysis, which can fill the void of a loss of archival documents and oral history.

The loss of ninety percent of the population of this region after the Second World War left many sites in the region and this specific landscape without site plans, few other documents and lacking in oral histories. The paper explores the dramatic history of the site of Valeč beginning in the Neolithic, the extensive settlements of the medieval, the apogee of landscape development in the Baroque, and then later modifications of the English Landscape, neoclassical and socialist eras as a background to the non-documentary methods for identifying and dating the layers. The approach developed in this study to identify and understand the historic landscape layers includes an iterative approach to site inventory, the analysis of limited landscape archaeology, and emphasizes the role of Lidar analysis, conventional surveying, and 3-D modeling as tools for landscape documentation. The resulting process provides a framework for assessing the significance and integrity of a historic landscape in the absence of more conventional documentation. The application of this framework and its associated methods provides an opportunity for previously overlooked landscapes to be recognized for their iconic role in regional typologies as well as their potential for national and international significance.

Keywords: Cultural Landscape, Lidar, Disconnected Heritage, Landscape Documentation
HOLISTIC CONSERVATION APPROACH OF CULTURAL LANDSCAPE IN A HISTORIC CITY

Mie Oak Chae

A member of the Executive Committee, ICOMOS-KOREA President, KAB Real Estate Institute, Korea Appraisal Board, 227-1101, Olympic Apt. 1218 Bngi-dong, Songpa-Gu, Seoul 05649 Korea

mochae1223@hanmail.net

Cultural and living landscape along with cultural heritages play an important role in forming cultural environment and enhancing the historical authenticity of a historic city, where various tangible and intangible historic remains are scattered on a broad area intertwined with the living spaces. However, there has not been much attention to the contextual linkages between the heritages and the surrounding landscape on a city wide scale. Setting buffer zones is the general method used to conserve and create cultural landscape, but this method is not enough to conserve the historical context of the cultural landscape. Many heritages and cultural landscapes have been blocked or surrounded by deteriorated living spaces and high-rise modern buildings; which damages the cultural connections with the residential and topological factors.

The Holistic Conservation Approach considers three factors which are: enhancing the historical authenticity, creating cultural environment between the heritages, living and natural environment, and breathing new life into the city. The holistic conservation approach not only deals with the individual heritage itself but also with the continuity of the historical context on a city-wide perspective by incorporating urban planning concepts. The topological factors, such as mountains, rivers, and old paths are conserved in conjunction with the historical context of the city. Support program for improvement of the residential environment and regeneration of the depressed urban functions in a culturally harmonious way, are also considered as important factors in establishing sustainable conservation of living landscape in a historic city.

The concept and framework of Holistic Conservation Approach was developed and applied in making the Ancient Capital Conservation Plans for the city of Gyeongju, Gongju, Buyeo and Iksan from 2005 to 2011, in Korea. It turned out to be a powerful tool for conserving the cultural landscape and identity of a historic city by creating cultural fabric and harmonious scenery.

Keywords: Cultural landscape, Living landscape, Historic city conservation method
THE ROLE OF DANGSAN FOREST ON LANDSCAPE ECOLOGICAL VALUE AT SOAN ISLAND, WANDOGUN, KOREA

Jai-ung Choi¹, Dong yeob Kim², Duk-byeong Park³*

¹National Academy of Agricultural Science, Rural Development Administration, 166 Nongsaengmyeong-ro, Iseomyeon, Wanju-gun, 55365, South Korea
²Dept. of Landscape Architecture, Sungkyunkwan University, Suwon, 16419, South Korea
³Division of Community Development, Kongju University, Yesan, 32439, South Korea

juchoi0530@korea.kr

The traditional village forests of Korea reveal unique cultural landscape with the history of more than several hundred years. The traditional village forests in rural Korea are composed of sacred Dangsan forest and Bibo forest, one of which is frequently missing. The Dangsan forest is a holy places where Dangsan ritual is held.

The objective of this study was to assess the landscape ecological value of two village forests. The two sites were located at Soan Island, Wando-gun. Maengseon village includes a Dangsan forest and retains Heonsik ritual, as a Dangsan ritual continues to be held on January 1 each year. Primarily, the traditional village forest at Mira-ri was established of a Dangsan forest and a Bibo forest. The Dangsan forest, however, has vanished since the Dangsan ritual was abolished 30 years ago.

To gain an understanding of local values today, questionnaires distributed to the heads of the villages for the evaluation of village forests. The questionnaires was made by expert investigation in 2014. After three rounds of discussions of Delphi, the experts reached consensus on the set of 23 indicators which were categorized into two factors; 1) socio-cultural value and 2) landscape ecological value.

As a results, the Dangsan forest at Maengseon village questionnaires yielded socio-cultural value 37 and landscape ecological value 35, making total value 72 on a 100-point scale. For the Bibo forest of Mira-ri socio-cultural value 15 and landscape ecological value was 37, making total value 52. The scoring of the results indicated that the socio-cultural value was more important than the landscape ecological value. The local questionnaire results suggested that the sacred Dangsan forest contributed to local life and deserved to receive greater public attention as a valuable cultural landscape of Korea.

Keywords: Dangsan forest, Bibo forest, Traditional village forest, Dangsan ritual, Evaluation indicators
REDEFINING ISLAMIC GARDEN: COMPARATIVE ANALYSIS OF APPROACHES, IDEAS AND DESIGN FRAMEWORK

Nayeem Asif¹, Nangkula Utaberta², Mohd Yazid Mohd Yunos³, Noratiah Ismail⁴, Sumarni Ismail⁵, Noor Fazamimah⁶

¹Research Officer, Department of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, 43400, Malaysia
²Associate Professor, Department of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, 43400, Malaysia
³Senior Lecturer, Department of Landscape Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, 43400, Malaysia
⁴Senior Lecturer, Department of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, 43400, Malaysia
⁵Lecturer, Department of Landscape Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, 43400, Malaysia
⁶nangkula_arch@yahoo.com

The term Islamic garden has been defined in various ways considering different aspects and values. These definitions draw a broader perspective to Islamic garden, a key feature of Islamic civilization throughout the history. This paper aims to analyze these views and compare them in order to reach toward a holistic definition for Islamic garden—its origin, evolution, principles and essence. Also searching for a way to revitalize the original essence and application of Islamic gardens in the contemporary societies are discussed in a brief way.

Keywords: Islamic garden, Persian garden, Landscape design
LANDSCAPE VALUES OF THE EIGHT GREAT VIEWS IN EASTERN KOREA (關東八景) USING VISITOR EMPLOYED LANDSCAPE PHOTOGRAPHY

Yonghoon Son
Associate Professor, Graduate School of Environment Studies, Seoul National University, 1 Gwanak-ro, Gwanak-gu, Seoul, 151-742, Korea
sonyh@snu.ac.kr

As the modern society prioritizes economic growth and urban development, it is inevitably accompanied by damaging of local landscape. In particular, Asian countries lost their traditional senses about landscape beauty by accepting Western aesthetic values in the process of modernization. As a consequence, they have urban landscape problem where the tradition and modern aspects are mixed in confusion.

The aim of this study is to examine characteristics and problems of local landscape in modern Korea based on traditional awareness of landscape beauty. The Eight Great Views in Eastern Korea (Gwandongpalgyeong, 關東八景), depicted as the magnificent view to the east of Baekdudaegan Mountain Range since Joseon Dynasty, were selected as subjects of this study. Since 2 of the Eight Great Views in Eastern Korea are located in North Korea, 6 spots in South Korea (5 cities with total distance of 210km) were studied.

As for the method of study, landscape photographs of 16 visitors casted as examinees were analyzed to discuss characteristics of landscape resources. Examinees were guided to the sites to take landscape photographs. Photographs were taken using smart phone to obtain photographs which include geotag data, and the viewpoint and subject of observation were clearly understood based on this. After analyzing types of photographs collected, meanings of photographs were examined through interview with the examinees to interpret landscape.

Traditional pavilions, the viewpoint of the Eight Great Views in this study, was preserved or restored to relatively good conditions for all 6 spots, but there was extremely lack of management on landscape observed through this viewpoint. In addition, 4 spots evaluated with low landscape values were mainly damaged by recent national projects implemented by local governments and international event sites constructed by local governments.

This study attempted a method of combining humanistic approach and landscape evaluation. Also, landscape awareness and evaluation of visitors were more accurately analyzed through field survey, photographs with geotag data taken by the examinees, and interviews on photographs.

Keywords: Traditional Sense of Landscape Beauty, Gwandongpalgyeong, Visitor Employed Photo, Geotag Photo
APPLYING THE HUL ASSESSMENT FRAMEWORK FOR THE SINGAPORE BOTANIC GARDENS TO UNDERSTAND ‘WHAT IS HERITAGE AND’ AND ‘WHY IS IT IMPORTANT’

Gabriel Caballero

Grant Associates, 21 Tanjong Pagar Road, #02-02 Singapore

gc@grant-associates.com.sg

In 2014, Singapore submitted its first nomination to the UNESCO World Heritage List. The cultural landscape of the Singapore Botanic Gardens was selected as the country’s best bid to be included to the prestigious list of heritage sites. This study reviewed the Botanic Gardens’ definitions of heritage based on four relevant documents. It used the Historic Urban Landscape (HUL) Assessment Framework developed in 2013 to decipher conservation documents and interpret unfocused public feedback on heritage policies and management plans. Local knowledge, and statements of support for World Heritage nomination have provided new meanings to the site’s cultural significance, providing alternative interpretations of ‘What is Heritage’ and ‘Why is it Important.’ In the spirit of the HUL Approach, this study takes the principle that local users of sites need to be seen not just as passive recipients of heritage activities, but they are active creators of heritage meanings. The site draws its significance from the actions of people who have used it in the past, including the present, forming a continuing narrative of cultural significance.

Identifying heritage values and attributes, the study found out that the Botanic Gardens contains a high amount of ‘landscape’ attributes, indicating that its cultural significance is strongly attached in its entirety, with a whole set of attributes that cannot be easily separated. It was originally conceptualized as a setting, with trees, flowers, built structures, water elements, etc. which form a composition and its historical expansion increases its layers of meaning as a whole. This study corroborates with the conclusions of previous studies that the HUL Assessment Framework is effective in mapping heritage resources. It also indicates the tool’s potential as a starting point for discussing heritage attributes and values that different stakeholders can use to make sense of different heritage meaning to create inclusive urban management strategies.

Keywords: Historic Urban Landscapes, Heritage Values, Botanic Gardens, World Heritage
CULTURE, CONTEXT AND COMMON SENSE: THE NEW AGE LANDSCAPE MANTRA FOR ASIAN CITIES

Nupur Prothi Khanna

Planner and Historic Landscape Architect (SPA Delhi & CWIT Scholarship)
Expert Member, ICOMOS IFLA International Scientific Committee on Cultural Landscapes; Executive Committee Member, Indian Society of Landscape Architects; E-26 Basement, Jangpura Extension, New Delhi 110014, India.
nupurprothi@gmail.com, nupurprothi@beyondbuilt.in

Indian landscape today is a pastiche of historic intensions and contemporary aspirations. A reverberation of its chequered political history, the terrain mirrors multiple perceptions, interactions and interpretations. However, the present reality is marked with a conspicuous absence of an overarching vocabulary of landscape aesthetics that can respond to the collective aspirations of 1.21 billion people. Landscape vocabulary for our future requires innovation that colludes with our rich mosaic of traditional design responses to address mutating contexts for the ‘world’s largest democracy’.

India is marked with a subjugated colonised past added to which, globalisation today has reinforced a landscape aesthetic acutely disengaged with contextual reality. Landscape expressions have begun to echo global perceptions, inadvertently alienating the sense of place. Endorsement of standardized landscape responses and imported design solutions is unsympathetic to the needs of a multicultural population. Landscape interface in the urban realm is offering engineering solutions in place of its relevance to effectively address an omnipresent reality. These stereotypical interventions have begun to invariably portray and reinforce aesthetic sensibilities bereft of identity in our part of the world today.

Dichotomy of two Indias, one which has assimilated the Western credo versus that which echoes the culture, context and common sense of its traditional past is the crossroads where we find ourselves today. This underpins the current shift in landscape aesthetics making way for the facile over a conscientious effort to reflect and resolve complex issues offering contextual and sustainable solutions.

This paper looks at the relevance of traditional ecological knowledge, reflecting upon indigenous design and contextual planting for ensuring equitable open spaces that engender engagement rather than objectification. The research strives to explore the possibility of eliciting landscape aesthetics as an extension to prevailing natural-cultural palette in anticipation to resurrect the mislaid Indian identity.

Keywords: Mutating Contexts, Sense of Place, Landscape Aesthetics, Equitable Spaces
The link between yesterday’s Chinese garden aesthetics and today’s life

Yiyue Mao¹, Xiaoming Liu²

¹ School of Landscape Architecture, Beijing Forestry Univ., Beijing 100083, China
² School of Landscape Architecture, Beijing Forestry Univ., Beijing 100083, China

liuxiaoming@bjfu.edu.cn

The change of modern life impels us to review the aesthetic values and life wisdom in ancient Chinese garden. The ancient Chinese garden aesthetics has been deeply influencing Chinese society and people’s everyday life, and has shaped unique Chinese aesthetic consciousness and aesthetic interest. Ming dynasty is a turning point of Chinese aesthetics, and it is also a sublimate and fusion period. The Private Gardens of the Ming Dynasty presents distinct characteristics. This paper firstly analyses the life practice of gardens in the Ming Dynasty based on ancient documents, ancient paintings, cultural relics and ancient monographs of Chinese gardens. Secondly it analyses the aesthetic subject, aesthetic object, aesthetic structure, aesthetic consciousness and artistic conception in ancient gardens of Ming dynasty. Finally, it is discussed that ancient Chinese garden aesthetics’ enlightenment to contemporary life, and the practical significant of ancient Chinese garden aesthetics. It is suggested to provide references to the connection between contemporary landscape and everyday life.

Keywords: Aesthetics, Ancient Chinese Garden, Private Garden, Ming Dynasty, Life Beauty
Place is a pool of memories for indigenous people. Their associations with place have evolved over centuries and become the location where memories of events, stories and relationships may be continually acknowledged. This place/people association is fragmented by travel, resettling and rapid change to places. Contemporary aggressive city construction and development may destroy a place with which memories were associated, and cut the cords of those timeless connections. How can the old understandings of place be adapted to contemporary places, to enable identity and place association to flourish beyond superficial connections?

The loved places are those which stimulate emotions and sensations and are those where stories linger. These are the places which connect us and contribute to our identity.

Indigenous people travelled across the Pacific and across vast spaces and lands taking their stories and memories with them, to create place associations in new lands. They were able to create place and identity connections. Their knowledge could be adapted to the current situations of mobility and new city development. This paper explores ways of ‘knowing’ place which may assist contemporary development to create richer places, better connections and thence well-being for inhabitants.

The methodology used was analysis of interviews with indigenous people in Samoa and New Zealand, as well as review of propositions with designers, planners and landscape architects. The investigation found that old stories, proverbs, names and events connected to place could be easily transported to other places, or reasserted in changed places to establish a sense of belonging, as occurred in the Pacific. However, contemporary development seldom provides opportunity for developing such connections. Opportunities now need to be created or seized to address the reactions of placelessness of transient city dwellers.

Keywords: Place, Identity, Memory
“IT’S NOT THE BUILDING”: PLACE ATTACHMENT TO EARLY CHURCHES IN THE COOK ISLANDS

Carolyn Hill

*C.Hill Conservation, 15K Roseberry Avenue, Birkenhead, Auckland 0626, New Zealand
chillmobile@outlook.com

The first churches of the Cook Islands were constructed in the early 19th century through the work of the London Missionary Society, and remain largely extant today. This paper uses place attachment theory to analyse field research on place memory and modification. It explores the complex convergence of foreign and indigenous cultural practice in church places, and their intimate links with expressions of Cook Islands identity.

Research findings support place attachment theory that a place may become an ‘unseen’ backdrop for people with long and close connections to it. Those with the clearest attachment to a church place may consequently be least acknowledging of, or concerned about, material changes. Conversely, those for whom interaction with a place is an active choice are more likely to emphasise historical and physical qualities over relational groundings.

Interview responses indicate that there are specifically Polynesian aspects of identity formation embedded in these lifescapes that create strong place bonds for individuals regardless of regular attendance and/or family associations. Place attachment in this context potentially enlarges identity-based heritage place studies from their current individualistic focus; attachment to church places is not reliant on individual or familial membership but on pre-mission understandings of tribal hierarchy and land.

In this context, physical church places are not only intrinsically imbued with, but also underpin, intangible values of identity and history. This implies a more complex and symbiotic relationship between people and place than simply that of place being created and sustained by human actions. Rather, places facilitate actions that foster memory and identity that in turn lead to place attachment; intangible and tangible factors are inseparable. This has implications for future place sustainment in an increasingly diasporic island population with evolving but still powerful place bonds.

*Keywords: Cook Islands, Place attachment, Church architecture*
THE DETERIORATION OF HISTORIC LANDSCAPE AND MEMORY IN YANGZHOU (CHINA) - BASED ON INVENTORY OF CULTURAL MAPPING

Xi Wang¹, Feng Han²

¹PHD Student, Department of Landscape Study, College of Architecture and Urban Planning, Tongji University, Shanghai 200092, China
²Professor, Director, Department of Landscape Study, College of Architecture and Urban Planning, Tongji University, Shanghai 200092, China

franhanf@qq.com

In 2014, the Grand Canal (China) was included on the World Cultural Heritage List. As the cradle city of the Grand Canal, Yangzhou is now facing the challenge and also opportunity of conservation practice. The paper is based on an inventory of the historic water landscape system in Yangzhou through a cultural mapping method, analyzes the deterioration of the historic water reaches, places and sense of landscapes. For more than 2500 years, the urban historic waterway system has spread more than 22km2 area of the historic city center, the evolution of which writes an epic textbook of the comprehensive history of the canal and the city. However the authenticity and integrity problem raised the discussion in the sense of holistic historic urban landscape conservation under the evolving context of urbanization in China. The cultural mapping process was comprised of historical information mapping and existing historic place mapping, the comparison in-betweens shows clearly what kind and how much of the history evidence had been lost and where we lost them. Online and offline questionnaire survey was also organized to understand how citizens concern the related knowledge and memory about Yangzhou’s historic waterway landscape. The cultural mapping research formed a prototype of historic landscape information framework, which recorded the history and the existing condition of the urban heritages and intangible knowledge and memory of the city.

Keywords: Cultural Landscape, Historic Urban Landscape, Cultural mapping, Waterway Landscape, Historic Information System
LINKING CULTURAL LANDSCAPE AND RESILIENCE RESEARCH: IMPLICATIONS AND EMPIRICAL EVIDENCE

GoWoon Kim¹, Wanmo Kang², Bumsuk Seo³, Dowon Lee¹

¹Graduate School of Environmental Studies, Seoul National University, 151-742, Seoul, Korea
²Forest Ecology Division, Korea Forest Research Institute, 130-712, Seoul, Korea
³Asian Institute for Energy, Environment & Sustainability, Seoul National University, 151-742, Seoul, Korea

leedw@snu.ac.kr

Resilience has been studied in various academic fields since the concept appeared in the field of ecology in the 1960s. Recently, a considerable body of literature in the area of cultural landscape has also shown an increasing interest in linking resilience research with cultural landscape studies. However, there has been little discussion about empirical evidence of the resilience of cultural landscapes despite the fact that the extinction of cultural landscapes in various regions has become a global concern. In this regard, this study sets out two primary objectives: (1) To examine previous literature on the relevant theme in order to seek opportunities and challenges that a resilience approach provides for researching cultural landscape and to present methodological approaches for researching resilience of cultural landscape; (2) To present empirical evidence that substantiates implications drawn from the literature review.

In previous literature on the topic, a particular emphasis was placed on the role of local landscape knowledge or traditional ecological knowledge. In order to present empirical evidence, we used a mixed methodological approach to analyze spatial-temporal changes of the Korean cultural landscape at the village level based on a case study conducted in Boeun, Korea. Through the case study, we found that: (1) an agricultural community traditionally formed their landscape based on their knowledge of the surrounding environment and folk beliefs; (2) changes have been triggered by external social and political factors, particularly from the 1960s to the 1980s; and (3) a community-based movement has been dedicated to restoring the identity of the village landscape and searching for resilience of community and economic profits. Overall, this study contributes to cultural landscape research by providing some insights into the implications of resilience as demonstrated by means of empirical evidence at the village level in Korea.

Keywords: Resilience, Cultural Landscape, Local Landscape Knowledge, Traditional Ecological Knowledge, Korean Rural Landscape
(RE-)CONSTRUCTING THE LOCAL IDENTITY: THE CASE OF THURINGIA

Younkyoung Sung
Bauhaus University Weimar, Leibnizallee10a, Weimar, 99425, Germany
younkyoung.sung@uni-weimar.de

This study considers cultural heritage as a testimony of local identity. After the Reunification of Germany in 1990, the states of the former GDR created urban marketing strategies for the domestic and international tourist industries. Observing the changes in cultural tourism in Thuringia in the last 25 years, the focus of this presentation will be an analysis of the history of the region.

German Reunification brought about, on the one hand, drastic changes in the urban landscape but, on the other hand, radical declines in local industry and population in the Eastern part of the country. In the meantime, relatively well-preserved old towns and urban heritages have been emerging as a resource for cultural tourism in a number of historic cities in the state of Thuringia. Old but fresh to the market, these heritages serve national cohesion and local identity in a particular way. The selective promotion of specific historic sites and its role in national cohesion and localism is a crucial but ill-researched sociological topic. Alongside policies, I will also discuss how the locals perceive such tourist promotions and how they affect local identity. Using qualitative methodology, this study is based on the narratives provided by locals. The issue of local identity and the memorialisation process are valid not only for Germany, but also for other countries and regions which have gone through systemic political changes, or which have had division issues.

Keywords: Collective memory, Cultural tourism, GDR (German Democratic Republic), Identity, Narratives
“INTERPRETING TERRAIN VAGUE” – TRANSFORMATION OF UNION CARBIDE CAMPUS; BHOPAL, INDIA

Sandipan Chatterjee

Student of Masters of Landscape Architecture, School of Planning and Architecture, 4 Block – B Indraprastha Estate, New Delhi, 110002, India

leedw@snu.ac.kr

Architect Solà Morales describes “TERRAIN VAGUE” as a phenomenon about urban blight concerning abandoned areas, obsolete and unproductive spaces and buildings often without specific limits. Frequently occupying prime urban land, these areas associated with major activity often bear strong intense memories of the recent past. Used as the theme for UIA 96 it implies exploring the potential of transformation justifying a sensitive reinterpretation. UCIL campus Bhopal being a similar case for intervention, the paper aims to interpret the idea of Terrain Vague by creating a meaningful & sustainable urban insert.

With the establishment of The Union Carbide India Limited (UCIL) factory in 1968; Bhopal in central India acted as one of the earliest centres of change. Although a major economic powerhouse and employer, the negligence of safety norms, resulted in repeated accidents ultimately leading to one of the major industrial disasters of recent times. On 2nd – 3rd December 1984, the leakage of 50 tons of highly toxic METHYL ISOCYANATE GAS at the UCIL left more than 20,000 people dead and the factory shut down. Since then the 65 acres UCIL campus has been left unused with factory leftovers coated in a patina of rust standing in mute testimony to the tragedy.

Thus to establish emotions through spaces an urban insert in form of Memorial Complex is proposed which serves to reinforce the memory of the site. The proposed complex is about narrative spaces in form of exhibits that convey the story of Bhopal from inception of UCIL to the doomsday and the aftermath. It portrays how the sorrow past should not be forgotten but again one should celebrate the strength of survivors. Therefore through a sensitive interpretation of the terrain that has a vague existence the proposal attempts to reinforce relationship of the site with the people of Bhopal.

Keywords: Terrain Vague, Memory, Emotions, Disaster
Sense of place and place of memory will be changing rather than fixed the flow of time. To draw this research, it used two methods. At first, I interviewed 34 times with locals and extracted meaningful places from it. With semantic network analysis, secondly, this study illustrates how those are related and changing over time. As a research site, Jang-hang in South Korea is the typical modern industrial city in Asia where experienced not only colonial and self-development industrialization but also de-industrialization. In Janghang case, they recall some of the places of memory that related with industrialization such as refinery, port and mills and ordinary places (markets, company houses, roads and mountains). In additions, the sense of place is transformed by social changes and fade away during de-industrialization. This study can help to illustrate the sense of place with visual mapping and understand the changing of it over time.

