
Hahoe and Yangdong (Republic of Korea) No 1324

Official name as proposed by the State Party:

Historic Villages of Korea:
Hahoe and Yangdong

Location:

Andong City and Gyeongju City,
Gyeongsangbuk-do province
Republic of Korea

Brief description:

The two villages of Hahoe and Yangdong in their landscape settings are seen as the two most representative historic, clan villages in Korea. They were founded in the 14th-15th century and subsequently expanded to their present size and composition in the late 18th and 19th centuries.

Their layout and siting, sheltered by forested mountains and facing out onto a river and open agricultural fields, reflect the distinctive aristocratic Confucian culture of the early part of the Joseon Dynasty (1392-1910).

The villages were located to provide both physical and spiritual nourishment from their surrounding landscapes. They include the residences of the head families, together with substantial timber framed houses of other clan members, also pavilions, study halls, Confucian academies for learning, and clusters of one storey mud-walled, thatched-roofed houses, formerly for commoners.

The landscapes of mountains, trees and water around the villages, framed in views from pavilions and retreats, were celebrated for their beauty by 17th and 18th century poets.

Category of property:

In terms of categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a serial nomination of six *sites*.

1. BASIC DATA

Included in the Tentative List: Hahoe Village: 18 August 1998 and Yangdong village: 25 January 2002

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 20 January 2009

Background: This is a new nomination.

Consultations: ICOMOS has consulted its International Scientific Committees on Historic Towns and Villages and on vernacular Architecture as well as independent experts.

Literature consulted (selection):

Choi, Jae-Soon et al, *Hanoak: Traditional Korean Homes*, 1999.

Choi Sang-hŏn, *Interior space and furniture of Joseon upper-class houses*, (1951), 2007.

Kim, Bong-ryeol. *I Ddang-e Saegyeojin Jeongsin (The Spirit Etched on this Land)*, 1999.

Yoon, Hong-key, *The culture of fengshui in Korea: an exploration of East Asian geomancy*, 2006.

Technical Evaluation Mission: 9-14 September 2009

Additional information requested and received from the State Party: ICOMOS has sent a letter to the State Party on 18 December 2009 requesting further information on the following points:

- Comparative analysis
- Conservation Councils
- Management plan
- Ownership
- Buffer zones

The State Party sent a reply on 26 February 2010. The analysis of this supplementary information is included in the present evaluation.

Date of ICOMOS approval of this report: 17 March 2010

2. THE PROPERTY

Description

The two villages of Hahoe and Yangdong are both located in the south-eastern region of the Korean peninsula, the heartland of a distinct Confucian aristocratic culture during the Joseon Dynasty that ruled the Korean Peninsula for more than five hundred years. There is a distance of 90km between them.

The six sites are:

Hahoe:

- Village and surrounding landscape
- Academy 4 km to the east
 - both linked by a buffer zone

Yangdong:

- Village surrounded by a buffer zone,
- Academy 8km to the west,
- House 8km to the west,
 - linked by a buffer zone,
- Academy 4km to the east with a small buffer zone.

The two villages represent the two typical modes by which aristocratic clan villages were formed. Hahoe was a pioneering settlement formed when Ryu Jong-hye, of the Ryu clan, selected the land as the permanent home for his descendants at the end of the Goryeo Dynasty in the 14th century. Yangdong Village by contrast began to grow into a village of the nobility when the Son clan hailing from another village moved to a wife's hometown in 1457.

Both villages developed in a similar way. They demonstrate the characteristic style of nobility houses, *yangban*, in the region, with timber-framed and tiled roof buildings surrounding a small court or impluvium. This style is said to reflect the style of palace buildings of the Goryeo dynasty that migrated to the region after the fall of the dynasty, and is also well suited to the climate with its extremes of temperature between summers and winter.

Each of the *yangban* houses generally had separate quarters for men and women, and, where resources permitted, detached servants' quarters, grain stores, household stores and a library. The house of the head of the family would have been distinguished by an ancestral shrine and that of the main 'descent' family a large ritual or reception hall for maintaining ancestral tablets and hosting ceremonies. Overall the *yangban* houses of the nobility reflect the social order of the Joseon dynasty, with its rigid distinctions between male and female, outer and inner, young and old, servant and master.

By contrast, the more plentiful houses of the commoners, were one storey mud walled and thatch roofed buildings. Clustered around the *yangban* houses, they had all their living and service rooms under one roof.

Although the nomination dossier is very rich with visual material on the buildings and explanations of the architectural typology, ICOMOS notes that there is little information on construction materials and techniques, or on the human and organizational aspect of traditional building and craftsmanship.

Away from the houses, in secluded scenic spots, scholars, who were men of high standing from noble families, built separate pavilions, either *jeongja* (open sided structures), retreats where the scenery could be enjoyed, or *jeongsa* (study halls), for lectures, or revering ancient sages. However, as a pavilion could be sited in the compound of a study hall, it is sometimes

difficult to draw a distinct line between the two types of building.

Seowon, or a Confucian academy was a private educational institution set up exclusively for a man who had achieved outstanding learning and virtue. Its twin roles of enshrining a specific sage and educating students were reflected in its components: shrine, *jeonsacheong*, a building for the preparation of memorial rites, lecture hall, students' quarters (*jaesa*), library (*jangpangak*), and an elevated pavilion (*nugak*) where Confucian scholars held gatherings or took rests. The main buildings were typically sited along a north-south axis.

The clan organisations continue to conduct ceremonies honouring ancestors, maintain and repair buildings and sites, related to their ancestors, and promote good relationships among clan members. The clan organizations are also responsible for raising common funds to finance the construction and operation of facilities, such as head family houses, ancestral shrines, study halls, pavilions, Confucian academies and village schools. They also are in charge of publishing the clan's genealogical register and collections of ancestors' literary works.

The nominated area includes for Hahoe village part of the background mountain, part of the river and some of the communities' agricultural fields, and for Yangdong village part of the surrounding woodland.

The two villages are described separately:

Hahoe Village:

The Pungsan Ryu clan who formed the village were one of the five powerful local families of the Andong region. The family produced many notable politicians and scholars, and from the 16th century were recognized as a prominent aristocratic clan in the south-east of Korea.

The village is sited on the upper reaches of the Nakdonggang River where it loops around Mount Hwasan. The name Hahoe means the river meanders. The Nakdonggang River flows south into the Korean Strait and drains most of north and south Gyeongsang provinces. The river water allowed the region to prosper from rice production from the early Joseon period.

The nominated area consists of the village, some of the cultivated fields, the lower slopes of the mountain behind, and the edges of the river on the opposite banks of the river, on which is the Hwacheonseowon Academy. Also in the nominated area is the Byeongsansseowon Confucian Academy, a discrete site approximately 3km east of the village joined to the main site by the buffer zone.

The main elements of the nominated area are described separately:

Village layout

The village centre is a small mound on the upper slopes of which is Yangjindang House, the head family house. In plan, this mound is seen as the centre of a lotus flower with the pistils or stamens extending outwards from it. The road linking Yangjindang House to Chunghyodang house, the residence of the head of a branch of the family, forms the main axis of the village. Spread out round the village are *yangban*, or aristocratic houses, with their facades built to face a good view, and surrounding each of these are clusters of commoners' thatched roof houses.

The village and its main noble houses were set out to reflect *pungsu* principles, in their orientation towards protective mountains.

