

ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES
CONSEIL INTERNATIONAL DES MONUMENTS ET DES SITES
CONSEJO INTERNACIONAL DE MONUMENTOS Y SITIOS
МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

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Charenton-le-Pont, 5 October 2017

H. E. Mr Lee Byong Hyun
Permanent Delegation of the Republic of
Korea to UNESCO
Tour Montparnasse (19th floor)
33, avenue du Maine
75005 Paris

World Heritage List 2018

Sansa, Buddhist Mountain Monasteries in Korea (Republic of Korea)

Dear Sir,

ICOMOS is currently assessing the nomination of 'Sansa: Buddhist Mountain Monasteries in Korea' as a serial World Heritage property, and an ICOMOS evaluation mission has visited the property to consider matters related to protection, management, conservation and interpretation. ICOMOS is very grateful for the time, expertise and support given to the evaluation mission by the State Party, local experts and other involved in the nomination process.

In order to help with our overall nomination process, we would be grateful to receive further information to clarify several points and to augment the material that has already been submitted in the nomination dossier.

We would be grateful if the State Party could consider the following points and kindly provide additional information on these matters:

Selection of Components

It is understood that the nominated components comprise a sample of seven monasteries, that typologically characterise Korea's Buddhist mountain temples, which are the 'most outstanding examples', and are afforded the highest level of national protection. It is also understood that these mountain monasteries were able to survive historical periods when many other monasteries located throughout Korea were closed.

ICOMOS notes that there are 952 Buddhist temples in Korea, of which 82% are located in mountain areas (p. 128); and that 25 were subject to further comparative study in order to select the seven serial components. While Table 3.1 clearly indicates some parameters for the selection of the seven components, these descriptive characteristics are not explicitly linked to the proposed criteria for Outstanding Universal Value.

Therefore, ICOMOS would be pleased if the State Party could provide information on the rationale, methodology and criteria (here not referring to the nomination criteria), which guided the selection of the seven component sites presented in this nomination.

Could the State Party kindly outline the contribution of each site component, to the overall Outstanding Universal Value in a substantial, scientific and discernible way, as outlined in paragraph 137b of the Operational Guidelines?

Specificities of Korean Buddhism and Other Beliefs

The nomination dossier contends that the selected monasteries demonstrate a continuity of Buddhist practice and also 'diverse native beliefs' (eg. p. 23 Executive Summary). How are these native beliefs specifically manifested in the selected components? Could a summary table be provided that gathers this information together? Are these 'diverse native beliefs' different or similar across the components of the serial property?

Development projects

The nomination dossier explains the importance of continuing uses to the values of these sites. It is suggested that new buildings have and can be introduced to support continuing uses under strictly controlled conditions (p. 25). ICOMOS would be interested to know of any specific plans for new constructions within the nominated components.

Concepts of 'Restoration'

The nomination dossier provides an interesting historical account of the ways in which ideas of 'restoration' have been applied at these sites, including the reconstruction of buildings following their destruction/damage by the Japanese in the 16th century. ICOMOS would be pleased if the State Party could further explain these concepts.

Local communities

Could the State Party confirm whether the inhabitants of the village of the Buseoksa Temple, located within the buffer zone, have been consulted and have agreed to the nomination and the proposed buffer zone controls?

Heritage Impact Assessment processes

Both Heritage Impact Assessment and Environmental Impact Assessment processes are mentioned and form parts of the proposed management system. Environmental Impact Assessment seems relatively better established in the legal and policy frameworks than Heritage Impact Assessment. ICOMOS would appreciate if the State Party could provide further information about how these processes are incorporated into formal decision making processes at the national and Provincial levels.

Management

In relation to the mechanisms for cooperation, are the Provincial World Heritage Committees already established? How do they function to coordinate decisions for the serial property? How will the Council for Inscription of Buddhist Mountain Monasteries in the Republic of Korea on the World Heritage List be re-organised following the successful inscription of the serial property (see for example, pp. 218, 222-223)?

It seems that the Cultural Heritage Maintenance Plans are in place for two of the components (p. 211). Could the State Party inform ICOMOS about the process and timelines for applying these to the other five components?

ICOMOS is grateful for the assistance that the State Party will provide along the evaluation process.

We look forward to your responses to these points, which will be of great help in our evaluation process.

We would be grateful if you could provide ICOMOS and the UNESCO World Heritage Centre with the above information by **Monday 6 November 2017 at the latest**.

Please note that the State Party shall submit two copies of the additional information to the UNESCO World Heritage Centre so that it can be formally registered as part of the nomination.

We thank you in advance for your kind cooperation.

Yours faithfully,

A handwritten signature in black ink, appearing to read 'Gwenaëlle Bourdin', with a stylized, cursive script.

Gwenaëlle Bourdin
Director
ICOMOS Evaluation Unit

Copy to Cultural Heritage Administration
 UNESCO World Heritage Centre

Republic of Korea

Nomination of

SANSA, BUDDHIST MOUNTAIN MONASTERIES IN KOREA

Additional Information Requested by ICOMOS

November 2017

Nomination of

SANSA,
BUDDHIST MOUNTAIN
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Question 1. Selection of Components

It is understood that the nominated components comprise a sample of seven monasteries, that typologically characterise Korea's Buddhist mountain temples, which are the 'most outstanding examples', and are afforded the highest level of national protection. It is also understood that these mountain monasteries were able to survive historical periods when many other monasteries located throughout Korea were closed.

ICOMOS notes that there are 952 Buddhist temples in Korea, of which 82% are located in mountain areas (p. 128); and that 25 were subject to further comparative study in order to select the seven serial components. While Table 3.1 clearly indicates some parameters for the selection of the seven components, these descriptive characteristics are not explicitly linked to the proposed criteria for Outstanding Universal Value.

Therefore, ICOMOS would be pleased if the State Party could provide information on the rationale, methodology and criteria (here not referring to the nomination criteria), which guided the selection of the seven component sites presented in this nomination.

Could the State Party kindly outline the contribution of each site component, to the overall Outstanding Universal Value in a substantial, scientific and discernible way, as outlined in paragraph 137b of the Operational Guidelines?

The rationale, methodology and criteria for selection of the seven component sites

Among 952 Buddhist temples in Korea, the 25 that were included in the comparative study all show clear evidence of having been built between the seventh and ninth centuries. They also feature numerous pieces of tangible and intangible evidence of continuous religious activity up to the present. These temples also preserve outstanding works of art such as buildings, sculptures, paintings, and literary works.

The comparative study to select the serial components was conducted based on two criteria (see Table 1). Firstly, we investigated whether, in accordance with criterion (iii), the temples have remained as living heritage where the traditions of religious worship, spiritual practice, and education of Buddhist monastics and laity have been

preserved almost intact since their foundation. Because mountain temple complexes commonly include Buddha halls as their hubs of worship and dormitory buildings for communal living, a temple's comprehensive functions as a monastery depend on whether it also offers facilities for spiritual practice and education. Monastery complete with meditation center (*seonwon*), monastic academy (*gangwon*), and seminary for training precept masters (*yurwon*) is referred to as a full-fledged teaching monastery (*chongnim*), which represents comprehensive function of Buddhist monastery in Korea accommodating religious worship, spiritual practice, and education of Buddhist communities. Not many Korean Buddhist temples are *chongnim*, but a considerable number do have either a meditation center or a monastic academy.

Based on this criterion, eight mountain monasteries—Gwallyongsa Temple, Gwisinsa Temple, Girimsa Temple, Muryangsa Temple, Muwisa Temple, Yongmunsa Temple, Janggoksa Temple, and Jeondeungsa Temple—were judged not to be comprehensive enough in terms of monastic function because they do not have independent facilities for both spiritual practice and education.

Next, we assessed the integrity of temple complex in terms of architecture and surrounding landscape according to criterion (iv). It is because that the well-preserved architecture and their surroundings have contributed to the authenticity of Buddhist services and practices and are a testament to the long history of each component. Temples in mountain areas including the nominated temples could survive and maintain their original site, while going through a series of repair, reconstruction, and expansion over the span of several centuries. This results in typical aspects in architectural layout of Korean Buddhist mountain monasteries, such as the way their buildings sit on the sites in compliance with surrounding natural environment to minimize the alteration of the terrain. Architectural composition of *madang*, an open yard, surrounded by four buildings—Buddha hall, pavilion, lecture hall, and dormitory—has evolved into a typical spatial arrangement of Buddhist mountain monasteries in Korea since the Joseon period. However, massive construction work carried out at some other temples restricted the sites concerned from maintaining their historic precincts. Such changes mostly occurred in the 20th century involve loss of the central function of *madang* in front of the main Buddha hall or severe change in the path of entry into the temple or its landscape by compromising the original topography or spatial layout. Such temples were excluded; only those that had adhered to the principles of traditional spatial composition were chosen as components of this nomination.

Accordingly, the seven components that were finally chosen are monasteries that exemplify the religious beliefs and monastic life of Buddhist community in the history of Korean Buddhism and present a clear evidence of spiritual practice and educational functions. They also represent the outstanding landscape setting and spatial composition of Korean Buddhist architecture, while their location evenly distributed throughout the country, typifies regional characteristics of Korean Buddhist mountain monasteries.

Table 1. Comparative analysis of 25 Buddhist mountain temples

	Temple	Main faith	Comprehensive-ness of functions	Integrity of the site and main buildings (changes in the spatial layout and main paths in the complex)
1	Seonamsa	Sakyamuni	<i>Chongnim</i>	Layout of main buildings maintained since the 18 th century
2	Naesosa	Sakyamuni	<i>Seonwon</i>	Changes in path to the site and landscape around main Buddha hall through repairs, building relocations and new construction since the 1980s
3	Buryeongsa	Sakyamuni	<i>Seonwon</i>	Loss of centrality of main Buddha hall and its courtyard due to large-scale expansion work since the 1980s
4	Unmunsa	Sakyamuni	<i>Seonwon, Gangwon</i>	Layout and centrality compromised by construction of a new Daeungbojeon hall in the 1990s, with original site circulation disrupted
5	Sudeoksa	Sakyamuni	<i>Chongnim</i>	Original topography compromised and centrality of main Buddha hall courtyard undermined by large-scale construction work
6	Jikjisa	Sakyamuni	<i>Seonwon, Gangwon</i>	Layout compromised by large-scale new construction and relocation of pagoda in the 1960s
7	Janggoksa	Sakyamuni	-	Typical spatial structure of main Buddha hall and its courtyard well preserved
8	Gwallyongsa	Sakyamuni	-	Spatial structure of main Buddha hall courtyard compromised through relocation of dormitory and demolition of wall in the 1960s
9	Yongmunsa	Sakyamuni	-	Spatial structure altered during restoration work after fire in the 1980s
10	Jeondeungsa	Sakyamuni; Nation protection	-	Centrality of main Buddha hall courtyard compromised through relocation of dormitory in the 1970s
11	Daeheungsa	Sakyamuni, Nation protection	<i>Seonwon</i>	Main layout maintained since reconstruction following fire in the early 19 th century
12	Magoksa	Sakyamuni, Avatamsaka	<i>Seonwon</i>	Composition of central spaces maintained since reconstruction following fire in the late 18 th century
13	Gwisinsa	Avatamsaka	-	Typical spatial composition of mountain monastery undermined since demolition of buildings in the late Joseon period
14	Seonunsa	Avatamsaka	<i>Seonwon, Gangwon</i>	Main Buddha hall courtyard not sufficiently central
15	Girimsa	Avatamsaka, Nation protection	-	Centrality of Daejeokgwangjeon hall lost since expansion of entrance and western area in the 1970s and afterwards
16	Beopjusa	Sakyamuni, Maitreya	<i>Seonwon, Gangwon</i>	Basic axis of layout preserved despite changes to spatial composition
17	Geumsansa	Maitreya	<i>Seonwon</i>	Spatial structure altered since the 1960s
18	Bongjeongsa	Sakyamuni, Amita	<i>Seonwon</i>	Composition of central space maintained since construction of pavilion in the late 17 th century
19	Buseoksa	Amitabha	<i>Seonwon</i>	Composition of central spaces maintained since the 18 th century
20	Bongamsa	Amitabha	<i>Seonwon</i>	Extensive spatial alterations since the mid- 20 th century
21	Muryangsa	Amitabha	-	Centrality of main Buddha hall courtyard undermined since construction of new administrative office in the 1960s
22	Muwisa	Amitabha	-	Spatial structure altered by extensive construction since the 1970s
23	Tongdosa	Sakyamuni, Vinaya	<i>Chongnim</i>	Layout of main buildings preserved since the 18 th century
24	Beomeosa	Sakyamuni	<i>Chongnim</i>	Layout principles compromised by application of Japanese style in the 1930s
25	Ssanggyesa	Sakyamuni	<i>Chongnim</i>	Original topography damaged by extensive construction work since the 1970s

* *Chongnim* (full-fledged monastic teaching center) is equipped with specialized training areas such as *seonwon* (meditation center), *gangwon* (monastic academy) and *jurwon* (Vinaya seminary for teaching precept masters).

How each component contributes to overall Outstanding Universal Value?

The seven components feature both comprehensive functions and typical spatial layout of Korea's Buddhist monasteries, demonstrating their continuing tradition of Buddhist faith, monastic life, spiritual practice, and education. They are also outstanding examples of the site planning, layouts, and artistic quality of buildings found in Korean Buddhist architecture. Korean Buddhist mountain monasteries where outdoor Buddhist rituals attended by large crowds were widely held also played a major role in recovery efforts after repeated wars in the late 16th and the early 17th centuries by commemorating victims of war and enhancing social cohesion. The characteristics of each component are as follows:

Tongdosa Temple is a large *chongnim* with a *seonwon*, *yurwon*, and *gangwon*, where the faith, life, practice, and education of a mountain monastery are well preserved. Its three areas, the defining characteristic of Tongdosa Temple's hierarchical spatial composition, demonstrate the diversity of faiths and the historic development of the temple. The temple's layout was designed and sustained throughout, taking topography and a person's visual experience into consideration. The Diamond Precept Platform, where true relics of the Buddha are enshrined, is the central venue for the ordination ceremony and it is considered one of the most sacred places in Korean Buddhism for practicing rituals. The Treasure Hall of the Great Hero (Daeungbojeon) displays outstanding architectural creativity, by devising the unique T-shaped roof in order to symbolize the convergence of two directions of worshippers' movement in front of the Diamond Precept Platform.

Buseoksa Temple has dramatic landscape among Korean mountain temples, using unique architectural solution to adapt to its sloping mountainside location. Visitor's experience of heading upwards through the Bell Pavilion (Beomjonggak) and the Pavilion of Paradise (Anyangnu) to reach the main Buddha hall symbolizes the practice of Avatamsaka philosophy in the path to enlightenment, while demonstrating an outstanding architectural imagination of Korean Buddhist mountain monastery that has transformed a steep mountainside into a place of worship and practice. The Hall of Infinite Life (Muryangsujeon) and the Hall of Patriarchs (Josadang) from the Goryeo period (918–1392) are primary examples of the classical beauty of Korean architecture. They are also important examples that show the development of wooden architecture in East Asia of the age. The inclusion of the Shrine of Seonmyo within the temple precinct, in which Lady Seonmyo from the temple's foundation myth is enshrined, is testimony to the assimilative nature of Korean Buddhism.

Bongjeongsa Temple is renowned for its oldest extant wooden buildings, which also demonstrate the origins of two early styles of Korean architecture. Occupying an independent area each, the Paradise Hall (Geungnakjeon) of the 13th century and the Hall of the Great Hero (Daeungjeon) of the 14th century are built in each style and dedicated to Amitabha and Sakyamuni, respectively. It was in the 17th century when the temple acquired the typical spatial composition with main Buddha hall, pavilion, lecture hall, and dormitory surrounding *madang*. The Hall of Arhats (Eungjinjeon) area to the north west repeats this basic spatial composition. The vegetable field cultivated by Buddhist monks demonstrates autonomous monastic community while embracing manual labor as an essential part of spiritual practice.

Beopjusa Temple reflects the combination of Sakyamuni and Maitreya faiths in its architectural layout. The buildings dedicated to Sakyamuni, laid out following a north-south axis, intersects at right angles with that of Maitreya, arranged along the east-west axis, both planned considering their visual relationship with the nearby mountain peaks and other elements of the surrounding landscape. The Hall of Eight Pictures (Palsangjeon) located at the intersection of the two axes is the oldest extant wooden pagoda reconstructed in the 17th century on the foundation of the previous one. Eight paintings portraying eight important scenes from the life of Sakyamuni Buddha are enshrined in the wooden pagoda. Beopjusa Temple also has a devotional shrine for the royal family, testifying the continuing relationship between the royal court and the temple.

Magoksa Temple exemplifies the stream-side type of Korean Buddhist mountain monasteries, divided by a stream that winds between the northern and southern areas. The temple area has expanded across the stream, in accordance with the topography of the site. The two-story Treasure Hall of the Great Hero (Daeungbojeon) stands on a mound in the northern area of the stream, emphasizing its verticality. A layered composition of the Treasure Hall Great Hero, the Treasure Hall of Great Light (Daegwangmyeongjeon), and the five-story stone pagoda implies the integrated nature of various faiths in Korean Buddhism. The temple's main entrance is located in the southern part of the temple, and in its vicinity to the west, the Vulture Peak Hall (Yeongsanjeon) and its ancillary buildings are seated. The two-story storehouse in the dormitory area testifies the large monastic community at this monastery.

Seonamsa Temple represents large-scale communal life shared by Buddhist monks and laity. Its six independent living quarters, established in the 19th century, are run independently in terms of both faith and economics but organically integrated into the overall monastery precinct. Each living quarter is separated with its own stone walls and gate, giving the temple complex a village-like appearance. The large tea field and irrigation facilities for its cultivation represent the discipline of Korean monastic

life which considers manual labor as part of the spiritual practice. The stone bridge, built by monks themselves, and stone inscriptions with donors' names near the temple entrance are the testimony to the historic continuity of Seonamsa Temple preserved through the ages.

Daeheungsa Temple exemplifies the social role of Korean mountain monasteries in overcoming a national crisis and providing consolation for the people. The activities of monk armies led by Master Seosan for national defense during the Japanese invasions of Korea (1592–1598) brought elevation of the social status of Buddhist monks and support for the reconstruction of monasteries. Ceremony held at the Shrine to Exemplify Loyalty commemorating Master Seosan was officially recognized by the state, while other Buddhist rituals commemorating the souls of war dead were also held there. Moreover, many of the inscriptions on wooden plaques attached to the buildings of Daeheungsa Temple written by eminent literati-scholars of the Joseon dynasty demonstrate the wide cultural exchanges between Buddhists and the Neo-Confucian intellectuals. Daeheungsa Temple also has been renowned for Korean tea culture with Master Choui who revived Korean *dado* ("the way of tea") in the 19th century.









Question 2. Specificities of Korean Buddhism and other beliefs

The nomination dossier contends that the selected monasteries demonstrate a continuity of Buddhist practice and also 'diverse native beliefs' (eg. p. 23 Executive Summary). How are these native beliefs specifically manifested in the selected components? Could a summary table be provided that gathers this information together? Are these 'diverse native beliefs' different or similar across the components of the serial property?

Table 2 lists specific manifestations of diverse native beliefs in each of the selected components.