Keywords: Heritage, Landscape, Asia, Modern, Urban Regeneration
Author’s Abstracts

Theme 2
Theme 2 / Strategies and Plans on Conservation and Management

2-1 Management and conservation strategies
1. Yi Qing ZOU
2. Hae-Joon Jung, Jan Woudstra, Je-Hun Ryu
3. Brenda Barrett, Nora J. Mitchell
4. Nora Mitchell, Steve Brown, Kristal Buckley, Mónica Luengo
5. Jochen MARTZ
6. Martha Cecilia FAJARDO
7. Jane Lennon
8. Fernando BRITOS
9. Noor Fazamimah, M.A., Yahaya, A., ANUAR, A., Nor Atiah, I
11. Emine Çiğdem Asrav, A. Güliz Bilgin Altnöz
12. Sangbum Kim, Kwang-woo Hong, Jae-sun Shin

2-2 Plans for sustainability
1. Koo, Hyun Oh, Ko, Jeong-Lim, Shin, Jee Woong, Kim, Shin
2. CHEN XIN
3. Kaustubh Das
4. Patricia M. O’Donnell, Gregory Wade Devries

2-3 Living landscape and tourism
1. XU Yuan
2. Soonki Kim
3. Yuan Liu
4. Yelim Kim
5. Jharna Joshi,
6. Jinkwan SON, Minjae KONG, Banghun KANG, Miheui KIM, Songhee Han, Donghyeon KANG, Siyoung LEE
7. Britta Rudolff, Susann Harder

2-4 Governance and local movement
1. Juliet Ramsay
2. Han-Sol Cho, Jeong-Weon Seo, Seong-Hak Kim
3. Min-young Jang, Myeong-Hun Lee
4. Myriam Laidet
5. MIKIKO ISHIKAWA
The Ancient Tea Forest and the Indigenous People: Harmonious Symbiosis

Yi Qing ZOU

Guowenyan Cultural heritage conservation centre, Room 701A Dongsheng Mansion, Beijing, 100083, China
zouyq00@126.com

Mt. Jingmai Ancient tea forest, located in southwest China, is China’s largest and best-preserved ancient tea forest. It was nominated on World Heritage tentative list and Chinese project of Globally Important Agricultural Heritage Systems (GIHAS). The indigenous people of Mt. Jinmai including Dai, Bulang, Aini, Wa and Han five ethnicities are continuing the inherited tea planting and processing techniques developed in more than 1000 years, producing high quality of Pu’er tea (a kind of black tea) known as “Jingmai’s aroma”. The folk villages on the tea mountain are vernacular architectures with regional and ethnic features. Rich resources of intangible cultural heritage can be found in the region that are closely related to tea planting and processing: Rite of tea plants, Rite of Tea Ancestors (who according to folk legend had discovered and domesticated wild tea plants), Tea Chants and Tea Food, etc., reflecting the cultural diversity of rural landscapes. It is the tea forest and the practice of the indigenous people together that have created this heritage site with great charms.

As tea is both an economic crop and an essential part of Chinese culture, an integral analysis that includes biological, cultural, economic and social considerations is necessary for the conservation plan. To conserve the heritage value of Mt. Jingmai, a continuing and organically evolved landscape, we adopt the “Preserving Tea Culture, Developing Tea Economy strategy that engages the indigenous people as the center of the conservation approaches, so as to achieve sustainable development of the heritage site where the tea forest and the indigenous people live and grow together in an harmonious symbiosis.

**Keywords:** Mt. Jingmai Ancient tea forest, Rural landscapes, Sustainability, Conservation Strategies
SUSTAINING A KOREAN TRADITIONAL RURAL LANDSCAPE IN THE CONTEXT OF CULTURAL LANDSCAPE

Hae-Joon Jung1, Jan Woudstra2, Je-Hun Ryu3

1Department of Landscape, University of Sheffield, Arts Tower, Western Bank, Sheffield, S10 2TN, UK
2Department of Landscape, University of Sheffield, Arts Tower, Western Bank, Sheffield, S10 2TN, UK,
E-Mail: j.woudstra@sheffield.ac.uk
3Department of Geography, Korea National University of Education, Cheongju-si, North Chungcheong Province,
363-791, Republic of Korea, E-Mail: jhryu@knue.ac.kr

hj.jung@sheffield.ac.uk

Traditional rural landscapes are significant witnesses of the interaction between humans and the natural and built environment, as well as the past and present, which offer a great diversity of cultural landscapes, but now they are in the face of multifaceted threats. In Korea, there has been an increasing public demand for the right to enjoy culture, caused by radical economic and political changes from the late 1990s. These changes fostered a noticeable demand for re-appraising declining traditional rural landscapes as living cultural heritage, placing stronger emphasis on their utilization, and shed new light on these landscapes as prominent symbols of local identity and tourism resources for local economies. In order to revitalize and conserve these new emerging landscape resources, the Korean government has employed administrative and legal mechanisms, but these were limited to temporary economic support and had expert-driven legal restrictions, which caused conflict between stakeholders. Recent international trends on sustaining cultural landscapes put great emphasis on understanding multiple values presented in the landscape by listening various voices, including strong community engagement living in the landscape, which should be transmitted into conservation and management practices. In line with the developed discussions in the context of cultural landscape, this paper aims to elaborate the recent conservation activities around endangered traditional rural landscapes in Korea by using the case of Gacheon village, where series of central administrative measures have been implemented since 2000 to revive the local community, and conserve its distinctive landscape characterized by rice terraces. By analysing challenges to the site, discussing conservation experience and lessons, and recommending future strategies for sustaining its cultural landscapes with the local community, this research is expected to provide a basis for future policy making for safeguarding traditional rural landscapes.

Keywords: Rural landscape, Rice terraces, Cultural landscape, Landscape conservation, Community engagement
Evolving Conservation Strategies for Large Landscapes in the United States

Brenda Barrett¹, Nora J. Mitchell²

¹Living landscape Observer, 2260 Rudy Rd, Harrisburg PA 17104 USA
²Adjunct Associate Professor University of Vermont, Aiken Center, 81 Carrigan Drive, Burlington, VT 05405

brendabarrett88@gmail.com

Current directions for cultural landscape conservation in the U.S. aim for a scale that is large enough in order to encompass socio-ecological systems that sustain land use traditions and natural systems. Specifically, cultural landscape practitioners need to identify and implement strategies to attract new partners to conserve agricultural landscapes, indigenous cultural landscapes, and the context of significant historic sites.

This paper will examine how recognition of inter-related cultural and natural values can enhance conservation and management of large landscapes. Two case studies will be examined. The significant agricultural heritage and character defining features of the Oley Valley Rural Historic District in the state of Pennsylvania has been conserved using historic and agricultural planning and environmental regulations. Community engagement ensures the connection between heritage and the region’s quality of life. The other case study presents lessons from the Crown of the Continent a trans-boundary region of the Rocky Mountains that encompasses two countries and multiple tribal nations. One of the wildest, most diverse and intact ecosystems in the temperate zones of the world, it was create to protect the region’s natural habitat. However, the project has expanded to include historic landscape values as well as community-based issues of economic vitality and cultural identity.

Adopting strategies for landscape conservation from the fields of environmental protection, land conservation and sustainable community development can provide mutual benefits. The nature conservation sector has adopted an increasingly large landscape scale to address challenges such as climate change, wildlife migration and transboundary management. In the area of agricultural or rural landscapes, these dynamic resources must be managed by mix of farmland conservation programs and economic incentives to keep farming viable and increasingly sustainable. Through this research practices from these fields can be incorporated into the management of cultural landscape.

Keywords: agricultural landscapes, conservation, community engagement
LINKING NATURE-CULTURES IN VOLCANIC LANDSCAPES: A DISCUSSION

Nora Mitchell¹, Steve Brown²*, Kristal Buckley³, Mónica Luengo⁴

¹ University of Vermont, Burlington, USA, norajmitchell@gmail.com
² University of Sydney, Sydney, Australia, isccl.president@gmail.com
³ Deakin University, Melbourne, Australia, kristal.buckley@deakin.edu.au
⁴ Freelance Practitioner, Madrid, Spain, monica@atpaisaje.com

There is a growing body of experience demonstrating how, in many landscapes, natural and cultural domains are inextricably bound together and that conservation of heritage landscapes can benefit from greater levels of integration. How are landscapes of everyday life constructed from both nature and socio-cultural attributes? How is the idea of nature and culture as inseparable beneficial in the investigation and management of cultural landscapes?

The session will comprise four short presentations, each offering a key issue in nature-culture integration illustrated by a case study. The focus of the case studies will be volcanic landscapes (intended to echo the biocultural landscape of Jeju Volcanic Island). The case studies and key issues comprise:

• Cultural Landscape of Bali Province, Indonesia. Lessons from philosophical underpinnings linking spirit, the human world, and nature.
• Papahānaumokuākea Word Heritage site, Hawai`i, USA. How re-introduction of traditional Native Hawaiian fishing practices are making modern practices more sustainable.
• Landscape of the Pico Island Vineyard Culture, Azores Islands, Portugal. How can traditional agricultural practices foster/safeguard biocultural diversity and biocultural values?
• Budj Bim Cultural Landscape, Australia. How can heritage practice better accommodate Indigenous cosmologies that do not separate nature-cultures?

The presentations will be followed by a facilitated knowledge-café-style discussions. How can existing tools and methodologies be adapted to better integrate and/or link nature-cultures in heritage processes and practice? How can ICOMOS, and specifically the ISCCL, improve working partnerships with IUCN and its constituent commissions and specialist groups to better integrate nature-cultures at all levels of heritage significance?

The session is a conversation linked to the IUCN-ICOMOS Connecting Practice project, which is concerned with better integration of nature and culture in World Heritage processes and practices. An overview of the project will be provided at the commencement of the session.

Keywords: nature-cultures; biocultural landscape; Connecting Practice; IUCN-ICOMOS
CHANGES AND CHALLENGES IN THE THEORY AND PRACTICE OF THE PRESERVATION OF GARDEN MONUMENTS

Jochen MARTZ

1ICOMOS-IFLA INTERNATIONAL SCIENTIFIC COMMITTEE ON CULTURAL LANDSCAPES (ISCCL) – COORDINATOR (VICE PRESIDENT) FOR EUROPE
+ MEMBER OF THE ISCCL-WORKING GROUP ON THE FLORENCE CHARTER; UNIVERSITY OF KASSEL / GERMANY
BURGSCHMIETSTR. 7, D-90410 NUERNBERG / GERMANY
jochen.martz@gmx.de

The preservation of garden monuments is a quite young discipline. Though some early beginnings date back to the late 19th century the modern cultural landscape preservation field developed substantially from the beginning of the 1960s. In 1970 the precursor ICOMOS-IFLA International Scientific Committee on Cultural Landscapes was established. The early committee approved the Florence Charter (Charter on Historic Gardens) in 1981, which was adopted by ICOMOS in 1982. This international document on the restoration of historic gardens was an important step in history and was appreciated in many countries.

In the past 30 years the view on historic gardens (and the expansion to the field of cultural landscapes), the attitude toward preservation and restoration and the techniques, methods and theory on the preservation of garden monuments have evolved. For example the method of restoration of alleys today completely differs from works of twenty years ago. Moreover the field broadened – as the focus has expanded beyond gardens to address different kinds of designed cultural landscapes, such as cemeteries and squares.

In recent years a lively debate on the changing principles of the restoration of garden monuments in German speaking countries has been taking place – reflecting papers from other countries like Italy. E.g. today the different layers of time in historic gardens are tried to be valued equally. Furthermore currently the minimum contents and the methods of the most important planning instrument for historic gardens and parks in the German speaking countries – the Parkpflegewerk (Park maintenance survey) – are revised in an evolution process. The author will elucidate these recent discussions in this field in Central Europe as part of the evolving field of cultural landscape preservation and will in this context try to develop some ideas for the planned commenting document on the Florence charter resp. it’s possible successive ICOMOS doctrinal paper.

Keywords: Preservation of garden monuments, Florence Charter, methods and theory of restoration, historic open spaces, historic cultural landscapes
“LALI: a novel IDEA to approach, to understand, to rediscover, to think, and to interact with the LANDSCAPE”

Martha Cecilia FAJARDO
Architect and Landscape Architect, Doctor of Letters (DLitt) honoris causa
Latin American Landscape Initiative LALI Co-founder & Chair
IFLA Former President & Honorary Member
Member of the Working Group of the World Environmental Hubs initiative (IUCN/ WEH/ Jeju, Korea)
CEO GrupoVerde Ltd.

mfajardo@grupoverdeltda.com

Do people not live in everyday landscapes life all of the time?
Which matters most, every day or outstanding landscapes?
All landscapes matter: not only the memorable, spectacular landscapes as well as the vernacular, the familiar and commonplace and even degraded and damaged landscapes.

Landscape is a shared vision in which and to which a vast array of perspectives converge and contribute. This lively and plentiful diversity of experiences and practices is what the Latin American Landscape Initiative (LALI) is about!

Interest and support for regional, local landscape charters/initiatives is gaining adhesion around the globe. We may have different approaches to landscapes – each culture and community may have a different understanding of the concept, but there can be no doubt that landscapes are a part of our daily lives.

LALI aims the recognition, valuation, protection, management, and sustainable planning of Latin American landscapes. The initiative acknowledge landscapes as essential components of people’s environment, an expression of the diversity of our shared cultural and natural heritage, and a foundation of our identity; acknowledge the special capacities, responsibilities and leadership possessed by the civil society when intervening on landscapes; and commit to support the elaboration, execution, promotion and communication of the Declaration Action Plan through the LALI Clusters, Landscape Charters, and members.

The aim to my speech is to stress how Latin American is a continent seed of new, innovative bottom-up ideas and solutions; how the landscape symbolizes a coming together of the natural world, human society and people’s needs, and how we commit ourselves with this declaration to work fairly and trustworthy together, without limits or boundaries, in order to recover the LANDSCAPE AS A DRIVER and FORMER of society.

**Keywords:** Regional landscape Initiatives; Latin American landscapes; landscape in everyday life; culture; heritage, identity; values; common good; and happiness
Ta-ru: cultural landscape management as a tool in conserving Aboriginal heritage, Australia.

Jane Lennon
Hon Professor, Faculty of Architecture, Building and Planning, University of Melbourne
Adjunct professor, Centre for Cultural Heritage of Asia and Pacific, Deakin University, Melbourne 11 Joynt St., Hamilton QLD 4007
jlennon@hotkey.net.au

Ta-ru or Lake Victoria in western New South Wales is of high spiritual and cultural significance to the Barkindji and Maraura Aboriginal people as their ancestors occupied the area over the past 18,000 years. Large numbers of burials and the natural landscape of the Lake and its environs are important components of this spiritual and cultural significance.

Lake Victoria is also a major water storage operated by South Australia Water on behalf of the Murray-Darling Basin Commission. Water regulators, channels and levees which were originally constructed in the 1920’s allow water to be diverted into the Lake from the River Murray and released back via the Rufus River when needed. Lake Victoria has a critical role in managing water resources in the Murray-Darling Basin and provides significant socio-economic benefits to communities throughout the Murray Valley, including NSW, Victoria and South Australia. The operating authorities acknowledged that continuing operation of the Lake as a water storage has had deleterious impacts upon the Aboriginal cultural heritage and the Lake environment.

The Cultural Landscape Plan of Management (2002) details protection measures for cultural heritage and management procedures. All known burials have been protected by extensive sand nourishment and protection works. The regulatory Department of Environment and Conservation believes that Lake Victoria may continue to operate as a water storage while minimising damage to Aboriginal objects and to the foreshore. This is achieved by continuing to manage erosion through the re-establishment and maintenance of vegetation together with strategic management of Lake water levels to stabilise the surface of the foreshores.

This paper will illustrate how monitoring and reporting requirements have led to successful adaptive management since the commencement of the initial permit to operate in 1998 to ensure both sustainable water supply and continuity of connection for traditional owners to protect their cultural heritage.

Keywords: Aboriginal heritage, landscape management, sustainability
From Heritage Preservation to Landscape Planning: Singularities and Strategies in Latin America Cultural Landscapes

Fernando BRITOS

Architect, ISCL Voting member of Uruguay
San Salvador 2180 / 002, 11200 Montevideo, Uruguay

fbritisdi@gmail.com

“A society that does not respect its territory and the footprint of work on it, does not respect herself” José Saramago

In the Latin American heritage survive different cultural heritages: the pre hispanica, the European colonial legacy, the mixed heritage and contribution of migrations from different countries. All this persists at different scales and magnitude by region and country.

The work of the human being in its cultural context, the footprint of work, keeps the identity of a living culture and is part of that heritage that make Cultural landscapes.

The evolution and transformation of Cultural landscapes create singularities that emphasize the interaction between man and nature over time. Detecting elements and situations of special scenic meaning allows us to assess the landscapes in which they appear.

• We can define singularities of Latin American cultural landscapes:
  Relationship of Cultural landscapes to the production of sugar, coffee and other historical productions.
  • Association of Process with slavery, mainly in the Caribbean.
  • Existence of Cultural landscapes involving several countries.
  • Landscape Association of pre hispanica cultures and the colonization process.

Today, these singularities are threatened by rapid urban growth or unregulated real estate development and tourism development without coordination and without linking the concept of Cultural Landscape.

We must find that the projects in Cultural landscapes as well as showing the will of heritage preservation and promotion of education and recreation, should encourage new economic development, to attract tourism and investment, generating activities and jobs, and mainly to strengthen the self-esteem of the community.

Therefore re-thinking Lifescape we must develop strategies for conservation of our cultural landscapes based on the performance of various processes associated with productive agricultural landscape, in promoting the diversity of environmental conditions as the vastness of the continent and linking as a strategy of Landscape planning.

Keywords: Heritage, Identity, Diversity, Singularity, Strategies
In the cultural heritage preservation area, the authorities are always challenged with the cultural meaning such as why an object or place is significant, to whom, for whom it is preserved, the influence of involvements on how it is appreciated or observed. Established this as an urgent practice, lots of conservation experts and governments have acknowledged that better organization, relationship, and integration has been found to be needed in the conservation field. However, most of the research efforts of the conservation field in Malaysia have been focusing more on the physical condition. Based on theories of economics, these cultural heritage goods are available to everyone in a community to freely enjoy. The economic value of the cultural goods for the heritage conservation in Malaysia has not been clearly defined so as to justify the benefits for preserving the cultural heritage. Economist valuing is one of the most influential methods where-by the public recognizes, measures, and chooses the comparative value of objects. So it is important to examine how this resource is allocated, achieved, controlled and delivered which has affected the public’s happiness, thoughts, and involvement towards the cultural heritage preservation. Estimation of the values renowned to heritage is a very significant movement in any conservation work as values deeply influence the choices that are generated by the society. The willingness-to-pay (WTP) value is one of the best techniques for estimating the total economic value of the cultural heritage resources that were not traded in the market. The Contingent Valuation method of Stated Preferences technique was chosen for this research study in order to capture the non-market preference of the invisible value of heritage asset in George Town World Heritage Site. Two sets of questionnaires were designed and administered among the two key stakeholders in the field: local community and tourists in the tourism and heritage site management. Both categories of respondents have shown their strong support for the George Town WHS conservation with the WTP value of the George Town WHS conservation.

Keywords: Willingness-to-pay Value, Economic Heritage, Heritage Conservation, Cultural Heritage
The Management of Green space by Resident’s Perception and Spatial Characteristics in Urban and Suburban

Jin-hae Chae¹, Haw young Jung², Kyung-jin Zoh³

¹Graduate School of Environmental Studies, Building 82, Seoul National University, 1, Gwanak-ro, Gwanak-gu, Seoul, Korea.
²Seoul National University, Seoul, Gwanak District, 151-742, Korea
³Seoul National University, Seoul, Gwanak District, 151-742, Korea
cstarsea@daum.net

This paper asks what should be demanded in management of green spaces to utilizing as everyday space. It is necessary to find main factors of management reflecting resident’s perception by regional characteristics. This study selects urban and suburban areas like Gwanak District in Seoul and Siheung City of Gyeonggi Province. For doing so, it surveyed questionnaires of total 300 sheets in both regions and it was analysed through SPSS 18.0.

The results are the same as follows. First, Urban and suburban areas differ in the characteristics of location and types of green space. Green distributions of Gwanak were composed of one-sided location and mountains whose portion was about 90% of green space. On the other hand, green distributions of Siheung were dispersive and consisted of various types. Second, in management of green space, it was judged that convenience factor was more important than quantitative and qualitative factors in both regions. However, convenience factor of Gwanak was higher, and there were differences in standards such as accessibility, ease, and safety. Third, regarding as green program, needs on nature experiences and family unit program were high commonly in both regions. Nonetheless, needs of relatively high hopes were turned out high from experience programs like camping cars in case of Siheung, but from management programs like education, volunteer services and green protection in Gwanak. According to this, spatial characteristics of green space were influenced by user’s needs and management demands.

But, those who recognized a lot of greens around them cognized many greenery in the region, and such persons displayed high satisfactions on urban total greenery. So, how to link greenery in the region to home surroundings could be known as a very important factor.

In sum, considerations on how to utilize greenery ordinarily by angling to eye levels of people who use existing greenery and fitting to their needs, they insist, should be made rather than the ways of expanding the amount of greenery.

Keywords: green structure, green management standards, green program, Gwanak District, Siheung City
COMMUNITY ENGAGEMENT IN THE CONSERVATION AND MANAGEMENT OF HISTORIC RURAL LANDSCAPES

Emine Çiğdem Asrav¹, A. Güliz Bilgin Altınöz²

¹Res. Asst., Department of Architecture, Faculty of Architecture, Middle East Technical University, İnönü Bulvarı, 06531, Ankara-TURKEY
²Assoc. Prof. Dr., Graduate Program in Restoration, Department of Architecture, Faculty of Architecture, Middle East Technical University, İnönü Bulvarı, 06531, Ankara-TURKEY; ICOMOS Turkey National Committee Member, Membership No: 4571
emineasrav@gmail.com

Historic rural landscapes embody special characteristics and values intrinsic to the place and the community as a result of the reciprocal interaction between man and nature where man acts as the ‘social contributor’ and nature acts as the ‘physical mediator’. The nature is shaped according to the basic needs, inherited and intrinsic acts and knowledge of the people to create the living spaces. Likewise, the behaviors of the people are shaped by the natural and man-made built environment that each community member responds to the changes and develops individual and collective behaviors, acts and identities. This mutual and continuous relationship starts when the man first interacts with the nature and goes on as long as both of the components are alive and active. It is the lifescape where intricate bonds and indispensable relations are created among man and nature with indigenous values and meanings during daily economic, socio-cultural and religious activities.

Historic rural landscapes provide lifescape where the interaction among the man and nature can be observed most. As having special characteristics and features intrinsic to the place and the community, a special concern should be given to the conservation and management principles and strategies. In this paper, historic rural landscapes are focused to integrate place and community-driven approaches as conservation and management strategies.

In the first part, the importance of the landscape in the lives of the people in terms of social, economic, religious and cultural activities and likewise the importance of the community in shaping the landscape will be discussed in general. In the second part, Taşkale Village, Turkey will be examined as a representative example with the indigenous characteristics, values and meanings. At the end, community engagement principles and strategies in the conservation and management of the historic rural landscapes and for Taşkale Village will be proposed.

Keywords: Historic rural landscapes, Community engagement, Place and community driven conservation, Taşkale, Turkey
RURAL LANDSCAPES AND CULTURAL HERITAGES IN KOREA

Sang-bum Kim¹, Kwang-woo Hong², Jae-sun Shin¹

¹National Academy of Agricultural Institute, Rural Development Administration, 166 Nongsaengmyeong-ro, Iseo-myeon, Wanju-gun, 55365, Republic of Korea
²Dept. of Landscape Architecture, Chonbuk National University, 567 Baekje-daero, deokjin-gu, jeonju-si, Jeollabuk-do 54896 Republic of Korea

landlife@korea.kr

This paper attempts to discuss utilization and management plans applicable to Korean rural and agricultural heritage, based on the holistic management approach towards dynamic conservation and adaptive management of GIAHS. It aims to bring about developing database of agricultural heritage and rural landscape in the future, management of ‘local agricultural heritage and rural landscape’, ‘national agricultural heritage and rural landscape site candidates’, and ‘national agricultural heritage and rural landscape’ in that order. It eventually contributes to apply for Globally Important Agricultural Heritage of FAO. It also prepares the manuals and disseminates them to promote the introduction of Local Heritage System and designation of local heritage, through the Dynamic Conservation of agricultural and rural heritage and Action Plan methods. Furthermore, the study claims that it is necessary to introduce the systems to protect, manage and transmit heritage resources, such as “agricultural and rural heritage resource commentators” and “transmitters of agricultural heritage knowledge system”, and so on. Finally, it recognizes that at least a control system is necessary for the integrated management of agricultural and rural heritage along with rural natural resource, landscape resource and ecology resource. Above all, the establishment of relevant regulations for systematic and effective management and utilization is required.