The descriptive text in the nomination dossier mainly concentrates on the houses of the nobility. ICOMOS notes that there is little description of the collection of commoners' houses, the spaces between buildings or of the surrounding landscape, with its forests, agricultural fields and valued views.

Houses of the yangban nobility

Most of these houses are timber-framed with tiled roofs and exhibit variations on the standard courtyard plan and detached ancillary buildings.

Yangjindang House

Dating from the mid 16th century, this house, the largest in the village, has served as the head family house for the Ryu clan, since it was built by Ryu Jong-hye, the clan's founder. It faces south overlooking Maneulbong Peak, its *ansan* or front guardian mountain. Unusually the house has two ancestral shrines and its basic frame is elaborately decorated.

Chunghyodang House

The current buildings date from the 17th century and were built for the head of a sub-family line of the Ryu clan. Only the ancestral shrine faces south towards Maneulbong Peak, while the other buildings face Mt Wonjisan to the west. Like the Yangjindang House, its timber frame carries decoration. A distinctive feature is the large wood-floored hall with two stories of rooms to either side.

Juiljae House

Built for the great grandson of the clan founder in the 17th century, Juiljae House has two warehouses and is surrounded by a low wall.

Namchondaek House

Originally a simple house built at the end of the 18th century, it was greatly enlarged in the late 19th century

but the main building was destroyed by fire in 1954. The standing buildings include a finely decorated pavilion re-located here from the opposite side of the river in the 1980s.

Bukchondaek House

The house assumed its present form in 1862, an expansion of a late 18th century dwelling. The women's quarters', *anchae*, is the widest of any building in Hahoe and its large roof is supported by columns.

Hadonggotaek House

Built in the mid 19th century.

Jakcheongotaek House

Located near the river, this is an example of a small-scale noble house. It dates from the 19th century. A flood in 1934 washed away its main gate compound.

Bak Jeong-suk House

Although thatched this house is in the style of a *yangban* house. It has a mill with walls of mud reinforced with straw – one of the few domestic rice mills to have survived.

Commoners' houses

The village contains numerous examples of one storey commoners' houses. The walls of these were generally built of mud over timber framework and the roofs were thatched with rice straw. Inside floors were of beaten earth. The Yeokanjip House is typical of these commoners' housing.

Study Halls, Pavilions and Confucian Academies

The village has four study halls:

Gyeomamjeongsa Study Hall

Gyeomamjeongsa Study Hall was built in 1567 by Ryu Ul-lyong. Set on the western end of the Buyongdae Cliff it is framed by pine forest, and has picturesque views out over the Hwacheon Stream to the hills beyond. It consists of a study hall and inner quarters to accommodate those coming to study.

Wonjijeongsa Study Hall

Wonjijeongsa Study Hall was built in 1576 by Ryu Seong-ryong on the edge of the river for his own study and for teaching. It consists of a study hall and an elevated square pavilion, from which there are views out across the river to the pine forests of Buyongdae Cliff and beyond to Mount Wonjisan.

Binyeonjeongsa Study Hall

Ryu Ui-lyong erected this second study hall, a single building, near his home and it was used to receive guests, hold poetry gatherings or clan family meetings.

Okyeonjeongsa Study Hall

Construction of the Study Hall was began in 1576 by Ryu Seong-ryong and completed in 1586. This was his second hall, constructed in a quiet place outside the village in a beautiful landscape. In it he wrote *Jingbirok* (War memoirs). It includes *seodang*, *byeoldang*, *anchae* and a building for servants.

Sangbongjeong Pavilion

A single building within a walled compound, the pavilion was first built by Ryu Se-cheol (1627- 1681) and later renovated by his great grandson Ryu Young (1687-1761). On the opposite side of the river from the village, on a small hill, it faces across to Chunghyodang House, the head family house of Ryu Seong-ryong.

Byeongsanseowon Confucian Academy

The Academy is separate from the village, some 4km to the east. It was originally built as a school for the Ryu family. After Ryu Seong-ryong's death, his disciples and Confucian scholars built in 1614 Jondeoksa shrine for him, and upgraded the school to a Confucian academy with lecture halls and ritual spaces. The Academy sits on the south-eastern slope of Mt. Hwasan, the rear guardian mountain of Hahoe Village. In front is the Nakdonggang River and across the river Mt. Byeongsan, which literally means 'mountains looking like a folding screen.'

Within there is a lecture hall, two buildings for students, a library, an elevated pavilion, the Jondeoksa shrine and *jeonsacheong* (a building for the preparation of memorial rites). The view from the Pavilion looking down on the Nakdonggang River and towards Mt. Byeongsan beyond is celebrated.

Hwacheonseowon Confucian Academy

Originally built in 1786 and enlarged in the early 19th century, the Academy was destroyed in 1868 on the orders of Regent Heungseon, the father of King Gojong, to shut down all private Confucian Academies nationwide. It was restored in 1994.

Landscape setting

The beauty of the village landscape, surrounded on three sides by the river and with its mountainous backdrop, has inspired numerous poems, notably in the 17th and 18th centuries, many of which celebrate the theme of 16 beautiful sceneries in and around Hahoe village. Although the 16 sceneries vary over time, all celebrate the fortunate combination of mountains, water,

and trees - maple, chestnut and pine - and paint word pictures of the landscape.

Over the centuries the landscape picture has been improved, such as with the planting in the 16th century of a large forest of pine trees, Mansongjeong, on the opposite bank of the river from the village, to provide a foreground for the Buyongdae Cliff and to act as a wind-break against the north-west winds.

ICOMOS notes that no details are provided of the other forest areas or of whether the chestnut and maple still are found.

Agricultural land

The nominated area includes fields bordering the river between the village and the lower slopes of the mountain. They are primarily irrigated rice paddies.

The main agricultural fields of the village, known collectively as Pungsan Field, lie to the east beyond the mountain and are not included in the nominated area or the buffer zone.

Yangdong Village:

The village lies at the mouth of a narrow valley between the many folded ridges of Mt Seolchangsan to the north-west and Seongjubong Peak to the south-east, through which flows the Yangdongcheon stream, a tributary of the Allakcheon stream which flows into the larger Hyeongsangang River. With the guardian mountain at its back, the village faces out across the Allakcheon stream to a wide plain within which is the Angang Field – the main agricultural fields of the village, and now in the buffer zone. The Seongjubong Peak functions as its front guardian mountain.

Along with Hahoe village, Yangdong was commended as one of the four most auspicious sites in southern Korea in the *Pungsu of Joseon*. The village became the place where gentry studied while enjoying the beauties of the landscape. The small pavilion of Dongnaktang House was a place of retreat, where for instance Yi Eon-jeok in the 16th century devoted himself with spiritual and physical discipline to the study of Neo-Confucianism and to writing poems such as '15 Songs composed in a Forest'.

Yangdong is larger than most traditional clan villages with 149 households and proportionately larger houses. The dwellings lie in five 'dales' within the fold of the densely forested hills, on plots carved out of the surrounding woodland, with the *yangban* houses halfway up the slope and the commoners' houses clustered around and below them. There were two main clans, Son and Yi, competitively building their houses on prominent sites.

As with Hahoe village, ICOMOS notes that the descriptive text mainly concentrates on the houses of the

nobility and gives little information on the commoners' houses, or the surrounding landscape.