Table 2. Evidence of native beliefs at each selected component

Tongdosa	Shrine of the Three Deities (Samseonggak)	Mountain Spirit (<i>Sansin</i>), Seven stars of the Big Dipper (<i>Chilseong</i>), Lonely Saint (<i>Dokseong</i>)	- Reconstruction in 1935		
	Shrine of the Mountain Sprits (Sanryeonggak)	Mountain spirit	- Repair in 1986		
	Shrine of Temple Guardians (Garamgak)	Land Spirit (<i>Tojisin</i>)	- Construction in 1706		
Buseoksa	Shrine of the Three Deities	Mountain Spirit, Seven Stars of the Big Dipper, Lonely Saint	- Construction in the 18 th century - Repair in 1979		
	Red Sunset Pavilion (Danhagak)	Deity of Wealth	- Construction in the early 20 th century		
	Shrine of Seonmyo (Seonmyogak)	Lady Seonmyo from Buseoksa's founding myth	- Construction in the early 20 th century		
Bongjeongsa	Shrine of the Three Deities	Mountain Spirit, Seven Stars of the Big Dipper, Lonely Saint	- Construction in the late 19 th century		
Beopjusa	Shrine of the Three Deities	Mountain Spirit, Seven Stars of the Big Dipper, Lonely Saint	- Construction in 1992		

Component	Name of building	Native belief/deity	History of existing building	Image (external)	Image (internal)
Magoksa	Shrine of the Mountain Spirits (Sansingak)	Mountain Spirit	- Construction in 1796		
Seonamsa	Shrine of the Three Deities	Mountain Spirit, Seven Stars of the Big Dipper, Lonely Saint	- Construction in the late 1950s		
	Shrine of the Mountain Spirits	Mountain Spirit	- Construction in the early 20 th century		
Daeheungsa	The Shrine of the Mountain Spirits	Mountain Spirit, Lonely Saint	- Construction in 1900		

All components show tangible evidence of the incorporation of various native beliefs. This evidence is similar in each component, but with slight differences. As the table above shows, all seven temples have shrines dedicated to the Mountain Spirit. These come in two forms: the Shrine of the Three Deities, in which the Seven Stars of the Big Dipper and the Lonely Saint are enshrined together with the Mountain Spirit (found at Buseoksa, Bongjeongsa, and Beopjusa); and the separate Shrine of Mountain Spirit dedicated solely to the Mountain Spirit (found at Tongdosa, Magoksa, Seonamsa, and Daeheungsa). Tongdosa also has the Shrine of Temple Guardian, a shrine dedicated to the Land Spirit, while Buseoksa also has the Red Sunset Pavilion dedicated to the Deity of Wealth and the Shrine of Seonmyo, a shrine dedicated to Lady Seonmyo from the temple's foundation myth. To summarize, all components show physical evidence of the incorporation of native beliefs, and these pieces of evidence are largely similar in form despite slight differences.

Question 3. Development projects

The nomination dossier explains the importance of continuing uses to the values of these sites. It is suggested that new buildings have and can be introduced to support continuing uses under strictly controlled conditions (p. 25). ICOMOS would be interested to know of any specific plans for new constructions within the nominated components.

There are plans to build new structures on three of the component temple sites. Firstly, Magoksa Temple had a temporary building with shower facilities for the monks residing at the temple, but this structure was demolished on the grounds that it damaged the temple's aesthetics. But since the clergy still require these essential facilities, a new building of similar size is due to be built on the site of the demolished one (see Appendix 1). The exact size and form of the new building will be determined when it is designed in 2018.

Secondly, Daeheungsa Temple is planning to build a new structure. The need for a new building that symbolizes the temple's historical role for national defense and accommodates large numbers of believers has been constantly mentioned. Accordingly, a one-story building with a size of 837.09 m² is due to be built in 2018–2019. It is expected that the new building named the Great Hall of Nation-protection (Hogukdaejeon) will enhance the temple's OUV (For floor plans and details of the new building's position, please see Appendix 2).

Thirdly, a new building is planned at Beopjusa. Archaeological excavation is currently in progress in the area of the Hall of Sakyamuni Buddha (Neunginjeon) at the temple, where the Sarira Pavilion (Sarigak) is located, in order to perform restoration work. When the excavation reveals the original position of the Sarira Pavilion, it will be relocated, and a new building may be constructed (For details of the location of the excavation site, see Appendix 3). This can be regarded as restoration of the temple layout to that of the Goryeo period (918–1392).

All three new building plans are in accordance with the faith- and practice-based functions of the nominated property and the needs of the Buddhist clerical communities. The plans must be approved by the Cultural Heritage Committee of the Cultural Heritage Administration (CHA) while the construction costs will be carried by the central government and local governments.

Question 4. Concepts of ‘Restoration’

The nomination dossier provides an interesting historical account of the ways in which ideas of ‘restoration’ have been applied at these sites, including the reconstruction of buildings following their destruction/damage by the Japanese in the 16th century. ICOMOS would be pleased if the State Party could further explain these concepts.

Historical records use terms different to those used today, such as *jungsu* (“reparation”), *junggeon* (“rebuilding”), and *jungchang* (“remaking”). It is not entirely clear how each of these words relates to specific degree of building or repair work, and their respective meanings overlap. Also, in case of restoration of wooden architecture, restoration such as reassembling existing elements involves replacing some decayed parts by new one. In the nomination dossier, we therefore used the terms “restoration” or “repair” to refer to all such work.

Records of restoration work of historical importance at each component are found in old documents, other written records and inscriptions found during subsequent work. Though these records do contain differences, they include references to the scale of work conducted, the names of restored temple buildings, and those involved in the work. Several of the records contain precise details of building names and work dates, making them important sources for tracing the histories of and changes previously made to the properties.








All the buildings comprising the components are made of wood and therefore requires regularly repair and replacement of deteriorated parts and have often been burned down during wars or unintentional fires. Many were restored in the 17th and 18th centuries after the Japanese Invasions of Korea (1592–1598); when viewed according to today’s cultural heritage preservation principles, these can be regarded as reconstruction, rebuilding work using mostly new materials. However, in many of the cases wooden structures were rebuilt on existing stone foundations, maintaining their overall scales and structural forms. Moreover, Koreans in these periods believed that reconstructed buildings were of the same value as the original structures.

When restoring cultural heritage, the Republic of Korea adheres to the principle of minimal intervention, the re-use of existing materials, and restoration based on investigation and research, in accordance with working guidelines published in 2010 for the repair of cultural heritage. This reflects the conservation principles of the Athens Charter (1931) and the Burra Charter (1999).

The history of significant restoration and reconstruction work reorganized by contemporary term can be found in Table 3 below.

Table 3.1. Significant restoration and reconstruction works at Tongdosa Temple

Wooden structure	Hall of the Great Hero (Daeungjeon)	National Treasure No. 290	<ul style="list-style-type: none"> - Reconstruction in 1645 - Repair in 1824 - Repair in 1961, 1975, 1978, 1981, 1997, and 2004 - Conservation treatment of decorative paintwork in 2005 - Conservation treatment in 2016 	
	Vulture Peak Hall (Yeongsanjeon)	Treasure No. 1826	<ul style="list-style-type: none"> - Repair in 1704 - Fire in 1713 - Reconstruction in 1714–c.1716 - Repair in c.1792 - Repair in 1998 - Site survey in 2014 - Conservation treatment of murals and decorative paintwork in 2015 	
	Hall of Great Light (Daegwang-myeongjeon)	Treasure No. 1827	<ul style="list-style-type: none"> - Repair in 1725 - Fire in 1756 - Reconstruction in 1758–1759 - Repair in 1857 (roof tile) - Repair in 1968, 1998, and 2010 - Site survey in 2014 - Safety diagnosis inspection in 2015 	
	Pavilion of Eternity (Manseru)	Tangible Cultural Property No.193 of Gyeongsangnam-do Province	<ul style="list-style-type: none"> - Repair in 1746 - Reconstruction in 1775 - Repair in 1975 	
	Treasure Hall of Paradise (Geungnakbojeon)	Tangible Cultural Property No. 194 of Gyeongsangnam-do Province	<ul style="list-style-type: none"> - Construction in 1369 - Reconstruction in 1714 - Repair in 1780 - Repair in 1800 (rafter) - Repair in 1857 (roof tile) - Repair in 2004 - Documentation project in 2014 	
	Hall of Judgment (Myeongbujeon)	Tangible Cultural Property No. 195 of Gyeongsangnam-do Province	<ul style="list-style-type: none"> - Construction in 1369 - Fire in 1756 - Repair in 1760 - Fire in 1887 - Repair in 1890 	

Structure/Name of building	Designation	Major works	Image
Wooden structure	Hall of Arhats (Eungjinjeon)	Tangible Cultural Property No. 196 of Gyeongsangnam-do Province - Construction in 1677 - Repair in 1983 and 1998 - Safety diagnosis inspection and documentation project in 2014	
	Hall of the Medicine Buddha (Yaksajeon)	Tangible Cultural Property No. 197 of Gyeongsangnam-do Province - Construction in 1369 - Repair in 1785 and 1801 - Repair in 1997	
	Hall of Maitreya (Yonghwajeon)	Tangible Cultural Property No. 204 of Gyeongsangnam-do Province - Repair in 1785, 1858, and 1899 - Repair in 1999	
	Gate of Heavenly Kings (Cheonwangmun)	Tangible Cultural Property No. 250 of Gyeongsangnam-do Province - Construction in 1337 - Reconstruction in 1714–c.1716 - Repair in 1780 and 1870	
	Hall of Avalokitesvara (Gwaneumjeon)	Tangible Cultural Property No. 251 of Gyeongsangnam-do Province - Construction in 1725 - Repair in 1780 (rafter and decorative paintwork) - Repair in 1858 - Repair in 2011 and 2013	
	Gate of Non-duality (Burimun)	Tangible Cultural Property No. 252 of Gyeongsangnam-do Province - Construction in 1305 - Repair in 1601 and in the 18 th century	
	Shrine for Stele of Sakyamuni (Sejonbigak)	Tangible Cultural Property No. 544 of Gyeongsangnam-do Province - Construction in 1706 - Repair in 2010	

Structure/Name of building		Designation	Major works	Image
Wooden structure	Sutra Pavilion (Janggyeong-gak)	Cultural Property Material No. 144 of Gyeongsangnam-do Province	- Construction or Repair in the 18 th century - Repair in 1991	
Stone structure	Diamond Precept Platform (Geumgang-gyedon)	National Treasure No. 290	- Construction in 646 - Repair in 1379 - Repair in 1603, 1652, 1705, 1743, and 1823 - Repair in 1912 - Conservation treatment in 2016	
	Alms Bowl Pagoda (Bongbaltap)	Treasure No. 471	- Construction in the 14 th century - Safety diagnosis in 2004	
	Three-storied Stone Pagoda	Treasure No. 1471	- Construction in 1085 - Repair in 1987	
	Stone Lantern	Tangible Cultural Property No. 70 of Gyeongsangnam-do Province	- Construction in the Goryeo period (918–1392) - Conservation treatment in 2015	
	Stone Flagpole and Supports	Tangible Cultural Property No. 403 of Gyeongsangnam-do Province	- Construction in the 14 th century	
	Stupa Garden	Tangible Cultural Property No. 585 of Gyeongsangnam-do Province	- Refurbishment in 1993	

Table 3.2. Significant restoration and reconstruction works at Buseoksa Temple







Structure/Name of building	Designation	Major works	Image
Wooden structure	Hall of Infinite Life (Muryangsu-jeon)	National Treasure No. 18 <ul style="list-style-type: none"> - Restoration in 1043 - Fire in 1358 - Reconstruction in 1376 - Repair in 1611, 1656 (rafter, decorative paintwork) - Repair in 1773 (roof tile) - Repair in 1801, 1806, and 1916 - Repair in 1969, 1971, and 1999 (roof tile) - Repair in 2015 (wall) 	
	Hall of Patriarchs (Josadang)	National Treasure No. 19 <ul style="list-style-type: none"> - Repair in 1201 (decorative paintwork) - Reconstruction in 1377 - Repair in 1490 - Repair in 1493 (decorative paintwork) - Repair in 1573 (rafter), 1709 (rafter) - Repair in 1916, 1969, 1971, 1996, and 2005 - Conservation treatment on murals in 2015 	
Stone structure	Stone Lantern in front of the Hall of Infinite Life	National Treasure No. 17 <ul style="list-style-type: none"> - Construction in the 9th century - Safety diagnosis inspection in 2001 - Moss and lichen removal in 2005 - Conservation treatment in 2015 	
	Three-storied Stone Pagoda	Treasure No. 249 <ul style="list-style-type: none"> - Construction in the 9th century - Repair in 1960 - Safety diagnosis inspection in 2005 	
	Stone Flagpole Supports	Treasure No. 255 <ul style="list-style-type: none"> - Construction in the 9th century - Safety diagnosis inspection in 2001 	
	East/West Three-storied Stone Pagodas	Tangible Cultural Property No. 130 of Gyeongsangbuk-do Province <ul style="list-style-type: none"> - Construction in the 9th century - Moved 200 m into the temple compound in 1966 	

Table 3.3. Significant restoration and reconstruction works at Bongjeongsa Temple








Structure/Name of building	Designation	Major works	Image
Wooden structure	Paradise Hall (Geungnak-jeon)	National Treasure No. 15 - Repair in 1363 (roof) - Repair in 1625 (pillar, crossbeam), 1809 (pillar, roof tile), 1827 (roof, rafter), and 1863 - Repair in 1923, 1975, 1992, and 2003	
	Hall of the Great Hero (Daeungjeon)	National Treasure No. 311 - Construction of wooden altar under the painting of the Guardian deities in 1361 - Repair in 1363 (roof) - Reconstruction in 1435 - Repair in 1601, 1809 - Repair in 1963, 1969, 1972, 1996, 2002, and 2010	
	Avatamsaka Lecture Hall (Hwaom Gangdang)	Treasure No. 448 - Repair in 1588, 1616, and presumably in 1625 - Repair in 1969, 2008 - Detailed site survey in 2010	
	Old Golden Hall (Gogeumdang)	Treasure No. 449 - Repair in 1616, 1863, and 1882 - Repair in 1969 and 2008 - Detailed site survey presented in 2010	
	Pavilion of Eternity (Manseru)	Tangible Cultural Property No. 325 of Gyeongsangbuk-do Province - Construction in 1680 - Structural safety inspection in 2016	
	Hall of the Arhats (Eungjinjeon) area	Folk Cultural Property No. 126 of Gyeongsangbuk-do Province - Reconstruction of Eungjinjeon in 1648 - Repair of Eungjinjeon in the second half of the 19 th century - Repair in 2005 (buildings and stone foundations)	
Stone structure	Three-storied Stone Pagoda	Tangible Cultural Property No. 182 of Gyeongsangbuk-do Province - Construction around the 13 th century - Repair in 2001	

Table 3.4. Significant restoration and reconstruction works at Beopjusa Temple

Structure/Name of building	Designation	Major works	Image
Wooden structure	Hall of Eight Pictures (Palsangjeon)	National Treasure No. 55 - Reconstruction in 1624 - Disassembly and repair in 1969 - Repair in 1996, 2003, and 2008 - Site survey in 2013	
	Treasure Hall of the Great Hero (Daeungbojeon)	Treasure No. 915 - Reconstruction in 1624 - Repair in 1678, 1715, 1785, 1850, 1870, and 1894 - Repair in 1966, 1976, 1986–1989, 1997 (roof tile), and 2005	
	Treasure Hall of Avalokitesvara (Wontongbojeon)	Treasure No. 916 - Reconstruction in 1647 - Repair in 1795, 1847, 1891, and 1909 - Repair in 1974–1975 and in the 1980s (roof tile) - Site survey and repair in 2010	
	Gate of Heavenly Kings (Cheonwangmun)	Tangible Cultural Property No. 46 of Chungcheongbuk-do Province - Reconstruction in 1624 - Repair in 1972, 1974 (decorative paintwork), 1990, and 2016	
	Hall of Sakyamuni Buddha (Neunginjeon)	Tangible Cultural Property No. 232 of Chungcheongbuk-do Province - Reconstruction in 1624	
	Vow Shrine of Lady Seonhui (Seonhuigung-wondang)	Tangible Cultural Property No. 233 of Chungcheongbuk-do Province - Construction in 1760	
	House of Truth Seeking (Gunghyeondang)	Tangible Cultural Property No. 234 of Chungcheongbuk-do Province - Reconstruction in 1632 - Repair in 1852 - Repair in 1998	

Structure/Name of building		Designation	Major works	Image
Stone structure	Stone Lantern with Twin Lions	National Treasure No. 5	<ul style="list-style-type: none"> - Construction allegedly in 720 - Installation of protective pavilion in 1971 - Safety diagnosis inspection in 2003 - Repair in 2006–2007 	
	Stone Lotus Basin	National Treasure No. 64	<ul style="list-style-type: none"> - Construction in the Unified Silla period (668–935) - Installation of protective pavilion in 1989 - Safety diagnosis inspection in 2003 	
	Stone Lantern with the Four Heavenly Kings	Treasure No. 15	<ul style="list-style-type: none"> - Construction in the Unified Silla period (668–935) - Safety diagnosis inspection in 2003 	
	Rock-carved Seated Buddha	Treasure No. 216	<ul style="list-style-type: none"> - Construction in the 14th century - Safety diagnosis inspection in 2003 - Conservation treatment and cleanup of the vicinity in 2005 - Safety diagnosis inspection in 2003 	
	Stone Standing Priyadarsana (Bodhisattva Beautiful)	Treasure No. 1417	<ul style="list-style-type: none"> - Construction allegedly in 720 - Installation of protective pavilion in 1972 - Safety diagnosis inspection in 2005 	
	Sarira Stupa of the World-Honored One	Tangible Cultural Property No. 16 of Chungcheongbuk-do Province	<ul style="list-style-type: none"> - Construction in 1363 	
	Stone Tub	Tangible Cultural Property No. 70 of Chungcheongbuk-do Province	<ul style="list-style-type: none"> - Construction allegedly in 720 	






Structure/Name of building		Designation	Major works	Image
Stone structure	Stele for Great Master Byeokam	Tangible Cultural Property No. 71 of Chungcheongbuk-do Province	- Construction in 1664 - Installation of protective fence in 1989	
	Stele for Venerable Jajeong	Tangible Cultural Property No. 9 of Chungcheongbuk-do Province	- Construction in 1342	
	Pot-shaped Stone Pit	Tangible Cultural Property No. 204 of Chungcheongbuk-do Province	- Construction allegedly in the 8 th century	
	Stupa Garden 1	Undesignated cultural property	- Refurbishment in 2008	
	Stupa Garden 2	Undesignated cultural property	- Construction in the 20 th century	

Table 3.5. Significant restoration and reconstruction works at Magoksa Temple

Structure/Name of building		Designation	Major works	Image
Wooden structure	Vulture Peak Hall (Yeongsanjeon)	Treasure No. 800	<ul style="list-style-type: none"> - Repair in 1650 (decorative paintwork) - Reconstruction in 1682 - Repair in 1842 and 1865 - Repair in 1995 (roof tile) and 2002 (wall) 	
	Treasure Hall of the Great Hero (Daeungbojeon)	Treasure No. 915	<ul style="list-style-type: none"> - Reconstruction in 1624 - Decorative paintwork in 1670 - Repair in 1780, 1813, 1831, 1905, and 1923 - Repair in 1980, 1987, 1993, 2003, and 2010 - Site survey and safety diagnosis inspection in 2012 and 2013 	
	Treasure Hall of Great Light (Daegwangbojeon)	Treasure No. 802	<ul style="list-style-type: none"> - Reconstruction in 1624 - Fire in 1782 - Reconstruction in 1785 - Repair in 1813 - Repair in 1992, 1994, 2000, 2006, and 2008 - Site survey in 2012 	
	House of Sword Seekers (Simgeomdang)	Tangible Cultural Property No. 135 of Chungcheongnam-do Province	<ul style="list-style-type: none"> - Reconstruction in 1624 - Reconstruction in 1797 - Fire in 1854 - Reconstruction in 1856 - Repair in 1909 and 1993 	
	Storehouse	Tangible Cultural Property No. 135 of Chungcheongnam-do Province	<ul style="list-style-type: none"> - Reconstruction in 1624 - Relocation to the current site in 1994 	
	Gate of Heavenly Kings (Cheonwangmun)	Cultural Property Material No. 62 of Chungcheongnam-do Province	<ul style="list-style-type: none"> - Reconstruction in 1785 - Repair in 1910 	
	State Shamanic Shrine (Guksadang)	Cultural Property Material No. 63 of Chungcheongnam-do Province	<ul style="list-style-type: none"> - Reconstruction in 1796 - Repair in the early 20th century 	