* Acknowledgement: This research was supported by Rural Development Administration (PJ01164501)

Keywords: Rural landscape, Globally Important Agricultural Heritage Systems, Dynamic Conservation, Adaptive Management, Agricultural Biodiversity
The artificial light pollution prevention law was enforced on February 2, 2013 in Korea. This law aimed to prevent and control excessive and misdirected artificial light that causes public health or environmental disservices. Since then, the public awareness of light pollution disrupting nocturnal ecology, biological cycles, and human health and safety has increased rapidly. Moreover, the government, academic institutions and the lighting industry have led environmentally friendly approach to new lighting systems and their applications to support this enforcement. However, these efforts in the lighting field are still limited to respective approaches and movements without consolidated coordination. Therefore, they need to look for mutual advantages, benefits and synergies among diverse systems through comprehensive approaches. This study addresses the integrated landscape lighting design examining varied environmental issues and the work scopes. Furthermore, strategies of saving energy and maintenance costs, and increasing the amenity value, safety and sustainability are explored through literature and case studies. These strategies can be used as basic guidelines for sustainable lighting design and further studies.

Keywords: landscape lighting design, artificial light pollution, sustainability, integration, environmentally friendly approaches
As we have gone into the post-industrial era, it can’t be ignored that a large amount of industrial waste building were left in the center of the city, cause the traditional labor-intensive manufacturing industry gradually migrate from the city center to the edge of the city. These industrial heritage should not be abandoned, as it is the cultural heritage of the city’s industrial development, not only act as the witness of city’s development, also embody the characteristics of a city.

However, architects finally find a way out, that linking urban cultural landscape to everyday life may help. As the post-industrial era comes, the relationship between industrial heritage and everyday life is also gradually present as “Landscape –everyday life” in the place of “production-alive”. Architects put forward that effective integration, transformation and utilization of the urban industrial heritage are necessary. Take a good use of it, may help keeping a record of the city’s culture, meanwhile, make full use of resources, avoid unnecessary waste, and realize the sustainable development of cities.

Based on the background, the author tries to come up with some feasible schemes, modify the industrial heritage. In this article, the author gives suggestions through some concreted examples, in order to build compatible environment between industrial heritage and urban landscape of daily life.

**Keywords:** urban cultural landscape, industrial heritage, daily life, sustainable development
BACK TO THE FUTURE--- Enquiry into potential of Information Technology as a tool in Urban Conservation and Heritage Management

Kaustubh Das
IIEST ShibPore, India
kdas1975@yahoo.com

Typically associated with futuristic concerns and its ability to shrink distances; IT also has the potential to, the very ability of creating compact cities suggests at a reversal to preindustrial urban forms. This aspect can be a great blessing to Urban Conservationists in projecting a sustainable future while ensuring preservation of historic cores. The papers thus would attempt at looking at ways in which IT can be used to revitalize existing historic cores without ossifying them into heritage theme parks for tourists.

Communication be it transport or media has always had a major impact on urban form. Inextricably linked to our lives today, Urban Geographers like Manuel Castell, William Mitchell predict IT to be the next most important factor to shape urban form. According to them they would change the way that our cities work, throwing up both challenges and opportunities to Architects and urban designers who would be confronted with the unique task of addressing the issues/needs for both physical and virtual spaces. Although not realised upfront like sophisticated traffic management systems.; connectivity due to IT enabled services can facilitate highly effective urban revitalization by generating compact urban forms further aided by reduction in office space due to digitization. This makes adaptive reuse of old structures occupying prime land feasible and attractive holding up a great promise for a near ideal urban conservation of re-purposing existing urban built form. Generating an urban morphology aptly suited to the pedestrian scale, it effectively creates an urbanism bearing an uncanny resemblance to much sought after pre-industrial patterns.

The paper would attempt at outlining possible ways in which historic urban forms can be retrofitted with IT enabled services to create an urban fabric that is alive, active in sync in contemporary life and not an ossified living fossil gentrified and disneyfied by preservation.

Keywords: Smart City, Urban Conservation, Urban Design Guidelines, Sustainable Planning
JACKSON PARK: INTEGRATING INTERTWINED HERITAGE AND ECOLOGY, FOR SUSTAINABILITY AND RESILIENCE IN CHICAGO

Patricia M. O’Donnell FASLA, AICP\(^1\), Gregory Wade Devries, ASLA\(^2\)

\(^1\)Principal, Heritage Landscapes LLC, 501 Lake Road, Charlotte, Vermont 05445 USA.
\(^2\)Project Manager, Heritage Landscapes LLC, 501 Lake Road, Charlotte, Vermont 05445 USA.

odonnell@heritagelandscapes.cc, devries@heritagelandscapes.cc

The restoration and revitalization of historically and ecological valuable landscapes is challenging as the values and methods used to achieve each outcome independently might be in direct conflict with each other. In Chicago, the revitalization of Jackson Park is a unique ecological restoration designed in the Olmsted style. Currently under construction, this paper will present the methodology and results of this partnership.

Jackson Park site of the 1893 World Columbian Exposition, was rebuilt as a public park after demolition of temporary structures, under plans by Olmsted, Olmsted & Eliot. Situated on Lake Michigan waterfront, south of downtown, the park is surrounded by an urban mosaic of diverse South Side neighborhoods. Recognizing the historical, cultural, economic, social and ecological significance of this park, an interdisciplinary team of historian, landscape architect, planner, ecologist, engineer and construction specialist, collaborated to interweave biological and cultural diversity to enhance the vitality and resilience of this degraded public landscape.

Previous projects in historically valuable landscapes have wrestled with the tension between historic and ecological values, often resulting in an unbalanced outcome. This unique collaboration targets that elusive balance, valuing both legacies and potentials, by acting on an understanding that culture and nature are entangled, intertwined and inseparable. This collaborative work is guided by recognizing and fully addressing aspects of entanglement, compatibility, resilience and sustainability. Considering these aspects the project team prepared construction documents to renew this biologically and cultural diverse landscape to simultaneously reinforce Olmstedian character and support habitat, within long-term landscape management resource constraints. The team envisioned Jackson Park as entangled habitat where a renewed cultural landscape can provide benefits to society, ecology, and heritage. A healthy, scenic open space, with thriving lagoons, robust native plant communities and resilience to climate change is emerging as the construction proceeds.

**Keywords:** Connecting Practices, Entangled, Resilience, Public Parks, Green Infrastructure
PILGRIMAGE ACTIVITIES IN THE FORMING OF TIBETAN TRADITIONAL TOWNSCAPE

XU Yuan
Ph.D. Candidate, Department of Landscape Architecture, School of Architecture, Tsinghua University, Beijing, 100084, China
xuyuan12@mails.tsinghua.edu.cn

Cradled on the highest plateau, Tibetan has created one of the most unique, splendid, yet mysterious culture in human history, as well as its landscape. Besides natural conditions and defense necessity, Tibetan traditional townscape has been definitively shaped and identified by the belief of Tibetan Buddhism, like it does in almost all aspects of Tibetan life. Pilgrimage activity plays a dominant role in the structural forming and continuous growing of Tibetan towns. Thus, this article aims to analyze the spatial characteristics of different kinds of pilgrimage activities and how townscape has been shaped by the direct and indirect needs of the pilgrims. Given that, it’s possible to draw an interacting developing pattern of space structure for towns prospered from one or several central holy sites, which, is true with most Tibetan historical towns, with only slight variation caused by differentiation in scale. This will indicate clearly how irreplaceable and indivisible pilgrimage activity is during the forming of Tibetan identity and why it should be given great emphasis in the investigation and conservation of Tibetan traditional townscape. Catastrophic earthquakes recently happened in the southwestern China have made conservation work an urgent task and drawn attention from all over the country. Finally, several cases will be studied to see how pilgrimage activities are taken care of in these contemporary practices, their Obstacles and possible solutions.

Keywords: Pilgrimage activity, Tibetan traditional townscape, Conservation, Design
WORLD HERITAGE DESIGNATION IMPACT ON TOURISTS: A CASE STUDY ON TOURISTS’ PERCEPTIONS OF HAHOE VILLAGE

Soonki Kim
soongi@gmail.com

This study examines the World Heritage Site designation’s impacts on tourists’ perceptions about their motivation to visit, satisfaction, and demands for preservation and tourism development. This study focuses on a specific living heritage site, Hahoe Village, which was inscribed in 2010 on the World Heritage List. It investigates tourists’ perceptions by adopting a questionnaire, and analyses the impacts that Hahoe Village’s World Heritage Site designation had on the village’s tourism by figuring out tourists’ perceptions for their motivation and future demands. As a living heritage site, the heritage value of Hahoe Village builds on not only its physical historic landscapes but also its traditional lifestyle and village-own culture based on its various cultural traditions, such as agriculture as an industrial base, Confucianism as a spiritual base, and clan as a residential base. However, heritage recognition causes changes, especially brings about tourism development in heritage areas. In particular, World Heritage Site designation seems to cause the biggest changes related to increasing tourism in the area of designation, even though the increasing tourism is not an intended purpose of the World Heritage Convention. Hahoe Village also faced rapid increase in tourism after World Heritage Site designation. Thus, managing tourism is one of keys to sustain the village’s historic landscapes and their value. Understanding tourists’ perceptions is required to balance between village’s historic landscapes preservation and tourism management.

Keywords: Tourists’ Perception, Historic Village, World Heritage Site, Heritage Tourism, Hahoe Village
REPRODUCE THE FASCINATION OF THE OLD CITY
ANYANG

Yuan Liu
Firlstr. 26., Berlin, 12459, Germany
luyuan.landscape@foxmail.com

Anyang is one of the eight ancient capitals of China, a cultural ancient city with 3300 years of city history and a capital for 500 years. It was the centre of the early Chinese civilization. The basic pattern of the old city is formed more than 700 years ago, the wise city planners designed an urban pattern according to the terrain: the center is higher than the surrounding part, which was like a Turtle back. Outside the city wall is the lower-lying moat. The construction of the city walls and large-scale construction of earthworks in the city all use soils onsite, forming various ponds. Ponds and moat were connected by culverts, forming a perfect water storage and drainage system, which functions until now. The city featured a turtle type terrain, and the street layout features a typical pattern of Chinese ancient town, forms a precise and clear pattern. In the ancient city, temples, pagodas, and pavilions were all arranged properly, composing an extremely rich and harmonious urban space sequence.

The ancient city walls were dismantled in early 1950s, but the parts in the southwest and southeast corner survived. The moat surrounding the old city still clearly marks the outline and scope of Anyang Old City. After 1980s, the rapid development of urbanization overwhelmed the old city. The Old buildings were demolished. Some of the ponds were filled. We lost the fascination of our old city. I keep the focus on how to respect our history and keep the marks of the city. Planing the city with the city characteristics and memory.

Keywords: History, City Structure, Water System, Rainwater, Public Space
Under the premise that the fishing port was the foothold of production as well as the stronghold of communities, the present study begins with a basic question regarding the role of the fishing port in modern life and what direction fishing-port remodelling should take.

Therefore, this study presents a sustainable environmental design plan including programs reflecting regional context focused on the model site—Shinyang fishing port, which has high potential for being a major hub of marine tourism. In formulating this general proposal for a fishing-port development plan, results of both surveys with local residents and expert opinion have been taken into consideration.

Results of the survey with residents show they favour an environmental plan that applies Jeju’s topography and living landscape, including features such as traditional stone walls or Jeju’s narrow paths. Experts contend the plan should consider the trend of the marine tourism.

By integrating both perspectives, this thesis suggests an environmental design-plan considering regional context. In addition, it proposes an operational model including both commercial areas and community-business areas. The latter areas, particularly, would function as special zones for encouraging local residents’ participation by benefit-sharing from the fishing port. The public’s engagement is crucial in rehabilitating abandoned space.

The proposal is significant in two key ways: it is a fresh attempt at reinterpreting historic definitions for a fishing port in line with a modern perspective; and it provides an opportunity to adopt an operational model that gives benefits to both investors and residents. Thus, the model can be used in future fishing-port remodelling plans for revitalizing unused space, including invaluable traditional landscapes, and for boosting the marine-leisure industry.

**Keywords:** Fishing Port Remodelling, Marine Tourism, Regional Context, Community Business, Jeju
Changes in society and the environment are inevitable and as an integral part of the contemporary society, landscapes reflect these changes. Historically changes were slow and their impact was mild. However, in the recent decades, globalization and rapid development of communications has changed landscapes dramatically, especially in the rural settlements that had mostly avoided changes due to their remote locations and lack of convenient infrastructure. With the increasing popularity of tourism as a global industry, there is growing realization that tourism development is one of the major drivers of the modification of many landscapes around the world. Tourism has also been used as a vehicle to revive the economies of many traditional settlements that have witnessed human migration from rural to urban regions in developed and developing countries.

This paper will explore the inter-relationship between the changing landscapes and the recent tourism development in Bandipur, a hill-top settlement in Nepal. In the hill districts of Nepal, change in the traditional livelihood is a major factor that is influencing the changing cultural landscapes. The shift from traditional occupations that were primarily subsistence based agriculture to the more service-based industries such as tourism is showing dramatic effects on the landscapes. Additionally, the increasing tourism related activities are expanding settlements, changing their functions, and introducing new structures that are altering the characteristics of settlements. In the absence of proper government regulations, the changes are strongly guided by the owner’s decisions and economic status, contemporary trends in tourism and demands of hospitality services. This change is usually slow to perceive but has wide consequences endangering the sense of place for the local residents, while diminishing the distinctive attractiveness of the destination for the tourists. This paper will explore the potential impacts of the changing landscape and tourism development in Bandipur.

**Keywords:** cultural landscape, tourism development, changing landscape, Bandipur, Nepal
Agricultural tourism is on the rise in Korea. However, most farm tours aim at obtaining farming experience. To achieve an ecological experience, it has been suggested to utilize the wetlands of Korea. For this, it is necessary to develop educational materials describing the pond wetlands. Oriental medicine employs traditional knowledge and is still applied in various scientific fields. To contribute data on the utilization of pond wetlands, we analysed the use patterns of pond wetland plants in Oriental medicine. A total of 457 plant taxa were observed at the 40 study sites, of which 314 plant taxa contributed to TK. The plant taxa that were wetland specific and contributed to TK are presented in Poster by family, and scientific names are displayed for easy understanding. In addition, plant taxa were selected for the development of learning contents in which wetlands, plants, and TK were combined. Selection criteria were taxa that appeared in more than 10 study sites and had the life form of a wetland plant (HH). A total of 74 taxa consisting of 40 families, 64 genera, 65 species, and 9 forma were finally selected, which included 6 naturalised taxa. In terms of distribution by family, 8 taxa were from Compositae, including Erigeron annuus, Erigeron canadensis, Artemisia princeps var. orientalis, Bidens bipinnata, Hemistepta lyrata, Taraxacum mongolicum, Taraxacum officinale, and Ixeris dentate, 7 taxa were from Gramineae, including Eleusine indica, Phragmites communis, Leersia japonica, Zizania latifolia, Eragrostis ferruginea, Setaria viridis, and Digitaria sanguinalis, 4 taxa each from Polygonaceae, Leguminosae, and Alismataceae, and 3 taxa each from Rosaceae and Salicaceae. The results of this study will be helpful for creating educational materials for ecological experience and can be applied in various fields, including education and medical science. We also showed how valuable pond wetlands are and must be conserved.

* This study was carried out with the support of “Research Program for Agricultural Science & Technology Development (Project No. PJ010957)”, NAS, RDA, Republic of Korea.

Keywords: Traditional Knowledge, Plant, Tourism, Biodiversity, Palustrine Wetland
Utilisation of heritage assets for the tourism sector is often considered a suitable option to support local economic and social development, especially in rural areas which formerly used to depend on the agricultural sector. In the case of a cultural landscape represented by 19 circular villages in Wendland, Germany, the introduction of agro-industrial methods in the 1950s resulted in a significant reduction of employment opportunities. In consequence, policy-makers started contemplating new sources of income for the local residents to prevent rural exodus. With their remote and idyllic setting, yet cutting edge art and alternative lifestyle scene, the circular villages of Wendland have started to develop their potential of becoming glocal villages, authentic yet major tourism destinations for the region. The challenge is how all their heritage attributes, including a recognisable plot layout that dates back to the mediaeval period and a villagescape of timber-framed houses of the 18th and 19th century, will be showcased with full respect to authenticity, integrity and significance. The villages capture with their serene setting and tranquillity, and it has often been stressed that insensitive tourism development will have negative impacts not only on the physical landscape, but also on the social, i.e. the daily routines, behavioural patterns and wellbeing of the residents. A strategic management plan, which also aims at strengthening the touristic role of the communities aimed at including each and every resident in a participatory planning process. This paper will present the experience made as a good practice example and discuss the benefits of intense involvement mechanisms in the development of tourism strategies.

**Keywords:** rural landscapes, circular villages, heritage tourism, strategic planning, community participation
LAKE BURLEY GRIFFIN: AN EVERYDAY LIFESCAPE, A NATIONAL LANDSCAPE AND A DEVELOPERS DREAM

Juliet Ramsay

Member: Australia ICOMOS, Membership number: Aus 316
Address: 86 Hilltop Road, Burra, NSW 2620 Australia
Juliet.Ramsay@gmail.com

Lake Burley Griffin is a landscaped water system that is the heart of Australia’s national capital. It is perhaps the most significant designed landscape in Australia yet its everyday use, aesthetic qualities, venue for national memorialisation and the development potential of its lake shore landscapes, all combine to create a fiercely contested landscape.

This paper describes how the everyday lifescape of Lake Burley Griffin has developed to become the major focus of community social activity, how the everyday lifescape is shared with national events, national triumphalism and is exploited for real estate. Importantly, the paper discusses the lake’s dual roles as a national landscape and a community lifescape. The layered governance that controls the lake, its landscape and water catchments is discussed along with how the lakeshore landscape has been and continues to be contested by governments, developers, recreationists, environmentalists and the general community.

The contested values and fragmented governance has led to a dilemma where there is no total lake management, no lake master plan and no political will to progress official heritage protection. In recent years water quality issues have become a major concern. Given the continuing pressure by developers for projects that adversely impact Lake Burley Griffin and its landscape, the lack of heritage recognition and the continuing impacts on landscapes of everyday life, an advocacy group dedicated to the protection of the lake system was established early 2015.

Advocacy is a public action that in the case of heritage, requires policies and active support. A final section of the paper is devoted to conservation by advocacy action and the strategies developed by the advocacy group, Lake Burley Griffin Guardians, to protect heritage, environmental and everyday-use values of the landscaped water system.

Keywords: Lake Burley Griffin, Advocacy, Lifescapes
A RESEARCH ON THE PLAN FOR INTRODUCING VOUCHER SYSTEM TO UNDERPRIVILEGED FOR UTILIZATION OF FOREST WELFARE INFRASTRUCTURE

Han-Sol Cho¹, Jeong-Weon Seo², Seong-Hak Kim³

¹ Interdisciplinary program of Landscape Architecture Major, Graduates School, Seoul National University, 1, Gwanak-ro, Gwanak-gu, Seoul, 08826, Rep. of KOREA. Email: ksh0615@korea.kr
² Dept. of Forest Welfare, Korea Forest Research Institute, 57, Hoegi-ro, Dongdaemun-gu, Seoul, 02455, Rep. of KOREA
³ Dept. of Forest Welfare, Korea Forest Research Institute, 57, Hoegi-ro, Dongdaemun-gu, Seoul, 02455, Rep. of KOREA
ksh0615@korea.kr

While the Forest Service recently promulgated ‘Law on the Promotion and Welfare Forest’, Forest welfare services voucher system will be starting in 2016 within this law. This study aims to understand the domestic and foreign condition and suggest voucher services which fits to the domestic settings before the service starts. Especially to successfully introduce this system as a voucher system operated by government, it is necessary to understand the characteristics of other voucher systems, potential service users and service providers. 

This study (1) explains the recognition characteristics of potential service users and providers of voucher service and (2) compares and analyzes domestic and foreign voucher operating system cases’ management system and its content. The result of the recognition survey on ① general public, ② people concerned in management and ③ concerned expertise shows that the order of priority was differ from the groups. General public put more importance on the program, people concerned in management put more importance on establishment of infrastructure and the concerned expertise chose manpower training to be the most important thing to be prepared for the successful introduction of the system. Also, the result of screening the management system of similar voucher system in foreign countries shows that while USA government operates the whole system exclusively, UK government only develops forest infrastructure and let regional forest management office operate the system. Also, in the case of Australia, voucher operation is managed separately. Voucher user data is managed by national system and forest voucher infrastructure is developed regionally. 

By applying the result of the research on the recognition characteristics in groups and operation systems in various countries, this study suggests 3 stages, infrastructure-centered stage(start), forest service-centered stage(development), and connection of integrated voucher-centered stage(settlement) as an introduction plan of voucher system.

Keywords: Forest Welfare Service, Forest Voucher System, voucher operation
CONSERVATION MANAGEMENT OF PRIVATE-OWNED HISTORICAL CULTURAL HERITAGE BY COMMUNITY INVOLVEMENT

Jang, Min-young1*, Lee, Myeong-Hun2

1 Hanyang University, Wangsimni-ro 222 Seongdong-gu, Seoul, 131-791, S.Korea
2 Hanyang University, Wangsimni-ro 222 Seongdong-gu, Seoul, 131-791, S.Korea
jangminyoung@gmail.com

The integration historic areas and the life of contemporary society is a part of the future space policies in terms of urban regeneration and cultural diversity. According to this paradigm, a conservation object and a research scope have become expanded. However, despite numerous research, the studies on the important issues such as possession characteristics of Historic Cultural Heritage (HCH) have not been discussed efficiently yet. HCH consists of not only public goods but also private goods, and the management responsibility of private goods is allocated to individuals. Thus there are occurred the dissipation of assets and lots of conflicts among stakeholders because of their complicated relationship surrounding private goods. To address this issue, this study focuses on the conservation management system for private goods in terms of community involvement.

The approach to this study is divided into the three modules. First, it classifies the conservation management types for private goods according to management tools, support methods, and actors. It is considered from legal system to civic activities. Second, it reviews a case of Kanazawa Machiya, Japanese traditional architecture, by investigating a management process and influence of government-citizen cooperation. Kanazawa Machiya is a key example of conservation management for private goods. Third, this study conducts to structuralize the each type of policies and activities related to Machiya using DEMATEL method and draws stakeholder matrix to find out stakeholders’ perspectives, attitudes and performance areas. As a conclusion, it suggests the approaches and implication for conservation management of private heritage.

The case study demonstrates the positive contribution that community involvement and civic activities can make to improve efficiency and continuity through the process of sharing values on private heritage. Also, it indicates that a development process of management actors is involved to build up the sustainable conservation management system.

Keywords: Community Involvement, Government-Citizen Cooperative Conservation Management System, DEMATEL, Stakeholder Matrix
LINKING LANDSCAPE TO GOOD GOVERNANCE, A CRUCIAL ISSUE FOR EUROPEAN, WORLD HERITAGE VINEYARDS: THE EXPERIENCE OF VAL DE LOIRE (FRANCE)

Myriam Laidet
FRA - ICOMOS n° 6266, Heritage and development manager, Mission Val de Loire, 81 rue Colbert, Tours, 37043, France
laidet@mission-valdeloire.fr

Aesthetic qualities of the landscape could be considered as the best testimony of a quality of a territorial development but a proper management cannot be achieved without the support of decision-makers and the involvement of inhabitants, standing behind the same sustainable cultural territorial project. These principles, which were tested in Europe during the Renaissance time (the ideas of Bad and Good government, 14th-15th centuries) are ones now being recommended by the European Landscape Convention.

Linking landscapes to Good governance stays a crucial issue, especially for vine landscapes. How guarantee the safeguarding of the multisecular legacy of these heritage landscapes, and the maintenance of economic vitality, which require the adaptation of the wine production to the current markets. What does it mean to guarantee the Good governance of a vineyard cultural landscape today?

Since 2005, European world heritage vineyards (network : Vitour, www.vitour.org), are working together to share best practices about appropriation of the cultural values of the Property and regulation of evolution of their landscape in the light of the site’s Outstanding Universal Value.

This contribution proposes to restitute the findings of Val de Loire, member of the Vitour network. Inscribed on 2000 as an evolving cultural landscape, this fluvial and monumental site, area of 800 km², gets 6,000 ha of historical vineyards, a large laboratory for added-values of heritage strategies.

Keywords: Strategies and Plans on Conservation and Management, Management and conservation strategies, Governance and local movements Economical solutions, laws.
Four years and four months have passed since the Great East Japan Earthquake on March 11, 2011. The quake left 15,891 dead and 2,584 missing. Disaster-related deaths number 2,688. Refugees still living in temporary housing number 230,000.

I have been working for the reconstruction of local villages and the conservation of coastal forests after the tsunami disaster. Target town is Iwanuma, Miyagi-pref, where 6 villages along the seashore had completely destroyed. In this presentation, I will analyse the process of four and half years planning and strategies, then discuss about the methodology of landscape planning and the role of landscape architect.

The author clarified there existed four stages. Stage 1 is Grand Design, starting April 2011-Sep.2011. The planning principal was established and the conservation of cultural landscape designated one of the important principals of the reconstruction. Stage 2 is the Citizen participation, starting from Oct. 2011 and still continuing. Stage 3 is Consensus Building by formal committee established by the municipal government, starting from June 2012 and ended on Nov. 2013. In this stage, the representatives from 6 villages, and neighbors were appointed as committee member, and the actual plan was established. Stage 4 is the creation of Town Planning Association by disaster survivors, starting from Jan. 2014 to present.