Seobaekdang House

This is the oldest house in the village built by the founder of the Son clan, Son So, when he settled in the village in the mid 15th century. It is also one of the earliest houses in Korea and preserves the layout of the early Joseon period with a ceremonial hall having a central location and the men's quarters being part of the main compound, in contrast to the segregation that emerged later. From the large, wooden floored main hall there are views of Seobaekdang Peak. As well as the main compound, there is a gate compound and an ancestral shrine.

Mucheomdang House

This is the head house of the Yi clan. Part of the house was built by Yi Beon in the late 14th century when he settled in the village. His son built the detached hall and a later descendent the ancestral shrine in the 17th century. The hall is distinguished by its broad dimensions, by paper clad lifting doors, and by decoration on the tops of the cylindrical pillars.

Gwangajeong House

This was the head house of the Son clan from around 1500 until the early 20th century when the role passed to the Seobaekdang House. Gwangajeong house consists of a main compound with wings at the front making it one of the longest buildings in the village, and an ancestral shrine enclosed by a wall. Like Seobaekdang house, it has a central hall, which has decorated pillars. The house is one of the few surviving houses from the mid-Joseon dynasty that has not undergone extensive remodeling.

Dongnagdang House

Situated some 8km away from the village, the house was built by the poet Yi Eon-jeok, after he retired from government service in the late 16th century. It includes the Gyejeong pavilion, built on a bluff overlooking the valley stream. The house achieved its present form over three generations. The main hall is distinguished by its decoration and the whole house displays a high level of skilled craftsmanship.

Hyangdan House

Built originally in 1543 by Yi Eon-jeok for his sick mother when he was governor of Gyeongsang province, the house now consist of a main building, a building for servants, a main gate compound and an extra building for men (outer *sarangchae*), which was built at a later date. A characteristic of this house is the use of many round pillars, as well as the highly refined workmanship exhibited in the household fixtures.

Nakseondang House

Lying to the north of Seobaekdang House, Nakseondang house was established as a separate household by Son Suk-don, the younger brother of Son Jung-don in the mid-16th century. It is now the branch head house of the Son clan. It consists of an *anchae*, a lower building (*araechae*), a *sarangchae* with pillars to the front, grain store, a gate compound and an ancestral shrine.

Sujoldang House

Built in the 17th century, the house consists of the *anchae*, *sarangchae*, grain store, main gate compound and ancestral shrine.

Ihyangjeong House

Built at the end of the 17th century, the house consists of the *anchae*, *sarangchae* and two grain stores.

Sangchunheongotaek House

Consisting of *anchae*, *sarangchae* and gate compound, the house dates from the early 18th century.

Dugokgotaek House

This large house consist of a main gate compound, *anchae*, *sarangchae*, lower building (*araechae*), grain store, and unusually, buildings for servants and for grinding grain. It was constructed at the beginning of the 18th century. In front of the house is a hall or *jaesil*, for ritual ceremonies.

Geunamgotaek House

Built towards the end of the 18th century, it consists of *anchae*, *sarangchae*, main gate compound, grain store and ancestral shrine and all the main buildings stand independently of one another.

Sahodanggotaek House

The mid 19th century house consists of *anchae*, *sarangchae* and gate compound. The daecheong wooden floored hall of the *anchae* and *sarangchae* both have formal round pillars on their central front sides. Within the *anchae*, there is a separate secondary main room for the mistress (*ansarangbang*) and part has an elevated wooden floor (*numaru*).

Jeong Sun-i House

Around the aristocratic clan houses, are clusters of simple thatched houses of commoners with walls of mud over timber frames, usually three rooms laid out in a single row and sometimes with small outbuildings.

Study Halls, Pavilions and Confucian Academies

Simsujeong Pavilion

Simsujeong Pavilion, was originally built around 1560 for Yi Eon-gwal, younger brother of Yi Eon-jeok. It was destroyed in a fire and the present building was reconstructed in 1917.

Suunjeong Pavilion

The pavilion sits on high ground at the west of the village and overlooks the Allakcheon Stream and Angang Field. It provides one of the best vistas in Yangdong village. It was built around 1582 by Son Yeop, great grandson of Son Jung-don. The pavilion has a heated floor room and an open hall with a veranda and decorative balustrades.

Oksanseowon Confucian Academy

Oksanseowon Confucian Academy is located some 8 kilometres to the west of Yangdong Village (just south of Dongnakdang House). The compound is divided into four areas for entrance, study, rites, and auxiliary facilities. The Academy boasts the ownership of the greatest number of documents and books amongst national Confucian academies (of which 48 survive). It was built in 1572 by Yi Je-min, a magistrate of Gyeongju, in response to the desires of the local literati. There is no visual link to the village.

Donggangseowon Confucian Academy

Sited some 4 kilometres to the east of the village, this Academy was founded in 1695 in memory of Son Jung-don, a prominent local scholar. Most buildings were destroyed in 1868 at a time when many academies were forcibly closed. In 1918, local literati resumed observing rites. Similarly there is no visual link to the village.

Landscape Setting

Yangdong Village has been shaped in the typical 'Mountain on back, river on front' *pungsu* topography. The village sits on a side of a mountain, and all the houses sit in dales between ridges keeping the image of the '勿 character, which means 'clean'. Only the close surroundings of the houses are included in the nominated area, not the Allakcheon stream or the fields beyond it.

History and development

Clan villages developed and flourished in the Joseon dynasty which consolidated its absolute rule over Korea, encouraged the adoption of Confucian ideals in Korean society, (which had been introduced to Korean Peninsula in the first century), absorbed Chinese culture, and, through prosperity founded on trade, fostered classical Korean culture, science, literature, and technology.

Although the concept of villages planned to harmonise with the local topography, through the implementation of *pungsu* principles, had appeared in the preceding Goryeo period, it was during the Joseon Dynasty that those who had become small and medium sized land owners and local government officers rose into *yangban* or nobility clans, and then played a central role in the founding or enlargement of new settlements, based on Confucian principles. These clan villages for the nobility usually housed members of one or two clans and existed alongside fortified, walled towns where government and county officers lived who were of lower status and from diverse backgrounds. The clan villages also produced civil and military officials for the government.

Hahoe village is an example of a new *yangban* settlement being formed at the end of the Goryeo Dynasty by three clans, Heo, An and Ryu.

In the 16th century the Ryu clan produced distinguished politicians and scholars and this is reflected in the architecture of the village, particularly the study halls.

The new village flourished but by the mid 17th century the Heo and An clans left and Hahoe village became the clan village of the single Ryu clan. The village continued to expand in the 18th and 19th centuries. During the 1980s, in line with the majority of Korean villages, young people migrated to the towns and cities and in 1991 the elementary school was closed. However there are some signs of a reversal of this trend with two newly built traditional houses in the 1990s.

Yangdong village is an example of a settlement that grew into a village of the nobility through the marriage of one of its daughters to the son of the Son clan. In turn his daughter married into the Yi clan. These two clans produced several distinguished figures in the 16th century.

The village expanded around the clan branches.

In the early 20th century a railway line was built to the village and a school constructed. In the 1940s a Buddhist Temple was constructed, and a decade later a Church. In the 1970s a bridge was erected over the Allakcheon Stream and in 1971 the pattern of arable land on the Angang Field was restructured and a community warehouse built.

In the 1980s, the village did not suffer such a severe decline in population as some other villages.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Comparative analysis

The comparative analysis in the original nomination dossier compared the two villages nominated to five other clan villages in Korea that have been given

national protection, alongside two walled towns but provided only basic information. It also only compared the nominated properties to a limited number of inscribed properties and not to other villages outside Korea that might in the future be nominated.