Structure/Name of building		Designation	Major works	Image
Wooden structure	Hall of Judgment (Myeongbujeon)	Cultural Property Material No. 64 of Chungcheongnam-do Province	<ul style="list-style-type: none"> - Repair in 1852 - Reconstruction in 1939 	
	Hall of Arhats (Eungjinjeon)	Cultural Property Material No. 65 of Chungcheongnam-do Province	<ul style="list-style-type: none"> - Construction in 1785 - Repair in 179. - Reconstruction in 1851–1852 	
	Gate of Liberation (Haetalmun)	Cultural Property Material No. 66 of Chungcheongnam-do Province	<ul style="list-style-type: none"> - Reconstruction in 1785 - Repair in 1852 - Repair in 1910 	
Stone structure	Five-Storeyed Stone Pagoda	Treasure No. 799	<ul style="list-style-type: none"> - Construction in the 14th century - Fire damage in 1782 - Repair in 1972 and 1997 - Safety diagnosis inspection in 2003 - Site survey in 2014–2016 	

Table 3.6. Significant restoration and reconstruction works at Seonamsa Temple

Structure/Name of building	Designation	Major works	Image
Wooden structure	Hall of the Great Hero (Daeungjeon)	Treasure No. 1311 - Repair in 1660 - Repair in 1703 and 1760 - Reconstruction in 1824 - Repair in 1974 and 2002	
	Hall of Eight Pictures (Palsangjeon)	Tangible Cultural Property No. 60 of Jeollanam-do Province - Reconstruction in 1761 - Repair in 1981	
	One Pillar Gate (Ijumun)	Tangible Cultural Property No. 96 of Jeollanam-do Province - Repair in 1540 - Reconstruction in 1719 - Repair 1986, 2002, and 2012	
	Hall of Avalokitesvara (Wontongjeon)	Tangible Cultural Property No. 169 of Jeollanam-do Province - Reconstruction in 1660 - Repair in 1698, 1703, and 1761 - Reconstruction in 1824 - Repair in 1982 - Safety diagnosis inspection in 2008 - Repair in 2016 (wicket gate)	
	Hall of Buddha and Patriarchs	Tangible Cultural Property No. 295 of Jeollanam-do Province - Reconstruction in 1761 - Repair in 2014 (decorative paintwork), 2015 (wall)	
	Hall of the Enlightened Emperor (Gakhwangjeon)	Cultural Heritage Material No. 177 of Jeollanam-do Province - Reconstruction in 1660, 1760, and 1835 - Repair in 1991, 2006 - Documentation of <i>dancheong</i> (decorative paintwork) project in 2015	
	Haeuso (Traditional toilet)	Cultural Heritage Material No. 214 of Jeollanam-do Province - Reconstruction in the 17 th century - Repair in 2015 (wicket gate)	




Structure/Name of building		Designation	Major works	Image
Stone structure	Two (East/West) Three-storied Stone Pagodas	Treasure No. 395	<ul style="list-style-type: none"> - Construction in the 9th century - Repair in 1985 and 1986 - Safety diagnosis inspection in 2002 	
	Bridge of Ascending Saints (Seungseongyo)	Treasure No. 400	<ul style="list-style-type: none"> - Construction in 1713 - Repair in 1985 - Safety diagnosis inspection in 2002 	
	Stupa Garden	Undesignated cultural property	<ul style="list-style-type: none"> - Construction in 1928 	

Table 3.7. Significant restoration and reconstruction works at Daeheungsa Temple

Structure/Name of building		Designation	Major works	Image
Wooden structure	Hall of Thousand Buddhas (Cheonbuljeon)	Treasure No. 1807	<ul style="list-style-type: none"> - Fire in 1811 - Reconstruction in 1813 - Repair in 1996, 2008, and 2009 - Close site inspection in 2013 - Repair in 2015 	
	Hall of Maitreya (Yonghwadang)	Tangible Cultural Property No. 93 of Jeollanam-do Province	<ul style="list-style-type: none"> - Fire in 1811 - Reconstruction in 1813 - Close site inspection in 2013 	
	Hall of Great Light (Daegwang-myeongjeon)	Tangible Cultural Property No. 94 of Jeollanam-do Province	<ul style="list-style-type: none"> - Construction in 1851 - Repair in 1989 and 2001 - Close site inspection in 2013 - Repair in 2015 and 2016 	
	Treasure Hall of the Great Hero (Daeungbojeon)	Tangible Cultural Property No. 296 of Jeollanam-do Province	<ul style="list-style-type: none"> - Reconstruction in 1665–1667 - Fire in 1899 - Reconstruction in 1900–1901 - Repair in 1998 - Safety diagnosis inspection in 2015 	
	Pyochungsa Shrine	Monument No. 19 of Jeollanam-do Province	<ul style="list-style-type: none"> - Construction in 1789 - Repair in 2007 	
Stone structure	Three-storied Stone Pagoda in front of the Hall of Arhats (Eungjinjeon)	Treasure No. 320	<ul style="list-style-type: none"> - Construction in the 9th century - Repair in 1967 - Safety diagnosis inspection in 2002 - Repair in 2005 - Conservation treatment in 2015 	
	Stupa Garden	Treasure No. 1347	<ul style="list-style-type: none"> - Construction in the mid-17th century 	

Question 5. Local communities

Could the State Party confirm whether the inhabitants of the village of the Buseoksa Temple, located within the buffer zone, have been consulted and have agreed to the nomination and the proposed buffer zone controls?

In the Republic of Korea, the area within a 500-meter radius of the outer boundary of a designated cultural heritage site must be designated as the “Historic and Cultural Environment Protection Area” in accordance with the Cultural Heritage Protection Act. This law makes it mandatory that detailed standards must be determined for actions that could affect the preservation of the designated cultural heritage within the Historic and Cultural Environment Protection Area — in other words, the Standards for Permissible Alteration. This process includes mandatory collection of the opinions of local residents. Permission for action within the protection area is not granted until any opinions or opposition on the part of local residents has been addressed.

The buffer zone around Buseoksa Temple, too, has been provided with standards for permissible alterations in accordance with the Cultural Heritage Protection Act. The current criteria were established in December 2009, with the opinions of local residents having been collected in October 2007. No opposing opinions were submitted at this time. Attached as Appendix 4 are official documents from the local government in question regarding the gathering of local opinion during this period.

In the Republic of Korea, inscription of cultural heritage on the UNESCO World Heritage List does not entail the introduction of further domestic regulations. Local residents are aware of this, so no additional agreement was sought specifically regarding inscription on the UNESCO World Heritage List.

Question 6. Heritage impact assessment processes

Both Heritage Impact Assessment and Environmental Impact Assessment processes are mentioned and form parts of the proposed management system. Environmental Impact Assessment seems relatively better established in the legal and policy frameworks than Heritage Impact Assessment. ICOMOS would appreciate if the State Party could provide further information about how these processes are incorporated into formal decision making processes at the national and Provincial levels.

Article 5 of the Cultural Heritage Protection Act of the Republic of Korea stipulates, “Unless otherwise provided in other Acts, the preservation, management and utilization of cultural heritage shall be governed by this Act.” Accordingly, assessment of impact on heritage preservation is given priority in heritage impact assessments, in accordance with Article 13 of the Cultural Heritage Protection Act and Article 7-2 of the Enforcement Decree of the Cultural Heritage Protection Act (See Appendix 5 for details of the relevant legal provisions).

The nominated property zones and buffer zones are all within designated Cultural Heritage Areas or Historic and Cultural Environment Protection Areas. Therefore, any action that risks having an impact on the heritage in question, such as construction work as part of development, is conducted in accordance with the above laws. All development in cultural heritage areas and the areas around them requires the deliberation and approval of central and local cultural heritage committees; HIAs submitted to these committees constitute an important criterion in their decisions. Central and local governments therefore respect committee decisions on development, and HIAs can be regarded as directly linked to official decisions.

However, even outside designated buffer zones, any development work that may affect the preservation of the nominated property is also directly linked to the official decisions of national and local government, having been subjected to an environmental impact assessment to prevent developmental and environmental pressures.

Question 7. Management-1

In relation to the mechanisms for cooperation, are the Provincial World Heritage Committees already established? How do they function to coordinate decisions for the serial property? How will the Council for Inscription of Buddhist Mountain Monasteries in the Republic of Korea on the World Heritage List be re-organised following the successful inscription of the serial property (see for example, pp. 218, 222- 223)?

Responsibility for integrated management of the serial property will lie with the Sansa Conservation and Management (SCM; provisional name), a reorganized version of the Council for Inscription of Buddhist Mountain Monasteries in Korea. As proposed on page nos. 223–224 of the nomination dossier, the SCM will take charge of the integrated monitoring of the seven components, establishment of systematic conservation and management plans, research and promotion. When the nominated serial property is successfully inscribed on the World Heritage List, the SCM will enter operation in 2018 in cooperation with individual temples, the central government, and the provincial and local governments.

Only Gyeongsangbuk-do provincial government has established a Provincial World Heritage Committee. But the others also have ordinances for the establishment of committees (Please see page nos. 53–56 of the Appendix 1 of the nomination dossier for this application of the relevant legal provisions). If the nominated serial property is inscribed on the World Heritage List, these committees are expected to advise on various aspects of the preservation and management of the serial property.

Question 8. Management-2

It seems that the Cultural Heritage Maintenance Plans are in place for two of the components (p. 211). Could the State Party inform ICOMOS about the process and timelines for applying these to the other five components?

Cultural Heritage Maintenance Plans are currently in place for Buseoksa and Seonamsa. At Buseoksa, a study for the replacement of a general maintenance plan established in 2013 has been in progress since 2016 and is due for completion in 2017. The same is true for the other components of the serial property, but these require final reviews from the CHA's Cultural Heritage Committee in order to become actual plans. Once approved by the Cultural Heritage Committee, the general maintenance plans will be implemented within the framework of the Republic of Korea's Five-Year Basic Plan for the Preservation, Management, and Utilization of Cultural Heritage. Any action that entails alterations to a designated cultural heritage zone, even if included in a general maintenance plan, must be separately reviewed by the Cultural Heritage Committee.

As of 2017, Magoksa is in the process of establishing a general maintenance plan, while Tongdosa, Bongjeongsa, Beopjusa, and Daeheungsa are due to complete establishment of such plans in 2019, if the serial property is inscribed on the World Heritage List. All plans are drafted based on contracted studies financed by local and central governments, then examined by the CHA's Cultural Heritage Committee. Once approved by the Cultural Heritage Committee, the plans are complete.

Nomination of

SANSA,

BUDDHIST MOUNTAIN
MONASTERIES
IN KOREA

Additional Information Requested by ICOMOS

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Appendix

Appendix 1

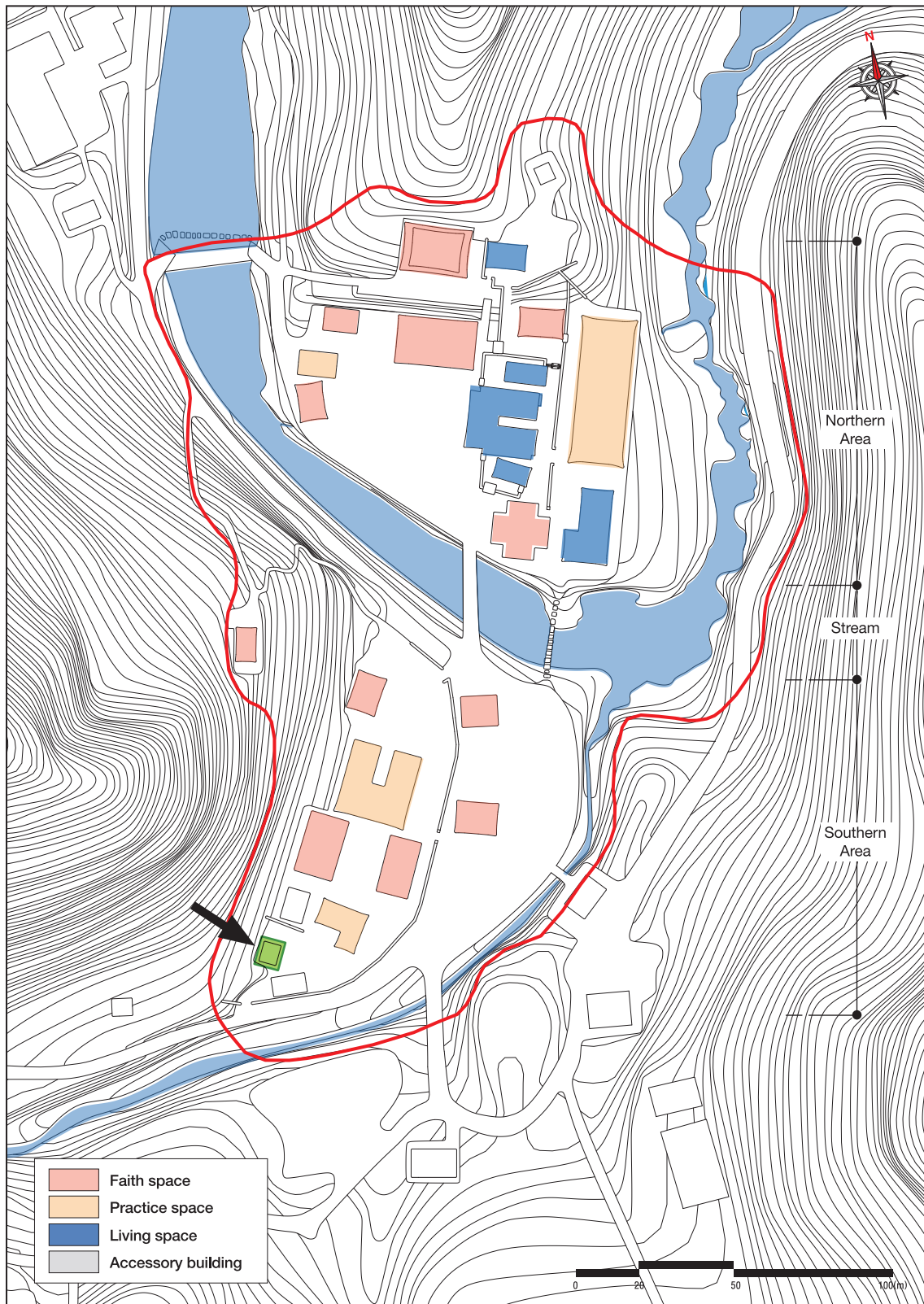


Figure 1. Location of new building plan at Magoksa Temple

Appendix 2

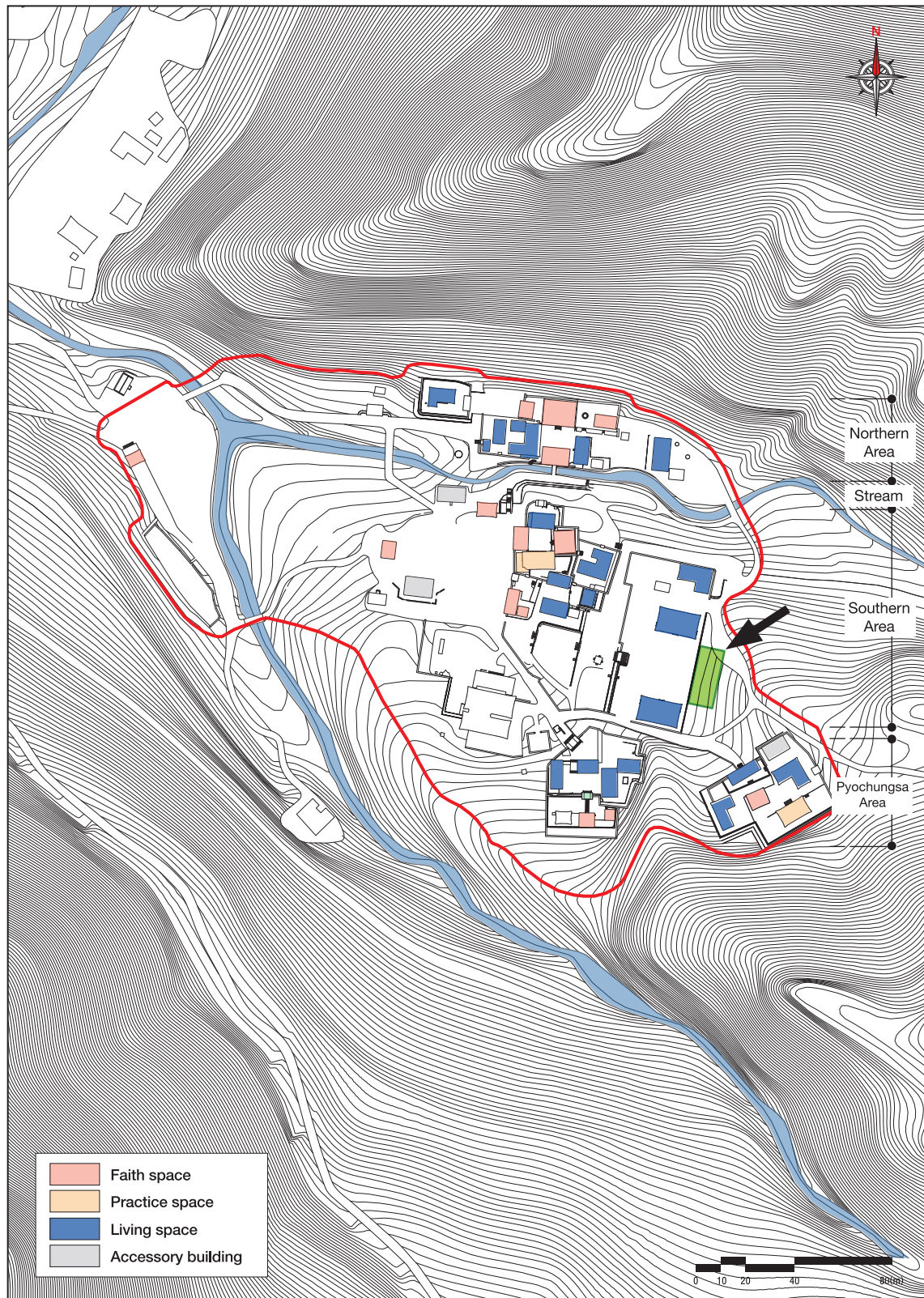
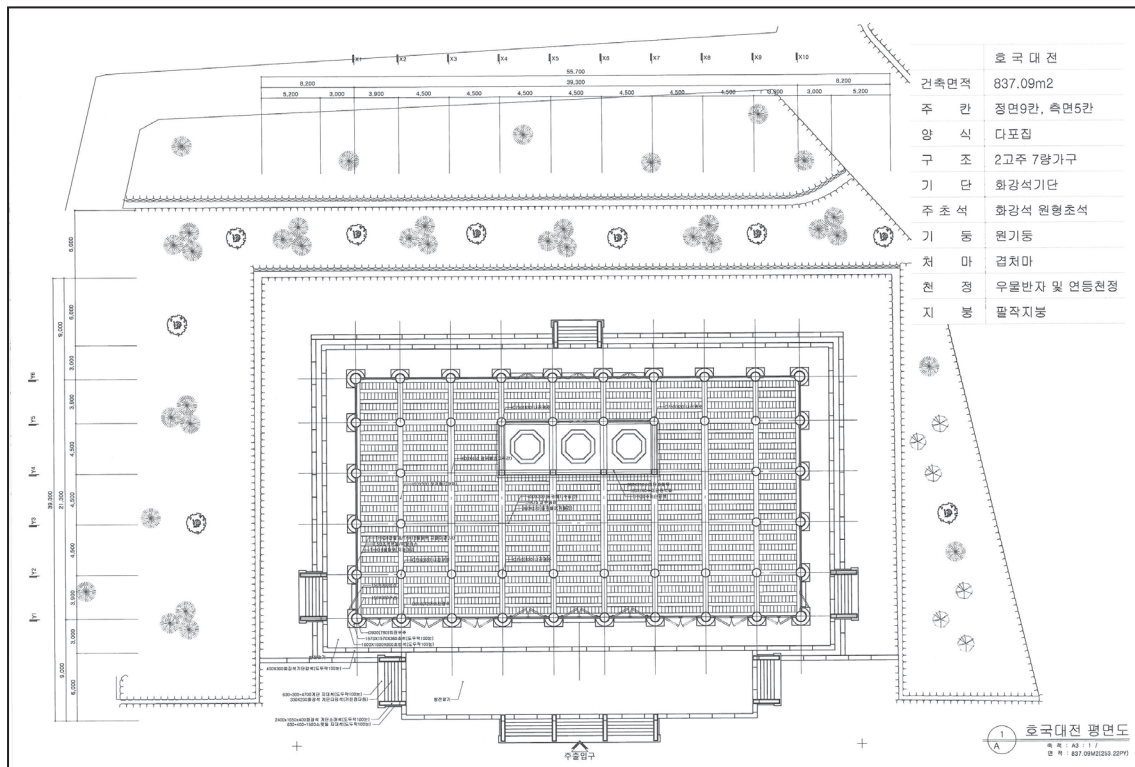