As a conclusion, the planning methodology of landscape architecture worked effectively in each stage. In the grand design, we set up principals of land use based on the historical, geographical analysis of alluvial flat and pointed out the importance of the preservation of cultural landscapes. Accomplishing these goals, the citizen participation, and consensus building by city committee were very important. In the recent stage of community planning, the conservation of cultural landscapes became the essential identity of community.

Keywords: Cultural landscape, Great East Japan Earthquake, Tsunami, Community Planning
Author’s Abstracts

Theme 3
Theme 3 / Cases and Experiences

3-1 Public parks, gardens and green infrastructure

1. Hyung Eun Oh, So Eun Lee, Sun Hee Bark
2. Joon Hyun Kim
3. Yeji Lee
4. Carolyn Hill
5. Nor Atiah Ismail, Mohd Yazid Mohd Yunus, Noor Fazamimah Ariffin, Nangkula Utaberta, Sumarni Ismail
6. Diana Henriquez
7. Stuart Read
8. Annegreth Dietze-Schirdewahn, Lei Gao
9. John E. Zvonar
10. Hee eun Yang, Kyung Jin Zoh
11. Mohd Yazid Mohd Yunus, Nor Atiah Ismail, Nangkula Utaberta, Noor Fazamimah Mohd Ariffin, Sumarni Ismail, Nor Kalsum Mohd Isa
12. Jinwook Lee, Jongsang Sung, Yonghoon Son

3-2 Urban landscapes and ordinary places

1. Hee Joo Kim
2. Jiayan Yun
3. Mehran Madani, D.Des
4. Sangmin Kim
5. Sung tae Kim, Gwang Jung Kim
6. Seunghan Paek
7. Makoto Suzuki
8. Sungbin Jung, Jaewon Lee, Gwangyeon Won
9. Malihah Chamani, Mojtaba Farahmand
10. Jina Kim
11. Man Hong Park
12. Catherine Szanto
13. Ye-Hwa Yun, Jin Kim, Jaei Lee, Yonghoon Son, Jongsang Sung
14. Jungeon Lim, Jongsang Sung
15. Vedanti Kelkar, Pallavi Latkar
16. Miseon Jang, Yeunsook Lee, Jiwon Hyun, Jisun Park
17. Yeunsook Lee, Yunsoo Kim, Hyeyoung Heo
18. Yeunsook Lee, Changhoun Ahn, Jaehyun Park
19. Raffaella Laviscio, Lionella Scazzosi
Theme 3 / Cases and Experiences

3-3 Historic landscapes and cultural heritages

1. David McGinniss, Paulette Wallace, Susan Fayad
2. HYANGGI PARK
3. Sumarni Ismail, Sarizal Yusman Yusof, Phong Han Lan, Nangkula Urtaberta
4. Jaei Lee, Jongsang Sung
5. Bachir Zarif Keyrouz
6. Kwanggyo Hong, Makoto Suzuki, Hyukjae LEE, Kunihiro Sasaki
7. Yu Mi Ha, Dai Whan An
8. Jin-hee Ahn
9. Jian Liu
10. Jinwook Lee
11. Sungsoo Yoon, GoWoon Kim, BumSuk Seo, Ho Choi, Wanmo Kang, Dowon Lee
12. Moohan Kim, Jin Kim, Seong-ah Cho, Da-un Yoon
13. Paulette Wallace
15. Seung-Hee Lee, Han-Bai Kim
16. Chandana Shrinath Wijetunga, Jong Sang Sung
17. Zhonghua Xu

3-4 Local identity and vernacular landscapes, etc.

1. Suparp Tajai
2. Kim Kyu-Won, Sim Woo-Kyung
3. JongHo Kim, BumSuk Seo, GoWoon Kim, Dowon Lee
4. Diechuan Yang, Jing Peng, Gao Chi
5. Jaehyun Park, Yeunsook Lee, Ahyeon Oh
As the economic development and the demand of leisure grow, people tend to enjoy the picturesque landscape more. Especially nowadays people get interest in reserving the countryside that has the rich nature and cultural resources. Therefore, gradually people ask for an effective utilization and system to the potential scenery resource. As they are adapted into this social climate, the landscape policy is changing from a government-led (top-down) approach to a resident-led (bottom-up) approach. It also has been clearly stated in the Landscape Conservation Act that residents’ participation has to be the basic principle. However, gathering public opinion by holding a public forum remains to be the only way to encourage residents to participate in landscape improvement. Furthermore, Landscape Improvements Agreement proves to be ineffective.

As resident-led projects in rural communities are briskly pushed forward, local residents’ concern for living space and participation for landscape improvement activities have increased. Their activities have formed an attachment to their community, which facilitates more diverse community based activities. Nevertheless, not only the opportunity for residents to participate is limited, but also the method hardly varies in most of rural landscape planning and improvement activities.

Therefore, the purpose of the study is to analyze the recent cases of residents’ participation in landscape improvement activities in rural areas and to classify these activities into three phases: promotion, proliferation, and maintenance. This study suggests different methods of residents’ participation for each phase to promote community involvement that encourages post-management.

**Keywords:** landscape policy, rural landscape planning, resident-led (bottom-up) approach, methods of residents’ participation, landscape improvement activity

---

**Case study on residents’ participation in rural landscape improvement**
Human landscape often acts as a representing agent of nationalist ideologies. It sometimes takes a role of a political propaganda to perpetuate the hegemony of nationalist narratives or challenges prevailing ideologies. This paper focuses on one such example in Seoul, Korea: The Seoul Olympic Sculpture Park.

Situated in the heart of Seoul, Seoul Olympic Sculpture Park is one of the most prominent parks of the city. Commissioned under the military-ruled government in the late 80s, the park was designed to celebrate the ’88 International Olympic Games, the ‘biggest world-wide international sports event that unified capitalist and communist spheres in Cold War era’. The design and program of the park served the single symbolic objective: ‘reconciliation of the bi-polarized left and right words’. It is notable that the park’s scheme combined the ‘Olympic spirit’ and ‘Sculpture Park’ in order to promote the nation’s cultural prowess.

Ironically, This park that reflect then-available hegemonic ideology hardly embraces the social and cultural conditions of today. Marked by heavy monumentality and theatrical spectacle, the park’s symbolism obviously originated from a complex interplay between the state power and aesthetic paradigm that dominated that era. The park’s original vision, the world’s peace, however, has dimmed over the last 25 years; the surroundings of the park have drastically changed due to the rapid urban development. Should original spirit of the Olympic Games be conserved, or should it be modified to embrace the changing environment?

This paper first investigates the power mechanism behind the park design process in late 80’s where ideological hegemony, landscape design, and artistic expression were interlaced with one another. Then we will examine the innovative strategy to conserve and adapt such an ideology-driven public park.

**Keywords:**
The analysis on green space in office areas in Seoul

Yeji Lee

Graduate School of Environmental Studies, Seoul National University, Kwanakro 1 Kwanakgu, Seoul, 151-742, Republic of Korea

yl348@snu.ac.kr

The importance of green space has been highly regarded nowadays. Many reliable institutions including OECD, nation’s government, has published the green space per person for major cities. The usage of green spaces is various. Changing the function and landscape of area is major in spatial wide. However, the current release data only have the green space per person and it does not specify any further information. By reading the data, it is difficult to categorize by age, occupation, gender, or any demographic factors and it is hard to analyze due to overlapping or boundary of individual’s physical activities. On the other hand, it is relatively easier to calculate the green space per person by usage of the areas and according to that method, the green space in office areas in Seoul is analyzed. There were four analysis given to compare; the size of green spaces per person in office concentration areas in Gangnam(GBD), Jonglo(CBD), Yeouido(YBD), the size of green spaces per person in residential concentration areas in GBD, CBD, YBD, the size of green spaces per person in office concentration areas in London, New York, Singapore, and the size of green spaces per person in residential concentration areas in London, New York, Singapore. These comparisons figured that the size of green spaces per person in office concentration areas in GBD, CBD, YBD has the lowest among four. According to the results, the type of green space in office areas conducted more to figure possible improvements. To solve this problem, introducing more of modern green roof and green wall, requiring bigger ratio of green space in office buildings, and making more small gardens in public areas around the office buildings by government force are suggested.

Keywords: Green space per person, Office space, residential space, green roof
THE ‘UNCHANGED’ PLACE: LIFESCAPES OF COOK ISLAND HISTORIC CHURCHES

Carolyn Hill*

*C.Hill Conservation, 15K Roseberry Avenue, Birkenhead, Auckland 0626, New Zealand
chillmobile@outlook.com

The first masonry constructions built in the Cook Islands were mission settlements, instigated in the early 19th century as islanders converted to Christianity through the work of the London Missionary Society. More than simple foreign encroachments, these places represented a complex interweaving of indigenous and foreign beliefs and cultural practice, and shifted tribal power structures within a transformed church-centred lifescape, the ‘new marae’.

Research undertaken on the main island of Rarotonga in 2014 indicates that, despite major physical modifications, people perceive church places as essentially ‘unchanged’, enduring as embodiments of the work of ancestors. The paper explores three key motivators of change; a ‘pragmatic’ agenda, ‘beautification’ imperatives, and embracing the ‘modern’. It demonstrates how changes to place have been variously influenced by aspects of pre-Christian, European Christian and indigenised fusions of cultural expression, enabling meanings and values to be contested, recontextualised and renewed through continued everyday use.

The paper then explores temporal physical fabric and intangible heritage values imbued in these lifescapes, and finds that it is these aspects that hold the most enduring heritage meanings and significance to associated people groups. While an emphasis on people and place over physical objects has been observed internationally, in the Rarotongan context Polynesian concepts of time as a dynamic enfolding rather than staged chronology may be at play; ancestors and contemporary realities are not separate, and their lifescapes endure as living continuums.

The paper argues that ephemeral values are only able to exist in the context of historic physicalities; place is an essential repository of intangible heritage significance. Addressing their co-dependency is an essential aspect of recognising and sustaining an ever-evolving, and unchanged, lifescape.

**Keywords:** Cook Islands, heritage, church landscapes
An understanding of the responsive quality of Perak rural cultural landscape in the North part Malaysia would not be comprehensive without investigating the plant resources which constitutes the dominant features of the village landscape and garden. The primary goal of this paper is to discuss on Perak Malay rural house compound that is a culturally responsive landscape through its planting composition. Hence, the study investigates the planting composition, meaning and values, and cultural distinctiveness in Perak Malay house compounds. The discussion will focus on the attributes of the cultural responsive landscape of Perak Malay villages and its residential compound. This will be continued with a discussion on the application of the Information Processing Theory that has been adapted to the study of the Perak culturally responsive landscape. Finally, a typology of the planting composition in Perak Malay rural residential area is presented. Understanding the attributes and typology of Perak Malay culturally responsive landscape enabled landscape architects and designers to come out with a design that is culturally distinctive identity that is the pride of the Malaysian community.

**Keywords:** Cultural Landscape

---

1. Senior Lecturer, Dept. of Landscape Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Malaysia
2. Lecturer, Dept. of Landscape Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Malaysia
3. Asso. Prof, Dept. of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Malaysia
4. Lecturer, Dept. of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Malaysia
5. norattiah72@yahoo.com.sg
SUSTAINABLE RESTORATION PLAN AND PROJECTS FOR FIFTY YEAR OLD BURLE MARX’S PARQUE DEL ESTE IN CARACAS

Diana Henriquez

ICOMOS IFLA Scientific Commitee since 2010 voting member since 2014
Venezuelan Society of Landscape Architects No 10
ASLA Full Member No 742404
US ICOMOS Member 15047

juntadirectivasvap@gmail.com, land@asla.org

Parque del Este in Caracas, commissioned in 1958 and completed in 1964 has been described as the most valuable urban park created by the world renowned Brazilian Roberto Burle Marx with architects Fernando Tabora, John Stoddart and Julio Pessolani, outside Brasil. It has been recognized by IFLA as a masterpiece of modern landscape Architecture, and declared National Heritage in 1998.

In 2008 Parque del Este in Caracas, Venezuela was severly threatened by an official proposal that was cancelled due to public protests end the support of IFLA/ICOMOS.

Since 1983 both Venezuela and the Park, have been in difficult conditions. Fortunately, during all these years, John Stoddart, the only survivor and professionally active member of the Burle Marx’s team has maintained a close probono relationship with the technical officials in charge of the park, trying to mitigate the impact of overuse, lack of conservation management, and meager funds.

After many efforts in 2011 the president of the National Park Institute invited him to propose a Plan (at simbolic costs) for the recovery of the green areas of the Park, probably as an answer to constant public protests. The commission was granted to John Stoddart and Diana Henriquez, Landscape Planners and Architects, through their company created in 2005.

The Plan:

1 Existing situation Plan - Update of the 1998 survey in which all former information on plant location and identification had been electronically integrated, and in which Diana Henriquez had colaborated.
2 Proposal Plan. Where conservation actions are signalized and related to a syntetized report.
3 Actions chart. Condensed in a quick-glance comprehensive chart with costs for preliminary budget estimations.
4 Guidelines for special areas, stating objectives, guidelines and cost estimations.

The presentation will show the Plan in a very quick and compacted form through images and comments.

Keywords: Conservation in mature tropical green spaces Practical conservation plan
THREE ‘S’S – SINGAPORE, SYDNEY, SPAIN – REMAKING BOTANIC GARDENS TODAY

Stuart Read

Australia ICOMOS, 7/ 2A Ithaca Road, Elizabeth Bay NSW 2011, Australia
stuart1962@bigpond.com

This paper surveys change in a selection of old (1774 Madrid, 1816 Sydney) and young (1985 Soller) gardens in three continents. How do they remain relevant to changing communities? Are they changing? What are collection strengths? What kinds of education or interpretation are provided? Who visits? Do they do conservation or scientific research? How are management decisions made and who by? What role do they play in modern urban life – are they merely parks? How do they engage students and new visitors? Can science and leisure intertwine? As cities grow denser, these are precious meeting spaces for nature and culture: worth savouring and investment.

Keywords: Botanic Garden, Change, Engagement, Visitors
From Fragmented to Integrated Landscape Management.
Values of Green Cultural Heritage and implications for future policies and practises

Annegreth Dietze-Schirdewahn\textsuperscript{1}, Lei Gao\textsuperscript{2}

\textsuperscript{1}Department of Landscape Architecture and Spatial Planning, NMBU, Post Box 5003, Aas, 1432, Norway
\textsuperscript{2}Department of Landscape Architecture and Spatial Planning, NMBU, Post Box 5003, Aas, 1432, Norway

Annegreth.dietze@nmbu.no

The Department of Landscape Architecture and Spatial Planning at the Norwegian University of Life Sciences has recently received grants for a three-year research project, addressing the issue of fragmented management of cultural landscape caused by changing land use and ownership, and diverse values and interests held by different sectors and protected by individual Acts and legal instruments.

The project aims to develop new knowledge that can be incorporated into management policy and practice to facilitate integration of values and uses of cultural landscape within the local planning and development process. The main research is based on the case study of Austrått, a manorial landscape in Ørland peninsular of Norway with particular natural, cultural, historical and military significances. Austrått Castle was built in the heart of Ørland in C17, together with a hunting park, a garden/park, and several crofts. Today, only the castle is recognized as a cultural heritage site, while others either have lost traces or are under protection by different laws and Acts. In 2011, a military NATO-airbase was decided to develop in Ørland, which is to bring to a significant increase of population. The lack of knowledge of history and the development pressure threaten Austrått landscape to be an integrated Green Cultural Heritage.

Four issues highlighted in the research are: understanding the ‘biography’ of a landscape; involving local people’s view on value recognition; recognizing values of ‘Green Cultural Heritage’ and deliver them into local and regional development plans; planning in an integrated way.

The research has direct benefits to the policy and practice of Austrått and Ørland development by providing new knowledge and working strategy for an integrated management plan. The ICOMOS-IFLA ISCCL is one of two external expert groups for this project.

\textbf{Keywords: Cultural landscape, Green Cultural Heritage, Integrated Landscape Management, Values, Austrått}
Maplelawn Garden: “Because it’s still there!”

John E. Zvonar
175 Lockhart Avenue Ottawa, Ontario Canada K2A 3R6
john.zvonar@pwgsc.gc.ca

For 22 years, the Friends of Maplelawn Garden (FMG) have worked towards understanding, protecting and managing this early 19th century property in the west end of Ottawa, Canada’s capital city. It is often referred to as the ‘church’ of Maplelawn because: it is a regular Sunday morning activity; it involves an active, committed community of people; and, it has a higher, spiritual purpose. This continued stewardship has resulted in a prime destination for those interested in Ottawa’s heritage and those interested in beautiful perennial gardens.

Maplelawn was established in the 1820s by the first in a succession of three families. Today it is managed by the National Capital Commission whose goal is to ensure that Canada’s Capital Region is a source of national pride and significance. In 1993 Maplelawn was recognized as being of national significance by the Historic Sites and Monuments Board of Canada, i.e. important to all Canadians.

In an interview in 2013 on the occasion of 20 years of volunteering at this venerable site, the interviewer queried: “Why is Maplelawn important?” to which the reflexive answer was: “Because it’s still here!” This property embodies the stories that speak to its pre-Confederatin founding and to its development over almost two centuries.

Yet, it is at the community level that Maplelawn truly resonates: enthusiastic volunteers who, no matter their ability and their contribution, make this rare walled perennial garden an important part of their lives through their on-going care and stewardship. The latest in a continuum of stewards, the Friends of Maplelawn Garden enthusiastically carry on this community responsibility to ensure that this ‘local’ place and its embedded stories will still be available for future generations.

Keywords: heritage garden, community stewardship, embodied stories
THE ACTIVITIES AND MEANINGS OF THE NGO FOR NEIGHBORHOOD GREENING: THE ACTIVITIES OF SEOUL GREEN TRUST IN SUNGSU-DONG

YANG, Hee Eun1, ZOH, Kyung Jin2

1Interdisciplinary Program of Landscape Architecture, Graduates School, Seoul National University, #82, 1 Gwanak-ro, Gwanak-gu, Seoul 151-742, Korea
2Graduate School of Environmental Studies, Seoul National University, #82, 1 Gwanak-ro, Gwanak-gu, Seoul 151-742, Korea

kjzoh@snu.ac.kr

Urban parks and green spaces are increasingly viewed as spaces to resolve social issues. This study is to raise the value of park to improve the social capital and the community by recognizing the green space and culture newly. Therefore, what activities are performed by Seoul Green Trust with local residents though the green space and culture is examined along with the meaning of such activities and the role of green spaces in terms of the change of local society.

Seoul Green Trust is located in the low rise residential area in Seongsu-dong and has named their office as ‘Green Sharing Center’. The office is opened during the business hours and composed of the library, vegetable field and resting space so that local residents may easily access to the office. This shows the effort of Seoul Green Trust to lead the vitalization and the change of local community having parks are media as establishing relationships with the local society.

This study reviews the meaning of park and green space for the local society based on four viewpoints drawn through literary researches. The first is the reinforcement of sense of connection among the local residents. Green Sharing Center attempts to increase interactions among the local residents by using green spaces as the media. Conversations and meetings among the local residents are increasing while gradually growing number of local residents, merchants and office workers positively recognize and support the activity to improve the area by local residents and Green Sharing Center. Also, through the meeting with local residents to improve the area, re-recognition of the belonging local society is expressed.

The second is the mental health and the safety improvement. The awareness of local residents is changing as they witnessing others growing and caring the flower garden and Green Sharing Center leading the activities. Also, the garden and office space available for anyone’s access are recognized as safe while forming turning points for the local residents to feel the local society comfortable and safe.

The third is the creation of green jobs. Green Sharing Center employs young innovative activists and operates programs such as ‘화목한수레(Carts of Flower)’ and ‘빌려드립니다(Lending Program)’. These programs are to lead young people to have various experiences in forms of volunteering or internship activities. Such activities form brand new jobs based on ‘Green Culture’ providing good opportunities for young people looking for unique jobs.

The fourth is the improvement of local environment. The movement of local residents witnessing the changing in their area by flower gardens and wall paintings produced through ‘화목한수레(Carts of Flower)’and ‘동네꽃축제(Village Festival)’ to lead the change in their area is gradually extended by requesting to come to their houses and inquiring for the method on how to make such gardens or paintings. Also, supports are provided for the local residents to play their roles as managers of the local environment by voluntarily resolving local issues through ‘찾아가는 반상회(Neighborhood Meeting)’.

Keywords: Green Culture, NGO, Park, Local Society, Community
RETHINKING FOR THE CONTEMPORARY ISLAMIC GARDEN THROUGH THE CHARACTERISTICS OF PARADISE IN THE HOLY QURAN

Mohd Yazid Mohd Yunos\textsuperscript{1}, Nor Atiah Ismail\textsuperscript{1}, Nangkula Utaberta\textsuperscript{2}, Noor Fazamimah Mohd Ariffin\textsuperscript{1}, Sumarni Ismail\textsuperscript{1}, Nor Kalsum Mohd Isa\textsuperscript{2}

\textsuperscript{1}Faculty of Design and Architecture, Universiti Putra Malaysia, 43400 UPM Serdang, Malaysia
\textsuperscript{2}Faculty of Human Sciences, Universiti Pendidikan Sultan Idris, 35900 Tanjung Malim, Perak, Malaysia

mohdyazid@upm.edu.my

The Islamic garden was designed as the imaginable and portraying symbol of heavenly paradise and the term of ‘Islamic Garden’ was first recognized through the establishment of the Persian garden. However, the historic of Islamic garden was designed influencing by its regional cultural, Islamic decorative and pattern and Islamic principles but less a comprehensive study about the paradise imaginary from the book of Holy Quran. The paper examines the meaning and understanding of characteristic of paradise through the book of Holy Quran, and understand the numerous instances where explanation of gardens have been given that applicable to apply in a contemporary Islamic garden associating with a sustainability. A content analysis applied in this study which the book of the ‘In the shade of the Quran’ was chosen as understanding some verses in the Holy Quran to interpret some meaning of the heaven’s characteristic. Based on findings specific implications related to revisit and designing of the contemporary Islamic garden and landscape environment, where it will identify strengthening Islamic perspective of garden landscape and sustainability.

Keywords: Islamic garden, paradise, sustainability, contemporary
CHANGES IN REPRESENTATION METHODS TO COMMEMORATE HISTORICAL EVENTS
-WITH FOCUS ON DONGHAK PEASANT REVOLUTION MEMORIAL-

Jinwook Lee¹, Jongsang Sung², Yonghoon Son²

¹Interdisciplinary Program in Landscape Architecture, Seoul National University, Republic of Korea
²Graduate School of Environmental Studies, Seoul National University, Republic of Korea
jssung@snu.ac.kr

This study aims to examine the transition of representation methods to commemorate historical events through analyzing the Donghak Peasant Revolution memorial project in the Donghak Peasant Revolution memorial hall and the surrounding area thereof located in Jeongeup of Jeollabuk-do. This study can be deemed as a process of reflection on the commemorative projects that have been proceeded under the tacit consent of the whole society in the public domain in order to force people to have certain collective memories.

This study first examined the social backgrounds for which the commemorative projects had taken place through the time sequential analysis on the commemorative projects ranging from the Gabo Donghak Peasant Revolution Memorial Tower (1963) to the Design Competition for the Donghak Peasant Revolution Memorial Park (2014). This study then examined which social demands had caused these commemorative projects to undergo changes. As a result, this study found that the past commemorative places had been created by the political interests, thereby forcing people to have collective memories. The recently built commemorative places have been driven by diverse social demands. On that account, these places have served various purposes. Indeed, this study found that they have become a foundation to design a commemorative place freely without any political and social intervention.

Next, this study examined the attributes of the expressions found in the monuments of the Donghak Peasant Revolution memorial project in order to investigate the changes in the representation methods. This study learned that the conventional method using forthright expression has been replaced by metaphorical expressions. Moreover, this study confirmed that the silent tribute based passive method has been replaced by the participatory methods that encouraged people to experience actively. Add to this, the focus of the representation methods has been shifted from a vertical structure to a horizontal structure. Lastly, this study found that the representation methods have been gradually changed from a typical structure to a more natural structure that would get more harmonized with nature.

The findings of this study clearly indicate that the reproduction methods of commemorating historical events had been changed in the political and social backgrounds for which the commemorative projects had taken place in the past. The expression methods had also been leveraged as a tool to achieve such purposes. In contrast, the commemorative acts have only recently been conducted in the landscape of our universal life, in other words, our daily lives.