The supplementary material sent by the State Party in February 2010 provides extra information on both these areas of the analysis.

In considering comparison between the two villages and other properties already inscribed on the List, comparisons are made with four villages and towns in China, one in Japan, one in Viet Nam, one in South America and 21 in Europe. Historic villages and towns in Asia are seen to differ fundamentally from those in Europe in being built primarily of wood and being linked closely to agriculture, and particularly the cultivation of rice, Hahoe and Yangdong may be grouped with China's Xidi and Hongcun in Southern Anhui Province and Fujian *Tulou* as clan communities based on rice cultivation. However, the noble clans of these Korean villages belonged to a social class that emerged during the Joseon period, which are seen to be clearly differed from Chinese literati or merchant classes. Korean clan villages also have a distinctive structure with aristocratic residences being surrounded by commoners' homes, whereas Chinese villages characteristically have a continuation of houses with similar classes and structures. Korean villages are seen to be clearly distinguished in terms of form, function and materials.

In considering comparisons between the two villages and other villages that might be nominated in the future, comparisons are made with Japan, China and Viet Nam. As Confucianism has had heavy influence on East Asia (including China, Korea, Japan and Viet Nam) for more than 2000 years, it is appropriate to compare the two nominated villages to others in that geo-cultural area, which is called the East Asian Confucian cultural sphere. It is suggested that Korean clan villages reflect a social system that is quite different from that in Japan, China or Vietnam. In Korea during the Joseon Dynasty, there were strict patriarchal clan divisions and while clan members belonging to nobility lived along with the commoners, they pursued a literary life while the commoners did the farm work.

Such a stern class system is not found in historic villages in Japan, Viet Nam, or China. Korean clan villages reflect in spatial terms this hierarchical clan system. Those who formed the elite class in Korean clan villages maintain their privileged status through building ancestral shrines, study halls, Confucian academies for higher learning and village schools, for the performance of ancestral rites and the education of the young.

In justifying the choice of the two villages from amongst the remaining clan villages in Korea, it is stated that in the 1920s, Korea had some 15,000 clan villages (on both parts of the peninsula, later divided). Of these, 1,685 villages claimed their founding ancestors were

famous Confucian scholars of the noble class. Rapid industrialization and urbanization during the 20th century, and the Korean War of 1950-1953 have had a devastating impact on rural villages. The proportion of urban dwellers has moved from 3.8% in 1910, to 90.5% in 2009. Only seven traditional Korean villages are currently under national protection. Apart from Hahoe and Yangdong, the others are Oeam Village, Wanggok Village, Hangae Village, Seongeup Village and Nagan Walled Town. Hahoe and Yangdong are seen to have the greatest number of surviving assets in terms of number of protected buildings, number of outdoor pavilions and number of Confucian academies.

In terms of why two villages are needed to reflect the particular characteristics of Joseon period settlements and their architectural and artistic achievements, it is stated that they are seen to be the best preserved examples and both villages are situated in prominent natural environments, one by the riverside and the other one along mountain valleys.

ICOMOS considers that the comparative analysis as amplified by the supplementary material justifies consideration of this property for the World Heritage List.

Justification of Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

Hahoe and Yangdong villages:

- Are the oldest and most excellent examples of clan villages, a form of settlement that characterised the Joseon period;
- Follow faithfully *pungsu* principles and maintain the functional and visual integrity of production, living and spiritual areas;
- Have outstanding and well preserved extraordinary buildings that represent the house, *Jeongja*, *jeongsa* and *seowon* of the Joseon period;
- Have kept for generations old records, documents, and artistic works, the academic and cultural achievements of Joseon's Confucian scholars;
- Maintain today the highest level of traditional family rituals and characteristic village events that were performed by Confucian scholars in the Joseon period.

Two properties have been nominated to manifest this outstanding universal value. ICOMOS considers that the villages have the capacity to demonstrate OUV for their ensembles of traditional buildings and for the way their planning and building traditions reflects the social structures and distinctive aristocratic Confucian culture of the Joseon Dynasty and how this persisted over time,

rather than for the movable cultural relics and achievements of scholars – both of which are, however, of considerable importance in substantiating Outstanding Universal Value.

Integrity and Authenticity

Integrity

The main attributes of the clan village such as houses of the nobility and commoners, formal spatial layout, study halls and academies, are present within the nominated boundaries of both villages, although in Hahoe the Byeongsanseowon Confucian Academy is 4km to the east and in Yangdong village the Oksanseowon and Donggangeowon Confucian Academies are some 8km and 4km respectively from the village and not spatially linked to it.

The harmonious landscape setting, including the river, forests and mountain that inspired writers is present in Hahoe, although partly in the buffer zone, and is present to a lesser degree of completeness in Yangdong. Here the Allakcheon stream, the Angang fields, (both of which are in the view from the *Suunjeong Pavilion*) and the upper reaches of the mountain are not included in the nominated area.

The property does not suffer from other than minimal adverse effects of development and has not suffered from neglect. However the setting of Yangdong village has been compromised to a degree by new infrastructure, such as bridges, roads and a railway.

Authenticity

In terms of the clan villages the way the attributes truthfully reflect Outstanding Universal Value relates to the ability of the buildings, village layout, setting and dynamic clan rituals to express the way the village houses are an exceptional manifestation of the Joseon political and cultural regimes and the way they were shaped by Confucianism.

ICOMOS considers that villages express well the hierarchical layout of the settlements, and the expressions of the influential clan nobility and scholars.

The way that the village developed their dynamic relationship with their environment to express harmony and beauty as well as functionality, is better reflected in Hahoe than in Yangdong.

Where authenticity has been compromised is in the use of materials for some of the restoration projects - see below – and the somewhat extensive remodeling that has taken place, particularly in Hahoe, where many of the buildings have been modified for new uses. Both of these interventions blur the link with Joseon period materials, techniques and planning, and the ability of the buildings to contribute to OUV.

The authenticity of individual structures is therefore vulnerable and there is a need to ensure that further erosion of detail does not take place and that, where possible, conservation can be improved.

ICOMOS considers that the conditions of integrity and authenticity have been met, but ICOMOS also considers that authenticity is vulnerable in relation to the conservation of individual structures and this needs to be addressed.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (iii), (iv), (v) and (vi).

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

This criterion is justified by the State Party on the grounds that Hahoe and Yangdong Villages are two of the best preserved and representative examples of a clan village, a type of settlement characterizing the Confucian society of the Joseon period (1392-1910). The Confucian rituals, records and documents kept at the village, village faith and folk games are exceptional testimony to the culture of Joseon villages.

ICOMOS considers that this criterion can be demonstrated on the grounds that the villages themselves are an exceptional testimony to a cultural tradition, in this case the Confucianism of the Joseon dynasty which produced settlements that followed strict Confucian ideals over a period of some five hundred years.

ICOMOS considers that this criterion has been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;

This criterion is justified by the State Party on the grounds that tile-roofed and thatch-roofed residential buildings and Confucian buildings such as *jeongsa*, *jeongja* and *seowon* artistically and technically reflect Confucianism, environmental friendliness and harmony with nature that are the distinctive features of traditional Korean architecture.