Figure 2. Location of new building plan, Great Hall of Nation Protection, at Daeheungsa Temple



Floor plan of Great Hall of Nation-Protection

Building area — 837.09 m²

Layout — 9 *kan* (bay) on the front, 5 *kan* (bay) on the side

Style — Multi-clustered brackets

Structure — 2 high pillars and 7 purlins

Foundation — Granite

Foundation stone — Granite column

Pillar — Cylinder column

Eaves — Double eaves

Ceiling — Checkered ceiling and exposed rafter ceiling

Roof — Hipped-and-gable roof

Figure 3. Floor plan of Great Hall of Nation Protection at Daeheungsa Temple

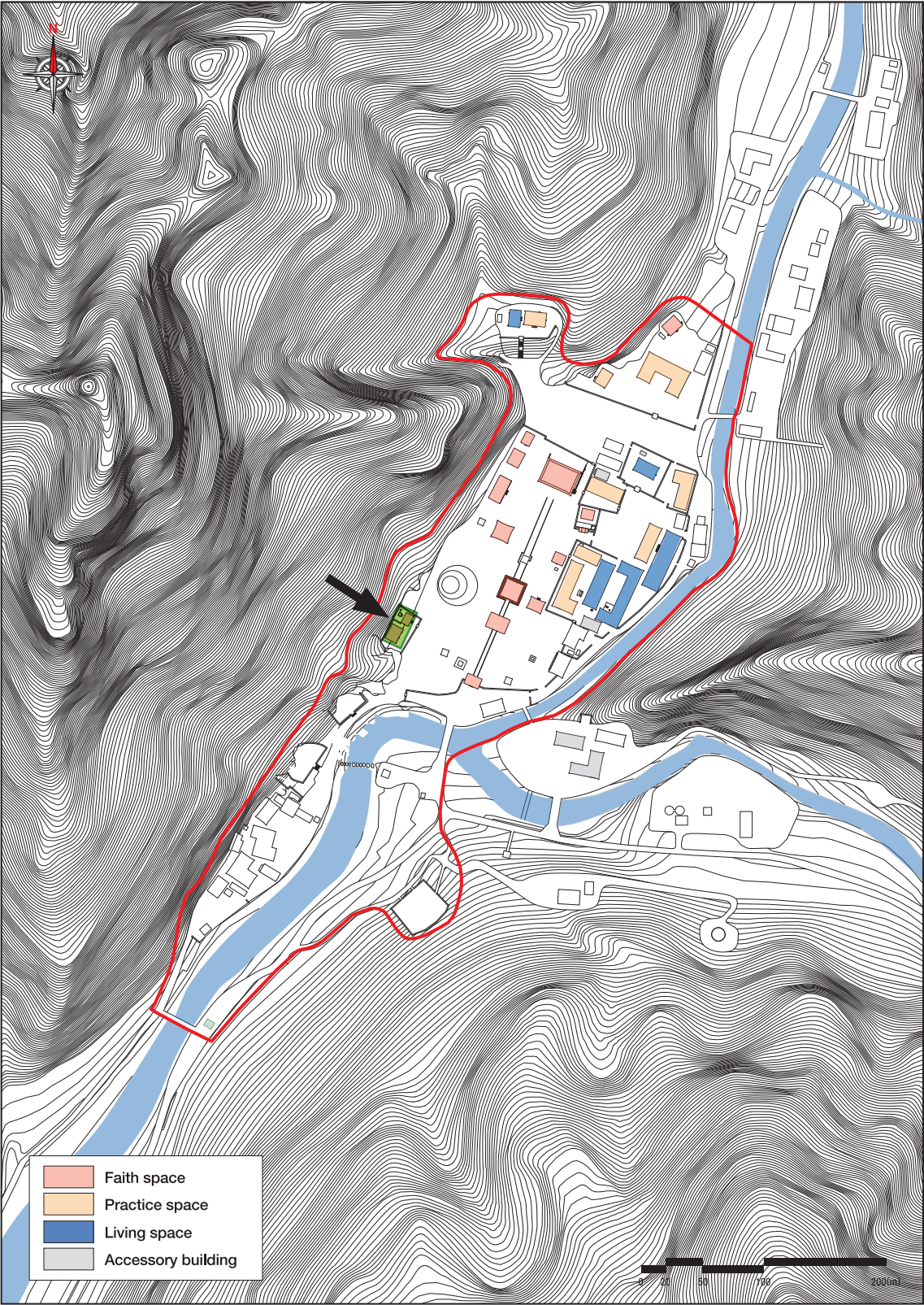




Figure 4. Location of new building plan at Beopjusa Temple

"살기좋은 고품격도시 영주"

영 주 시



수신자 수신자 참조
(경 유)



제목 국가(도)지정 문화재 주변 현상변경 허용기준(안) 공람 공고

1. 국가지정 문화재 주변 현상변경 허용기준 마련 지침 제8조의 규정에 의거 문화재 주변 현상변경 허용기준(안)에 대하여 주민 등 이해관계자의 의견을 수렴하기 위하여 붙임과 같이 공고하고자 하오니 정보통신과장은 홈페이지에 게재하여 주시고 순흥면장, 부석면장은 게시판에 게시하여 널리 홍보하여 주시기 바랍니다.

2. 아울러 공람기간내에 접수된 의견은 2007.10.26.까지 송부하여 주시기 바랍니다.

붙임 국가(도)지정 문화재 주변 현상변경 허용기준(안) 공고문 1 부. 끝.

영 주 시 장

관인생략

수신자 정보통신과장, 순흥면장, 부석면장

★담당자 **금원섭**

문화재담당 **김태한**

문화관광과장 전결 10/11
최면기

협조자

시행 문화관광과-10868 (2007.10.11.) 접수 ()
 우 750-701 경상북도 영주시 휴천동 470 /http://www.yeongju.go.kr/
 전화 (054)639-6063 /전송 (054)634-2153 /gowoso@yeongju.to /공개

Yeongju City

Title **Notice of the public display of (draft) Standard for Permissible Alterations to the Surroundings of State- (or Province-) Designated Cultural Heritage**

1. In accordance with Article 8 of the Guidelines for Setting Standard for Permissible Alterations to the Surroundings of State-designated Cultural Heritage, the attached material is publicly displayed in order to collect the opinions of local residents and other concerned parties regarding said draft standard. It is requested that the Director of Information and Communication, Yeongju City place this material on the departmental website and that the Head of Sunheung-myeon and the Head of Buseok-myeon place it on their bulletin boards in order to publicize it as widely as possible.

2. Please convey all opinions received during the public viewing period by October 26, 2007.

Attachment: (Draft) Standard for Permissible Alterations to the surroundings of State- (or Province-) Designated Cultural Heritage (1 copy). End.

Mayor of Yeongju

Addressees: Director of Information and Communications, Yeongju City; Head of Sunheung-myeon; Head of Buseok-myeon

Official in charge: Geum Won-seop

Cultural heritage official in charge: Kim Tae-hwan

Director of culture and tourism: Choe Myeon-gi

Assistants: -

Implemented by: Culture and Tourism Department-10868 (October 11, 2007)

470 Hyucheon-dong, Yeongju-si, Gyeongsangbuk-do 750-701 <http://www.yeongju.go.kr>

Tel. (054) 639-6063 / Fax. (054) 634-2153 / gowoso@yeongju.to

영주시 공고 제2007-562호

국가(도)지정 문화재 주변 현상변경 허용기준(안) 공람 공고

국가(도)지정 문화재 주변 현상변경 허용기준 마련 지침 제8조의
규정에 의거 문화재 주변 현상변경 허용기준(안)에 대하여 주민 등
이해관계자의 의견을 수렴하고자 허용기준(안) 공람을 아래와 같이
공고합니다.

2007년 10월 11일

영 주 시



1. 현상변경 허용기준 마련대상 문화재
 - 가. 부석사 무량수전(국보 제18호) - 부석면 북지리 148번지
 - 나. 부석사 당간지주(보물 제255호) - 부석면 북지리 117번지
 - 다. 소수서원(사적 제55호) - 순흥면 내죽리 151-2번지
 - 라. 금성단(도 기념물 제93호) - 순흥면 내죽리 70번지
 - 마. 순흥향교(도 문화재자료 제347호) - 순흥면 청구리 437번지
 2. 현상변경 허용기준(안) 공람
 - 가. 공람기간 : 2007. 10. 12. ~ 2007. 10. 25. (14일간)
 - 나. 공람장소 : 영주시청 문화관광과, 순흥면·부석면사무소
 - 다. 관련도서 : 공람장소에 비치
 3. 의견제출
 - 가. 제출방법 : 공람장소에 제출
(의견, 성명, 주소 및 전화번호, 기타사항 등)
 - 나. 제출기간 : 공람기간 내
- ※ 기타 자세한 사항은 영주시청 문화관광과(전화 054-639-6063, 팩스 054-634-2153)로 문의 하시기 바랍니다.

Notice of the public display of (draft) Standard for Permissible Alterations to the Surroundings of State- (or Province-) Designated Cultural Heritage

In accordance with Article 8 of the Guidelines for Setting Standard for Permissible Alterations to the Surroundings of State-designated Cultural Heritage, we hereby publicly display the following material in order to collect the opinions of local residents and other concerned parties regarding said draft standard.

October 11, 2007

Mayor of Yeongju

1. Cultural heritage for which Standard for Permissible Alteration are to be provided:
 - A. Muryang sujeon hall, Buseoksa Temple (National Treasure No. 18) – 148 Bukji-ri, Buseok-myeon
 - B. Flagpole supports, Buseoksa (Treasure No. 255) – 117 Bukji-ri, Buseok-myeon
 - C. Sosu Seowon (Historic Site No. 55) – 151-2 Naejuk-ri, Sunheung-myeon
 - D. Geumseongdan (Provincial Monument No. 93) – 70 Naejuk-ri, Sunheung-myeon
 - E. Sunheung Hyanggyo (Provincial Cultural Heritage Material No. 347) – 437 Cheonggu-ri, Sunheung-myeon
2. Public display of draft Standard for Permissible Alteration
 - A. Display period: October 12–25, 2007 (14 days)
 - B. Display location: Yeongju City Department of Culture and Tourism; Sunheung-myeon and Buseok-myeon Offices
 - C. Related reading materials: Available at public display locations
3. Submission of opinions
 - A. Submission method: Submit at public display location
(opinion, name, address, telephone number and other details)
 - B. Submission period: During public display period

* For more details, please contact Department of Culture and Tourism, Yeongju City (Tel. 054-639-6063 / Fax. 054-634-2153).

“ 살기좋은 고품격도시 영주 ”



영 주 시



수신자 내부결재

(경 유)

제목 국가(도)지정 문화재주변 현상변경 허용기준(안) 공람 공고결과 보고

1. 문화관광과-10868(2007.10.11.)호와 관련입니다.
2. 국가(도)지정 문화재주변 현상변경 허용기준(안) 공람 공고결과를 다음과 같이 보고합니다.

가. 공람기간 : 2007. 10. 12. ~ 10. 25.(14일간)

나. 공람공고 : 시게시판, 순흥면·부석면 게시판, 시홈페이지

다. 공람장소 : 문화관광과, 순흥면사무소, 부석면사무소

라. 현상변경 허용기준 마련대상 문화재

- 부석사 무량수전(국보 제18호) - 부석면 북지리 148번지
- 부석사 당간지주(보물 제255호) - 부석면 북지리 117번지
- 소수서원(사적 제55호) - 순흥면 내죽리 151-2번지
- 금성단(도 기념물 제93호) - 순흥면 내죽리 70번지
- 순흥향교(도 문화재자료 제347호)- 순흥면 청구리 437번지

마. 공람결과 : 주민의견 없음. 끝.

★담당자 권도윤

문화재담당 김태한

문화관광과장 전결 10/31
代 황영희

협조자

시행 문화관광과-11808 (2007.10.31.) 접수 ()
우 750-701 경상북도 영주시 휴천동 470 /HTTP://www.yeongju.go.kr/
전화 (054)639-6063 /전송 (054)634-2153 /doyounee@yeongju.go.kr /공개

Yeongju City

Title **Report of result of the public display of (draft) Standard for Permissible Alterations to the Surroundings of State- (or Province-) Designated Cultural Heritage**

1. This report relates to Department of Culture and Tourism Document No. 10868 (October 11, 2007)

2. The results of the public display of (draft) Standard for Permissible Alterations to the Surroundings of State- (or Province-) Designated Cultural Heritage are reported as follows:

A. Display period: October 12–25, 2007 (14 days)

B. Display bulletin: Yeongju City Bulletin Board, Bulletin Board of Sunheung-myeon and Buseok-myeon, and Yeongju City website

C. Display location: Yeongju City Department of Culture and Tourism; Sunheung-myeon and Buseok-myeon Offices

D. Cultural heritage for which Standard for Permissible Alteration are to be provided:

- Muryangsujeon hall, Buseoksa (National Treasure No. 18) – 148 Bukji-ri, Buseok-myeon

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- Sunheung Hyanggyo (Provincial Cultural Heritage Material No. 347) – 437 Cheonggu-ri, Sunheung-myeon

E. Result: No opinions submitted by local residents. End.

Official in charge: Gwon Do-yun

Cultural heritage official in charge: Kim Tae-hwan

Director of culture and tourism: Hwang Yeong-hui (by proxy)

Assistants: -

Implemented by: Culture and Tourism Department-11808 (October 31, 2007)

470 Hyucheon-dong, Yeongju-si, Gyeongsangbuk-do 750-701 <http://www.yeongju.go.kr>

Tel. (054) 639-6063 / Fax. (054) 634-2153 / gowoso@yeongju.to

Cultural Heritage Protection Act

Article 5 (Relationship with Other Acts)

- (1) Unless otherwise provided in other Acts, the preservation, management and utilization of cultural heritage shall be governed by this Act.
- (2) The repair, actual measurement, design and supervision of designated cultural heritage (including provisionally designated cultural heritage under Article 32), the protection and investigation of buried cultural heritage and the preservation and promotion of intangible cultural heritage shall be stipulated by separate Acts. <Amended by Act No. 13249, Mar. 27, 2015>

Article 13 (Protection of Historic and Cultural Environment Preservation Areas)

- (1) A Mayor/Do Governor shall designate a historic and cultural environment preservation area by municipal ordinances, following consultation with the Administrator of the Cultural Heritage Administration in order to protect the historic and cultural environment of designated cultural heritage (excluding cultural heritage that can be categorized as movable property and intangible cultural heritage; hereafter the same shall apply in this Article).
- (2) With respect to construction works to be implemented in an area outside an outer boundary (referring to a boundary of a designated protection zone) of designated cultural heritage and within a historic and cultural environment preservation area designated by a Mayor/Do Governor pursuant to paragraph (1), an administrative agency in charge of the authorization, permission, etc. of the construction works shall examine whether such construction works are likely to affect the preservation of designated cultural heritage before granting authorization, permission, etc. for the construction works. In such cases, the administrative agency concerned shall consult the relevant experts, as prescribed by Presidential Decree. <Amended by Act No. 12352, Jan. 28, 2014>

- (3) The scope of a historic and cultural environment preservation area shall be within 500 meters from an outer boundary, in consideration of the cultural, artistic, academic, and scenic value of the relevant designated cultural heritage, its surrounding environment, and other necessary matters for the protection of cultural heritage: Provided, That where construction works implemented in an area 500 meters away from an outer boundary of designated cultural heritage are clearly deemed to affect the cultural heritage due to its characteristics, locational conditions, etc., the scope thereof may be set in excess of 500 meters.
- (4) Where the Administrator of the Cultural Heritage Administration or a Mayor/Do Governor designates cultural heritage, he/she shall determine and publicly announce detailed standards for acts that could affect the preservation of the designated cultural heritage in a historic and cultural environment preservation area within six months from the date on which such designation is publicly announced.
- (5) When intending to determine detailed standards for the acts under paragraph (4), the Administrator of the Cultural Heritage Administration may request a Mayor/Do Governor or the head of a Si/Gun/Gu (referring to the head of an autonomous Gu; hereinafter the same shall apply) to submit necessary data or opinion, and a Mayor/Do Governor may request the head of a Si/Gun/Gu to submit the same. <Newly Inserted by Act No. 12352, Jan. 28, 2014>
- (6) Examination under paragraph (2) may be exempted for construction works implemented in an area for which detailed standards for an act under paragraph (4) are publicly announced within the extent of such standards.
- (7) Detailed matters necessary for procedures for submitting the data or opinion under paragraph (5), etc. shall be prescribed by Ordinance of the Ministry of Culture, Sports and Tourism. <Newly Inserted by Act No. 12352, Jan. 28, 2014>

Article 35 (Matters Subject to Permission)

- (1) A person who intends to perform any of the following acts in connection with State-designated cultural heritage (excluding national intangible cultural heritage; hereafter the same shall apply in this Article) shall obtain permission from the Administrator of the Cultural Heritage Administration, as prescribed by Presidential Decree, and the same shall also apply where he/she intends to alter any permitted matter: Provided, That permission (including permission of the alteration of any permitted matter) from the Metropolitan Autonomous City Mayor, the Special Self-Governing Province Governor, or the head of a Si/Gun/Gu shall be required for placing a direction board or a warning sign within a protection area of the State-designated cultural heritage and

for other insignificant acts prescribed by Presidential Decree: <Amended by Act No. 12352, Jan. 28, 2014; Act No. 13249, Mar. 27, 2015>

1. Acts prescribed by Presidential Decree which alter (including making a specimen of or stuffing a natural monument) the current state of State-designated cultural heritage (including its protective facilities and protection zone, and dead natural monuments);
2. Acts prescribed by Presidential Decree which could affect the preservation of State-designated cultural heritage (excluding cultural heritage categorized as movable property);
3. Taking a rubbed copy, a photoprint, or a photograph of State-designated cultural heritage in a manner that could affect the preservation of the cultural heritage;
4. Capturing or collecting an animal, plant, or mineral within an area designated or provisionally designated as a scenic area or natural monument or within its protection zone or removing the captured or collected animal, plant, or mineral from such area or protection zone.