Keywords: Memorial, Commemorate, Representation, Historical Event
PARTICULAR MOMENT: INTEGRATED APPROACH TO PRESERVE THE HISTORIC URBAN SETTLEMENT, SEOCHON, SEOUL IN KOREA

Hee Joo Kim

*Columbia University in the City of New York, 116th St & Broadway, New York, NY 10027, U.S.A.*

hk2777@columbia.edu

---

The main purpose of this paper is to examine the current tools used to an urban historic preservation project, to be underway in Seochon of Seoul, Korea, by critically examining the limits on preservation efforts by the city of Seoul, South Korea and the government of South Korea and by investigating international projects of its stature. From previous studies of Korean preservation efforts, it was observed that development needs were prioritized over preservation urgency in South Korea, the country characterized by rapid economic development and urbanization.

This paper assessed the cultural and architectural significance of Seochon, one of the last clusters of Hanok, Korea’s traditional housing units, in Seoul. The redevelopment project will be implemented by the Seoul Metropolitan Government at the Hanok cluster of Seochon. The project, governed under the 1962 legislation of the Cultural Heritage Promotion Act and other city ordinances, will likely put Seoul’s one of the last clusters of Hanok at the risk of being damaged because despite some improvements, it does not incorporate stakeholders interests—as with the previous urban projects of its kind, which were implemented as strong government initiatives. These initiatives often subjected preservation needs to the need for development and urbanization.

The paper demonstrated the need for the project to strike a balance between the needs for development and preservation and provided an alternative, an integrated approach. The integrated approach, shaped by years of international experience and implementations, is culminated in the Recommendation of the Conservation of Historic Urban Landscape (HUL), released in 2011 by the United Nations Educational, Scientific and Cultural Organization (UNESCO). In an attempt to seek ways to employ integrated approaches to the Seochon project, the paper investigated international projects that were implemented with integrated approaches in Europe and Asia. This paper finally synthesized these analyses by laying out possible integrated approaches for the Seochon project.

*Keywords: Historic urban landscape, urban heritage, stakeholders, integrated approach, Seochon as a historic urban settlement in Seoul*
EVERYDAY LIFE IN SHANGHAI SHIKUMEN HOUSING IN THE 1930-40S

Jiayan Yun

Interdisciplinary Program in Landscape Architecture, Seoul National University, Graduate School of Environmental Studies 599 Gwanak-ro, Gwanak-gu, Seoul, 151-742, South Korea

yunjiayan@snu.ac.kr

With the rapid development of Shanghai, shikumen (石庫門) as a landmark in the modern history of Shanghai is in the process of gradually fading. Although the Shanghai government is trying to recover the shikumen buildings at the external level such as the architectural construction, building materials, and indoor structure of shikumen, the cultural information of shikumen has been ignored. The idea of the shikumen landscape is formed by combining communal life and ordinary experience. This article reflects the view of the novel and film about Shanghai shikumen housing in the 1930-40s, the time when shikumen housing predominated in Shanghai people’s life, to analyze the sense of the shikumen buildings, namely the cultural connotation of parsing, from the perspective of smell, sound, tactile, and nocturnal factors to provide useful information for the preservation and protection of shikumen architectural culture. In order to explore its cultural significance, the article focuses on Anyi Wang’s novel ‘The Song of Everlasting Sorrow: A Novel of Shanghai,’ which is a realism novel about Shanghai, as the main research literature; and related films about shikumen, which were made in the 1930-40s, to get close to the reality of the shikumen buildings being consumed in ordinary life. The article concludes that the shikumen buildings are portrayed as the place of everyday life and romantic, and also understood as one of the quintessential elements of the cityscape. The shikumen housings are a place of aspirations and affectionateness, and show the people’s exquisite and tough spirit, reflecting the culture and civilization of an era.

Keywords: Shikumen Landscape; smell; sound; tactile; visual
OLDER ADULTS’ EASE OF ACCESS TO LANDSCAPE INFRASTRUCTURE

Mehran Madani, D.Des.
Assistant Professor, Department of Landscape Architecture
American University of Beirut, Lebanon
mehran.madani@aub.edu.lb

The main purpose of this study was to evaluate urban physical settings and landscape infrastructure quality of Ras Beirut neighbourhood, Beirut, Lebanon, around our case study “Moadieh Assisted Living Facility” to understand the ease of access of its residents to the outdoor environment. The SAFE Assessment tool (Safety, Attractiveness, Friendliness, Efficiency) was applied to assess key qualitative and quantitative objective measures related to older adults’ accessibility and connectivity to their needs and services in the immediate neighbourhood, specifically those residing in Moadieh ALF. The direct observation was used as a data collection instrument to record every outdoor characteristic of urban settings within 300m radius (about two blocks) from the case study. To distinguish various neighbourhood characteristics of our study area within the indicated urban context, we employed GIS spatial analysis technique. The GIS technology enabled us to manage a database for the spatial relationships between the neighbourhood features through explanatory maps. The GIS maps helped to determine the quality of spatial factors, their geographical locations, and contextual relationships in the study area, such as street and sidewalk features, building facades, landscape buffers, and etc.

*This research tended to initiate a spatial analysis of Beirut urban area applying “SAFE Assessment Tool” to understand the older adults’ ease of access to their outdoor environment.

Keywords: Landscape Infrastructure, Spatial Analysis, Invitation Quality, Urban Settings, SAFE Assessment
During the industrialization period, the railroad was a key point of urban development and growth, connecting city to city. However, the demand of the railroad decreased due to the wide reorganization of the transport network system, and it has been regarded as a major cause of the deterioration of surrounding urban areas, problems of traffic jams, and decline in urban growth.

Currently, the main focus of the railroad renovation is on the plan for a park to supply more green space in urban areas. It has positive aspects because it is difficult to obtain available lands in an urban area. However, the abandoned railroad needs to implement co-change with the surrounding areas since most railroads are penetrated in the old inner city. This situation especially arises small and medium-sized cities that reconstruction the double-track electric railroads project on national scale. It needs to consider financial difficulties for Small and medium-sized cities with a non-high fiscal self-reliance ratio when they develop park planning compositions.

In the past, the abandoned Jin-ju railroad is located in the old inner city and is composed of Jin-ju city center and with growth of surrounding areas. But, the old inner city recently has experienced population outflow owing to urban sprawl and its physical deterioration. Thus, the identity of the old inner city needs re-consideration because the functions of commercial area are weakened and relocated to other places.

Therefore, this research suggests a flexible and gradual park design through the abandoned railroad in the old inner city. It is distinct from precedents, which have a complete design forms. Suggested design proposes the method which let neighborhoods be changed stage by stage through gradual park plan, and flexible park development plan, changing itself.

**Keywords:** Abandoned Railroad, Jin-ju Station, Flexible Design Method, Old Inner City, Small and Medium Sized Cities
Understanding the Busan Hill-side Residential Landscape through life history perspective of the Korean War Refugee

Sung-tae Kim¹, Kwang-joong Kim²

¹ Ph.D. course, Graduate Program in Urban Design Seoul National University, 39-dong 438-ho, Seoul National University, 1 Gwanak-ro, Gwanak-gu, Seoul, Korea
² Professor, Graduate School of Environmental Studies Seoul National University, 82-dong 315-ho, Seoul National University, 1 Gwanak-ro, Gwanak-gu, Seoul, Korea
garnet21st@snu.ac.kr

In Busan, some of the residential districts on precipitous slopes heavily congested with compact housings. They have had created a rather inimitable landscape in line with their historical backgrounds. This research consider the Korean War refugee families as the principal subject of the birth of Busan’s hill-side residential landscapes, and aspire to understand the formations and transformations of these unique residential landscapes by means of exploring the course of their settlement and the effects of consequent public policies. The target districts of this research include the descents of two of the earliest settlements situated in Sujeong-dong, Youngju-dong and a resettlement location in Seo-dong, Busan.

After the Korean War, public policies regarding residency for refugees were virtually non-existent. Following heated forces of repulsion by the refugees against the ill-equipped removal programs and more unlicensed residential areas were created. The government of Busan, who had been giving tacit approval of these settlements on the ground of poverty, had no other alternative but to finally institute various public plans against the illegal shacks such as Forced Removal, Relocation program, Group Relocation and Development program. Certain shanty towns were wiped out for building citizen’s apartments, and soon private developers replaced them with high-rise apartments. The hill-side landscapes of Busan, where the lower terrain is crammed with small houses and the higher terrain is screened by flanking apartment blocks, are the demonstrative results of those public programs. In addition, the configuration of geometrically divided and highly dense lands with grid street plans of the resettlement areas is another product of the same programs.

The significance of this research lies in securing data and information regarding the history of hill-side residential landscapes of Busan as well as the life histories of the settlers and assembling academic records of spaces not documented since the Korean War, by tracking, mapping them.

Keywords: Korean War refugee, Residential areas in Busan, Relocation Settlements, Early Settlements, Hill-side, Residential Landscapes
URBAN AFFECTS IN CONTEMPORARY KOREA: A CASE STUDY OF MANOËL PILLARD’S NIGHTSCAPE PAINTINGS OF SEOUL

Seunghan Paek

Ph.D. The Ohio State University, Yongho-dong Lotte Apt #12-205, Changwon, South Korea (641-784)

seunghan.paek@gmail.com

One of the most prominent, but still understudied, aspects of contemporary Korean urbanism is the prolific and often dense array of advertising, most often consisting of billboards and neon-signs of store names and announcements hung on the exterior of commercial buildings, and the vibrant and dynamic urban moods created by them. In my presentation, I focus on the French painter Manoël Pillard’s nightscape paintings produced during his trips to Seoul between 1998 and 2008, in order to explore the affectivity of sign-filled urban environments in contemporary Korea, and the way they create a mood, and ultimately set up a world of sense that is simultaneously social, physical, and communal. In his series of oil paintings, Pillard scrupulously renders each commercial sign in great detail, without failing to capture the way that multiple neon signs create a particular mood and atmosphere in Seoul’s nightscape. The issues of mood and affect pose a challenge to the typical ways of approaching commercial signs in the Korean scholarship, which tends to treat them as an objectively observable and analyzable set of objects separated from experience, perception, and the body. Against these empirical/scientific approaches, my presentation addresses that Pillard’s paintings provide the viewer with the opportunity to perceive commercial environments in Korea as an affective domain in meaningful ways that cannot be reduced to legibility, clarity, or linguistic meaning. In doing so, I will put Pillard’s paintings in conversation with the rich scholarship of affect, as well as taking philosopher Martin Heidegger’s account of mood as a way of mediating of and meditating on the phenomenological dimension of everyday life.

Keywords: Urban affects, Contemporary Korea, Manoël Pillard, Nightscape paintings
THE ARAKAWA RIVER OF TOKYO: A MAN-MADE FLOODWAY AS URBAN CULTURAL LIFESCAPE

Makoto Suzuki

Professor, Department of Landscape Architecture Science, Tokyo University of Agriculture (Tokyo NODAI), 1-1-1 Sakuragaoka, Setagaya-ku, Tokyo, 156-8052, Japan

makoto@nodai.ac.jp

The Arakawa River (Japanese: 荒川 which means violent river) is the principal river flowing through downtown Tokyo. It is one of the important urban rivers in the world and has a variety of meanings for Tokyo and its citizens. The Arakawa has 173-kilometer length and discharges itself into Tokyo Bay. The drainage basin covers 2,940 square kilometers. The population of the cities in the downstream area of the Arakawa River is around 10-million and the first rank in the nation. The Lower Reaches of the Arakawa River flows about 22 km through 2 cities in Saitama Prefecture and 7 wards in Tokyo. It was created for flood control as a man-made floodway and used from 1924, 90 years ago. Since its completion, it has played the role of not only flood control but also urban natural green open space. The total area of the Arakawa River downstream is approximately 1557 ha, which is 4.5 times more than New York’s Central Park (341 ha). In 2012, we both in Washington, DC and Tokyo celebrated the centennial of the contributed cherry blossom trees from Tokyo to the US. The origin of those trees was the famous scenic spot of the Arakawa river bank, where was one of Tokyo citizens favorite cherry blossom viewing spots around Tokyo. As the Arakawa river is called the mother river of Tokyo, this study will present the transitional role of the Arakawa River and its contemporary meaning for Tokyo and citizens in the area, and will also mention the activities of the Arakawa Gakkai (the Society of Arakawa River) which was established in 1996. The author will mention the role of the Arakawa River as everyday-life landscape and cultural landscape in the contemporary metropolitan context.

Keywords: Arakawa River, Tokyo metropolitant area, urban open space, floodway, cherry blossom viewing spots, Arakawa Gakkai
SEOUL100 PROJECT

Sungbin Jung, Jaewon Lee, Gwangyeon Won*

Miners+100.Inc, 5F 661, 10, Chungmin-ro, Songpa-gu, Seoul, Korea
Miners+100.Inc, 5F 661, 10, Chungmin-ro, Songpa-gu, Seoul, Korea
Miners+100.Inc, 5F 661, 10, Chungmin-ro, Songpa-gu, Seoul, Korea
seoul100info@gmail.com

SEOUL100: 100 interventions in the Seoul public space

Focusing on Seoul 100 project, the speaker will talk about how to observe and imagine spaces in our daily life and intends to deliver a message that the neighborhood we live and the city we live can be changed to a better place when small changes add up. Furthermore, examples from both home and abroad, which may inspire our cheerful imagination to change the city, will be introduced.

Seoul 100 observes space in daily lives where we passes carelessly and imagines small change. This aims at a city shaped by citizens not by master plan made by a few experts. This is a start point for public design participated by citizens, enjoyable by everyone easily and interestingly under slogan, ‘Seoul shaped by my own hand’. Through the project, we hope you share thinking that my village can be changed to better place by gathering small changes. Furthermore, we hope this is a small mechanism to produce interest and participation of citizens about our surrounding space, starting from 0 to 1.

* The name is currently not found in the text.}

* Keywords: Seoul100, Public space, Small intervention, Observation, Imagination
Historical Texture Landscape of Yazd as Outstanding Universal Value

Malihah Chamani¹, Mojtaba Farahmand²

¹Lecturer, Master of Landscape Architecture, Department of Landscape Architecture, School of Architecture and Urban Design, Shahid Beheshti University, Tehran, Iran
²Director of Cultural Heritage Base of Yazd, Master of Architecture & Urban Design

In recent century, at comprehensive view point, “sustainable conservation and rehabilitation of historical texture” with confliction of effective forces on are one of the most discussed challenges in the world of cultural heritage conservation.

Historical city of Yazd, located in central of Iran, involve a coherent and unique texture from both dimension of physical and social, as well as intangible heritage which has been maintained its authenticity and integrity. One of the most Outstanding Universal Value of Yazd is its identical landscape during centuries which this issue is proved by historical photos, drawings and itinerary during the history. Domes and Minarets as the main visual indications representing the Islamic city, Wind-catchers, composition of positive and negative spaces, neighborhoods plaza and homes Clooney all express the environmental and religious-value attitude of its creators, have identified as signs of urban landscape in Yazd.

In this paper, Outstanding Universal Value of historical urban landscape is defined in historical texture of Yazd and after that, analytical view to classified kinds of landscapes from internal and external vision emphasis to man role on that will be explored from macro to micro scale. This is followed by pathology and pros and cons of historical urban landscape in the face of urban development. The results of this paper address to explain the perspective view of Yazd Landscape, in addition urban landscape zones map is presented in continuing of local community roles and their beliefs, as well as the urban planners’ role to imagine sustainable conservation at the future. Furthermore, it is proposed some pre-guidelines and regulations based on locals potential.

Keywords: Historical Texture of Yazd, Yazd Urban landscape, Lifescape of Yazd
VALUE OF FOOD CULTURE AS LOCAL LANDSCAPE
: WITH SPECIAL EMPHASIS ON BUSAN WHEAT NOODLE HOUSE

Jina Kim

Interdisciplinary Program in Landscape Architecture, Seoul National Univ., #82-420, Daehak-dong, Gwanak-gu, Seoul, 151-742, Korea Republic

kjina17@snu.ac.kr

Since local food is a historical heritage based on the specific environmental, political, economical and cultural factors of the certain region, local food restaurants are ordinary but indigenous landscape which has cultural value. The wheat noodle houses in Busan are the appropriate example for that indigenous ordinary landscape. What makes the cultural meaning of Busan wheat noodle different from other local food is that it is the outgrowth of the successful process of acculturation occurring in modern times. The external factors were the refugees from North Korea during the Korean War tried to gain their subsistence by selling noodle, and the wheat aid provided by USA for economical and political reason. The internal factors were the inconvenient condition of refugee villages’ location far from the center of the city, and the taste of natives of Busan preferring to soft noodle. Today, Busan wheat noodle houses are distributed widely throughout the city, not concentrated in the specific places where the acculturation had supposed to be happened in the past - the refugee villages. It is analyzed that the internal factors impacted on the process of acculturation in Busan more strongly than the external factors, and consequently wheat noodle houses in Busan have made their own historicity. Therefore, to preserve and promote the wheat noodle houses in Busan effectively, designation specific places as representative restaurants or ‘Food Culture Street’ by local government is rather against their cultural, historical meaning. Instead, developing an information construction system of Busan wheat noodle house open to the citizen to participate in is needed.

Keywords: Food culture of Busan, Wheat Noodle, Acculturation, Ordinary landscape
The Landscape Change and the Historicity of Jongno in Seoul City Wall
: Focusing on CheongJin district

MAN HONG PARK
HanUI Research Institute of Cultural Heritage, Heeyoung Apt. 201-1102, Seonhak-dong, Yeonsu-gu, Incheon, 406-090, Korea
flyparkmh@naver.com

Seoul has representativeness as the capital of our country for 600 years from the Joseon Dynasty to the present time. Hanyang of the Joseon Dynasty is a spatial area named Hanyang Dosung, and the present Jongno is located in the center.

In recent years, Jongno in Seoul has changed due to rapid developments, and one of the typical examples is urban environmental renewal project of CheongJin district. Now the scenery made by the low-rise houses has disappeared, and each area is filled with huge buildings due to large-scale developments.

This study started from concern about how CheongJin’s past, present, and changing future will coexist.

Study methods to figure out historic context of CheongJin district are 1. To check out the condition of CheongJin district in the Joseon Dynasty with the excavated materials. 2. To verify the remaining landscape of CheongJin district with ancient materials and records. 3. To suggest the direction for CheongJin’s past, present, and future to coexist by analyzing the above materials.

There’s no big change in the cadastres when comparing excavated materials, the cadastre of Japanese colonial era, and the cadastre before CheongJin was developed. This shows that the cadastre lasted until now has been maintained with permanence from the past. The materials of the buildings have been changed, but the meaning of the space has not. Before development, CheongJin district consisted of many small buildings, however, these days, one or more areas formed a one big building. As a result, many elements of daily life in the past CheongJin district, Jongno disappeared, and whole new CheongJin district was created.

Although CheongJin district’s appearance has been changed, future CheongJin will continue to have historicity from the past, if excavated past traces would be on display more, or if the permanence of the excavated and identified roads would be reflected on building design.

Keywords: Seoul City Wall, Jongno, Landscape, Change, CheongJin district, Cadastre
Learning from Traditional Gardening and Agricultural Practice for Creating Spatial Quality in Public Space

SZÁNTÓ Catherine

1Laboratory AMP, School of Architecture Paris-La Villette, 118 avenue Jean-Jaurès, 75019 Paris, France.
Member of ICOMOS-Hungary HUN 9348
Member of the French Federation of Landscape Architects (FFP)
(FFP delegate to IFLA, 2004-2009; Secretary General of EFLA, 2009)
k.szanto@wanadoo.fr

The care of plants has been a basic human activity since the beginning of agriculture. Like so much else, it has drastically changed in the last 200 years, and this change is reflected in the contemporary planting and management practice of woody plants in agriculture, forestry, horticulture, and garden and urban design. Today trees are often expected to show a predetermined, predictable and homogeneous morphology, leading to an often banalized use of plants and simplistic planting pattern.

However, when agricultural uses of woody plants were more diverse, plants were trained and cared for to adapt to those different needs, and showed a wide range of morphological structure that developed over a long timeframe. This variety was reflected in cultural landscapes, and also found its way in the aesthetic realm of gardens.

This talk will develop this idea, reflecting on the “creative management” practice developed by Roland Gustavsson in the Landscape Laboratory in Alnarp (South Sweden) and on traditional pruning and management techniques in Japanese gardens. Both are long-term commitments between the plants and the gardeners, built on an understanding of each species’ natural growth pattern and specific morphological responses to the available space in the aerial environment. Both are experiments in creating always evolving spatial variety through textures, tree architecture and planting patterns.

A renewed interest in the form and development of plants brought about by today’s ecological sensitivity, fosters the recognition that design is an ongoing, long-term commitment. Learning from landscapes that still show characters of traditional maintenance and from historic gardening traditions, it is possible to develop new planting and management methods that brings better spatial quality to the public realm. It is only through such a dynamic approach to design that we can bring back the morphological richness of nature into everyday urban landscapes.

Keywords: spatial quality, traditional gardening techniques, creative management, cultural landscape, Japanese garden
HISTORIC URBAN LANDSCAPE ISSUE FROM THE PERSPECTIVE OF COMMUNITY BASED TOURISM
- CASE STUDY ON TOUR PROGRAM OF BUAM-DONG, SEOUL WITH THE LOCAL INTERPRETER -

Ye-Hwa Yun¹, Jin Kim², Jaei Lee¹, Yonghoon Son², Jongsang Sung²
¹ Interdisciplinary Program in Landscape Architecture, Seoul National University, Republic of Korea
² Graduate School of Environmental Studies, Seoul National University, Republic of Korea

As the capital city of Joseon dynasty, there is a historic area called ‘Within the Four Main Gates Area’ in Seoul. Since the cultural values of urban historic landscape as a place of everyday life have been rediscovered, a new type of tourism in the historic residential areas has emerged. The government of Jongno district –one of the core historic areas in Seoul- has developed the ‘Alley way tour program’ with local interpreters since 2009. Some residents were trained and chosen as interpreters to share interesting stories about the local history, culture and legacy with tourists.

Against this background, this paper aims to reveal several issues on the historic landscape and the community based tourism. For this, we examined the Buam-dong tour program by conducting literature review, in-depth interview and participating in walking tour with the local interpreter. Buam-dong is located at the rear of Gyeongbok Palace and its location has been regarded as being the topographical symbol of the King’s head. Hence, many cultural assets were well preserved and have been used as valuable tourism resources. However, as Buam-dong became popular among the tourists with the exposure to the mass media, the ambience of this landscape has been rapidly changing.

Consequently, we propose the need for a balance between the preservation of urban historic landscapes and the promotion of tourism. There are tensions between the residents’ pursuit for serene lives and the tourists’ desire for abundant experiences. Especially conflicts between the private ownership of historic heritage and the public need for enjoyment are made apparent. This is a critical issue extended to the publicness and preservation, moreover, to the excavation, restoration and modern application of heritage. The historic urban landscape is not fossilized relic, rather a lifescape accumulated by local identities over time. Therefore, in-depth discussion regarding how to manage the ‘livable’ urban historic landscape with local tourism should be pursued discreetly.

Keywords: Cultural Landscape, Historical Landscape, Lifescape, Community Participation in tourism, Local Community, Jongno-gu
This study focuses on social interaction observed in vegetable gardens in the city. That is, the purpose of this study is to examine the functions and status of urban agriculture which contributes to the development of social relations in the city. Urban agriculture provides natural gatherings between neighbors and leads to social contacts such as exchange of farming information and seeking for group work. This promotes and induces social interchange between individuals, families and neighbors and furthermore, it contributes to forming and restoring culture of community of the region. ‘Vanished community’ is being raised as one of the social issues in the city thus social effect of ‘Urban agriculture’ is a topic that could gain attention. Especially, the value of vegetable garden is high since it performs the role as ‘Scenery of daily lives’ promoting the communication between individuals, families and neighbors. The research subject is Nodeul vegetable Garden located in Yongsan-gu. It is a park-type farmland and is the 1st urban agriculture park operated by Green Seoul Bureau. The total size is 22,554㎡ and approximate size of 6.6㎡ is being lot out to citizens and communities. Various shapes of space is created with agriculture as the topic such as native paddy fields and dry field, citizen vegetable garden, community vegetable garden, etc. It is being visited by many families during weekends and it has favorable conditions to promote natural gatherings and interchange between visitors since it operates various programs such as rice planting experience, garden summer camp, Kimchi Festival and so on. The research contents are as follows. First, its status and process of establishment were examined. Second, observation and survey were conducted to identify the factors and effects that urban agriculture could increase the quality of relationship between individuals and families and strengthen the bonds of the communities. Thirds, interviews were conducted to garden supervisor, program coordinator, and visitors to identify the status of how it is being used and changes of social network created during the visit and operation. This study aims to identify the functionality of urban agriculture contributing to social interaction in the city and seek for possibility of urban agriculture performing the role as communal space creating family harmony the interaction between people.