ICOMOS considers that this criterion can be justified as the village ensembles reflect a significant stage in human history, which in the case of Hahoe and Yangdong is the Joseon Dynasty which prevailed over five hundred years and profoundly influenced the development of the Korean peninsula, becoming the longest ruling Confucian dynasty. ICOMOS considers that the villages, and particularly the ensemble of *yangban* and commoners' houses, and their overall and

individual planning, do reflect the precepts of this Dynasty in terms of its social structures and cultural traditions as well as its power and influence and its literary, and philosophical traditions.

ICOMOS does however consider that insufficient landscape has been nominated for the six sites to reflect the idea of harmony with nature and, in the case of the Yangdong sites, that harmony has to a degree been compromised. The criterion can therefore be justified only for the architectural ensembles.

ICOMOS considers that this criterion has been justified.

Criterion (v): be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;

This criterion is justified by the State Party on the grounds that Hahoe and Yangdong Villages are outstanding examples of traditional settlements in which tile-roofed and thatch-roofed residential buildings and Confucian buildings such as *jeongsa*, *jeongja* and *seowon*, artistically and technically reflect Confucianism, environmentally friendliness and harmony with nature that are the distinctive features of traditional Korean architecture.

The Joseon Dynasty's Confucian society, based on rice farming and of the interaction with natural topography, following *pungsu* principles. These villages are living heritage that are still inhabited by people and are open to development and change of the modern times, needing careful measures to sustain the village from diverse impacts.

ICOMOS considers that for this criterion to be justified it needs to be demonstrated that the two villages are settlements which represent a culture or human interaction with the environment in an outstanding way. The Joseon culture which fostered the villages was based on a harmonious interaction with the environment, both in terms of the layout of the settlements, and their relationship with farmland and the natural surroundings of river, forest and mountains, on rigid social divisions that determined the layout of *yangban* houses and their relationship with commoners' houses, and on a focus on study, learning and strong clan rituals.

ICOMOS considers that both villages reflect, through their overall layout of *yangban* and commoners' houses, and through the plans and surviving fabric of individual *yangban* houses, shrines and Confucian Academies, the distinctive aristocratic Confucian culture of the early part of the Joseon Dynasty (1392-1910). However they cannot be said to also reflect within the nominated boundaries the harmonious relationship between the village and its landscape setting, and thus an overall sense of beauty and harmony.

ICOMOS considers that this criterion has not been fully justified.

Criterion (vi): be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance;

This criterion is justified by the State Party on the grounds that the houses of head families of prestigious clans, *seowon*, *jeongsa* and *jeongja* at Hahoe and Yangdong Villages were home to scholarly and educational activities of prominent Confucian scholars. Many artefacts they produced, including records, old documents, book printing tablets, recorded documents, poems and drawings, are valuable resource materials in understanding the Confucian culture of the Joseon period.

ICOMOS considers that this criterion has to be demonstrated for the way the property is directly or tangibly associated with living traditions, with ideas or beliefs, or with artistic and literary works of outstanding universal significance. It is properties that are inscribed on the List not ideas, activities or movable objects.

Although the nomination states that Hahoe and Yangdong Villages were home to Confucian scholars of the Joseon period and the location of their literary and educational activities, and that Hahoe produced many extraordinary scholars, it is not demonstrated how these traditions have become of universal value as opposed to great local and national value.

ICOMOS does not consider that this criterion can be justified for the property.

ICOMOS considers that this criterion has not been justified.

ICOMOS considers that the serial approach has been justified.

ICOMOS considers that the nominated property meets criteria (iii) and (iv) and the conditions of authenticity and integrity and that Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

In the past, there has been a pattern of residents leaving the villages, but, today, the pattern is being reversed as some retirees are returning home or descendants are pursuing economic opportunities. Retirees or descendants usually return to family houses. If new construction is required, there are available plots of land

– and design controls in place to ensure that new houses continue traditional building forms (and their placement) as well as traditional materials. However ICOMOS considers that there is a need for greater clarity over overall spatial development plans.

Around the smaller nominated part of Yangdong village, there are undesirable developments near and abutting the Donggangseowon Confucian Academy, Dongnakdang House and Oksanseowon Confucian Academy.

ICOMOS raised these issues with the State Party through its letter dated 18 December 2009. In its response the State Party announced that Gyeongju City had agreed to mitigate the negative impact of the buildings around Donggangseowon Confucian Academy: by purchasing six plots of land (1,677 m²) in order to remove the buildings on them. The City has also agreed to purchase six plots near Oksanseowon Confucian Academy, and five plots at the entrance of Dongnakdang House. The plans, along with the budget for purchasing the plots and buildings, were approved by the City on January 21, 2010. They will be implemented between 2014 and 2017.

Near Yangdong, visually intrusive bridge has been constructed over Jagacheon Stream, which is the natural link between the sites. Its metallic materials and bright colour divert attention from the river course, including the view from the pavilion at Dongnakdang House.

Within the villages, all electrical power lines have been buried underground so that utility poles are not visible. There are also no utility poles and pylons seen in the Buffer Zones. However, in the case of Donggangseowon Confucian Academy in Yangdong Village, some pylons are seen in the setting. To reduce the intrusive effect, the village has asked the Korea Electric Power Corporation (KEPCO) to include the relocation of these pylons in its long-term plan. In the mountains behind Hahoe there are prominent pylons that spoil the view.

ICOMOS considers that it would be helpful to have a more detailed policy put in place to sustain the visual integrity of the wider landscape, including distant views.

Tourism pressures

Although both villages will shortly have relegated tourism facilities to buffer zones, any increase in the flow of visitors, especially in the case of Hahoe Village, will impact on the daily lives of village residents. How to keep the delicate balance between semi-public and semi-private space will have to be addressed to maintain the dignity – and comfort – of residents.

ICOMOS considers that possible solutions such as imposing limits on the daily number of visitors, rotating visitation days for selected houses or raising admission fees need to be addressed within an overall cultural

tourism strategy. The current tourism strategy is for an increase in visitors.

In Hahoe village, tourist facilities, including a number of privately-operated shops, have been relocated outside the boundaries of the property. Rather unfortunately, the new visitor facilities can be glimpsed from the village proper, but, fortunately, they are not visually intrusive except for one building – a multi-floor hotel. Although this is an issue being addressed, ICOMOS considers that there needs to be a firm commitment on the part of the State Party as to when demolition and rebuilding will occur.

The car park space immediately adjacent to the Byeongsanseowon Confucian Academy needs to be closed to all vehicles, except those required for handicapped access, and all such vehicles need to be parked at the newly constructed car park outside the property boundaries (and within the buffer zone).

In Yangdong village, a multi-functional community and visitor complex is being constructed at the entry to the village (within the buffer zone). The visual impact will be minimal. However the landscape indicated in conceptual drawings is not in keeping with the traditional landscaping found throughout the village, and ICOMOS has concern regarding the choice of finishing materials for the centre, in particular, tiles that “argue” with the designs and colours of traditional building materials.

Environmental pressures

The major environmental threat to the property comes from water pollution. Since 2006, Hahoe Village has implemented a project to clean up the village by installing simple sewage treatment facilities, sewage pipeline and water supply pipes underground. A similar project has been implemented in Yangdong.

Natural disasters

There is also concern about the possibility of devastating fires. The recent destruction of the South Gate in Seoul has led to investigation of sprinkler systems using a high pressure water mist system. This technology, now thoroughly tested, will be used for places of state value, including World Heritage Sites.