(2) Where permission from the Administrator of the Cultural Heritage Administration or from the Metropolitan Autonomous City Mayor, the Special Self-Governing Province Governor, or the head of a Si/Gun/Gu is granted pursuant to paragraph (1) 2 in an area where the historic and cultural environment preservation area of State-designated cultural heritage overlaps with that of City/Do-designated cultural heritage, permission by the relevant Mayor/Do Governor under Article 74 (2) shall be deemed granted. <Amended by Act No. 12352, Jan. 28, 2014>

(3) The Administrator of the Cultural Heritage Administration may entrust a Mayor/Do Governor with affairs concerning permission for changes to insignificant matters determined by Presidential Decree, among permitted matters concerning activities which could affect the preservation of State-designated cultural heritage under paragraph (1) 2. <Amended by Act No. 12352, Jan. 28, 2014>

Enforcement Decree of the Cultural Heritage Protection Act

Article 7-2 (Procedures for Review of Impact on Preservation of Cultural Heritage in Historic and Cultural Environment Preservation Area)

- (1) An administrative agency responsible for authorization, permission, etc. of a construction project (hereafter referred to as “authorizing and permitting administrative agency” in this Article) shall, with respect to any construction project being implemented in a historic and cultural environment preservation area under Article 13 (1) of the Act, review whether the implementation of the construction project concerned within a historic and cultural environment preservation area constitutes any of the acts prescribed in the subparagraphs of Article 21-2 (2) in accordance with the former part of Article 13 (2) of the Act.
- (2) Where the authorizing and permitting administrative agency reviews as prescribed in paragraph (1), it shall consult at least three experts (at least one person falling under subparagraph 1 or 2 shall be included, and the number of persons under subparagraph 4 shall be not more than one person) who are falling under any of the following subparagraphs for their opinions pursuant to the latter part of Article 13 (2) of the Act. In such cases, the person falling under subparagraph 4 shall be someone who does not belong to an institution responsible for the implementation of the construction project concerned:
 1. A member or an expert member of the Cultural Heritage Committee;
 2. A member or an expert member of the City/Do cultural heritage committee under Article 71 of the Act;
 3. A faculty member who is an assistant professor or higher of a cultural heritage-related department of an educational institution under Article 2 of the Higher Education Act;
 4. A senior research official, a research official or a professional experienced official of at least Grade Na who is in charge of the affairs of cultural heritage.
- (3) Where the authorizing and permitting administrative agency reviews whether the implementation of a construction project under paragraph (1) constitutes an act referred to in Article 21-2 (2) 1 (b) or (c), notwithstanding paragraph (2), the authorizing and permitting agency shall hear opinions of at least three relevant experts including at least one relevant expert under paragraph (2) 1 or 2 and at least one of the relevant experts falling under any of the following subparagraphs:
 1. A faculty member who is an assistant professor or higher of a department related to

construction, civil engineering, environment, urban planning, noise, vibration, air pollution, chemical substance, dust or heat at an educational institution under Article 2 of the Higher Education Act;

2. A person recommended from an academic society related to any of the areas referred to in subparagraph 1;
 3. A researcher or higher who belongs to a research institution related to any of the areas referred to in subparagraph 1.
- (4) The experts who are participating in a review pursuant to paragraphs (2) and (3) shall prepare and submit to the authorizing and permitting administrative agency a statement of opinions as prescribed by Ordinance of the Ministry of Culture, Sports and Tourism.
- (5) The authorizing and permitting administrative agency shall, based on the results of the review under paragraphs (1) through (4), determine if the implementation of the construction project concerned constitutes an act that may affect preservation of the designated cultural heritage and shall notify the result of the determination to the implementer of the construction project concerned: Provided, That where at least half of the relevant experts providing consultation pursuant to paragraph (2) or (3) determine that the implementation of the construction project concerned constitutes any act referred to in the subparagraphs of Article 21-2 (2), the authorizing and permitting administrative agency shall determine that the implementation of the construction project concerned constitutes an act that may affect preservation of the designated cultural heritage.
- (6) Where the authorizing and permitting administrative agency determines pursuant to paragraph (5) that the implementation of the construction project concerned constitutes an act that may affect preservation of the designated cultural heritage, the agency shall instruct the implementer of the construction project to obtain permission under Article 35 (1) 2 of the Act.
- (7) The Administrator of the Cultural Heritage Administration may provide consultation to the authorizing and permitting administrative agency or request the agency to submit any data relevant to the review as prescribed in paragraphs (1) through (3).

[This Article Newly Inserted by Presidential Decree No. 25873, Dec. 23, 2014]

Article 21-2 (Alteration of Current State of State-Designated Cultural Heritage, etc. and Other Acts)

(1) “Acts prescribed by Presidential Decree” in Article 35 (1) 1 of the Act means any of the following acts:

1. Repairing, maintaining, restoring, preserving, or demolishing State-designated cultural heritage, protective facilities or protection zones;
2. Capturing, collecting, raising, making specimen, stuffing, selling, incinerating State-designated cultural heritage (including dead natural monuments);
3. Any of the following acts conducted within State-designated cultural heritage, protective facilities, or protection zones:
 - (a) Newly constructing, extending, reconstructing, or relocating of buildings, roads, pipe lines, electric wires, structures, underground structures, and other various facilities or altering the purpose of their use;
 - (b) Planting or removing trees;
 - (c) Reclamation, reclamation by drainage, excavating, drilling, cutting or banking of the ground or waters and other acts that alter geographic or geological features;
 - (d) Any act which alters waterways, water quality or water quantity;
 - (e) Any act which generates noise, vibration, etc. or emits air pollutants, chemical substances, dust, heat, etc.;
 - (f) Scattering, discharging and dumping filthy water, excreta, wastewater, etc.;
 - (g) Raising and breeding animals and other relevant acts;
 - (h) Collecting, bringing into, carrying out, or removing soil and stone, aggregate, mineral and their by-products and processed products;
 - (i) Placing or posting advertisements, etc. or stacking various objects in the open air.

(2) “Acts prescribed by Presidential Decree” under Article 35 (1) 2 of the Act means the following:

1. Any of the following acts conducted within a historic and cultural environment preservation area:
 - (a) Establishing or extending a building or a facility which is likely to spoil the landscape of the State-designated cultural heritage concerned;
 - (b) Any act that may affect preservation of the State-designated cultural heritage concerned by generating noise, vibration, etc. or emitting air pollutants, chemical substances, dust, heat, etc.;
 - (c) Excavating 50 meters below ground that may affect preservation of the State-designated cultural heritage concerned;
 - (d) Altering the shape and quality of land or forest that may affect preservation of the State-

- designated cultural heritage concerned;
2. Conducting a construction work within a water system that may affect the water quality or quantity of the waterways in an area where State-designated cultural heritage is located;
 3. An act that may affect preservation of State-designated cultural heritage by damaging a historic site connected to the State-designated cultural heritage;
 4. Marking on a nest or egg of a natural monument or collecting or damaging the nest or egg in its habitat or breeding place;
 5. Other acts conducted outside of the outer boundary of State-designated cultural heritage that are deemed likely to affect the historic, artistic, scientific, or scenic value of the State-designated cultural heritage and publicly notified as such by the Administrator of the Cultural Heritage Administration or the head of the competent local government.

[This Article Newly Inserted by Presidential Decree No. 25873, Dec. 23, 2014]

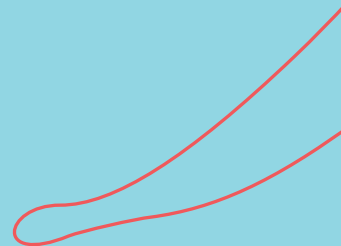
Nomination of

SANSA,

BUDDHIST MOUNTAIN
MONASTERIES
IN KOREA

Additional Information Requested by ICOMOS

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Republic of Korea

Nomination of

SANSA, BUDDHIST MOUNTAIN MONASTERIES IN KOREA

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February 2018

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Question 1. Distinctiveness of Korean Expressions of Buddhism

The ICOMOS Panel considers that the distinctive expression of Korean Buddhism could be articulated for the purposes of the World Heritage List; however, the ICOMOS Panel does not consider that this has yet been clearly defined. ICOMOS does not find the State Party's arguments about the distinctiveness of the spatial layout and *madang* (rectangular yard) to be convincing because these are relatively common characteristics in Korea and elsewhere. Similarly, while the documentation of the incorporation of local beliefs into the temples is of interest, the ICOMOS Panel does not consider that this will be a sufficient basis for Outstanding Universal Value.

The ICOMOS Panel would therefore appreciate further advice about the possibility of focusing the proposed Outstanding Universal Value of this nomination on the ways in which the nominated components can demonstrate the distinctiveness of the intangible and historical aspects of Korean Buddhism, including its long time-depth, continuity and survival. The distinctive intangible aspects could focus on the specific characteristics of meditative practices and doctrinal studies of Korean Seon Buddhism, as well as distinctive aspects of temple management and education of monks. In responding to this request, the ICOMOS Panel requests that attention is given to clearly identifying the attributes of the proposed Outstanding Universal Value.

Depending on the response to this request for Additional Information, the ICOMOS Panel notes that there could be further implications for the selection of the components and comparative analysis (see below). A concise clarification of these aspects would be appreciated.

Answer

Sansa, Buddhist Mountain Monasteries in Korea was established in the 7th to 9th centuries when Buddhism started to make regional development in Korea, based on their affiliation with the then-leading Buddhist sects such as Hwaeom (Ch. Huayan, Avatamsaka school), Gyeoul (Vinaya school; Monastic Discipline), Beopsang (Ch. Faxiang, Dharma Characteristics school) and Seon (Ch. Chan, J. Zen; Meditation). The Buddhist sects flourished all the more during the Goryeo period (918–1392) but were forcibly integrated into Gyo (Doctrinal) and Seon schools under the harsh policy to suppress Buddhism during the Joseon dynasty (1392–1910). This historical legacy has been retained in the training of monks, establishing the Seon practice and textual teachings as the two pillars of the *sangha* (monastic community of monks) education, prevailing still in the modern era.

Aside from the Seon practice and doctrinal study, monks shared almost every duty to sustain the mountain monasteries, which was also a part of the training to become a Buddhist priest. Besides the daily duties, monks engaged in construction and repair of temples as well as in creation of Buddhist artifacts.

After the repeated wars during the mid-Joseon period, the monasteries restored their buildings and played a significant role in engendering social cohesion through their religious services and rituals. With little support from the government, the monasteries made every effort to maintain economic self-sufficiency, which was one of the key forces that would sustain the Korean Buddhist order.

The value of the mountain monasteries is recognized in the lives and belief of the community of Buddhist monks and believers who have continued to practice their belief and carry out spiritual practice without interruption to the present day.

1) The Religious Backgrounds of the Foundation of Sansa

Sansa embodies key thoughts and religious features of Korean Buddhism. The mountain monasteries founded in the 7th to 9th centuries, the early phase of Korean Buddhism, have retained the archetype of Korean Buddhism. Major thoughts of Korean Buddhism are based on Hwaecom, Beopsang, Gyeyul and Seon schools. Its religious beliefs are focused on Sakyamuni, Maitreya and Amitabha. Sansa represents major thoughts and beliefs that prevailed in Korea and had the support of the general public during the 7th and 9th centuries.

The nominated property consisting of the seven mountain monasteries represents Mahayana Buddhism during its development and propagation in Korea. After the introduction of Buddhism during the Three Kingdoms Period (57 BCE–668 CE), **Tongdosa**, founded by the Gyeyul school at a place not far away from the capital city, remains as a representative example of the early Sansa. After Hwaecom thought was introduced and became popular during the Unified Silla period (668–935), **Buseoksa** and **Bongjeongsa** were built by the Hwaecom school. In the 8th century, **Beopjusa** based on the belief in Maitreya was founded. From the late 8th century, the Seon sect gained in popularity, with numerous temples of the sect being built in the mountains remote from secular place for the Seon practice. Of the seven monasteries, **Magoksa**, **Seonamsa** and **Daeheungsa** were built during that period. Sansa is cradle of Korean Buddhism with its integrated feature, encompassing an amalgamation of principal Mahayana Buddhist sects and the beliefs which enjoyed popular support among people.

The Goryeo dynasty designated Buddhism as state religion upon its inauguration. Hwaecom, Beopsang, Gyeyul and Seon schools, which were behind the foundation of the seven temples, underwent vigorous development that led to progress in the sphere of scholarship of Korean Buddhism. With the fall of Goryeo, the Joseon dynasty adopted Neo-Confucianism as state ideology and diminish the institutional power of Buddhism. Under the harsh measures against Buddhism, the religion suffered social, political and economic decline, and its diverse sects were integrated into two: **Gyo (Doctrinal)** and **Seon (Meditational)** schools. Although Joseon Buddhism was theoretically divided into Seon and Gyo schools, the sectarian distinction between the two schools had rarely existed. Conforming to the reconciliation of Buddhism beyond sectarian restrictions, many of Korean Seon masters promoted harmonization and reconciliation of doctrinal studies and Seon meditation for their practice. Despite the temple's underlying system of thoughts and beliefs, Korean Sansa does not present clear sectional division but accommodate a variety of beliefs and Buddhist sects within one temple. For instance, there are evidence of a number of different sectarian perspectives and a considerable fusion between Buddhist beliefs within a temple of Seon school which often de-emphasizes devotion to the Buddha statue as well as doctrinal studies. This

reflects the norms of a **syncretic** and essentially **non-sectarian Korean Buddhism**, in which the practices of the dominant Seon tradition were fully integrated with those of doctrinal schools. The blurred sectarian division led to the establishment of the sangha education system with the two pillars of the Seon practice and canonical studies.

2) Education for Monks: Seon Meditation and Doctrinal Studies

Under the strong tradition of the Seon school's focus on meditation, Korean Buddhism also emphasizes canonical studies. Therefore, *sangha* education is divided into the Seon practice and studies of the Buddhist canons. The study of Buddhist doctrines is an important basis to carry the tradition of Korean Buddhist thoughts. It is common that the buildings for the Seon practice and canonical studies are placed at either side of the courtyard of monasteries. It is represented by the structure of Bongjeongsa, where the monks' meditation hall and lecture hall face each other across the courtyard. Noteworthy is the example of Daeheungsa, a representative Seon temple which has produced the 13 Master Teachers, a testimony to the educational tradition of both Seon meditation and study of sutras.

The modern education of monks which inherited the tradition has changed little. The curriculum slightly varies by temple, but is mainly composed of early Buddhist texts, Mahayana Buddhist sutras, monastic precepts and history of Buddhism. The canonical education is also accompanied by religious service and Seon practice, and communal labor and the duties to maintain the temple. To become a Buddhist priest, one has to pass the state-authorized Sangha Exam after completion of the four-year basic course. This exam system also inherited the tradition of the state's authorization for Buddhist priesthood which originated in the Goryeo period and continued throughout the Joseon dynasty.

Even after becoming a monk, one has to continue the austere Seon practice along with doctrinal studies. Shutting off themselves completely from the outer world, monks practice Seon meditation in a more systematic and rigorous manner during the summer and winter retreats for three months each at Seon Meditation Center (*seonwon*). The Seon practice in the tradition of Korean Buddhism is a unique trait that can be found only in Korean Sansa among the East Asian temples which adopted Seon Buddhism. Seon is daily practiced at monk's meditation hall at monasteries, but during the retreat season, more austere practice is conducted at the monasteries which operate the Seon Meditation Center for the monks from across the nation. All of the seven temples of Sansa operate the Seon Meditation Center.

3) Management of Monasteries: Monk-led Self-regulation Based on Self-reliance

The reason why the basic education for monks includes labor and daily chores was because they were responsible for the need for the sustenance of the monastery. Korean monasteries have survived thanks to the self-reliant life and division of labor among the monks. It is based on the old tradition of the *Pure Rule of Master Baizhang* that resolved, “Those who did not work for a day cannot eat for a day.”

As members of the monastery, monks have shared all the roles necessary for its management and operation. The roles are so minutely classified as to comprise monastery management and operation, cooking, cleaning, practice of tea ceremony, water supply and fire-making, in addition to spiritual mentoring and teaching religious service and ritual practice. These duties are confirmed by *yongsangbang* (a list distributing assignments to each monk) (Fig. 1). It lists the duties matched with the names of each monk as well as the hierarchy of monks in the order of the assignments.

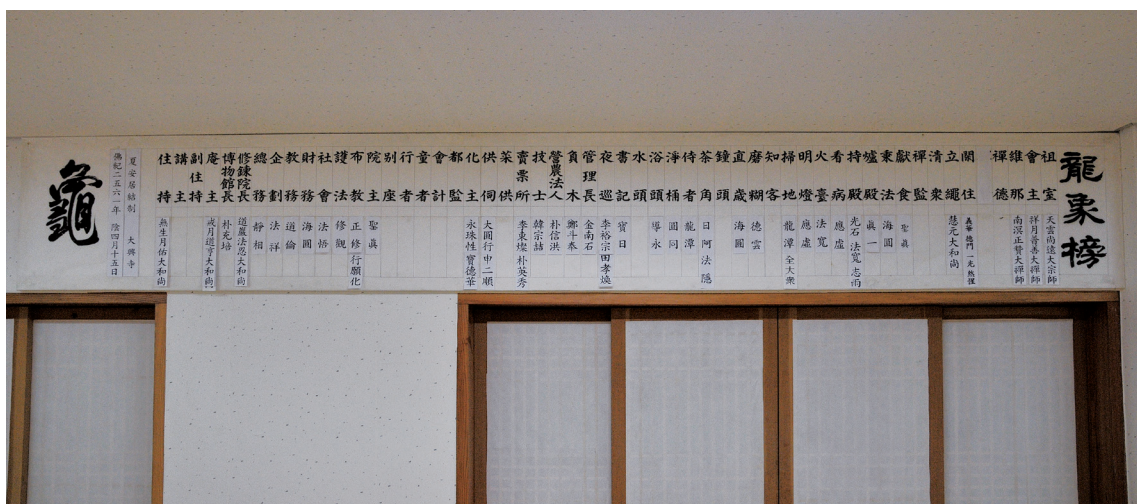


Figure 1. *Yongsangbang* posted at Daeheungsa

After the basic curriculum, monks can get a more specialized education. It offers Buddhist literature, music and architecture as well as meditation studies, Monastic discipline, Chinese Buddhist classics and ancient Buddhist canons. The education on Buddhist culture and arts is deemed meaningful in that the legacy of the traditional religious ritual, music, arts and architecture is inherited by the monks. Some monks who specialize in one of those areas serve as members of the Cultural Heritage Committee at the Cultural Heritage Administration (CHA).

In the pre-modern era, monks played a significant role in the initial stage of building the monastery as well as managing it. The Buddhist mountain monasteries preserve the historical records on

the construction and repair works and the role of monks in detail. Monks joined the work to build new buildings and facilities for the monastery. They put ornamental colors on the wooden buildings, produced sculptures and paintings as well as maintaining old buildings. Sansa still has the buildings maintained by such toils. Seungseongyo Bridge at Seonamsa was built by its monks, and the stone platforms at Buseoksa maintained by monks still preserve the original shape. The monks who learned the traditional architectural technology carry on the tradition as monk-craft master.

Sansa is a repository of the collections of the traditional Buddhist arts of Korea. The Buddhist art works, including the architecture, altar paintings and Buddha statues, are invaluable cultural heritages that constitute approximately 75 percent of state-designated cultural heritages in Korea. Buddhist art works were also produced by monks, as testified by votive inscriptions of Buddhist paintings and sculptures. In particular, Korean Buddhist paintings embody the unique characteristics of the monk-painters who formed schools of Buddhist painting at their own regional bases. The representative ones were the Mt. Gyeryongsan school, Mt. Jogyesan school and Mt. Yeongchuksan school, which were respectively based at Magoksa, Seonamsa and Tongdosa. They had been active until the early 20th century, leading up to the modern circle of Buddhist artists.

4) The Efforts to Maintain the Buddhist Order under the Policy to Suppress Buddhism

The self-sufficiency of monks based on their labor had something to do with the economic affairs of the monasteries. Korean Buddhism started with enormous state patronage. As late as the Goryeo period, Korean *sangha* had immense economic power. However, it became difficult to maintain its economic capacity under the policy of the Joseon dynasty to suppress Buddhism. The characteristics and tradition of Korean Buddhism can be better appreciated and more fully explored by investigating the significance of Sansa under the social context of Joseon society. Responding to the hardship, some monks took up labor as their religious duty and bought farmlands with the revenues from their labor to donate to the temples. Others donated the revenues from their craftwork to the monasteries, thereby contributing to the monastery economy. Meanwhile, the organization created by monks, disciples and believers supported economic self-reliance of the monasteries by raising funds to assist them or pay taxes on behalf of them. Tongdosa, Beopjusa and Daeheungsa were prime examples of economic self-reliance. The financial support extended by monks was the driving force to sustain Korean Buddhism amid financial crisis of the monasteries.

While endeavoring to support the monasteries to maintain the Buddhist order under the anti-Buddhism policy during the Joseon dynasty, monks still dedicated themselves to the Seon practice and doctrinal studies. By the nature of their assignments, monks were categorized into *Ipanseung* (scholar monks) and *Sapanseung* (clerical monks). Scholar monks studied Buddhist doctrines and sutras, giving lectures and practicing asceticism, while clerical monks took care of administrative and financial affairs assuming monastery management as their duties. In spite of the adverse conditions during the Joseon dynasty, Korean Buddhism managed to perform the role of administering religious services and produced many masters with scholarly achievements.