Keywords: Urban community garden, Daily landscapes, Local community, Social Network, Social connectedness
Investigating the Temporary forms of urbanism during the sacred event of the Kumbhmela in Nasik, 2015

Vedanti Kelkar\(^1\), pallavi Latkar\(^2\)
\(^1\)Graduate School of Environmental Studies, Seoul National University, Seoul, Republic of Korea
\(^2\)Institute of Urban and Regional Planning, Rachana Sansad Academy, Mumbai, India.
vedanti@snu.ac.kr

The pop up city movement involves a myriad of innovative ways to test potential urban design experiments. From temporary installations that are up for a few hours to more intensive studies that are installed to gather feedback and test various improvements on-the-ground and with the public. India witnesses a number of temporary installations and designs throughout the year due to the high number of festivals and cultural events. One such event is that of the Kumbhmela which rotates among four Indian cities every three years. This year the city of Nasik will witness the construction and deconstruction of a temporary city in a span of two months. In this presentation we study the forms of temporary urbanism and the characteristics of the urban space specifically on and around the banks of the river Godavari in Nasik in the region of Panchavati during this event which is being held from July 2015. Through this study we investigate the issues rising during this religious event in terms of housing, open space, crowd management, the long & short term effects of this event on its surrounding space, land use and other necessary amenities. The cultural, urban, environmental and tactical aspect of this study can form as a basis of reference for such other events in India and around.

Keywords: Temporary urbanism, River Godavari, Cultural landscape, Environment, Nasik, Kumbhmela etc.
At the end of the 20th century, diverse development and regulation relaxation for semi-agricultural land have caused damage on the urban and rural landscapes across Korea. Currently, environment and landscape are taking simultaneous priority for recent land development, and local governments are setting up plans to form landscape or basic plan for natural environment in accordance with their ordinances for establishing landscape and protecting natural landscape, which leaves much to desire for restoring urban environment or maintaining rural environment. For landscape restoration and in an effort to restore and maintain traditional Korean culture, attempts have been made to build new Hanok villages as well as maintaining existing Hanok villages. Examples of such efforts include the establishment of Hanok Village by Sejong city government, Mopyeong Hanok Village in Hampyeong, Jeollanam-do, Sindeok Village in Jangheung, Jeollanam-do, Eu-npyeong Hanok Village in Seoul, Dongtan Hanok Village in Gyeonggi-do, Gurye Hanok Village in Jeollanam-do and Ögam Hanok Village in Mokpo city, Jeollanam-do. These villages are not restoration of existing ones but newly planned towns with important implications for development of future Hanok villages. The purpose of this study is to identify similarities and dissimilarities of these recently built Hanok villages, while finding the meanings and issues of modern Hanok village projects. Methods of this study included literatures review, on-site observance and interviewing. The results found that there were similarities of Hanok villages in the examples, and their background characteristics have been discussed. These results provide insights to reduce possible future trials and errors at this point when more Hanok villages may be established nationwide. Especially this study is expected to serve as a useful reference to find ways to maintain functionality for modern lifestyle and to embrace traditional landscapes while differentiating future Hanok villages with local distinctiveness.

Keywords: Hanok Village, Traditional Landscape, Restoration, Modern Lifestyle, Local Distinctiveness
Community Landscape Design Based on Residents Empowerment in Urban Decaying Area

Yeunsook Lee¹, Yunsoo Kim², Hyeyoung Heo³

¹Yonsei University, 418ho Samsungkwan Yonsei-ro 50 Shinchon Seodaemungu, Seoul, 120-749, Korea
²Yonsei University, 411ho Samsungkwan Yonsei-ro 50 Shinchon Seodaemungu, Seoul, 120-749, Korea
³Yonsei University, 411ho Samsungkwan Yonsei-ro 50 Shinchon Seodaemungu, Seoul, 120-749, Korea

kimyuns@gmail.com

Korea has given birth to numerous decaying urban districts while pursuing urban expansion policies and spreading reckless redevelopments. Characteristics of such decadent districts include concentration of underprivileged group, poor physical conditions for residence and lack of natural and ecological health. Autonomous and creative intervention of local residents takes the highest priority for development of strategies to regenerate these decadent districts with limited financial resources and unavailability of sustainable maintenance. This study aims to share the case where residents independently built a community garden on neglected grounds by empowering their capabilities, focusing on the process, results and future prospects of the testbed district in Jeonju city. Such processes of regenerating a decadent district have started from drawing the area map through PPGIS with the residents, and been developed through capability-empowering programs such as training courses and support for community activities and establishment of cooperative governance by experts of plant resources, diverse stakeholders and organizations. The case is a success story of building the community garden that served as an outdoor gathering point for the residents of the decadent district as well as providing new jobs that led to the community business. The whole process included utilization of garden planning tools for smooth agreement to plan the community garden among the residents with diverse interests. This is an eco-friendly regeneration case of a decadent district based on community building.

Keywords: Community Landscape, Resident Empowerment, Community Garden, PPGIS, Regeneration
Architectural Intervention to Innovate Urban Apartment Landscape

Yeunsook Lee¹, Changhoun Ahn², Jaehyun Park³

¹Yonsei University, 418ho Samsungkwan Yonsei-ro 50 Shinchon Seodaemungu, Seoul, 120-749, Korea
²Yonsei University, 411ho Samsungkwan Yonsei-ro 50 Shinchon Seodaemungu, Seoul, 120-749, Korea
³Yonsei University, 411ho Samsungkwan Yonsei-ro 50 Shinchon Seodaemungu, Seoul, 120-749, Korea

ahnc@yonsei.ac.kr

Through drastic industrialization and urbanization following the Korean War, Korea has built eccentric landscape with more than 9 million mass production type apartments, which led to the reality that such high rising apartment buildings can be located anywhere around the country. Apartments clearly enabled modern conveniences in our daily life that were unavailable in old days, but they also caused their residents to crave for natural environment as an alternative to dreary urban landscape thanks to changes of times, lifestyle and value of life. The issue is that apartments have been built in the form of stacking individual housing units in high density, with the purpose-driven intention of maximizing utilization of costly urban land that hinders expansion of natural landscape on such lands. The purpose of this presentation is to introduce “Symbiotic Living Apartment (SLA)” as an alternative to innovate Korean urban landscape, and to share the process of making the SLA. This SLA involves inserting free spare space to provide better quality of life in already saturated high-density environment, and has been proposed as an effort to establish social-integration community and eco-friendly environment as part of urban renaissance and housing regeneration. It also has been proposed as a new renaissance method for Korea while conducting a R&D project of the Ministry of Land, Infrastructure and Transport, and has been developed based on cooperative participation and the concerning among social experts from diverse fields with different interests in such new living foundations. This proposal of SLA was originally made in 2009, is still ongoing study, and is expected to serve a significant role for shifting to a new paradigm of creating environment in future.

Keywords: Architectural Intervention, Urban Apartment Landscape, Symbiotic Living Apartment, Social Integration, Regeneration
Nowadays agricultural landscapes are threatened by huge changes due to the pressures of urban development; meanwhile citizens’ interest in quality agricultural landscapes is rising and requests a multifunctional use of agricultural areas and food products of quality and grown near the city. In this context urban agricultural landscapes play a key role contributing to a sustainable and resilient urban development and to the maintenance of multifunctionality, including cultural functions. Starting from this awareness, the COST Action “Urban Agriculture Europe” addresses the complex issue of urban agriculture in Europe from different points of view: scope (urban farming and gardening); typologies; specific dimensions; policies and governance, entrepreneurial models, metabolism aspects and spatial models. One of the aspects underlined by the research is how urban agriculture has often an historical value and performs cultural services maintaining traditional landscapes, crop varieties and cultivation techniques, transmitting customs and traditions. Thus, many of these places represent a cultural heritage, more and more associated not just to outstanding landscapes, but also to daily landscapes. The view of a daily landscape as cultural heritage is determined by an increasing understanding of the intangible dimension and the dynamics of memory associated with objects and structures that helps to appropriate the identity of places by people. Therefore three main factors constitute the cultural heritage of an urban agricultural landscape: landscape qualities (how the landscape is seen, perceived and interpreted by people); historic landscape characteristics (the present-day physical pattern); and historic landscape traditions (techniques and customs still in use). These dimensions can be recognized trough specific features as the agrarian morphology (surface modelling), the rural structure and habitat (building materials and typologies) as well as intangible aspects and the “scenic value” of the place. The paper explains and exemplifies these concepts, reporting some first results of the COST Action.
Heritage practices are changing, both gradually and rapidly. Not only are the frameworks and tools used to regulate and understand heritage changing, but so too are community expectations about how they are involved in planning for change. As practitioners, communities and institutions, how do we anticipate, respond to, and create change in a way that is mindful of our heritages and lifescapes?

This paper will explore the ways in which Parks Canada has been applying and interpreting a cultural landscape approach for heritage management at the Rouge National Urban Park in Toronto, Canada, and how the City of Ballarat has been piloting the emerging historic urban landscape approach to urban conservation in Ballarat, Australia. These examples emphasise the ways in which institutions have developed innovative approaches to managing and considering landscapes, supplemented by emerging frameworks that point the way towards change more broadly.

In order to make sense of such change, we consider the conceptual framework of ‘Causal Layered Analysis’ (CLA). From the academic field of Strategic Foresight, CLA has a focus on creating transformative alternative futures, highlighting the non-verbal metaphors and worldviews that drive the systems, patterns, and other ways in which people experience lifescapes. It provides a useful starting point for dealing with changing landscapes and practices.

**Keywords:** cultural landscape, historic urban landscape, change
WALKING ALONG HISTORICAL LANDSCAPES IN URBAN CENTER AS THERAPEUTIC MOBILITIES ON BLOGS: FOCUS ON NAK SAN SECTION OF SEOUL CITY WALL

HYANGGI PARK
Department of Geography, Seoul National University, 1Gwanak-ro, Gwanak-gu, Seoul, 151-742, Korea
phgi0520@snu.ac.kr

Recently, healing trend is growing in Korea society. These social demands of healing lead lots of researchers in academic fields to be interested in healing. Western geographers in health and cultural geography have studied places or landscapes related to healing. Gesler(1992) introduced first a concept of “therapeutic landscapes” and spawned numerous empirical studies and discussion. These days, “therapeutic mobilities” are also important concepts as well as therapeutic landscapes due to the recent emergence of a significant “mobilities turn” in social science(Gatrell, 2013). Meanwhile, The Seoul Institute surveyed 569 walking tourists(2012.2.16-8.15) and found that the best place for walking tour course is ‘Seoul city wall’ and the main reason is walking tourists want to visit great landscapes and heal themselves.

This research question is “Why are citizens walking along Nak san section of Seoul city wall as therapeutic mobilities?” The research area is Nak san section of Seoul city wall. Nak san section of Seoul city wall’s courses is a historical landscape where people can see contrasting with Urban centers. Research methods are literature research and Blog text analysis.

This study aims to examine walking, a form of therapeutic mobilities, by focusing on the case of Nak san section of Seoul city wall. There are two key findings of this study includes. First, the flow of therapeutic mobilities in Korea society is reflected in formation of placeness of therapeutic mobilities in Nak san section, Seoul city wall. Second, fortress geomorphology itself is equipped with healing elements such as cool climates and short time courses. These factors are important for people to feel healing sense. This study has a contribution that the newly concept “therapeutic mobilities” applies to Korea society case. Furthermore, this study would contribute to provide healing places for busy citizens in the aspects of geography.

Keywords: healing, therapeutic mobilities, walking, historical landscape, Nak san section of Seoul city wall
INTERFACING PETALING STREET FOR URBAN PLACEMAKING IN KAULA LUMPUR

Sumarni Ismail¹, Sarizal Yusman Yusof², Phong Han Lan³, Nangkula Urtaberta⁴

¹ Lecturer, Department of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, 43400 UPM Serdang, Selangor, Malaysia
² Architect, Department of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, 43400 UPM Serdang, Selangor, Malaysia
³ Student of Bachelor of Architecture, Department of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, 43400 UPM Serdang, Selangor, Malaysia
⁴ Associate Professor, Department of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, 43400 UPM Serdang, Selangor, Malaysia

sumarni@upm.edu.my, sumarni.upm@gmail.com

Petaling Street known as Chinatown is one of the oldest parts of Kuala Lumpur city and also a popular tourist destination. However, Petaling Street is losing its charm in term of historical and cultural values along with the rapid development of the city due to the transformation of the human cultural landscape and lack of awareness toward conservation on the heritage.

The proposal is a multifaceted cultural centre that allows local people to recollect the disappearing history and memory meanwhile acting as a platform for the revival of the dying art which is Chinese Opera. The centre will be operated by the Yan Keng Benevolent Dramatic Association, local cultural association. It is a placemaking project to reclaim a forgotten urban space that was once significant entertainments place for Chinese opera and cinema and incorporate with art and cultural strategies which will help in restoring the cultural identity of the city.

The site is designed as urban oasis acting as magnet to draw the people to stop over and get exposed to art and cultural programs meanwhile complimenting the existing public realm at the site. Besides, the project also involves adaptive reuse of the existing abandoned shophouses, reactivation of the back alley and revitalization of the Penjaja Gallery wet market. Turning the site weakness into an opportunity will not only add value and meaning to the site but also provide economic benefit to its surrounding. Lastly, sense of place is generated through the interface of museum, cultural, leisure and educational programs and the interface between different groups of people.

Keywords: Sense of Place, Cultural Identity, Placemaking, Art and Culture, Public Engagement
According to a recent survey, modern flower-viewing sites in Seoul include Yeouido, Changgyeonggung palace, and so on. This study asks what the famous flower-viewing sites were three hundred years ago.

Pilwoondae (弼雲臺), Bukdoon (北屯), Dongdaemun (東大門), and Cheonyeonjeong (天然亭) near Seodaemun (西大門) are mentioned as famous flower-viewing sites at that time in Kyungdo-Japji (京都雜誌), ancient writings on the seasonal customs in Seoul in the latter part of the 18th century.

The purpose of this study is to analyze the landscape characteristics of the famous flower-viewing sites of the Joseon era and the cultural meaning of flower viewing.

Based on a landscape analysis using poems and paintings, implications of the cultural landscape, such as symbolic significance, are found. The results revealed that the spots not only were used for flower viewing but also represented Pungnyu culture. There were meetings in which the Joseon writers and literati would gather with their peers to drink liquor and write poems while flower viewing. In addition, they enjoyed the landscape through the synesthetic experience, such as feeling the warmth of the sun and the breeze and listening to the sounds of the blossoms especially lotus flower. Finally, the flower-viewing sites as daily living spaces show that the people wanted nature in their daily lives at that time. This enjoyment of flowers created their cultural landscape. Through this study, the discussion on flower viewing as a hobby can be expanded into the cultural landscape, and the results of this study could be used in planning leisure spaces in Korea.

Keywords: cultural landscape, flower-viewing, Joseon dynasty, leisure
THE AUTHENTICITY OF THE HISTORICAL RURAL LANDSCAPE, QADISHA CASE STUDY-LEBANON

Bachir Zarif Keyrouz

1The Lebanese University, Institute of Fine Arts #2, Furn al Chebbak Beirut, 961, Lebanon
2University of Nova Gorica, Campo St. Elena, Venezia, 30132, Italy

bachirkeyrouz@gmail.com

The Qadisha Valley and the Forest of the Cedars of God are two remarkable landmarks. The entire area surrounding encompasses rich architectural cultural heritage and rich historic rural landscape. Surrounded by twenty main villages, starting from the road that directs to the valley from Tripoli (North of Lebanon).

“in Aramaic language Qadisha means the holy valley” (ICOMOS-IUCN, 1998). On 22 January 1997 it was included in the World Heritage List, under No. 850. One of the Most important early Christian monastic settlements, set dramatically in a rugged landscape. Nearby are the remains of the great Cedars of Lebanon, which were highly prized for the construction of great religious buildings in the ancient world. Therefore, it has an outstanding universal value.

inscribed on the World Heritage List on the basis of Criteria iii and IV: site of monastic communities, also the trees in the Cedar Forest are survivors of a sacred forest and of one of the most highly prized building materials of the ancient world.

Additionally, the ancient text known as the Epic of Gilgamesh, found in central Mesopotamia, makes reference to another historical significance in Qadisha, the Cedar Forest.

The authenticity of the historic architectural structures within the Qadisha Zone is high, most probably because they have been relatively isolated for a long time, with caves difficult to access, therefore have not been subject to unsympathetic or inappropriate conservation or restoration work.

The request for assistance with the development of an Action Plan from the State Party was also noted. A report stressed the need for a coordinated official response to development control issues, stakeholder involvement, monitoring, appropriate funding and specialist conservation input. And would it be better perhaps if UNESCO were to take full charge of the property? Would this path of conservation be sustainable?

Keywords: Conservation, Historic Rural Landscape, Qadisha, Cedars Of God,
A comparison study on the landscape components of house gardens between Korea and Japan during the Japanese occupation of Korea; specifically in “Oeam village” in Korea and “Matsusiro district” in Japan

Kwangpyo Hong¹, Makoto Suzuki², Hyukjae LEE³, Kunihiro Sasaki⁴

¹Dongguk University, 123 Dongdaero, Kyeongju, 780-714, Rep. Of Korea
²Tokyo University of Agriculture, 1-1-1 Sakuraoaka, Setagaya, Tokyo, 156-8502, Japan
³Sun E&D Co., Ltd, 164 Tancheonsongro Bundanggu, Seongnam, 463-741, Rep. Of Korea
⁴Shinsyu University, 8304, Minamiminowa-Village, Kamiina-County 399-4598, Nagano, 399-4598, Japan

hkp@dongguk.ac.kr

An old house of Oeam village, located in Chungcheongnamdo Korea, has remains of gardens built during the Japanese occupation (1910~1945). These gardens are quite different from traditional gardens of Korea in their style and much similar to Japanese gardens in terms of components and design techniques. Especially, a technique utilizing watercourse in these gardens is not to be found commonly in Korean traditional gardens. Thus, these gardens can be described to be designed with an influence of Japanese garden.

This study has three objectives: the first objective is to identify differences between gardens in Oeam village and traditional gardens in Korea at the time by investigating components of these gardens in Oeam village. The second is to do comparison and analysis with gardens in Matsusiro Nagano which utilized watercourse and identify similarities and differences. The third objective is to understand the design principles of Korean gardens at the time based on the result of the first two analysis.

This study was jointly done by garden experts in Korea and Japan with quantitative and qualitative analysis of components of all gardens studied.

As a result, many of components of gardens in Oeam village are found to be Japanese style and watercourse displayed much similarity with gardens in Matsushiro in Japan. This leads to a conclusion that gardens with similar style exist both in Korea and in Japan due to the same time period and the proximity.

Keywords: House garden, Japanese garden, Landscape components, Comparison analysis, Canal
Recognition of Entrance Landscape in Asan Oeam Village

Yu Mi Ha¹, Dai Whan An²
¹History&Culture Content, Sunmoon University, TangJungMyun Asan Chungnam, 336-708, Korea,
²History&Culture Content, Sunmoon University, TangJungMyun Asan Chungnam, 336-708, Korea,
dbal2934@naver.com

The Oeam Village is Korean traditional folk village and designated as cultural treasure in Korea. This study investigates to find that the spirit of the town through the arrangement of the elements placed at the entrance of the village.

There is gathered the Jeongryeo-gak, the bridge, a pond, rice field, a water wheel, a Jangseung, a pavilion, a Monument building of faithful wife a tomb around the entrance of the village. These elements of landscape are recognized the identity of the village by every-day and everyone who move the entrance of the village.

A bridge, a pond, a stream, rice field, water wheel which are exposed sequentially while entering into the village at the entrance are recognized this village is agricultural village and water is the important natural element for life of village people. These elements are spread out around the entrance, because these elements are natural things.

Jeongryeo-gak, a Monument building and a tomb of faithful wife are recognized this village is Confucian beliefs. Mostly of the traditional village has Jeongryeo-gak. Unlike other traditional village, Jeongryeo-gak of this village is located in front of the bridge and it is to be recognized first. But a tomb is located back of a totem pole. So it is some difficult to recognize the location of a tomb.

A totem pole, big and old tree (a village shrine) are recognized the shamanistic beliefs. A pavilion is recognized the importance of the meeting.

There are gathered many different elements of landscape around the entrance of the village. Everyone who move the entrance of the village recognize these ideologies of the village through these elements of landscape. Because they pass this entrance every day and see every elements of landscape. This landscape of entrance is the one of very special characteristic of Oeam village.

Keywords: Asan Oeam Village, Entrance of Village, Elements of Landscape, Recognition
Conception of temporary installation works at the planned Gyeongbokgung Palace restoration site

Ahn, Jin-hee

Interdisciplinary Program in Landscape Architecture, Seoul National University, Seoul, 151-921, Republic of Korea

nienna@snu.ac.kr

This paper focuses on the kinds of works required to retain and communicate the history of the royal palace that may disappear off the pastoral landscape. The installation of works on the green lawn in front of the Gyeongbokgung Palace has been proposed. This green lawn, which has replaced certain structures of the Palace, has been devoted to improving the aesthetics of the landscape in ways that not only conceal traces of the past, but can also be recognized as reflecting the original appearance.

On the other hand, Gyeongbokgung Palace is currently undergoing a phased restoration project. In addition, substantial portions of grass have been included in the planned construction site. Based on the above background, I suggest cases of the temporary, rather than permanent, installation of works. The criteria for such works would be that they vary in terms of expression/form/material/movement/strength in accordance with the particular phase of restoration. These criteria would ensure the communication of the meaning of the place by means of a variety of expressions. The installation works, combined with the specific context, would thereby allow the historical nature inherent in the everyday environment to be perceived. The conception proposed in this paper aims to encourage people to participate in the landscape. At the same time, it is expected to provide an opportunity to re-interpret the meaning of the landscape.

Keywords: Gyeongbokgung, Grass, Gyeongbokgung Restoration Project, Installation work
THE DESIGN APPROACH TO THE PRESENTATION OF AN ARCHAEOLOGICAL LANDSCAPE – A PRACTICE-BASED CASE STUDY: THE SITE OF LAOSICHENG TUSI DOMAIN

Liu Jian

Institute of Architectural History, China Architecture Design Academy Co.ltd, 12F East, Block A, 36 Deshengmenwai St. Xicheng District, Beijing, 100120, P.R.China
liujian@cadg.cn

Located in the mountainous areas of Hunan province, the site of Laosicheng Tusi Domain was the seat of the Yongshun Tusi - Peng family, who were hereditary rulers and have settled in this area for almost 600 years. The site is a component part of the Tusi Sites, which is a serial property proposed by China for the World Heritage nomination 2015, and has been successfully inscribed on the World Heritage List as a cultural heritage site during the 39th Session of the World Heritage Committee in Bonn.

This paper presents our dynamic exploration of design possibilities whilst working on a series of projects on environment restoration, and site interpretation and presentation. The valuable experience we have gained may come in useful for similar projects concerning the presentation of archaeological landscape. Our design exploration of presenting the site were focused on three main aspects: firstly, conserving and enhancing the landscape with its historic character as much as possible; secondly, sorting the complex information as expressed through the archaeological site, and purposely highlighting those with important information, e.g. on the overall settlement pattern and other key attributes to present, through sensibly planned interpretive information and facilities; thirdly, designing the interpretive facilities carefully in order to help to communicate its values more effectively and also in a more enjoyable way.

Keywords: Archaeological Site, Interpretation, Presentation, Landscape
IS IT POSSIBLE TO DISCRIMINATE MERITS AND DEMERITS BETWEEN CULTURAL HERITAGES OF DIFFERENT TIME PERIOD?

Jinwook Lee
Interdisciplinary Program in Landscape Architecture, Seoul National University, Republic of Korea
jw0206@snu.ac.kr

Korea is a nation with long history and has many cultural heritages representing each era. Since, we all know that modern cultural heritages are to be passed down to descendant, one of the periodic issues to be discussed is how cultural heritages of different time period could coexist. Taeneung National Training Center was designated as Seoul Future Heritage last year. It has been the center of sports satisfying the needs of many Korean people but at the same time, its value conflicts with that of adjacent world heritage Taeneung-Gangneung Royal Tombs. For this reason, Taeneung National Training Center has faced numerous request for removal and its possibility to exist is being seriously threatened after establishment of Jincheon Training Center.

However, is it possible to discriminate merits and demerits between two cultural heritages established during different time period?
Are there any ways to wisely preserve cultural heritages living at the same age, by overcoming the conflicts between different periodic values?

Royal Tombs of the Joseon Dynasty and Taeneung Training Center is from different time period but both are cultural heritages each representing ‘Joseon-period’ and ‘Modern’. It is required to overcome practical conflicts formed by different time period, shape and existence to aim for coexistence of various periodic values. I try to propose the method how cultural heritage from two eras can coexist by composing park in the land of athletes’ village through coexistence strategy of geographical restoration and acceptance of urbanization.
It could be an important touchstone for preservation and utilization of numerous modern cultural heritages containing similar issues in the future.