In the meantime, every house has a fire extinguisher, fire hydrants are systematically distributed throughout the property, and fire-fighting exercises are conducted regularly. Currently fire companies are located some 9km (Hahoe Village)/ 7km (Yangdong Village) away. However village fire station branches are under discussion. The 2009 Firefighting Plan, drawn by the Hahoe Village Management Office, shows the organisational chart of the village's volunteer fire department, its duties, inspection and maintenance of firefighting equipment and the action plan in case of fire.

ICOMOS considers that there is a need for a definite date to be established for the creation of village fire stations.

In Hahoe, there have been no floods in recent times and there appears to be little probability of flooding in the future. In Yangdong Village, there has been no flooding since 1994, when a dike was built between the village and nearby Allakcheon Stream.

Impact of climate change

Climate change could bring more unpredictable weather, including less predictable heavy rain. To mitigate the worst effects of such downpours, it is essential that the mountain slopes are well managed with adequate tree and grass cover. Little details are provided of this management.

ICOMOS considers that the main threats to the property are fire and over-visiting and that although these are addressed in the management plan it would be beneficial for clearer strategies on cultural tourism that relate to the capacity of buildings and the tolerance of residents and for village fire stations to be put in place, as considered.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The boundaries of the nominated property, including the buffer zone(s), are shown clearly on a series of maps and aerial photographs included in the nomination dossier.

Hahoe Village

The nominated areas of Hahoe village are in two parts: the main area includes the village, part of the mountain behind, part of the river in front and a strip of the far river bank which included Buyongdae Cliff, Gyeomamjeongsa Study Hall, Hwacheonseowon Confucian Academy and Okyeonjeongsa Study Hall. A much smaller area encloses the Byeongsanseowon Confucian Academy 4km to the east. Both lie within the same extensive buffer zone that extends to the nearest mountain ridges and to distant views of the river course and offers to the north, east and southeast considerable protection including views of what are called the 16 Beautiful Sceneries. To the southwest and west, there is no buffer zone as the property boundary offers sufficient protection.

Views out from the property need to be identified and given appropriate protection.

Yangdong Village

The nominated area of Yangdong Village is in four parts: the main village area with its stream and forested mountain backdrop and three smaller areas, one 4km away including Donggangseowon Confucian Academy and two 8km away, including Dongnakdang House and the Oksanseowon Confucian Academy.

An extensive buffer zone gives appropriate protection to the primary property to the north and northeast, while, to the southeast, there is no buffer zone as the primary property boundary offers sufficient protection to the property's attributes. (In both instances, either the primary property boundary or the buffer zone extends to the nearest mountain ridges.) To the west, the buffer zone offers adequate protection of Allakcheon Stream and a portion of Angang Field, and given a series of government land use controls, there appears to be no need to extend the buffer zone further to the west. To the south, however, ICOMOS considers that the buffer zone does not offer adequate protection from intrusive views of a major highway. Proper screening with local tree species could mitigate the impact and it appears that some screening will occur with the construction of a new visitor complex. However the State Party considers that the road, as well as the nearby railway, are part of the history of the village and do not need screening.

ICOMOS considered that Donggangseowon Confucian Academy, Dongnakdang House and Oksanseowon Confucian Academy, had problematic buffer zones when viewed from their respective approaches and raised the following issues with the State Party:

Donggangseowon Confucian Academy is approached from the north and the first glimpse of the associated property is compromised by a tight cluster of buildings immediately in front of the north elevation. The buffer zone needs to include this area and in time it would be desirable to remove or mitigate the impact of these buildings. To the west, and immediately outside the property (there is no buffer zone for this part of the property), there is a railway. It is understood that this might be removed in due course. ICOMOS considers that this area also needs to be within the buffer zone.

In the case of Oksanseowon Confucian Academy, several restaurants lie immediately to the left of the main approach. The location of the restaurants undermines the solemnity of the place. Consideration should be given to including this area within the buffer zone and mitigating the impact of the restaurants.

In the case of Dongnakdang House, a number of small-scale buildings (largely domestic) line the left hand side of the main approach. Although visually intrusive to some extent, the massiveness of the enclosing wall of the house diverts the visitor's gaze. Nevertheless ICOMOS considers that the buffer zone should be extended to the south side of this part of the property and the impact of the buildings if possible mitigated.

In its supplementary information the State Party announced that it had expanded the Buffer Zones of Donggangseowon Confucian Academy, Dongnakdang House and Oksanseowon Confucian Academy and re-designated them in order to protect complete 500 metre radii. This, combined with the land purchases outlined above, addresses ICOMOS's concerns and will greatly improve the approaches to the sites and protect their settings.

ICOMOS considers that the boundaries and buffer zones of the nominated areas of Hahoe and Yangdong villages are appropriate.

Ownership

The majority of buildings in the two villages are in private ownership or belong to foundations, conservation societies or clans. Likewise ownership of the farmland, woodland, and open spaces within the villages are also mostly in private ownership. The river, river banks, cemetery, and school are nationally owned as are parts of the agricultural land and woodland.

Protection

Legal Protection

Both Hahoe Village and Yangdong Village have been protected under the National Heritage Protection Act since 1984. For Hahoe village the boundary of the Cultural Heritage Protection Area reinforces the protection of the primary property, associated property and the shared buffer zone, and, in some instances, even extends the protection. For Yangdong village the boundary of the Cultural Heritage Protection Area reinforces the protection of the main village area and a small portion of the buffer zone, and the outlying property, except Donggangseowon Confucian Academy, and a small portion of the buffer zone (except in the case of Dongnakdang House). The forests are preserved under the framework of the Cultural Heritage Protection Law – just like the buildings and houses in the villages.

Within the villages, six houses in Hahoe (out of 124) and two houses in Yangdong (out of 149) are individually designated as National treasures.

In summary, at the state level, there is protection, through designation, of both Hahoe and Yangdong Villages, and all associated places, except for Donggangseowon Confucian Academy, and individual protection for eight houses.

This national protection has been strengthened by the following national directives or guidance: Mid- and Long-term Vision of the Cultural Heritage Policy: Cultural Heritage 2011 (2007); Detailed Implementation Plan for the Conservation, Utilization and Comprehensive Maintenance of Folk Villages (2004); Hahoe Village

Design Guidelines (2007); and Yangdong Village Design Guidelines (2007).

At Provincial level there are overall provisions for conservation, ranging from the definition of cultural heritage to their conservation, management and utilization. Donggangseowon Confucian Academy is protected at provincial level.

At local level, for Hahoe Village there are Ordinances of Andong City for Protecting Cultural Heritage (2004) which includes provisions for conservation and management. There is also a Master Plan for Hahoe Village Renovation (2002); an Urban Master Plan for Andong City toward 2016 (1998) and a Hahoe Tourism Complex Development (Creation) Plan (2003 [1998]).

For Yangdong village there is a Master Plan for Yangdong Village Renovation (2002); Long-term Comprehensive Development Plan for Gyeongju City for 2006-2020 (2006); and a Development Master Plan for Creation of Historic and Cultural City of Gyeongju for 2005-2034 (2004).

Additionally, the entire area of properties and buffer zones and the immediate surroundings are under a series of government controls, i.e. Control Area, Agriculture and Forest Area or Natural Environment Protection Area.

However such controls have not prevented certain visual intrusions.

Traditional Protection

Many of the smaller houses are maintained by their owners as are the agricultural fields.