5) Post-war Restoration of Temples in the 17th Century

The monasteries suffered serious damages from the repeated wars in the 16th and 17th centuries, but the monks could actively engage in social activities after the state officially recognized their distinguished military services during the wars. Amid the reinvigorated social activities of the Buddhist order, restoration projects were implemented on a massive scale with the support from the state and local communities across the nation. At the same time, the monasteries performed the social role to integrate society as well as the religious role of healing the scars of the wars by holding large-scale Buddhist rituals to cope with the aftermath of long wars.

Monks engaged themselves in the whole procedures to build and decorate monasteries, produce Buddhist paintings and statues, and manage and maintain the monasteries as well as practicing Seon and transmitting the Buddhist thoughts to the next generation. It is confirmed by the *sangha* education with diverse curriculums, including the courses on Buddhist architecture and arts. The integrity of education, religious practices and daily lives of the monks embodies the history of Sansa which has developed and maintained its tradition overcoming the crisis. Sansa is also a repository of tangible and intangible cultural heritages representing the historical evolution and sustainment of Korean Buddhism. This exposition of the historical development of Sansa helps to elucidate historical overview as well as specific aspects of Korean Buddhism developed through Korea's own assimilation and adaptation.

Question 2. Selection of Components

The selection of the seven components is a crucial issue for the ICOMOS Panel. The nomination dossier and Additional Information provided by the State Party have explained that the components were selected from 952 sites in the Republic of Korea (of which 785 are located in mountain settings). The ICOMOS Panel understands that the seven components were selected from a shorter list of 25 potential sites, based on several factors, including the authenticity and integrity of the sites, and the condition of their settings.

The ICOMOS Panel considers that the selection of the components is not justified at this stage; and seeks to better understand: the method for the selection of the series; how the components specifically contribute to the demonstration of the proposed Outstanding Universal Value; and, why each of the components has been included. In the reviews conducted by the ICOMOS Panel, there are questions about why some of the components have been included, but not others. For example, why have temples such as Hwaeomsa, Songgwangsa, Ssanggyesa, Bongamsa, Sudeoksa, Haeinsa and Bongamsa been omitted?; and, why did the selection include some, but not all of the so-called Korean ‘Three-Jewel Monasteries’ — Tongdosa, Haeinsa and Songgwangsa temples? In terms of their historical significance, some components seem relatively weakly justified (such as Bongjeongsa, Magoksa, and Seonamsa).

It is important to emphasize that, at this stage, ICOMOS has not reached a final view about these issues, and would welcome the further advice of the State Party. Additional Information is requested about the process by which 25 sites were selected from the 785 mountain monasteries; and how the seven components were selected for the nomination. In addition to deepening our understanding of how these decisions were made, the ICOMOS Panel requests a concise explanation of how the selection process directly relates to the proposed Outstanding Universal Value of the nominated series. It would be useful if this could be provided in the form of a table that shows the proposed criteria alongside the characteristics that determined the selection of the seven components.

Answer

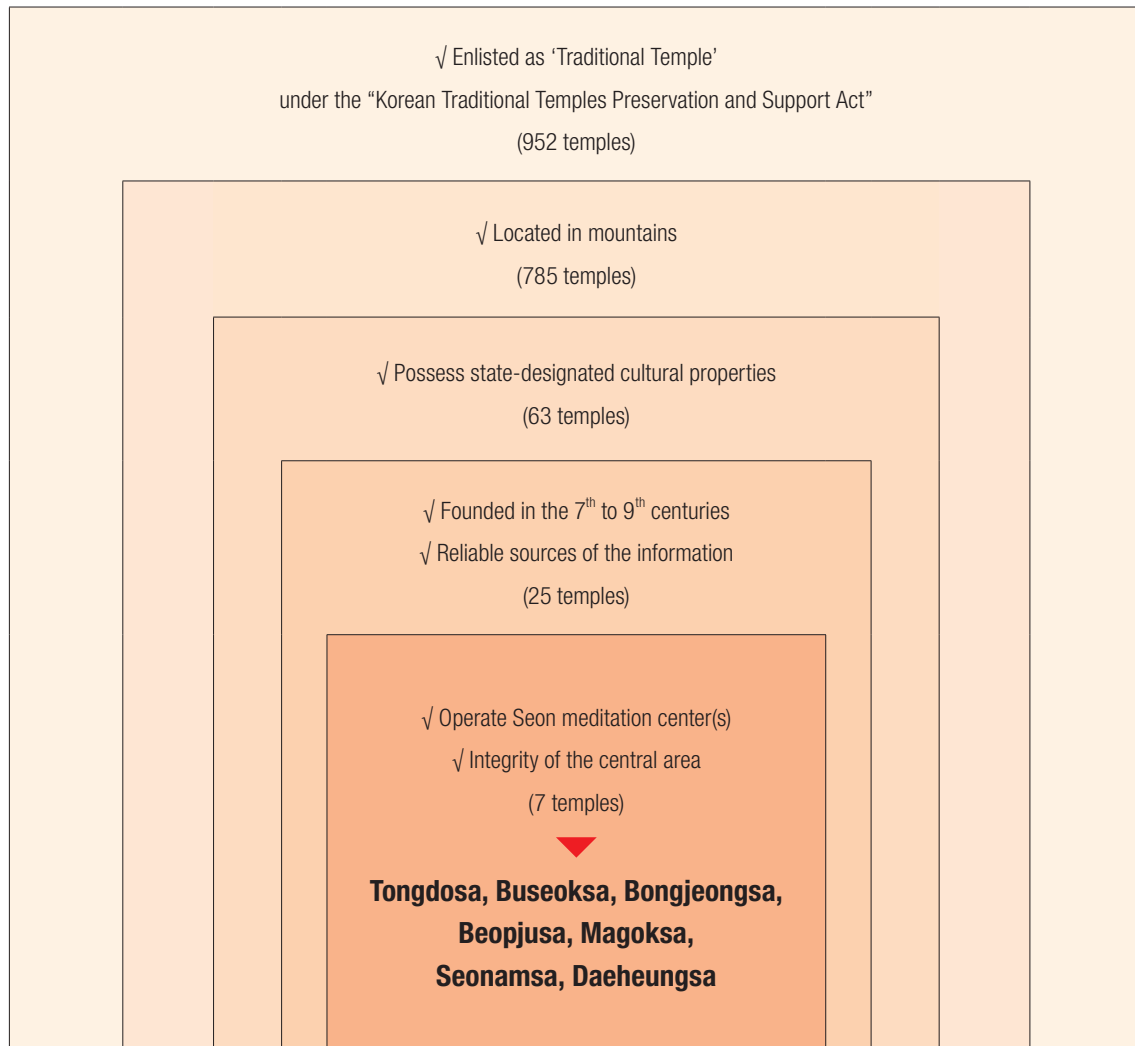
Sansa is a serial property comprised of seven Buddhist temples. The seven temples, applied with several criteria, are recognized to represent the long history and tradition of Korean Buddhism. Since their establishment in the 7th to 9th centuries, the seven temples have maintained the archetypes of Sansa, while accommodating the changes throughout history, and fulfilled their religious functions over the centuries up to the present.

Sansa comprised of the seven component temples presents itself as a fascinating example of the evolution of the Buddhist religion as a regional development in Korea. The consideration of Korean Buddhist thoughts and beliefs on which the seven temples were founded and of how the Buddhist *sangha* has managed the monasteries throughout the course of Korean history reveals the process whereby Buddhism as a religion more generally defined was replaced by 'Korean Buddhism', regional developments established within Korean religious contexts.

The criteria by which the seven mountain monasteries have been selected are as follows:

- Is it a 'Traditional Temple' as designated by the "Korean Traditional Temples Preservation and Support Act"?
- Is it located in a mountain area?
- Does it possess the state-designated cultural properties?
- Was it erected in the 7th to 9th centuries?
- Does it still operate Seon meditation center(s)?
- Are the sources (that transmit the information on history of the temples) reliable?
- Does it have integrity of the central area of the temple, including the main Buddha hall and *madang* (courtyard), the entrance path and surrounding topography?

Table 1. The Criteria to Select the Components



1) Traditional Temple, Location in Mountain Areas and Possession of State-designated Cultural Properties

Historically and culturally significant temples, deemed as remarkable cultural heritages, are designated as "Traditional Temples" under the "Korean Traditional Temples Preservation and Support Act," which also prescribes the measures to preserve and support them. Among the 952 traditional temples, 785 are located in mountain areas, and 63 of them possess state-designated cultural properties.

In Korea, the cultural properties that have significant and exceptional value are designated as state-designated cultural heritages and protected under the Cultural Properties Protection Act. In the course of designating a tangible property as a state-designated cultural heritage, relevant experts investigate and

assess its historical and cultural value before making public the results of their assessment. In the process, the **authenticity** of the intangible heritages related and the temples in which the heritages are located is duly recognized. If a tangible heritage is designated as a state-designated cultural heritage, a radius of 500 meters around it is proclaimed as the “Historical and Cultural Environment Preservation Area,” where all acts that could impact the preservation of the heritages are prohibited, unless the acts are approved by the Cultural Heritage Committee. The goal is to legally protect the **integrity** of the temple that possesses the state-designated cultural heritages, and it is to this end that the question of whether a temple owns state-designated cultural property was chosen as one of the criteria.

2) Foundation in the 7th to 9th Centuries and Reliability of the Sources

Among the 63 temples, 25 in Table 2 were proven to be founded in the 7th to 9th centuries, based on reliable sources, e.g. historical records, geographical documents, ancient documents, records of repairs of temple buildings, monumental inscriptions, ancient maps, paintings, etc.¹ Therefore, an extensive probe was conducted to judge the authenticity of the pre-modern sources to verify the information about when the 63 temples were built, from when and how monasteries were operated, and whether the original topographies were altered. The research papers, including reports on cultural heritages and cultural property preservation reports, published by the CHA, National Research Institute of Cultural Heritage, Department of Culture of the Jogye Order of Korean Buddhism, and Research Institute of Buddhist Cultural Heritage, were used as references to determine the authenticity of the information sources.

Introduced to Korea via China during the Three Kingdoms Period in the 4th century, Buddhism was officially adopted by the Three Kingdoms as state religion, with Silla recognizing Buddhism the latest in the mid-6th century. Unifying the Three Kingdoms in the mid-7th century, Silla espoused Buddhism as the state ideology for the Unified Silla Kingdom (668–935). Buddhism has thrived in Korea by engaging in diverse religious practices, with many temples being built across the territory of the kingdom in particular in the 9th century. Judging by history, the temples standing more than 1,000 years after their foundation in the 7th to 9th centuries represent the archetype of Korean Buddhism with its earliest features.

Table 2. The Criteria to Select the Components: From 25 Temples to the 7 Components

Temples	Founded in the 7th to 9th Centuries	Reliability of Sources	Operation of Seon Meditation Center(s)	Integrity of the Central Area
	Criterion (iii)	Authenticity	Criterion (iii)	Criterion (iv) Integrity
Beomeosa	○	○	○	△
Beopjusa	○	○	○	○
Bongamsa	○	○	○	—
Bongjeongsa	○	○	○	○
Buryeongsa	○	○	○	—
Buseoksa	○	○	○	○
Daeheungsa	○	○	○	○
Geumsansa	○	○	○	—
Girimsa	○	○	—	—
Gwangryongsa	○	○	—	—
Gwisinsa	○	○	—	△
Janggoksa	○	○	—	○
Jeondeungsa	○	○	—	—
Jikjisa	○	○	○	—
Magoksa	○	○	○	○
Muryangsa	○	○	—	○
Muwisa	○	○	—	—
Naesosa	○	○	○	—
Seonamsa	○	○	○	○
Seonunsa	○	○	○	△
Ssanggyesa (Hadong County)	○	○	○	—
Sudeoksa	○	○	○	—
Tongdosa	○	○	○	○
Unmunsa	○	○	○	—
Yongmunsa	○	○	—	—

3) Integrity of the Central Area, Operation of Seon Meditation Center(s) and Reliability of Sources

Representing the history and characteristics of Korean Buddhism, Sansa should preserve the changes in Korean Buddhist culture as well as its early development as a matter of course. Therefore, whether or not the original topography of the central area of the temple, comprising the main Buddha hall and the front courtyard, entrance path and the landscapes surrounding the temple has undergone alterations or distortions was considered as one of the criteria.

On the other hand, Korean Buddhism is traditionally characterized by devout practice of Seon meditation. Hence whether the temples operate the Seon meditation centers, an indicator of preservation as regards Korean Buddhist tradition, was one of the crucial criteria to select the components to be the nominated property. As with other criteria, the reliability of sources was also taken into account.

Even the significant temples which have historic meanings as major temples during the Silla and Goryeo periods and still maintain sizeable facilities were not included in the Sansa list, if they failed to meet the requirements above. As seen in Table 2 above, it was because their original topography was altered that Ssangyeosa, Bongamsa and Sudeoksa were excluded from the list.

Of the Three-Jewel Monasteries the foundation of Haeinsa in the 9th century is confirmed by relevant historical records, but there is no historical references to its operation during the Goryeo period (It was in the early Joseon dynasty that the *Tripitaka Koreana* was moved to Haeinsa).² Therefore, Haeinsa failed to meet the “requirement of the reliability of sources.” Besides, Haeinsa suffered damage of central area’s original topography from the reconstruction works in the early modern period. Songgwangsa originated in the 9th century from a small Buddhist hermitage called “Gilsangsa.” It was not until the late 12th century when Master Jinul (1158–1210), or the National Preceptor Bojo, took the helms of the temple and it started to take the grandiose shape as it bears now. For this reason, Songgwangsa failed to meet the requirement of foundation in the 7th to 9th centuries. In spite of their symbolic value as the Three-Jewel Monasteries Haeinsa and Songgwangsa were excluded from the list of Sansa for the reasons above. Hwaeomsa, like Haeinsa, failed to meet the “requirement of the reliability of sources” because records of the temple’s repairs and reconstructions during the Goryeo and early Joseon periods are arguable.³ Thus major parts of Hwaeomsa, though not necessarily the main Buddha hall area, have been altered from the reconstructions and repairs not based on the reliable sources.

4) How Does Each of the Seven Temples Contribute to the OUV of Sansa?

Tongdosa

Tongdosa is based on the Vinaya (Monastic Discipline) school of thought, the spirit of which is embodied in the Diamond Precept Platform. The Diamond Precept Platform at Tongdosa, in which the bodily relics of Sakyamuni Buddha are enshrined, embodies the tradition of the worship of stupa as a sacred structure, a typical type of Buddhist worship observed in India and many countries of the Theravada tradition still remaining in the early phase of Korean Buddhism. This is exemplified by the fact that the Buddha statue for worship is not enshrined inside the main Buddha hall attached to the Diamond Precept Platform. *Sarira* is the sacred relics that embody the core of the belief in the Sakyamuni Buddha, the founder of Buddhism. The Diamond Precept Platform has been an important center of Korean Buddhist belief and worship of the historical Buddha. The presence of the Diamond Precept Platform, symbolic of the historical Buddha himself, endows Tongdosa with special meaning. The Diamond Precept Platform is therefore a sacred site that embodies the spirit of Korean Buddhism.

Buseoksa

Buddhism, which had contributed greatly to unification by being the spiritual prop of Silla, continued to provide a powerful supporting ideology for the new governing structure of the Unified Silla, which was centered on the authority of the throne. Great Master Uisang (625–702) founded Buseoksa following the royal command based on the unifying doctrine of the Hwaom school to meet the needs of a centralized monarchical state and internal cohesion of the unified country. The unifying doctrine of Hwaom school played an important part in establishing the centralized authority in the unified country, and its significance is clearly depicted in a number of Hwaom-related art, including the “Ten Hwaom Temples” built across the nation by Master Uisang and his disciples during this period. The promotion of Buseoksa, one of the Ten Hwaom Temples, by the state from its foundation can be understood in the same context.

Bongjeongsa

With the establishment of the Joseon dynasty that aspired to a Neo-Confucian state, the new Neo-Confucian bureaucrats exerted more powerful authority and increased the hostile persecution on the Buddhist *sangha* from the middle of the Joseon period on. Neo-Confucian scholars led the Korean academic community. Seeking for an amicable relationship with the Neo-Confucian literati, the Buddhist *sangha* tried continuously to interact with the literati group of Neo-Confucian scholars.

Andong Regional Military Command (modern-day Andong City), where Bongjeongsa is located, had been the center of the most prominent private Neo-Confucian academy since the 16th century. It was the result of the cultural exchanges between Bongjeongsa clergy and the Neo-Confucian literati based in Andong that the “□”-shaped building-layout of Eungjinjeon Area reflects the quadrangular private mansions of the Joseon literati, and Deokhwiru (Pavilion of Glittering Virtuousness), the name of the gate pavilion into the central area of the temple, later replaced by Manseru (Pavilion of Ten Thousand Years [reserved for sovereign]), originated from terminologies often used in the Neo-Confucian context. Moreover, Li Hwang (1501–1570) the eminent Neo-Confucian scholar and his scholarly circle often visited Bongjeongsa, and in 1665 Myeong-okdae (Reverberative Jade Pavilion; located in the Buffer Zone) was built near the temple’s precinct to commemorate his visits. Bongjeongsa had run *ganyeokso* (publishing center) and contributed to the temple economy by publishing and archiving the posthumous anthologies for the literati in the region. The cultural exchanges with local literati elites had enabled Bongjeongsa to sustain as a living monastery up to the present.

Beopjusa

Beopjusa appointed as a votive temple by the royal household was one of the temples that had received particular interest and royal patronage. Upon the royal court’s designation, the temple could be relieved of excessive duties of tax and labor imposed by the government and continued to sustain the temple economy and flourish through the Joseon period. The construction of the Vow Shrine of Lady Seonhui, a concubine of King Yeongjo, within Beopjusa in 1765 testifies the close interactions between Buddhism and the royal court in the Joseon dynasty.

Magoksa

Magoksa suffered great damage during Japanese Invasions of Korea (1592–1598) because the temple served as a base for monks’ militia for national defense. After the wars in the 17th century, large-scale outdoor rituals held at the mountain monasteries to pray for the souls of the dead attracted a large crowd of people and played a major part in the course of the recovery efforts after the wars. With great popularity of the outdoor ritual, Korean Buddhist witnessed the advent of *gwaebul* (huge hanging scroll paintings), an icon used for outdoor ritual from the 17th century on. Remarkable early works of the large-scale banner painting started to be produced in the central region of Korean Peninsula centered on Magoksa, and the unique painting style of this region spread to the east and south (modern-day Gyeongsangbuk-do Province and Gyeongsangnam-do Province). *Gwaebul*, treasured in Buddhist monasteries, demonstrate distinct styles in painting and provide important data for the study

of the Joseon society after the wars. A long list of donors, both laity and monks at the local level, on the votive inscription of *Magoksa Gwaebul* (1687) who offered various materials to complete this huge Buddhist project, tells us that religious practice was in a state of change, revolving around local centers, in the later Joseon period.

Seonamsa

Seonamsa features large-scale facilities for daily lives of Buddhist monks in addition to a number of tea fields run by the monastery. Scattered around the temple precinct, the two-story buildings of quadrangular type that supposedly originated in the Goryeo period and are kept largely intact were managed for independent communal life of the Buddhist monks at the temple. The six big quadrangle-type architectures of monk's living units verify the temple accommodated a large number of Buddhist monks.

The reason why such large-scale accommodations have maintained so far in Seonamsa is that it served as a center for monk education in the southwest part of the Korean peninsula from the late Joseon to the modern era (i.e. the early 20th century). It is noteworthy that the tradition of the monk education at Seonamsa was largely reformed in line with the modernization in the early 20th century. Establishments of such modern educational institutions as Seonamsa seungseon hakgyo (Ascending Immortals School in Seonamsa) in 1906, Gwangju Pogyowon (Missionary School in Gwangju) in 1914, Jibang hakrim (Local School) in 1920 and the operation of two elementary schools and two traditional *gangwons* (monastic academy) in the 1910s are evident examples of the reformation of Korean monk education at Seonamsa in the modern era.