Keywords: Traditional Cultural Heritage, Modern Cultural Heritage, Coexistence
Dumbeong as a Cultural Landscape Element
: Implications for Policy and Practice

Sungsoo Yoon¹, GoWoon Kim¹, BumSuk Seo², Ho Choi³, Wanmo Kang⁴, Dowon Lee¹*

¹Graduate School of Environmental Studies, Seoul National University, 151-742, Seoul, Korea
²Asian Institute for Energy, Environment & Sustainability, Seoul National University, 151-742, Seoul, Korea
³Department of Science Education, Seoul National University, 151-748 Seoul, Korea
⁴Forest Ecology Division, Korea Forest Research Institute, 130-712, Seoul, Korea
leedw@snu.ac.kr

Dumbeong is a Korean term that refers to a small-scale irrigation pond inside or outside rice paddy fields, and which is still present as a unique cultural element in many rural landscapes in Korea. It is widely known that dumbeong supplies water during drainage periods or drought. In addition, with the increasing interest in sustainable resource management practices, some Korean researchers have paid attention to other functions of dumbeong, including its hydrological function in relation to local water systems and the role it plays in maintaining biodiversity by providing shelter and sustenance for various local organisms. However, since dumbeong is a human-made landscape element, an integrated research framework based on a social-ecological systems approach is essential for understanding the overall functions and implications of dumbeong as a landscape element. Changes in the use of dumbeong due to modernization and industrialization have significant implications for local landscape management. Therefore, the primary goal of this study is: 1) To present the general features of dumbeong as a cultural landscape element including its physical features (size, depth, water source, and location), historical use and related ecological knowledge acquired by local residents, current management status, and flora (α-diversity and coverage) and entomofauna (α-diversity and abundance), and 2) To suggest primary factors affecting management levels of dumbeong. For the study, we chose to conduct research on dumbeongs in Seocheon, Korea, as Seocheon is one of rural areas still undergoing urbanization that affects the maintenance of traditional landscape elements, including dumbeong. We adopted a mixed methodological approach by using interviews, field observation, and simple spatial analysis with geographic information system (GIS) software. Based on the results, we hope to provide insights into the management of local landscape elements, which is critical to conserving cultural landscapes.

Keywords: Dumbeong, Research framework, Ecological-social system, Vernacular landscape element
YUGOK-RI TONGILCHON CASE STUDY

Moohan Kim¹*, Jin Kim², Seong-ah Cho³, Da-un Yoon⁴

¹Environmental Planning Institute, Seoul National University, 210, 220 dong Seoul National University, Gwanak-gu, Seoul, 151-742, South Korea
²,³,⁴Graduate School of Environmental studies, Seoul National University, 82 dong Seoul National University, Gwanak-gu, Seoul, 151-742, South Korea
moo7han@naver.com

Yugok-ri Cheorwon-gun is a propaganda village against North Korea that has been created by early central government with 60 households on July 20, 1973. It has unique geographical, environmental and historical characteristics than any other country villages because Yugok-ri is the nearest village to Southern Limit Line with high military tension. The distinct lifestyle and change of landscape is a unique case of environment and village form around the world. Over 40 years, the village is becoming hollow due to aging first generations and leaving town of second generations. Therefore, Yugok-ri is facing a loss of its special value. The research finds out the sense of place and discusses the alternatives of application and preservation plan of Yugok-ri. The photo-elicitation interview method is used for the study. Based on the daily photos which have been taken by villagers is one of the few records of Yugok-ri. The research has interviewed 9 first generation residents. The interview conducts with four interviewers in cooperation with village foreman for seven days. Generally, the types of pictures mainly categorize as in-village and Yugok Elementray School photos. Found out places are street, picnic spot, elementary school, neighboring hill, house and front yard. Characters in the photo are mostly 1st and 2nd generations; major events could be classified by picnic, daily life and sports day. The interview clarifies the major events and history of Yugok-ri. The limitation of the research is that the interview is limited to the pictures from selective households that have narrow range of diversity in place and time. However, major events and stories related to meaningful places enable to draw a picture of sense of place through the photo-elicitation interview. The study would be a potential resource for application and preservation plan of Yugok-ri in the future.

Keywords: cultural place, DMZ, photo-elicitation interviewing, sense of place, tourism
RE-THINKING LIFESCAPE AT TONGARIRO NATIONAL PARK

Dr Paulette Wallace

Executive Officer, Australian Convict Sites, Port Arthur, 7182, Australia
paulette.wallace@portarthur.org.au

Tongariro National Park in New Zealand is internationally recognised as the first World Heritage associative cultural landscape. It demonstrates our attempts to open up our ‘official’ heritage management systems to negotiate the nexus between the natural and the cultural. Yet while we have this relatively new mechanism, the concept of cultural landscapes has not been permitted to make as much of an impact in heritage management as might have been hoped. In the case of Tongariro, this is because the application of cultural landscapes has been watered down to fit within the entrenched structures of the national park system that it was introduced into. Thus while attempting to be open to making manifest the cultural values of the Māori tribes intimately connected with Tongariro, the cultural landscape approach currently being employed at the national park is left wanting when it comes to recognising the way that natural heritage is imbricated with material and intangible cultural heritage values. This paper will briefly investigate the niche that cultural landscapes for heritage management has settled into, with its materialist and the envisioned tendencies, and it will promote linking these components with the way that cultural landscapes are significantly shaped by the embodied perspectives of being-in-the-world. The discussion will promote a future understanding of cultural landscapes for heritage management that engages with the more-than-representational and the cognitive atmospheres that move between bodies while registering feelings and emotions.

Keywords: Tongariro, Māori, cultural landscape, more-than-representational
Royal Tombs of the Joseon Dynasty which have been formed on our lives are multi-layered traces of Joseon Dynasty’s history. The traces belong not only to the past but also to the Joseon Dynasty’s will. Those Tombs are Garden Architecture Heritage and Landscape’s Heritage as well which is showing communication between human and nature as Land Mosaic. Consequently 40 Royal Tombs of the Joseon Dynasty have been designated as a World Cultural Heritage of UNESCO at the 33rd World Heritage Assembly in June, 2009.

Cultural Heritage is emerging as a key factor for national competitiveness through discussion on the value of culture. It is necessary to examine the OUV(Outstanding Universal Value) of Royal Tombs of the Joseon Dynasty again, restoring the Royal Tombs’ cultural value and preparing the management infrastructure. The policy service as experience program is being demanded to enhance the cultural accessibility to the Royal Tombs since the Cultural Heritage is perceived as public welfare measures.

‘A Study on Restoration of Royal Tombs of the Joseon Dynasty’ which has been conducted since the registration as a World Cultural Heritage, suggested plans on conservation, management and utilization, and the restoration undertaking has been carried out for 5 years so far. This contribution is reviewing the recommendations and the implementation plan at the time of registration as a World Cultural Heritage, furthermore, examining the necessary knowledges, information and main issues for a systematic conservation, management and utilization.

Keywords: Royal Tombs of the Joseon Dynasty, Conservation, Management, Utilization, UNESCO World Cultural Heritage
Yun Seon-Do’s Garden in Bogil-do as socio-economic living-scape

Lee, Seung-Hee1, Kim, Han-Bai2*
1University of Seoul, Institute of Urbanscience, 163 Seoulsiripdaero, Dongdaemun-gu, Seoul 130-743 KOREA
2University of Seoul, Department of Landscape Architecture, 163 Seoulsiripdaero, Dongdaemun-gu, Seoul 130-743 KOREA
hbkim@uos.ac.kr

Buyong-dong garden is interpreted from a socio-economic perspective through activities of Haenam Yun’s family and social background in the 16th-17th century, and also examined as cultural landscape values. From a traditional perspectives, Buyong-dong garden is a built space for retirement. It maintained that Bogil-do is affected by Fengshui Landscape to meet Taoism utopia.

However, as socio-economic background is examined during the period of the gardens built, the land such as sarlimchontack(山林川澤) is recognized as a commonland in the Joseon Dynasty. Bogil-do was a place difficult to build a private garden because Bogil-do had been appointed a reserved forest to protect pine trees. However, Yun Seon-do possessed the Bogil-do area through Ib-an(立案) and garden construction.

Yun Seon-Do is considered benefits of socio-economic aspects such as efficient management of private farms, securing natural resources which has economic values. He designed the gardens to manage private farms efficiently. Local forest, slat and fishery are secured by forests. He designed the garden such as Donggeonseoksil(洞天石室) where surveillance and control could be executed to keep natural resources near the gardens and occupations. With reclamation of Nohwa-do, foods were acquired for Buyong-dong garden life.

In summary, Buyong-dong garden is to secure geographically strategic position in order to intensify family’s leverage and acquire resources for economic benefits of the Haenam Yun’s family. His garden could be examined as the values as socio-economic living-scape.

Keywords: Bogil-do Yun Seon-do’s Garden, Cultural landscape, Socio-economic interpretation
Heritage Tourism in Sri Lanka: Case of Tea plantations of Nuwara –Eliya Region

Chandana Shrinath Wijetunga¹, Jong Sang Sung²*

¹Doctoral Candidate, Interdisciplinary Program in Landscape Architecture, GSES, Seoul National University, Seoul, South Korea
²Jong Sang Sung, Professor, Interdisciplinary Program in Landscape Architecture, GSES, Seoul National University, Seoul, South Korea *Corresponding author

jssung@snu.ac.kr

This paper explores the tourism potentials of agricultural heritage sites in general and more specifically of Tea plantations areas in Nuwara –Eliya, Sri Lanka. Such tourism attractions can be included within the broader framework of heritage tourism. Limited attentions how ever been focused on Tea heritage tourism, yet many aspects are to be developed. The paper examines supply components of Tea heritage tourism in general and comprehensive study driven in Nuwara Eliya region within the case study areas of Labukelle, Pedro, Bluefeild and Moray plantations. Heritage tourism supply components and potentials are examined through analysis of literature, topographical maps, and site observations, while interviews with outsiders (foreign visitors) were used to strengthen the implementation of supply components of Tea heritage in plantation areas.

Hence, the paper first discusses the formation of tea estates and governing factors. Second, the paper explains estate settlement as the main building block of tea heritage with researched as case studies and moreover, explains existing characteristics. Third, the paper explains findings on Tea heritage supply components in Nuwara –Eliya (case study) area in Sri Lanka. Perceptions of foreign visitors to the plantation are considered as a valuable contribution to the conclusions. The paper stresses the importance of understanding Tea heritage tourism as a great potential for value add to the Tea heritage landscape and need of consideration for future of Tea heritage planning and management priorities in Sri Lanka.

Keywords: Heritage tourism, Tea heritage, Tea plantations, Nuwara –Eliya, Tourism Supply components, Nuwara Eliya
CHANGBAI MOUNTAIN SACRED SPACE
AS HISTORIC CULTURAL LANDSCAPE

XU ZHONGHUA

Interdisciplinary Program in Landscape Architecture, Seoul National University, Graduate School of Environmental Studies 599 Gwanak-ro, Gwanak-gu, Seoul, 151-742, South Korea
xzhla@snu.ac.kr

Changbai Mountain is one of the most famous mountains in China, also the birthplace and Holy Mountain for Manchu. This mountain was first named as Buxianshan (不咸山) in the “Classic of Mountains and Rivers”. From Jin dynasty, it was called Changbai Mountain. Even now it is called Changbai Mountain. Changbai Mountain is a sacred place in the Qing Dynasty, blockading shrine (封禁聖地) creating wangji Temple (望祭殿). The emperor or minister of monarchy went to the Jilin City to have a memorial ceremony. ROC creating Rulai Temple (如來寺) is sacrifice space for searching ginseng people. Bagua Temple (八卦寺) is the place that people spend a sacrifice to the spirit of Changbai Mountain (長白山神靈). Now all of the Temples is Experience Tourism resort multi-layer concept to explain the history of Changbai Mountain. Inspects each character and the relationship of the Changbai Mountain to explain the contemporary meaning of historical and cultural landscape. Mountain of the Holy, Place of sacrifice, Experience Tourism resort multi-layer concept to explain the history of Changbai Mountain. Inspects each character and the relationship of the Changbai Mountain to explain the contemporary meaning of historical and cultural landscape. Holy of the Changbai mountain is sustainability, rather sacrifice, experience tourism of Changbai mountain is changed with the time. So the change of the Changbai mountain scared space hold opposite characteristics of “sustainability” and “change and acceptances

Keywords: Culture landscape, Scared Space Sacrifice Space, Changbai Mountain, Temple
The Relationship among Spiritual Megalithic with Buddha’s footprints in Northern Thailand

Suparp Tajai

Faculty of Humanities and Social Science, Lampang Rajabhat University.
119 Lampang – Mae Tha Road, Muang District, Lampang Province THAILAND 52100
pngteem@hotmail.com.

According to the ancient chronicle the Buddha visited northern Thailand and left relics there or predicted that relics would be left there after his death. Such as many of these places mentioned in the chronicle, still exist today, mostly in northern Thailand; Chiang Mai province, Lampang province, and Chiang Rai province. In fact; these sacred places were building since prehistoric times. The ancient hunter created tomb or burial on the mountain, as the sacred stone in the pattern of a megalithic culture, and as ancestor ritual.

In exploring, many sites on the mountain range in northern Thailand; the Khun Tan Range found that the ancient tomb or burial lay on the area near watershed, as spiritual ritual, as a deities to protect the water system on the hill for a lowland village, leading to process of creation of the local mythology to support the idea, and power of a sacred place.

Finally, In Thavaravade period; an empire settled in central, Thailand 2,000 years ago Buddhism entered to northern Thailand, changing the concept and symbol by transformation spirituality of duties to be a Buddhists believe, leading to Buddha’s footprints on Megalithic Stones on the hill and the other sacred place. Impact to destroy of meaning of Megalithic culture stories. So that, collective memories of the original place in Northern Thailand. We would like to discuss, decode, and explain the historical root of them to preserving and restoring of ethnic identity that they have developed from the ancient past value, leading to live together, and relating to a consensus sustainable in today’s global world.

Keywords: Spiritual Megalithic, Buddha’s footprints, Mountain Range, Tomb or Burial, Sacred Places, Megalithic Culture, Ancestor Ritual
Interpretation of Landscape at Stick Folktale Tree in Traditional Temple

Kim Kyu-Won¹, Sim Woo-Kyung²

¹ Graduate School of Korea University, 145 Anam-ro, Seongbuk-gu, Seoul, 136-701, Korea
² Korea University, 145 Anam-ro, Seongbuk-gu, Seoul, 136-701, Korea

hugokw@naver.com

The interpretation of the trees which have a tale about a stick transmitted among temples is as in the following.

First, the trees symbolize the tree of the universe with supernatural power. A tree is a symbol of the world axis connected with the heaven, and it was believed that the stick made out of the tree functions as the axis with supernatural and holy power.

Second, the trees with a tale about a stick are a symbol of regeneration and rebirth repeating life and death. As they is regarded in the same light as Buddhist monks who had great effect on temples, the trees were a symbol of the genuineness and divinity.

Third, according to Kusan(九山, Nine Mountains) Monk, the stick trees and the monk sharing their fate means that the whole universe reaches the spiritual realm regardless of life and death when one transcends his life and death. It was regarded as a way to lead one to understand the true meaning of the tree.

Forth, the trees in 17 places were planted within the territory of each temple and had in common that they were in front of a door or building, which means they were planted to be shown to the visitors of the temple.

Fifth, the trees with a tale about a stick are a precious legacy in not only natural but cultural terms as the Sacred Nature Site presented by IUCN in 2008. The trees require overall management of the authorities and government organizations.

This study has limits that it could not study other trees in different places like traditional towns as it focused only on temples. It is required to study other trees with a tale of a stick transmitted in other places besides the temples.

*Keywords: Temple, Sacred tree, Monk staff, World tree, Stick folktale*
Changes in the land use, water courses, and drainage systems of a Korean rural landscape
: Implications for regional resilience

JongHo Kim¹, BumSuk Seo², GoWoon Kim ¹, Dowon Lee¹*
¹Graduate School of Environmental Studies, Seoul National University, 151-742, Seoul, Korea
²Asian Institute for Energy, Environment & Sustainability, Seoul National University, 151-742, Seoul, Korea
leedw@snu.ac.kr

Water is the most important factor in maintaining the resilience of social-ecological systems. In particular, rural landscapes are formed and affected by the acquisition and management of water resources. For example, Korea still has small-scale irrigation ponds, called dumbeong and large-scale irrigation reservoirs. Since the rapid urbanization of Korea that began in the 1960s, more people in rural areas have come to rely heavily on the centralized water supply. This change has resulted in the abandonment of unique regional landscapes and the loss of local knowledge.

The goal of this study was to improve the understanding of the impacts of excessive water use, river engineering, and land-use changes on the groundwater level in small agricultural landscapes. Seocheon, South Korea, was chosen as the study site. This site is a flat and coastal agricultural area that mostly grows rice paddies. Since the establishment of the national development plan in the 1970s, waterways and drainage systems have been relocated by river engineering. This, in turn, has caused changes in land use and water systems of the region. Furthermore, the number of public and private groundwater boreholes has increased in the past three decades, and groundwater has been over-extracted and has been decreasing (p-value < 0.001). Consequently, significant water-supply issues have emerged. The area is endangered by recurring groundwater salinization, as this area takes in water from the Yellow Sea when groundwater levels are low. Increased vulnerability to drought and floods in this area can also be explained by means of the changes in the groundwater system and their management practices. The results of the study may inform planning of resilience-based management strategies for natural resources in similar landscapes.

Keywords: resilience, water, groundwater, land use, rural landscape
Protecting The Living Perservation, Activating The Rural Life: Ecomuseum As An Interdisciplinary Theory For Landscape Planning At Gaoyi Village, Hunan Province, China

Diechuan Yang¹, Jing Peng², Gao Chi³

¹Diechuan Yang, Huazhong Agricultural University, Wuhan, 430070, China
²Jing Peng, Hunan provincial communications planning, survey and design institute, Changsha, 410008, China
³Gao Chi, Huazhong Agricultural University, Wuhan, 430070, China

Gaoyi, the epitome of the Chinese traditional villages, faces numerous restrictive factors: (1) the remote location leads to the lack of motivation and opportunities of development, which results in a “hollow village”; (2) the traditional life styles and cultural representations are being abandoned; (3) the residents concern of economical development, lacking awareness for historical and cultural values. This article makes an exploration with an interdisciplinary perspective, focus on three significant aspects: the analysis of the protection and regeneration objects for “Living perservation”, the exploration of the natural and cultural isomorphism, the discussion of the activation strategies about rural village life.

Ecomuseum(EM), which is a balance-system of social environment, emphasize the historical culture and community participation. Currently, the research of EM is based on museology, and is studied through varies perspectives of humanities and social sciences, such as ethnology and anthropology. However, the lack of EM in landscape architecture perspective, planning and spatial form research will affect the formulation of protection measures and strategy.

The EM theory utilizes for landscape planning is developed in the following steps: firstly, the ecological environment continuation of Gaoyi unique “fengshui” (traditional Chinese landscape features) based on the principle of protection of authenticity. Known as the theatre-complex “Nuo opera” gradually disappeared in Gaoyi village. Thanks for the impact of commodity economy, the farming cultural is in jeopardy. In addition to the protection for material aspects, saving the village common cultural memory is important. Secondly, the organic regeneration of infrastructure based on the principle of community development. Emphasizing the landscape planning with public participation. Finally, achieving cultural inheritance based on the principle of cultural identity. landscape architecture as the media, enhancing the residents’ sense of homeplace identity.

Keywords: Ecomuseum, Landscape architecture, Gaoyi Village, Living Perservation, Rural Life
Rural Housing Landscape for Immigrants Returning to Farms

Jaehyun Park¹, Yeunsook Lee², Ahyeon Oh³

¹Yonsei University, 411ho Samsungkwan Yonsei-ro 50 Shinchon Seodaemun-gu, Seoul, 120-749, Korea
²Yonsei University, 418ho Samsungkwan Yonsei-ro 50 Shinchon Seodaemun-gu, Seoul, 120-749, Korea
³Yonsei University, 411ho Samsungkwan Yonsei-ro 50 Shinchon Seodaemun-gu, Seoul, 120-749, Korea

yeunsooklee@yonsei.ac.kr

Korea is one of the fastest aging countries in the world, especially with the rural regions turning out to have senior citizens taking up 36% of the population. Such aging and declining of population have caused the vicious cycle of economic recess and poor welfare system, which then led to further aging and decrease of population. In order to break out of such a vicious cycle, many rural governments have reinforced their strategies to attract people in the cities, established new housing foundation for those coming to live in the farming areas and provided support for their purchase of a house. Taking up farming by urban residents involves far more than moving of the people, thus causes conflict of urban lifestyle and rural culture. Especially many of the houses for such people actually degrades existing environment while failing to provide conveniences of urban areas. In the meantime, recently skyrocketing demand for quality of life, frustration from hectic urban life and increase of retiring baby-boomers workforce are resulting in more people deciding to take up farming. The purpose of this study is to look at the living conditions of the houses built from the strategies to attract urban citizens and to analyze cases of country houses for new immigrant farmers in Hamyang so that information for future development can be shared. Analysis method employed in this study includes literatures review, on-site survey, and interviews. As results, newly built living conditions for those coming from urban areas may conflict with existing cultural and natural backgrounds if they were built with the intention of reflecting convenience of urban life. Results of this study will provide insight to whether rural houses can be harmoniously mixed into existing natural environment at this point when more people are expected to take up farming after retirement.

Keywords: Rural Housing Landscape, Immigrants Returning to Farms, Aging Population, Culture
Author’s Abstracts

Theme 4
Theme 4 / Special Topic - Island Landscape

4-1. Sacred places and landscapes of folk religion
   1. Sanghak Oh

4-2. Unique rural landscapes in the island
   1. EMİNE PATAN, Hilal Sevim BİLEN
   2. Ana Mrda, Bojana Bojanic
   3. Kwangjoong Jeong
   4. Geunoh Jeong
   5. Young-ja Ko
   6. Myung June Ahn

4-3. Stone landscapes in the island
   1. Kwang-joong Jeong, Seong-gi Kang
   2. Changhwa Kang

4-4. Climate and landscape in the island
   1. Taeil Kim

4-5. Coastal landscapes, people in landscape, etc
   1. Hyejin Bu
   2. Jane L. Lennon AM
   3. Sun-Kee Hong, Jae-Eun Kim
   4. Jae-Eun Kim, Sun-Kee Hong, Seong-Gyeung Kim
   5. Hye-Kyung Choa
   6. Moon Ho Lee, Daechul Park
Jeju island is a volcanic island located in the south of Korea. Hallasan mountain is a shield volcano located in center of the island. There are 368 scoria cones that have different shapes from the mountains in the region of Korean peninsula. Fengshui was introduced to Jeju island during the Joseon period and used in determination of residence site and graveyard. Fengshui in Jeju island has been based on the physical shape theory which is a technique determining optimum sites or judging auspicious and ominous fortunes by comparing geomantic places with shapes of the myriad things like a man, a beast, a bird, and a reptile. It is difficult to apply the typical fengshui theories to Jeju island because it has different geomorphic features from the region of Korean peninsula. The physical shape theory constitutes the main pillar in the fengshui discourses of local villages in Jeju island. Accordingly, several kinds of fengshui landscapes such as bangsatap (tower preventing evil), sandam (grave stone wall) were made in Jeju island.

Keywords: Fengshui Landscape, Physical Shape Theory, Jeju Island
Unique Rural Landscape: Cunda Island

Emine Patan¹, Hilal Sevim BİLEN²

¹Istanbul Technical University
²Istanbul Technical University

eptnpm@gmail.com

The term “rural landscape” describes the diverse portion of the nation’s land area not densely populated or intensively developed, and not set aside for preservation in a natural state. The rural landscape includes a variety of geological and geographic features such as cropland, forests, deserts, swamps, grasslands, pastures, rivers and lakes(1).

Critical global issues such as climate change, renewable energy, water resource protection, food security, and healthy human development will dominate international and local rural policy for years to come (2).

Rural areas around the world are facing increasingly complex land use and development issues. To have truly vibrant and innovative rural areas, attention must be given to current trends in rural land use (3). One trend that has been noted in recent years is the increasing popularity of island.

This study made Cunda(Alibey) Island, Ayvalık, district of Balıkesir. The island has been protected for the natural beauty and historical buildings. There are churches, monasteries of the Greek Orthodox community and 1st degree natural and historical sites in the island. In addition, it is one of the richest ecosystems containing with 752 endemic species, 140 fish species, rare 230 bird species. This area must be preserved.

Rural landscape preservation entails unique challenges for land managers. First, traditional measures of the compatibility of land uses are not necessarily related to rural landscape values. For example, large structures such as barns, windmills, and storage bins are a common element of highly desirable rural landscapes. Similarly, residential structures like farm houses are an intrinsic element of the rural landscape (4).

In this study, Cunda Island is determined to ensure that UNESCO’s cultural heritage criteria. Cunda Island’s been proposed as a UNESCO cultural heritage.