Effectiveness of protection measures

Overall it appears that in spite of the two villages having had national protection since 1984 this has not stopped incremental changes which in some cases are now seen to be detrimental – such as extensive re-modelling, changes in roof and other materials and inappropriate extensions. In recent years the design guidance that has been prepared, has begun to take effect on the control of new interventions and on guiding restoration. However, as noted above, authenticity is vulnerable.

ICOMOS considers that the legal protection in place is adequate but needs to be strictly enforced through the design guidance now in place.

Conservation

Inventories, recording, research

The layouts of Hahoe Village and Yangdong Village, including empty plots of land, were mapped in great detail from 2007-2008. For each individual

cluster/compound there is a roof plan accompanied by a colour photograph of the site as well as a detailed floor/site plan that records modifications and additional buildings. And it is these annotated floor/site plans that form the baseline for future work, including the restoration of original features and/or replacement of unacceptable modifications and/or additional buildings with those considered in keeping with the overall character of the individual villages.

ICOMOS considers that these plans form a useful baseline but they could be augmented to provide more details of original fabric, particularly for those buildings which still retain a high proportion on their original timbers.

Present state of conservation

The overall state of conservation in both villages is good and the conservation of state-designated sites appears to be very good to excellent, with the caveat that in some instances conservation has been over extensive and involved the use of inappropriate materials. The one province-designated site, Donggangeowon Confucian Academy, appears to need some attention.

ICOMOS considers that there is however a lack of information on characteristics of the woodland and their current conservation, of the ancient individual trees and of the river banks. Although considerable study has been made of positive and negative landscape elements in both Hahoe Village and Yangdong Village, and "Programmes of Conservation and Management for the Core Zones" have been established, and some implemented, ICOMOS considers it would be appropriate for there to be an overall landscape strategy for each village to ensure that individual projects are coherent with the whole.

Active Conservation measures

There are programmes in place for the systematic conservation of buildings/structures in both villages and, there appears to be appropriate funding in place. As well, there is regular, on-going maintenance by villagers. For conservation involving a higher level of intervention, skilled and licensed technicians are employed. The training and licensing of skilled tradesmen is well-developed and the system is such that only licensed technicians can work on designated buildings. As a further control, signage posted on conservation sites lists the names and license numbers of all major tradesmen.

Standards and guidelines developed for the conservation of the villages are grouped under four categories: (1) layout and structure; (2) shape and materials; (3) equipment; and (4) public community facilities.

Given the overall number of houses and related structures within the villages, there is an understandable backlog of work to be done to correct inappropriate

modifications and/or additional buildings on sites. One of the most significant modifications has been the past conversion of thatched roofs to tiled roofs, which breaks down the differentiation between *yangban* houses and those of commoners and servants. Such modifications will be reversed as part of the conservation programme.

Local materials are readily available, although roofing tiles are now factory-produced rather than made by hand.

Nevertheless there are a considerable number of examples of properties within Hahoe village in particular where conservation has been carried out in an unsympathetic way such as in the pointing of stone walls and the surface treatment of timbers. Guidance needs to be adhered to for all buildings in order to conserve the traditional techniques and to encourage the use of traditional materials.

Maintenance

Day-to-day maintenance is the responsibility of house owners and caretakers, where the buildings are in domestic use and the nomination dossier indicates that this system poses certain risks. It is suggested that monitoring will improve matters (see below).

ICOMOS notes that little information is provided on maintenance of the wider landscape.

Effectiveness of conservation measures

The new design guidelines combined with grants, has ensured that a programme of conservation work is now being implemented to restore buildings as well as to maintain them and to undertake improvements to landscape within the villages. The wider landscape needs to be brought into the conservation framework.

ICOMOS considers that conservation measures and programmes now in place are having a beneficial effect on built structures, although detailed guidance on restoration technique and materials should be adhered to for all buildings in order to maintain the authenticity of individual buildings. It would be desirable to widen conservation to include forest areas, trees, river margins and the overall visual landscape.

Management

Management structures and processes, including traditional management processes

Both villages are currently managed by local governments according to provincial ordinances. A city management office has been established in Hahoe. In January 2009, both villages "passed municipal ordinances to establish a semi-public organization, called the Conservation Council, for each village."

Until these Councils come into effect, the current system is tri-partite and hierarchical. At the state level, the Cultural Heritage Administration is responsible for cultural heritage and carries out its responsibilities (under an Administrator and Deputy Administrator) through four bureaux and one major division. The Heritage Promotion Bureau is responsible for the nominated property under one of its four divisions – the Modern Cultural Heritage Division. The Bureau is advised by the Cultural Heritage Committee, as well as by the National Research Institute of Cultural Heritage. At the provincial level, in this case Gyeongsangbuk-do Province, certain responsibilities are assigned by the state to the province's Cultural Property Division. This division, in parallel with the Modern Cultural Heritage Division at the state level, has its own advisory body – the City and Province Cultural Heritage Committee.

At the city level, in this case Andong City (Hahoe Village) and Gyeongju City (Yangdong Village), certain responsibilities are assigned by the province to the cities' Culture and Arts Division (Andong City) and Cultural Property Division (Gyeongju City).

At the village level, in turn, certain responsibilities are assigned by the cities to the villages through the Hahoe Management Office – and through the Hahoe Village Conservation Society and Yangdong Village Conservation Society.

Conservation Councils

In January 2009, municipal ordinances were passed to provide for establishment of Conservation Councils in each village. The Andong and Gyeongju city governments have set up procedures for the Conservation Councils and made funds available to these bodies. The councils include not only residents, but professionals, government officers and administrative organizations.

The conservation councils have entered into contracts with the provincial and central government for the delivery of certain services in an efficient and transparent manner.

In Hahoe Village, the Conservation Council plans to launch a long-term (2010-2020) plan to take over the authority of the Village Management Office from Andong City, including the administration of entrance fees, tourism programs, and monitoring processes.

The Conservation Councils herald an important shift from government-led management to resident-led management – and their establishment reflects the understanding at all four levels of government that the longer term sustainability of the villages depends on the direct involvement of residents in management.

Although it is stated that the Conservation Councils liaise with each other and the various government departments liaise with both of them, there is currently

no formal link between the two Councils that could be seen as a single mechanism for the serial property.

The Conservation Councils – and, indeed, all stakeholders, including the Cultural Heritage Administration – need to be able to articulate a shared vision for both villages. Although this is spelt out in general terms – to sustain the villages for the next 600 years -, ICOMOS considers that it would be helpful if this could be more specific as a shared understanding of what is to be managed that is agreed by all key stakeholders.

Policy framework: management plans and arrangements, including visitor management and presentation

An outline management plan has been prepared for the two villages. This sets out clearly the attributes to be managed – buildings, landscape, spatial plan and local ceremonies related to the key buildings. It also summarises the existing management arrangements and makes the case for the Conservation Councils. In January 2009 a memorandum of understanding was signed between the Central government offices and other stakeholders for its implementation and this will be carried out through the new Councils. In time the Management Plan needs to be developed with strategies for key aspects of management.

A wide variety of scholarly and interpretative materials have been produced for both villages – from academic studies to accessible brochures explaining the individual villages and/or their associated traditions.

Great emphasis is placed on interpretative programmes for school children. At Hahoe Village, students can participate in rituals at Confucian academies and/or attend Masked Dance classes; Yangdong Village offers specially-designed school programmes for village children.

New and sensitive interpretative signage has been designed and is being installed. The design approach follows the successful redesign of interpretative signage for Changdeokgung Palace Complex in Seoul. The new interpretative signage system will be installed in Hahoe Village by the end of October 2009 and in Yangdong Village by the end of November 2009.