Daeheungsa

While worship of Sakyamuni is the main belief, nation-protecting Buddhism at Pyochungsa (Shrine to Exemplify Loyalty) is also a unique element at Daeheungsa. Pyochungsa was built in 1789 with the permission of the state in memory of Great Master Seosan and his disciples, who contributed greatly to repel the Japanese Invasions of Korea (1592–1598). The state recognition and support of the construction of the shrine and memorial service for the master greatly enhanced roles and status of the Buddhist monks in the society. The Buddhist community grew active again, and restoration of the temples that had been ruined in the wars began on a large scale with the participation of local residents.

Selected through the above-mentioned procedures and criteria, the seven components of Sansa embody the major Buddhist doctrines and beliefs in Korea at the time of their foundation from the 7th to 9th centuries. Since their foundation, the seven components have maintained religious functions without interruption throughout their history up to the present. The historical development of the seven monasteries from their foundation through the expansion with numerous Buddha halls and other buildings during the Goryeo period when Buddhism enjoyed an enormous popularity and the decline of official patronage in the Joseon dynasty offers multiple layers of meaning—cultural, social, political, and philosophical—embedded in Korean Sansa. That is why that the seven components are the most characteristic and integral in understanding distinctive characteristic of Korean Buddhism. Therefore, only if these seven Buddhist temples are nominated together as a serial property, some facets of Korean Buddhism that distinguish the religion from Buddhism of other countries are revealed in its entirety.

- 1 According to Article 79 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, “properties nominated under criteria (i) to (vi) must meet the conditions of authenticity.” The Article 80 also states that “the ability to understand the value attributed to the heritage depends on the degree to which information sources about this value may be understood as credible or truthful. Knowledge and understanding of these sources of information, in relation to original and subsequent characteristics of the cultural heritage, and their meaning as accumulated over time, are the requisite bases for assessing all aspects of authenticity” (*ibid*, Article 80). Therefore, an extensive probe was conducted to judge the authenticity of the sources (pre-modern)—historical records, ancient documents, e.g. records of repairs of temple buildings, ancient maps, documentary paintings, etc.—to verify the information about when the 63 temples were built, from when and how monasteries were operated, and whether the original topographies were altered. The research papers, including reports on cultural heritages and cultural property preservation reports, published by the Cultural Heritage Administration, National Research Institute of Cultural Heritage, culture department of the Jogye Order of Korean Buddhism and Research Institute of Buddhist Cultural Heritage, were used as references to determine the authenticity of the information sources.
- 2 Cultural Heritage Administration ed. *Hapcheon Haeinsa: Jeongmil silcheuk josa bogoseo* (Haeinsa Temple, Hapcheon: Report on a Detailed Architectural Measurement), vol. 1 (2 vols), Daejeon: Cultural Heritage Administration, 2014, pp. 59, 61.
- 3 Cultural Heritage Administration ed. *Gurye Hwaeomsa Daeungjeon: Jeongmil silcheuk josa bogoseo* (Hall of Great Hero, Hwaeomsa Temple, Gurye: Report on a Detailed Architectural Measurement), Daejeon: Cultural Heritage Administration, 2013, pp. 36–37.

Question 3. Selection of ‘Head’ Temples

In the discussions with the ICOMOS Panel held in November 2017, representatives of the State Party explained that each of the seven components is a ‘head’ temple, and that this was one of the bases of their selection. However, this has not been clearly explained in the nomination dossier, and does not seem consistently applied. For example, the inclusion of Bongjeongsa can be questioned on this basis, as can the omission of Ssanggyesa, Hwaeomsa, Songgwangsa, Sudeoksa, and Haeinsa (amongst others). The ICOMOS Panel therefore has doubts about whether this is a useful basis for the selection of the nominated series given the complex history of Korean Buddhism.

Answer

The **parish temple** (‘head’ temple) does not affect the selection of the nominated property.

Established in 1962, the Jogye Order of Korean Buddhism, the representative order of traditional Korean Buddhism, “designates the parish temples under the Central Directorate for Religious Affairs.” The constitution of the Jogye Order stipulates that “parish temples, under the supervision of the Central Directorate for Religious Affairs, administer the temple affairs in their parishes, and direct and supervise branch temples under their wings.” The Jogye Order designated 25 parish temples across the nation for the sake of administrative convenience and efficient management of laities at the local level. This parish-branch temple hierarchy is the administrative system of the Jogye Order. Hence, the parish temples are designated irrespective of their historical meaning, and have no relevant characteristics of the components of the serial property of Sansa.

Question 4. Comparative Analysis

ICOMOS has received the Additional Information concerning further Buddhist properties on the World Heritage list and Tentative lists from Asian countries. This has improved the completeness of the comparative analysis. The ICOMOS Panel requests Additional Information about whether this could be further expanded to include Buddhist temples in other countries—for example, India or Myanmar? It is acknowledged that this will require the comparative analysis to go beyond the properties in the World Heritage List and/or Tentative Lists, but this could assist in clarifying the specific distinctiveness of the intangible and historical aspects and potential Outstanding Universal Value of Korean Buddhism.

Answer

Originating in India, Buddhism has thrived in different cultures around the world as it evolved into different branches with different interpretations of the Buddha's teachings based on cultural, geographical and other features of each region. Buddhism is largely divided into two major branches: Theravada Buddhism, introduced from India to South and Southeast Asia, and Mahayana Buddhism, transferred to East Asia via Central Asia.

Below is a comparison of the Korean Sansa with the Buddhist temples in India, the birthplace of Buddhism; in Myanmar, predominantly of the Theravada tradition; and in Pakistan, where Mahayana Buddhism was born (or, at least, thrived) before reaching China, Korea and Japan via Central Asia.

1) India

Stupas, enshrining the bodily relics of Buddha, played a central role in offering the holiest of all services in India's Buddhist monasteries. The Great Stupa at the Buddhist Monuments at Sanchi that was supposedly built in the 3rd century BCE indicates that stupas have been a key object of Buddhist worship

since the early phase of Buddhism.

Vihara, the abode for Buddhist monks, were also the central component of Indian Buddhist monasteries. Most of it typically consisted of a square courtyard, surrounded by four rows of small cells facing onto it. Rock-cut cave temples were found to have another type of architecture called a *caitya*, a shrine that houses a stupa at one end, as well as the *vihara* for monks to live in (e.g. Cave 10 [*caitya*] and 12 [*vihara*], in the Ajanta Caves, Maharashtra Province, 1st century BCE). In any cases, stupas and *viharas* occupy separate spaces, with each being surrounded by walls within the precinct of the same Buddhist monastery. This type of layout can be found in the architecture of monasteries, including the Archaeological site of Nalanda *Mahavihara* (Nalanda University) at Nalanda, the Mahabodhi Temple Complex at Bodh Gaya and the Ancient Buddhist Site at Sarnath (fig. 2).

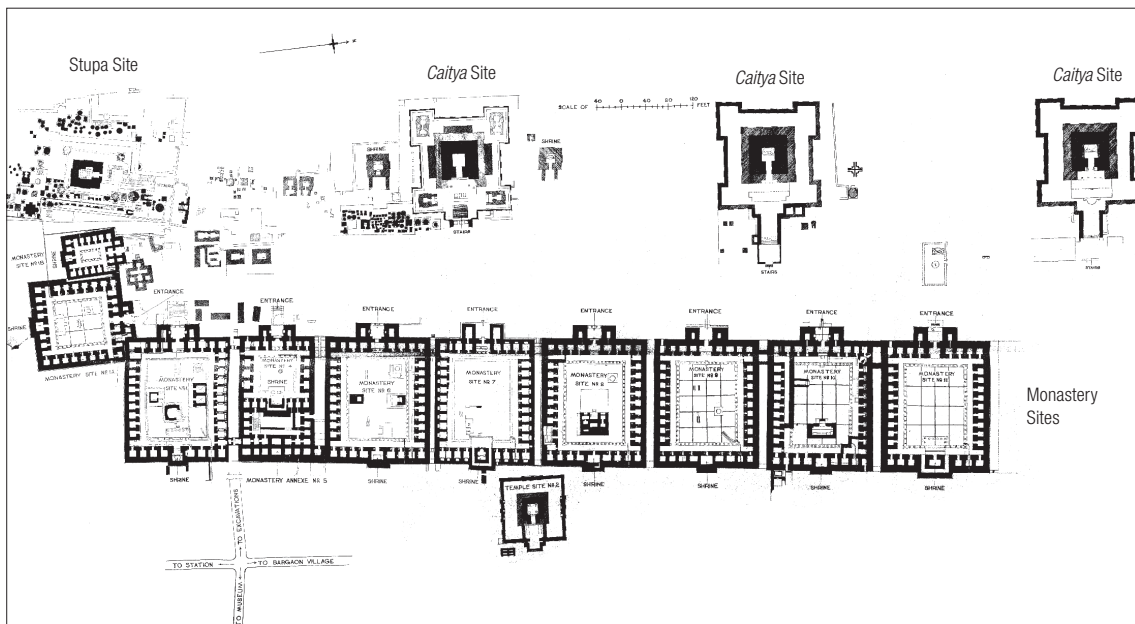


Figure 2. Survey Plan of the Excavated Remains at Nalanda

Buddhism was introduced to East Asia through Central Asia around the 1st century CE. In the early days of Buddhism, pagoda, East Asian version of Buddhist stupa, was the centerpiece of Buddhist monasteries as stupa was in India. Over time, however, Buddha statues became the object of worship, and it became the norm in East Asia to ensure that the architecture of monasteries centered around Buddha halls enshrining Buddha statues or images as early as the 7th to 9th century, when Sansa was established. From then on, Buddha halls have continued to remain the center of religious activities in Korea monasteries, making it typical until today to arrange the monks' quarters, lecture hall and pavilion on three sides of the madang, in front of the Buddha hall.

2) Myanmar

The focal point of Buddhist worship shifted from stupas to Buddha halls in Korea and other East Asian countries, whereas the stupa worship tradition continued in countries practicing Theravada Buddhism. Buddhism in Myanmar, among other branches of Theravada Buddhism, is unique in that it draws a clear line between the religious life of *sangha* and that of lay Buddhists. These characteristics of Myanmar's Buddhism can also be identified in the architecture of monasteries concentrated in Bagan (also known as Pagan)¹ and Yangon (also known as Rangoon), the cities famous for ancient Buddhist remains. In the monasteries in these regions, there is a distinct difference between stupas and *viharas*.

In Myanmar, stupas serve the ordinary people as an object of both prayer and as a shrine for worshipping Buddha, setting themselves apart from *viharas* for the *sangha*. It is true that, most of the time, *viharas* are near stupas, and monks visit stupas every day to preach Buddhist teachings to laymen, but they are located separately in different places. Sometimes *viharas* and stupas are located close enough to each other in a monastery complex, and yet stupas are still distinctly separated from *viharas* by being enclosed by walls or sitting on high platforms (figs. 3 and 4).

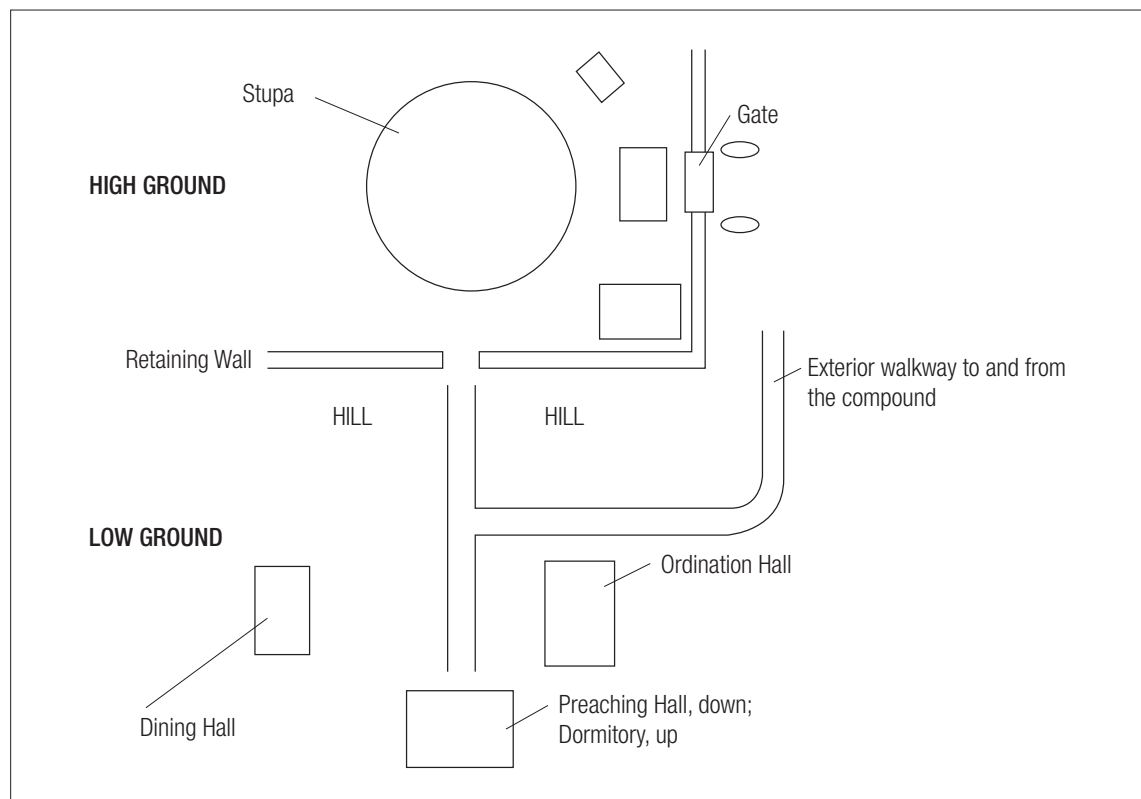


Figure 3. General Plan of Stupa and Vihara Areas of Burmese Buddhist Monastery

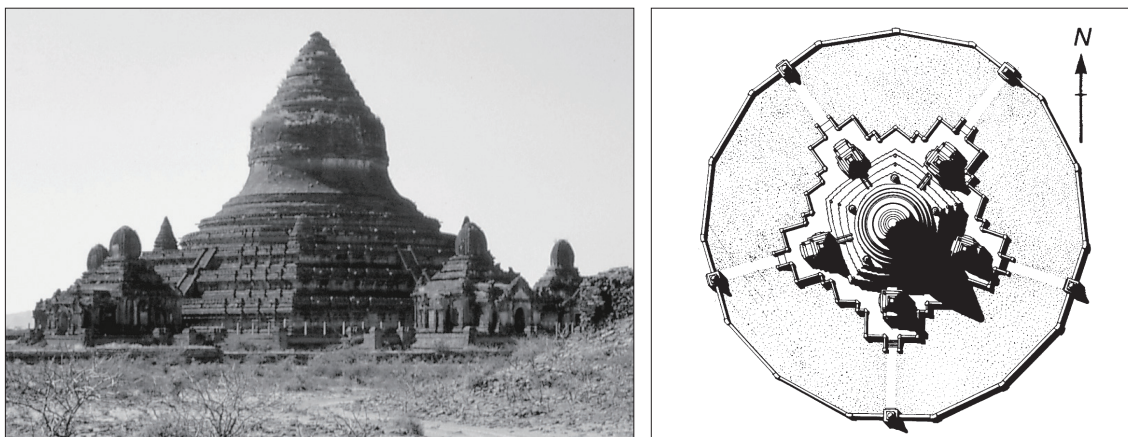


Figure 4. Dhammayazika Stupa in Bagan (Right: Aerial Simulation)

In the Theravada tradition in Myanmar and other Southeast Asian countries, monks have not been allowed to farm to provide their own food. Instead, according to the rules of Theravada, they have had to ask laypeople for alms every day. Therefore, Theravada monks had to build their own residences in the cities where laymen lived.

Meanwhile, Korea's Sansa is found in the mountains away from the cities as testified by the way most of them have their names preceded by the names of the mountains where they are located. Both monks and laymen participate together in religious activities in mountain monasteries. Korean monks dwelling in mountain monasteries have been growing their own food to feed themselves, and to continue their religious service and practice.

3) Pakistan

Buddhism remarkably flourished from the 1st to the 5th century CE in the ancient city of Gandhara, stretching across the Peshawar Basin situated in what is now northern Pakistan. The region, a gateway from India to Central Asia, is where Mahayana Buddhism supposedly was born or began to thrive.

Numerous Buddhist monasteries were built in the district, including the Buddhist Ruins at Takht-i-Bahi; Dharmarajika, Jaulian, and Jamal Garhi sites in Taxila; and Saidu Sharif of Swat. (These sites only survive as archaeological remains). Though they constituted a complex as a whole, as they did in Indian monasteries, *viharas* and stupas were compartmentalized in the monastery precinct and therefore different Buddhist practices were performed in their own spaces. Circumambulation was held around stupas, while Buddhist services were administered in shrines containing Buddha statues, and *uposadha*² and

teaching for monks took place in separate halls (assembly hall) outside the *viharas* in Pakistani Buddhist monasteries (fig. 5).

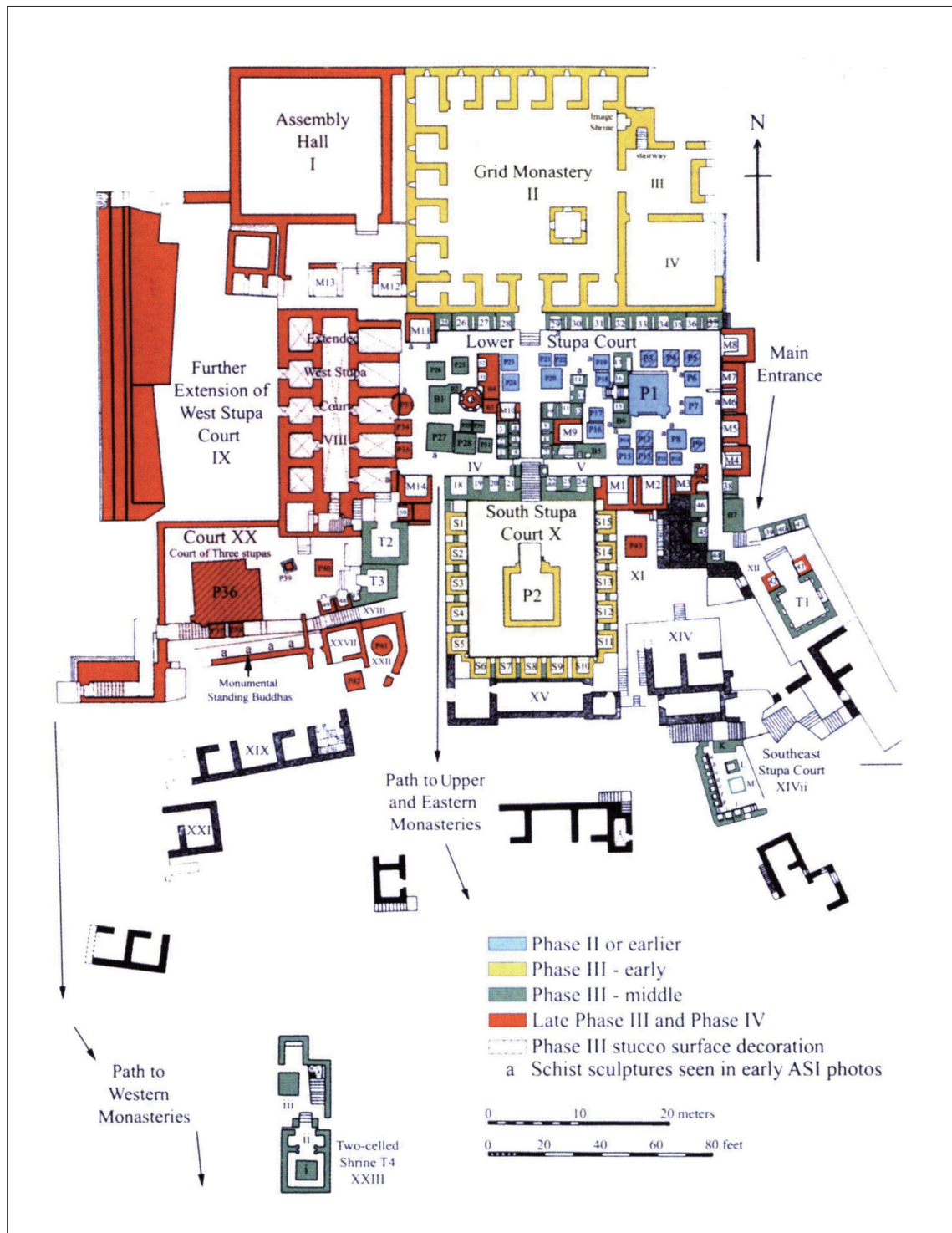


Figure 5. Plan of Takht-i-bahi Monastery Main Site

It is in Gandhara as well as in Mathura that the first statue of Buddha was made around the 1st century CE. Buddha statues were enshrined within niches along the walls inside stupa area. But the Buddha statues in the niches in a row are different from the single, giant Buddha statue occupying the main Buddha halls of East Asian monasteries. So stupas that store bodily relics of Buddha, not Buddha statues, were worshipped as the most sacred object in Gandharan monasteries.