Key words: Cunda Adası, Rural Landscape, UNESCO, Turkey
The globally spreading mass tourism has increasingly led to environmental problems, and the same goes nowadays for the participation of the process of globalization in tourism. The new sustainable tourism, therefore, has a potential of classifying landscapes as tourist attractions, which could be used in planning feasible tourism development and environmental protection. The major goal in landscape planning is to foster environmental protection and conservation, whereas the aims of tourism planning are to engender tourism promotion and areal development. This paper seeks to determine how these two opposite attitudes could be combined to bring about sustainable tourism development under the banner of landscape planning models.

The research is proposed on the Croatian island of Hvar, which is one of UNESCO’s World Heritage sites. The proposed methodology consists of mapping landscape values and surveying residents and visitors. The objectives set for the research process include articulating the landscape’s distinctive and recognizable features and defining tools for incorporating landscape values into the tourism planning process. The main goal is to determine the criteria for the evaluation of landscape resources as a means of defining the factors of space identity.

Evaluating authentic island landscape is essential in determining the capability of potential tourist destination areas. In this way tourism planning must be shifted from the domain of noting the capacity and calculations to the diversification of tourist activity and the creation of new synergies with landscape benefits. It is highly important to integrate the possible scenarios of landscape identity recognition, evaluation and protection into the planning process, so as to create a new brand which will trigger a new form of specific sustainable tourism.

**Keywords:** island of Hvar, landscape evaluation, sustainable tourism
CHARACTERISTICS AND VALUE OF THE LANDSCAPE OF GOTJAWAL, THE FOREST OF JEJU

Kwang-joong Jeong
Vice President, Jeju National University
Professor, Department of Elementary Social Studies Education Jeju National University, 61 Iljudong-ro(st), Jeju-si Jeju Special Self-Governing Province Republic of Korea 690-781
jeongkj@jejunu.ac.kr

Gotjawal, which is distributed throughout Jeju, is a forest that features one of the most unique structures and forms in the world, and it is one of the most representative natural landscapes of Jeju. The researcher has collected research results in botany, human geography and archeology starting from the topography and geology, and aims to report on the characteristics and values of the landscape in Gotjawal that can be summarized largely into the following four categories: First, Gotjawal in Jeju is one of the most rare topographical and geological sources and landscape resources in the world. Second, Gotjawal is a repository of the ecosystem in Jeju and a place that has value as an original landscape of Jeju. Third, Gotjawal is the only remaining unknown tourist attraction in the Jeju area, emerging as an ideal place to learn about nature and a place where people from all over the world can learn through experiencing this special environment. Fourth, Gotjawal should be recognized as a source that provides life-giving water and the resources that can enable the residents of Jeju Island to pursue a sustainable life. It is absolutely necessary to conduct joint researches based on cooperation between academic communities on the relevant areas of the landscape of Gotjawal in Jeju, which has such special characteristics and values.

Keywords: gotjawal, landscape resources, treasure trove of ecology
Jeju Island is an island formed by volcanic activity. Therefore, the soil of Jeju Island has high water permeability because of basalt bedrock with many joints. The agricultural landscape in Jeju Island has formed mainly with farms and orchards due to high water permeability of soil. However, in order to cultivate rice which is more valuable than field crops or fruits, the farmers of Jeju made an attempt for reclamation of paddy fields. During the Joseon Dynasty period, methods of rice cultivation were spread to Jeju Island. In those days, rice paddies were made only in areas where rice farming was natural-environmentally available. Those places had abundant mineral water and wide, flat plains. Ha-non, where reclamation of rice paddies was natural-environmentally available, was a field created inside a crater. Water of the swamp inside of the crater was drained into the east part, and it was easy to gain farming water since there was amount of water inside.

In contrast to the rice cultivation in Chosun Dynasty era, which was available for only fields qualified for natural reclamations, more rice farms were created in the Japanese occupation period because of the advanced civil engineering technology that overcame environmental restrictions by installing water canals. Cheonjaeyeon, Jungmun-dong, Seogwipo areas are typical examples. Cheonjaeyeon, which was converted to rice paddy in Japanese colonial era, could be converted through water canal. Three water canals were installed. One is Seot-gol canal that is located in the west side of Saek-dal-cheon and the other is Sung-cheon canal which is located in the east side. In addition, Sung-cheon canal is divided into two canals based on the location; Ut-gol canal and Al-gol canal. Gae-yeo-mul-kae in the west is converted to rice paddy due to Seot-gol canal, and Neo-bae-gi and O-rem-gol in the east are due to Sung-cheon canal.

**Keywords:** Jeju island, Rice farming, Hanon, Cheonjaeyeon, Canal.
Jeju aesthetics of landscape: 
-Memory of Place & Creation of Place-

KO YOUNG-JA
Tamlo Culture Research Center (Jeju National University) Jeju, KOREA
young915@hotmail.com

French anthropologist Marc Augé’s concepts “place vs. non-place(non-lieu)” are noteworthy. If a place can be defined as relational, historical and concerned with identity, then a space which cannot be defined as relational, or historical, or concerned with identity will be a non-place. The invasion of the world by what Marc Augé calls “non-places” results in these and other similar visible manifestations of globalization, requiring stereotypes, déjà vu, and the excessive sameness in the same trend. In this process, a traditional (anthropological) place is in danger of destruction and loss of meaning (oblivion). Jeju Island is no exception to that. Today, Jeju island as “Free International City” may be a typical location (or site) to produce ‘non-places’.

Seiichi Izumi, Japanese anthropologist who visited Jeju Island twice (1936, 1965), took note of two elements which had been forming the landscapes of Jeju villages: Mol-bang-ae-jip (horse mill) and Mul-tong (village water well). Izumi observes that Jeju people have traditionally formed their community with those two elements as its center. But, with a radical change in living modes, village landscapes and traditional places are disappearing from our memory, its use having been abolished or converted. What Jeju aesthetics of landscape problematizes is this passage where such a relational, historical and living place is transformed into a ‘non-place’.

In this presentation, I’ll talk about history of Jeju landscapes through a variety of visual materials, focalizing on the following three questions.
(1) In the future, can the (re)organisation of community be possible for the individuals who are mediated by a ‘non-place’?
(2) Will there be an affinity between the place as a ‘non-place’ and a traditional place?
(3) What are the requisites for the creation of place and community in the 21st century?


**Keywords:** Landscape, place(lieu), non-place(non-lieux), Memory of Place, Creation of Place
CULTURAL LANDSCAPES SEEN IN INCHEON GULE-OBDO - HISTORICAL TRANSITION OF THE ISLAND LANDSCAPES

Ahn, Myung June

*Integrated Design and Landscape Aesthetics Lab(200-9205), Graduate School, Seoul National University, 1 Gwanak-ro, Gwanak-gu, Seoul, Republic of Korea*

inplusgan@gmail.com

Guleobdo in 90km distance west of Incheon is a place with unique landscapes among the many islands in the West Sea, South Korea. It has a geopolitical phase between China and Korea Peninsula, look at that from a macro point of view. And from a microscopic point of view, it has the curvature of less than 100 meters above sea level and has a lot of terrain and a unique coastal dune ecosystems. Looking across this island among the islands of the South Korea, you can discover the contemporary characteristics. Understanding the island and adapt to the island, and covers the island, said how access to the island landscape in history. Through modern times, this island has formed a distinctive landscapes humanities by time and place. In recent years, development and conservation conflicts and the new aspects of the landscapes humanities views is becoming noticeable. A cultural landscape that is emerging seems to look at this new solution to the island landscapes as well as status of natural resources. In particular, in recent years the cultural approach Guleobdo shows a new implications for the landscape management techniques for the conservation and preservation, the management and improvement.

Keywords: Island Landscape, Cultural Landscape, Natural Landscape, Preservation and Conservation, Guleobdo
The Kinds and Value of Jeju Drystone Wall as a Cultural Landscape

Kwang-joong Jeong¹, Seong-gi Kang²

¹Professor, Department of Elementary Social Studies Education Jeju National University, 16, Iljudong-ro(st), Jeju-si, Jeju Secial Self-Governing Province, 690-781, South Korea
²Teacher, Jeju Shingwang Elementary School, 25, Seongsin-ro(st), Jeju-si, Jeju Secial Self-Governing Province, 690-818, South Korea
jeongkj@jejunu.ac.kr

This study aimed to discover the kinds of the drystone wall, which is a representative cultural landscape in Jeju, and review its value. The Jeju drystone walls are categorized into batdam (drystone wall for field), uldam (drystone wall for fence), sandam (drystone wall for graveyard) and wondam (drystone wall for fishing), etc. depending on the location.

Jeju drystone walls have following values. First, while the drystone wall landscape is found all over the world, it is rare to see such a concentrated area of various kinds of drystone walls in a region like in the Jeju Island. Second, Jeju drystone walls have existed for about 800 years according to the historical records, but they have been there for a long time in history as some of the walls were found across the island before the period. Third, Jeju drystone walls have the scenic view through the harmony between the lines and sides along with the surrounding environments of diverse crops, soil and ocean. Fourth, Jeju drystone walls not only protects the soil and houses from heavy rains and winds as well as prevent the cows and horses from trespassing on the farmland. Fifth, there is another ecosystem being created near the wall, such as by planting various crops together.

Jeju drystone wall have a sustainable value as it functions as cultural landscape with distinctive regional characteristics.

Keywords: Jeju Drystone Wall, Cultural landscape, Sustainable value
Features of Jeju Dolmens Landscape

Chang-Hwa Kang

Director of the Archaeological Institute of Jeju 3F 1 (Ildo 2-dong), Donggwang-ro 23-gil, Jeju-si, Jeju Special Self-Governing Province, 690-832, South Korea.

kchanghwa@hanmail.net

There are six types of Jeju dolmens based on the location of settlements and support of stones.

No 1 type is an open dolmen. No 2 type is a southern style, using 3-10 supporting stones that are not as polished as the typical southern style. No 3 type is a dolmen supported by open arch-type stones at the front. No 4 type is a dolmen supported by two layers of stones. No 5 type is a dolmen supported by a small rock on a slope on one side and a flat stone on the flat ground on the other side. No 6 type is a dolmen with the bottom of the stone completely surrounded by many flat stones, creating a rectangular or round stone chamber above the ground. In general, No 1 and 2 types are located underground, while No 3, 4 and 5 types are semi-ground, and No 5 and 6 types are above ground. No 6 type among Jeju dolmens is a unique type that cannot be found in the Korean Peninsula, namely ‘Jeju-style dolmen’.

Typical Jeju-style dolmens are No 6 dolmen in Yongdam-dong near the Hancheon Stream, and No 5 dolmen in Gwangnyeong-ri near the Oedocheon Stream. These Jeju-style dolmens could have been established by mobilizing great labor force and specialized workers. It is highly likely that Jeju-style dolmens would have been tombs of rulers [elites] in the early Tamna formation period [around 3 B.C.].

Keywords: Jeju-style dolmen, Yongdam-dong, Gwangnyeong-ri
Jeju’s Climate and Its Landscape

Taeil Kim
professor, Jeju National university, Jeju daehak-ro102, Jeju, 63243, Republic of Korea
kimtaeil@jejunu.ac.kr

More than 77 eruptions over one million years ago have formed the volcanic island of Jeju. The lava flows in overall have determined the geological features and topography of the basaltic island. Due to the condition, most Jeju fields are small and rocky, facing bedrock outcrops and difficulties in agriculture. This natural environment of Jeju is referred as Samda( or Three Abundance of Jeju), including winds, rocks and women. Abundant winds and rocks indicate the island’s natural environment while women signify the people’s will to survive against the barren environment. The wind signifies Jeju’s climate and the rough land and climate have formed the unique environment and life landscapes of Jeju Island. Jeju Island’s unique landscape can be explained with ‘land’, ‘space’ and ‘scale’ ultimately. First, the land shouldn’t damage the characteristics of Unique volcanic Island Jeju and its topography. Second, for the spaces in those Jeju traditional thatched roof houses represent Jeu people’s experience and philosophy, its developments should include its beauty in unique structure and space. Third element of Jeju buildings is its smaller scale compare to the structures of mainlands’. The smaller size is more advantageous against incoming winds and significantly sets more harmonized scenery with Mt. Hallasan and Oreum(or volcanic hills) in its distant views. Jeju’s true identity cannot be separated from the unique landscapes of Jeju. Such unprecedented damages on Jeju environment caused by big developmental capitals direct us to revalue on Jeju’s true identity, improve the legal structure of conservation and change the paradigm of development methods.

Keywords: Jeju, landscape, stone, wind
AN INCREASE IN URBAN TO RURAL MIGRANTS AND RECENT LANDSCAPE CHANGES ON JEJU ISLAND: A CASE STUDY OF WOELJEONG RI

Hyejin Bu

Lecturer, Department of Geography Education, Jeju National University, 102 Jejudaehakno, Jeju City, 690-756, South Korea
higashi79@gmail.com

‘Migration to Jeju’ is the latest buzzword that well characterizes recent changes in population, on Jeju Island. A remarkable feature of population changes is the increase in the total population, which has led to the second highest net migration rate in the entire country. This population increase is also noticeable in rural areas such as Eup and Myeon. Particularly, it should be noted that those rural areas in which depopulation had steadily caused local problems such as a lack of agricultural successor and an increase of uninhabited houses are now facing new situations that have resulted from migration of urban to rural area. It is because the migrants from metropolitan areas have a different education background and age, as well as occupation, work experience. These differences make diversities in view of value, life style and job function. Further more, such diversities are expressed spatially. The study area, Woljeong Ri, is the place in which diversities by migrants have been changing local rural landscape. Those changes in local landscape are fuelled by internet use, mobility improvement by rental cars and the local people’s response to local changes.

Keywords: Urban to rural migrant, landscape change, diversity, Woeljeong Ri, Jeju Island
Rottnest Island – cultural landscape as a means of reconciliation

Jane L. Lennon AM

Hon Professor, Faculty of Architecture, Building and Planning, University of Melbourne Adjunct professor, Centre for Cultural Heritage of Asia and Pacific, Deakin University, Melbourne

jlennon@hotkey.net.au

Rottnest Island/Wadjemup is an important cultural landscape where human interaction with natural systems over time has formed a distinctive landscape. For the people of Western Australia, it has high heritage significance. Its heritage values include an exceptional combination of geological and ecological features and processes; significant cultural value for Aboriginal people as its intangible heritage is associated with Dreamtime stories concerning death and the creation of the offshore islands; archaeological evidence of human occupation of the Island prior to its separation from the mainland, possibly dating to 30,000 years ago; a key site in early exploration of Australia by Dutch mariners who landed on the Island and surveyed the coastline in the 17th century; a remarkably intact British colonial outpost and penal establishment dating from the early to mid-nineteenth century; a rare purpose-built Aboriginal prison; shipwrecks around the Island’s seascape and lighthouses on the Island; a key site for Australia’s coastal defence during World War II.

Transition to a place of recreation is a tangible illustration of the importance of islands to mainlanders, particularly in providing a strong sense of place. Visible from the metropolitan coastline, Rottnest Island has outstanding aesthetic qualities that continue to capture the imagination. Because of its significant history, including its place as what is believed to be the largest Aboriginal deaths in custody site in Australia, and one of the largest Aboriginal burial grounds in the State, the Island has the potential to become an important focal point for reconciliation and healing between Aboriginal and non-Aboriginal people. This paper will show how using the concept of a cultural landscape, the management authority is implementing an integrated planning system for the Island which will assist in respecting all heritage values but acknowledge the previously hidden Indigenous beliefs and painful Aboriginal history of incarceration.

Keywords: Indigenous connection, conservation planning, landscape management
Strengthening island biocultural diversity and necessity of global initiative

Sun-Kee HONG¹, Jae-Eun KIM¹

¹Institution for Marine & Island Cultures, Mokpo National University (Mokpo Campus), Songrim-ro 41-11, Mokpo, 530-841, Republic of Korea

landskhong@gmail.com

The motion titled <Strengthening Biocultural Diversity and Traditional Ecological Knowledge in Asia-Pacific Island Regions> was adopted as IUCN Resolutions 5.115 from IUCN after WCC2012 in Jeju. Asia and the Pacific island countries can have opportunities to expand conservation activity for island resources, as well as to the diplomatic activity, intervention and research area on the island environmental issues. The apex of island issues is always connected to the resources use of islander, maintaining cultural resources, environmental conservation, and quality of life. “Island”, in particular, a part of the balance, governance, sustainability of biodiversity and cultural diversity (traditional knowledge) of global Island is a unique agenda of the IUCN Resolution 5.115, and also strategy. In order to develop a strategy on global climate adaptation, international network, sharing biocultural diversity concepts and peaceful solving of international island affairs, international initiative <Global Island Biocultural Diversity Initiative> for the realization of the strengthening biocultural diversity and conservation of traditional ecological knowledge in Asia-Pacific island regions is indispensable. As a report of Ministry of Environment, Korea, we suggest <Global Island Biocultural Diversity Initiative> as cooperative program with IUCN since WCC2012.

Keywords: island, biocultural diversity, traditional knowledge, cultural landscape, Archipelago
LANDSCAPE STRUCTURES AND BRIDGES IN SHINAN DADOHAE ISLANDS, KOREA

Jae-Eun KIM¹, Sun-Kee HONG², Seong-Gyeung KIM³

¹Institution for Marine and Island Cultures, 11, Songrim-ro 41, Mokpo, 58645, Republic of KOREA
²Institution for Marine and Island Cultures, 11, Songrim-ro 41, Mokpo, 58645, Republic of KOREA
³Institution for Marine and Island Cultures, 11, Songrim-ro 41, Mokpo, 58645, Republic of KOREA

eckimje@gmail.com

I discuss that, results in a change to the type of land use along the management plan landscape, giving what the islands of impacts, respectively, southwestern islands of Korea, resulting in what really influence to island peoples. I surveyed the 13 main inhabited islands of Shinan County, Jeonnam Province, South Korea. Annual temperature over the past six years is 13.5-14.5 °C and annual rainfall is 960.5-1483.3mm which mostly concentrated in the summer 6-8 Mon. Socio-economical environments of Shinan country was examined by the statistical yearbook of Shinan Country for example population, employed persons by industry, agriculture, forestry and fishing industry and so on. The land use type carried out using the land use map. Looking at the number of households in agriculture, forestry and fisheries by statistical year book of Shinan country, the number of households to make a full-time fishing began to increase in 2007 than fishing households to the sideline with other businesses. Population tends to increase farmers who also full-time agricultural population. The main type of land use on the islands of nearly all forest areas and tidal flat, agricultural area is occupied. However, the competitiveness of agricultural products began to fall comes in cheap imports, the rice price is a major agricultural production in particular become very low. The number of fishing households in full-time has increase the recent years. It has also occurred that marine products such as common octopus, sea weeds in the tidal flats produced better price than agricultural products. To overcome the limited natural resources in islands, the type of land use has been reclaimed and used for purpose as rice paddy fields. However, we classified the islands according to landscape structure. The result of classification seems influenced on bridge construction. Connecting bridge with main land seems influence on landscape structures

Keywords: Shinan Country, land use, landscape structure, bridge, islands
Preservationists of Jeju Seascape  
- For Integration of Haenyeo Heritage

Hye-kyung CHOA  
Jeju Studies Center, Korea  
choahg@jdi.re.kr

In line with Jeju’s policy for globalizing haenyeo culture, urgent and further timely effort is required in 2016 to realize haenyeo designation as UNESCO intangible cultural heritage and to integrate with Jeju Island environmental protection.

Jeju haenyeo have drawn global attention in terms of their history, economy and unique role as stewards of the sea. Because of their elderly age and the younger generation’s lack of interest in this occupation, preservation of their tradition is even more urgent and imperative.

According to statistics in 2014, the total number of haenyeo is 4,415. Among them, 10 are in their thirties (0.2%), 57 are in their forties (1.3%), 663 are in their fifties (15.0%), 1042 are in their sixties (23.6%), and 2643 are in their seventies and beyond (59.9%).

If their numbers continue to decline, there will be numerous consequences, such as shifting working conditions, change of fishing ground management, and most importantly, the collapse of the haenyeo community and disappearance of their culture.

In order to truly sustain balance between ecology, peace and life, haenyeo culture and fishing heritage should be preserved in an integrated way.

Keywords: Urban to rural migrant, landscape change, diversity, Woeljeong Ri, Jeju Island
The island of Jeju has a long history in cultural heritages in communication field. The Jong Nang is such an example of a binary coded communication scheme, dating back over three quarters of a millennium. The Jeju Jong Nang code is considered as one of the earliest community binary coded communication in the world with a definite “1” or “0” binary symbols that convey fuzzy concept of left home of a house owner. The Jong Nang used the binary system (000, 010, 101, 111) similar to digital communications. In practice, timbers are used to indicate the distance by combination of three timbers putted into holes made in stones pillars. A unique scientific custom has been used by Jong Nang gate (JNG) in house in Jeju province like as traffic light (red, yellow, green) system.

San Daam(Accumulated stones around tomb) is another unique and traditional JeJu tomb geom -etry. It represents a unique life philosophy that the dead and the alive co-exists and communicates through Sinmoon(god gate). San Daam is arranged around the tomb in rectangular frame shape by building up trimmed stones. Each face divides the border between the physical world and the spiritual world, but is opened by Sinmoon gate. Also, it is highly related to the trigrams (a set of three lines) introduced in the Book of Changes. Three stories(stacks) of stone arrangement in four direction in San Daam indicates heaven(yang ) and earth(yin ) and in between human( ) is laid at the center. By the philosophy and its geometrical structures of JeJu San Daam JeJu people believed that death is connected to heaven and wishes that the dead person ascends to heaven.

Acknowledgement: This work was supported by the MEST 2015R1A2A1A05000977, NRF, Korea.

Keywords: Jong Nang gate, communications, accumulated stone , tomb, Yin Yang
Commitees

- **Symposium Organizer**
  
  Jong Sang Sung  
  ICOMOS Korea / Seoul National University

- **Advisory Committee**
  
  Steve Brown  
  President, ICOMOS ISCCL / University of Sydney
  
  Haeun Rii  
  President, ICOMOS Korea / Dongguk University

- **Organizing Committee / International Scientific Committee**
  
  Dongjin Kang  
  ICOMOS Korea / Kyungsung University
  
  Seungjin Kang  
  Jeju Development Institute
  
  Sangbum Kim  
  Rural Development Administration
  
  Saehoon Kim  
  Seoul National University
  
  Jaemin Park  
  Hankyong National University
  
  Yonghoon Son  
  Seoul National University
  
  Sangho Yang  
  Jeju International University
  
  Kwangjoong Jeong  
  Jeju National University
  
  Jaeheon Choi  
  ICOMOS Korea / Konkuk University
  
  Pilwon Han  
  ICOMOS Korea / Hannam University
  
  Feng HAN  
  ICOMOS China / Tongji University
  
  Wataru ONO  
  ICOMOS Japan / PREC Institute Inc.
  
  Nor Atiah Ismail  
  IFLA APR / University of Putra Malaysia
  
  Diane Menzies  
  ICOMOS New Zealand
  
  Juliet Ramsay  
  ICOMOS Australia
  
  Lionella Sciazzosci  
  ICOMOS Italy / Politecnico di Milano
  
  Mónica Luengo  
  ICOMOS Spain
  
  Nancy Pollock Ellwander  
  ICOMOS Canada / University of Calgary
  
  Patricia M. O’Donnell  
  ICOMOS / IFLA USA
  
  Moohan Kim  
  Seoul National University
  
  Jihoon Shin  
  Dankook University
  
  Changhwan Lee  
  ICOMOS Korea / Sangji Youngseo College
  
  Jonghan Jeon  
  Gyeongin National University of Education
  
  MieOak Chae  
  Director, Real Estate Research Institute / Korea Appraisal Board
  
  Wonsuk Choi  
  Gyeongsang National University
  
  Sunkee Hong  
  Mokpo National University
  
  Jochen MARTZ  
  ICOMOS Austria
**Local Committee**

<table>
<thead>
<tr>
<th>Name</th>
<th>Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minho Park</td>
<td>Jeju Special Self-Governing Province</td>
</tr>
<tr>
<td>Kyunghee Kim</td>
<td>ICOMOS Korea</td>
</tr>
<tr>
<td>Jongsang Sung</td>
<td>ICOMOS Korea / Seoul National University</td>
</tr>
<tr>
<td>Jung Eon Lim</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Joon Hyun Kim</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Jaei Lee</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Ye hwa Yun</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Jinwook Lee</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Dohun Kim</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Zhonghua Xu</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Jihyun Che</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Jin Kim</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Woong Jae Choi</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Myung-cheon Kim</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Yeong-seo Yu</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Hayoung Shin</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Da-un Yun</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Seong-ah Cho</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Jin-young Kim</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Bokeum Kang</td>
<td>Seoul National University</td>
</tr>
<tr>
<td>Jieun Park</td>
<td>Seoul National University</td>
</tr>
</tbody>
</table>

*Book design by Jaei Lee*

*Edited by Jaei Lee, Myung-cheon Kim, Woong Jae Choi, Yeong-seo Yu, Da-un Yun*