Risk preparedness

The fire prevention exercise mentioned above are the only measure currently in place.

Involvement of the local communities

The Conservation Councils provide for the formal involvement of local communities.

One of the most touching conservation measures is the spontaneous application of Yangdong Village children to

a One Heritage One Guardian programme. Normally, the programme attracts businesses or organizations that wish to help with the conservation of a particular place. The action of the children has prompted government to think more creatively about the ways in which the programme could be used to further the aims of conservation.

Resources, including staffing levels, expertise and training

As designated 'folk villages', Hahoe and Yangdong are supported financially by central and local governments. Resources are allocated for repair and restoration of houses, infrastructure, basic facilities for tourism and the design of an overall plan for improvement. Hahoe also receives 40% of tourist admission income. Over the last 24 years, Hahoe and Yangdong have received 20.1 billion Korean won (17 billion US dollars) and 27.5 billion Korean won (24 billion US dollars) respectively from government subsidies.

Cultural heritage expertise is available at national, provincial, city and local levels through staff and through Advisory Committees. For instance, the national Modern Cultural Heritage Division is advised by the Cultural Heritage Committee, which is respected and influential, as well as by the National Research Institute of Cultural Heritage. At the provincial level, the Cultural Property Division has its own advisory body – the City and Province Cultural Heritage Committee. At the city level, certain responsibilities are assigned by the province to the cities' Culture and Arts Division (Andong City) and Cultural Property Division (Gyeongju City), while at village level, certain responsibilities are assigned by the cities to the villages through the Hahoe Management Office – and through the Hahoe Village Conservation Society and Yangdong Village Conservation Society. Overall the level of available expertise is high, and advice provided is followed.

Effectiveness of current management

There is currently no overall management structure for the two villages. The creation of a Conservation Council for each village has helped to create a management system that involves the local communities in each village. The outline management plan sets out clearly the attributes that need managing and the rationale for the Conservation Councils and is good basis for moving forward. Nevertheless it does not envisage an overall arrangement for the whole serial property as prescribed by paragraph 114 of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

ICOMOS considers that the current individual management system for each of the villages needs to be augmented by some sort of formal joint coordination of the Conservation Councils as prescribed by paragraph 114 of the *Operational Guidelines* and by an overall vision for the property.

6. MONITORING

Annual or biennial monitoring indicators have been set out for the following aspects of the properties: physical environment, living landscapes (traditional beliefs and practices) and productive landscapes. The Conservation Councils are responsible for monitoring.

ICOMOS considers that the monitoring arrangements are satisfactory.

7. CONCLUSIONS

Hahoe and Yangdong villages, and their associated outlying properties, reflect ideals embedded in the aristocratic Confucian culture and rigid social order that characterised the early part of the Joseon dynasty, through their siting in relation to mountains and streams, the disposition, construction and layout of *yangban* and commoners' houses, study halls, pavilions and academies, and overall their harmony reflecting *pungsu* principles.

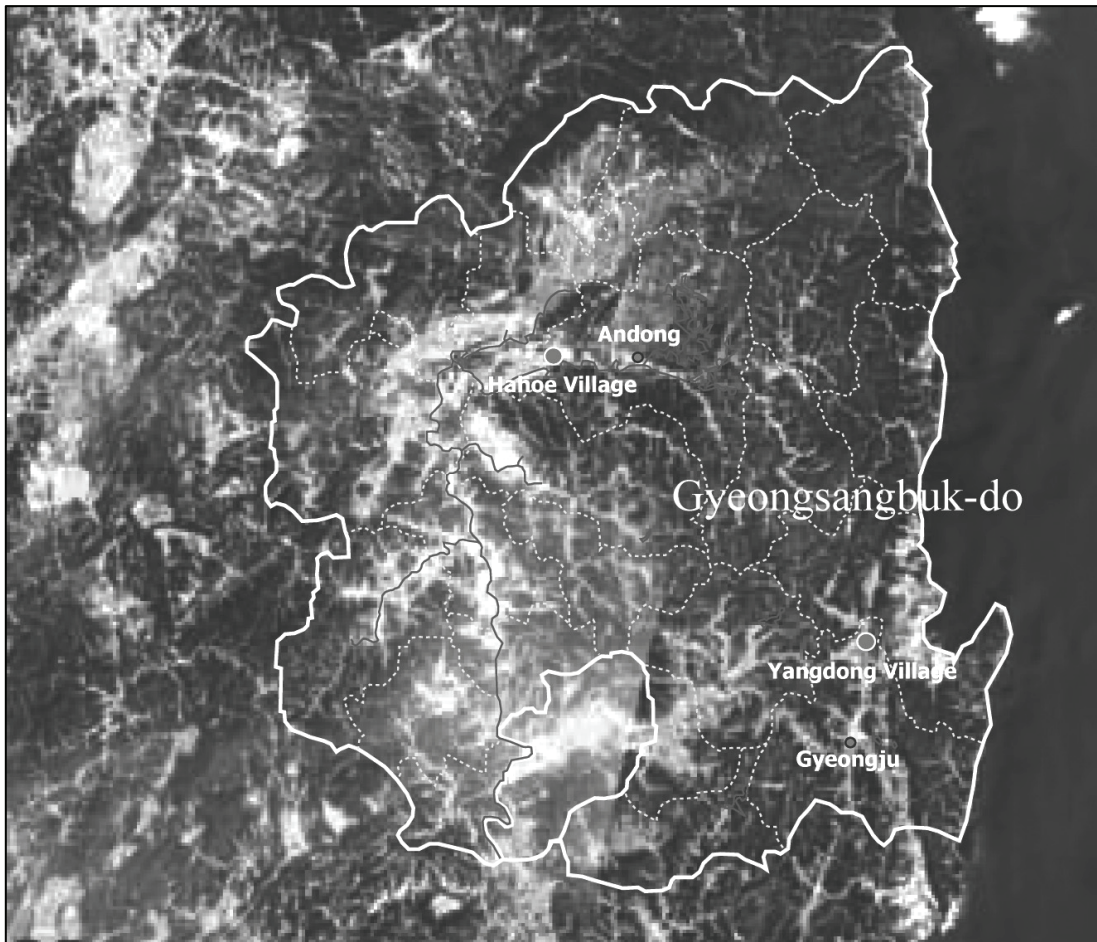
Recommendations with respect to inscription

ICOMOS recommends that the nomination of Historic Villages of Korea: Hahoe and Yangdong, Republic of Korea, be **referred back** to the State Party to allow it to:

- Put in place a coordinated management system for the two component sites, as prescribed by paragraph 114 of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

ICOMOS further recommends that the State Party give consideration to the following:

- Ensure the detailed guidance on restoration techniques and materials is adhered to for all buildings in order to maintain authenticity of individual buildings;
- Widen conservation to include forest areas, trees, river margins and the overall visual landscape;
- Develop clearer strategies on cultural tourism that relate to the capacity of buildings and the tolerance of residents;
- Put in place village fire stations.



Map showing the location of the nominated properties



Aerial view of Hahoe Village



Aerial view of Yangdong Village



Hahoe Village, Bukchondaek House



Hahoe Cluster, Gyeomamjeongsa Study Hall



Yangdong Cluster, Dongganseowon Confucian Academy



Yangdong Village, Simsujeong Pavilion