Pagodas in the courtyard of Korea's mountain monasteries have also been an object of worship for Korean Buddhists, and yet Buddha statues remained the main object of worship. So the main Buddha halls enshrining Buddha statues became the center of Buddhist monasteries. In Buddhist mountain monasteries in Korea, various kinds of religious activities were not carried out in separate places but in a single space, known as *madang* in front of the main Buddhist hall. Chanting ceremonies were held not only in the main Buddhist hall enshrining Buddha statues but in the courtyard, and Buddhist teachings and precepts receiving ceremonies for laypeople in lecture halls and pavilions were also performed in the courtyard. Put differently, the courtyard of mountain monasteries in Korea might be an extension of the main Buddhist hall, the monk's living quarters, the lecture hall and the pavilion. They were arranged to surround the courtyard to form a multi functional space, making it possible for prayer services, Buddhist practices, daily routines and other religious activities to be conducted together in an open shared space. Once again, we can find how uniquely Buddhist mountain monasteries in Korea stand out as compared to those of other Buddhist cultures.

Korean monks have cultivated the land to feed themselves and practice the Buddha's teachings because the mountain monasteries were far away from cities and towns. The arrangement of a central courtyard facing a main Buddhist hall to the north, a hall for practicing the Buddha's teachings to the east, living quarters to the west and a pavilion to the south respectively, with the pavilion acting as the entrance, provides multi functional space for religious practices and activities. Belonging to the Mahayana tradition, Korea's mountain monasteries have survived centuries of suppression of Buddhism since the 15th century and preserve and well maintain the religious archetype of Korean Buddhism today.

¹ It was listed on the Tentative List of the World Heritage Sites in 1996. The list of world heritages at Bagan published under the sponsorship of UNESCO in 1992–2001 had reports about a total of 2,834 monuments. Pierre Pichard, *Inventory of Monuments of Bagan*, 8 vols, Paris: UNESCO, 1992–2001. The Association of Myanmar Architects recently reported its confirmation of 3,822 monuments at Bagan. [No name], "Myanmar (Burma): New Inventory Reveals Nearly 4,000 Ancient Monuments in Bagan," Asia News Monitor, Bangkok, September 7, 2017.

² A Sanskrit word referring to a ritual to recite monastic rules and cleanse defiled minds in a gathering of male and female Buddhist priests twice a month.

Question 5. Visitor Pressure and Carrying Capacity

The ICOMOS Panel appreciated the opportunity to discuss these issues with representatives of the State Party in November 2017, and the work done to quantify the carrying capacity for the nominated temples is noted. Because of the importance of the continuing spiritual practices at these sites, the ICOMOS Panel considers it important to ensure that visitor pressure is strongly managed. Additional Information would be appreciated about whether the needs for these spaces to continue to support spiritual practices and rituals have been factored into the calculations of carrying capacity.

Answer

The seven components nominated for the World Heritage List restrict the entry of visitors to the Seon training centers and residence areas of the monks. The restriction is intended to prevent tourists from interfering with ascetic Seon meditation and private activities of the monks. However, the off-limit area was insignificant and not taken into account when calculating the carrying capacity of the nominated property.

In the Table 3, the required space for the estimated simultaneous carrying capacity (A) and the area excluding the off-limit area (D) indicate that the nominated properties have adequate carrying capacity. In other words, the nominated properties are sufficient to accommodate the estimated number of visitors which are calculated to increase by 20 percent after the inscription of the temples on the World Heritage List.

Table 3. The Comparison of the Area Required after the Inscription on the World Heritage List and the Current Space

Temples	Area Required (ha) ¹ (A)	Current Area (ha)		
		Area of Nominated Property (B)	Off-limit Area ² (C)	Area to Accommodate Visitors (B-C=D)
Tongdosa	2.5347	7.87	0.24	7.63
Buseoksa	3.0974	7.08	0.05	7.03
Bongjeongsa	0.2975	5.30	0.04	5.26
Beopjusa	2.8254	11.22	0.32	10.90
Magoksa	1.4212	3.91	0.06	3.85
Seonamsa	1.1186	9.67	0.29	9.38
Daeheungsa	0.7752	10.38	0.22	10.16

- 1** The size of the area required to accommodate visitors was obtained by multiplying the unit of required space of 17 square meters per person by the number of simultaneous entries, increased by 20 percent from the current level (the average number of visitors for the last five years) after the inscription on the World Heritage List.
- 2** Off-limit areas are the space where the monks live and practice asceticism.

Question 6. New Works

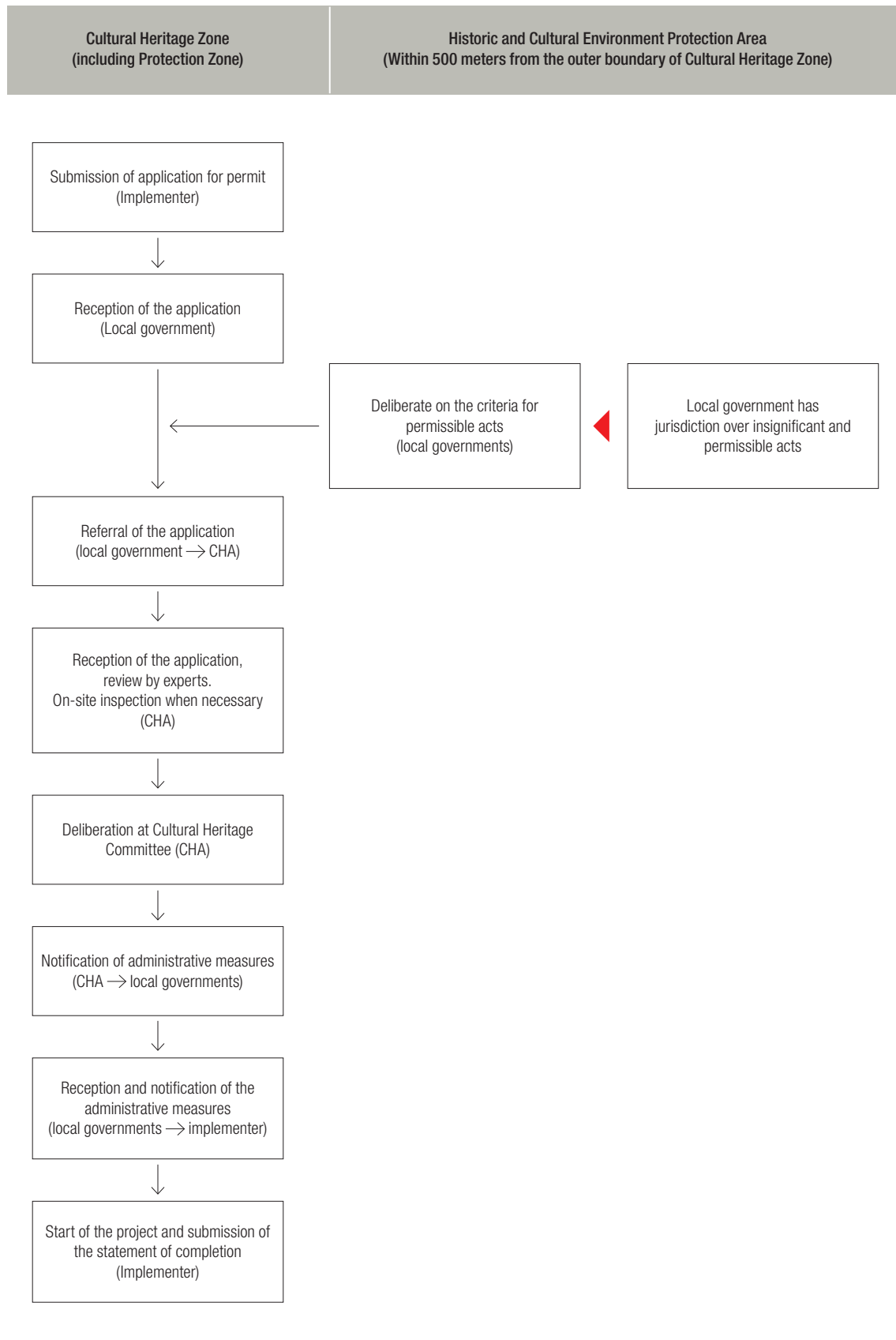
ICOMOS understands that as places of worship and every-day life, changes might occur within these temples, particularly in response to the wishes and needs of the monks themselves. Some Additional Information about this has already been provided, including the procedures for approval by the Cultural Heritage Committee. For the continuing work of the ICOMOS Panel, it would be appreciated if the decision-making approaches applied in such cases could be explained in further detail.

Answer

The Korean government designated the Cultural Heritage Zone and the Historic and Cultural Environment Protection Area (a radius of about 500 meters from the Cultural Heritage Zone). They are similar to the nominated property and the buffer zone declared by the World Heritage Center, UNESCO. Currently, most of the areas where major architecture in the nominated property zone is concentrated are managed as the Cultural Heritage Zones, with the rest of the nominated property and buffer zones being classified as Historic and Cultural Environment Protection Areas. In particular, Clause 3, Article 19 of the “Cultural Heritage Protection Act” stipulates that the properties inscribed on the World Heritages List should be maintained, managed and supported to the degree equivalent to the state-designated cultural heritage.

Under Paragraphs 1 and 2, Clause 1, Article 35 of the “Cultural Heritage Protection Act,” the procedures to permit acts that may alter the current state of state-designated cultural heritage or may impact the preservation of the heritage are described in the “Regulation on the Procedures to Permit the Alteration of the State-Designated Cultural Heritage (the CHA Rule No. 179).”

Table 4. The Procedure to Permit Acts That May Alter the Current State of Cultural Heritage Zones and the Historic and Cultural Environment Protection Areas When Pursuing Construction Works in the Areas



Permission to alter the current state of Cultural Heritage Zones and the Historic and Cultural Environment Protection Areas when repairing existing buildings or constructing new buildings in the areas is granted essentially by the same procedure, provided that the procedure of permitting acts to alter the Historic and Cultural Environment Protection Areas can be slightly different as seen in Table 4.

All construction works in a Cultural Heritage Zone should comply with the permission procedure of the CHA. Implementers of construction projects are obligated to submit the application for permission to the local governments which in turn refer the application to the CHA. As the application is delivered to the CHA through the electronic administration system, the provincial governments can track whether the application has been filed and present their opinions about it, when necessary.

The application received through the electronic administration system is evaluated by experts at the CHA. In case where an on-site survey is necessary, the CHA may visit the site to closely examine the cultural heritage and have experts produce a pertinent report that will be presented, along with the application, to the Cultural Heritage Committee for evaluation.

The Cultural Heritage Committee is composed of eight divisions, with the applications allotted to the relevant division, and sometimes, multiple divisions hold joint deliberations on the applications. As regards the World Heritage sites, a relevant committee division and the World Heritage division jointly deliberate on the bestowing of the title. The committee formed by members of the highest distinction in their respective fields deliberates on the applications and arrives at a consensus. The decisions and opinions of the committee members are posted on the homepage of the CHA for the public.

Based on the opinions of the Cultural Heritage Committee, the CHA notifies local governments through the electronic administrative system of the administrative measures on the applications. Provincial governments can also find the administrative measures via the electronic administrative system.

Local governments should notify the implementer of the construction project of the measure on the application for the permit. The procedure is normally completed within 30 days. In case where the notification is delayed further, the local governments should apprise the implementer about the processing time on the application.

As to the construction work in the Historic and Cultural Environment Protection Areas (a radius of about 500 meters from the Cultural Heritage Zone), the standards for permissible alterations are put on notice in advance so that the implementer of the construction project may decide whether or not the

project is permissible. In case the procedure to permit the alteration in the Protection Areas differs from that for the Cultural Heritage Zone, the local governments have the jurisdiction over insignificant acts that do not affect the cultural properties and matters that fall within the standards for permissible alterations. All matters beyond the jurisdiction of local governments are subject to the permission procedures of the CHA, and the detailed procedures are identical with the permission procedures for the Culture Heritage Zone.

Question 7. Five-year Plans for Conservation and Management and Tourism Development Master Plan

The nomination dossier makes reference to these plans, made in consultation with provincial governments, dated 2012–2016. The ICOMOS Panel would appreciate updated information on these key mechanisms.

Answer

Some of the plans in the nomination dossier have been updated based on the expired plans. The new five-year plans (2017–2021), marked in color in the Table 5 below are the Five-year Basic Plan for Preservation, Management and Utilization of Cultural Heritage, drafted by the CHA, and the 6th Tourism Development Plans instituted by provincial governments.

Table 5. Plans to Preserve and Manage Cultural Heritage and Develop Tourism (as of 2018)

Classification		Cultural Heritage Conservation, Management and Utilization Plans	Tourism Plans	Affected Temples
Central government		Five-year Basic Plan for Preservation, Management and Utilization of Cultural Heritage (2017–2021)	The 3rd Tourism Development Master Plan (2012–2021)	All temples
Provincial governments	Gyeongsangnam-do	Plan for Preservation, Management and Utilization of Cultural Heritage (yearly basis)	The 6th Tourism Development Plan for the Gyeongsangnam-do Province (2017–2021)	Tongdosa
	Gyeongsangbuk-do	Implementation Plan for Cultural Heritage Conservation (yearly basis)	The 6th Tourism Development Plan for the Gyeongsangbuk-do Province (2017–2021)	Buseoksa, Bongjeongsa
	Chungcheongbuk-do	Chungcheongbuk-do Province Implementation Plan for the Conservation, Management and Utilization of Cultural Heritage (yearly basis)	The 6th Tourism Development Plan for the Chungcheongbuk-do Province (2017–2021)	Beopjusa
	Chungcheongnam-do	Implementation Plan for the Conservation, Management and Utilization of Cultural Heritage (yearly basis)	The 6th Tourism Development Plan the for Chungcheongnam-do Province (2017–2021)	Magoksa
	Jeollanam-do	Implementation Plan for the Conservation, Management and Utilization of Cultural Heritage (yearly basis)	The 6th Tourism Development Plan for the Jeollanam-do Province (2017–2021)	Seonamsa, Daeheungsa

1) Five-year Basic Plan for Preservation, Management and Utilization of Cultural Heritage (2017–2021)

This plan was drawn up in 2017 by the CHA based on the “Cultural Heritage Protection Act.” It includes updated policies on cultural heritage in accordance with the changes in domestic and foreign practices concerning the governance of cultural heritage. It suggests a new direction and future tasks for cultural heritage policies in response to the changing times, complementing the previous plan (2012–2016) (Table 6).

Table 6. Main Points of the Basic Plan to Preserve, Manage and Utilize Cultural Heritage (2017–2021)

Five-year Basic Plan for Preservation, Management and Utilization of Cultural Heritage (2017–2021)	
<p>I. Familiarize the public with cultural heritage</p> <ol style="list-style-type: none"> 1. To expand the opportunities to enjoy and discuss cultural properties 2. To create new demand for cultural properties through education 3. To transform cultural heritages into a resource for local community development <p>II. Change the paradigm of preservation</p> <ol style="list-style-type: none"> 1. To preserve cultural properties rationally by category 2. To establish governance for preservation 3. To establish cultural property zone with government support 	<p>III. Create a national brand with cultural heritage</p> <ol style="list-style-type: none"> 1. To inscribe cultural properties on UNESCO's World Heritage List as well as to preserve and utilize them 2. To strengthen international cooperation and stimulate inter-Korean exchanges 3. To maintain cultural heritages of ancient cities and royal palaces <p>IV. Solidify the basis of cultural properties</p> <ol style="list-style-type: none"> 1. To respond to technological changes and enhance documentation 2. To synchronize administration on cultural properties with the new trends. 3. To solidify research base and train experts

2) The 6th Tourism Development Plans of Provincial Governments (2017–2021)

They are the highest-level plans drawn up by provincial governments for tourism promotion. And these plans are in accordance with the 3rd Basic Plan for Tourism Development instituted by the Ministry of Culture, Sports and Tourism. Based on the analytical data derived from the previous 5th tourism development plans, they propose the basic goals and the implementation strategies of the new plans from 2017 to 2021. Hence they include appreciation and utilization of the value of the regions as historical and cultural tourism resources. It is closely tied with the efforts to identify and utilize the cultural and historical values of the nominated properties as tourism resources. A summary of the tourism development plans of the local governments is given in the Table 7.

Table 7. Major Points of the Tourism Plans of Provincial Governments

Tourism Plans	Tourism Programs Tied with the Nominated Property
The 6th Tourism Development Plan for the Gyeongsangnam-do Province (Yangsan city)	<ul style="list-style-type: none"> • To offer educational experience spaces for understanding the value of cultural heritage and sharing the value of tourism resources • To improve tourism service by training tourism experts and establishing advanced tourism information system
The 6th Tourism Development Plan for the Gyeongsangbuk-do Province (Yeongju city and Andong city)	<ul style="list-style-type: none"> • A project sought by Andong and Yeongju cities to establish a Korean cultural theme park by 2020, which is to create a residential tourist spot connected with historical and cultural resources such as Buddhist temples and nature tourism
The 6th Tourism Development Plan for the Chungcheongbuk-do Province (Boeun county)	<ul style="list-style-type: none"> • An ecological project to introduce green tour for healing and leisure against the backdrop of the beautiful landscape of Mt. Songnisan and numerous cultural properties there
The 6th Tourism Development Plan for the Chungcheongnam-do Province (Gongju city)	<ul style="list-style-type: none"> • A temple stay at Magoksa Temple and other programs for tourists who lodge at the local accommodation facilities and camp sites
The 6th Tourism Development Plan for the Jeollanam-do Province (Suncheon city and Yeongju city, Haenam county)	<ul style="list-style-type: none"> • Tour programs to experience the traditional Buddhist monastery culture at Seonamsa Temple in Mt. Jogyesan and Daeheungsa Temple in Mt. Duryunsan, including the healing tour through the forests and mountains there

List of Figures

Fig. 1 *Yongsangbang* posted at Dacheungsa

© Council for Inscription of Buddhist Mountain Monasteries in Korea on the World Heritage List

Fig. 2 Survey Plan of the Excavated Remains at Nalanda

A. Ghosh, *A Guide to Nalāṇḍā*, Delhi: Manager of Publications, 1939, n.p

(with some modification in captions).

Fig. 3 General Plan of Stupa and Vihara Areas of Burmese Buddhist Monastery

A.W. Sadler, "Pagoda and Monastery: Reflections on the Social Morphology of Burmese Buddhism," *Journal of Asian and African Studies* 5.1 (1970), p. 285 (with some modification in captions).

Fig. 4 Dhammayazika Stupa in Bagan (Right: Aerial Simulation)

Michael A. Aung-Thwin, *The Mists of Rāmañña: The Legend That Was Lower Burma*, Honolulu: University of Hawai'i Press, 2005, fig. 13, third left and middle right.

Fig. 5 Plan of Takht-i-bahi Monastery Main Site

Kurt Behrendt, *The Buddhist Architecture of Gandhāra*, Leiden; Boston: Brill, 2003, fig. 2
(modified from H. Hargreaves, "Excavations at Takht-i-bāhi," in *Archaeological Survey of India Annual Report* [1910–11], Calcutta, 1914, pl. XVII).