

Korean Neo-Confucian Academies

For Inscription on the World Heritage List

Republic of Korea

SEOWON,

Korean Neo-Confucian Academies

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8. Contact Information of responsible authorities

309

- 8.a Preparer
- 8.b Official Local Institution / Agency
- 8.c Other Local Institutions
- 8.d Official Web address

9. Signature on behalf of the State Party

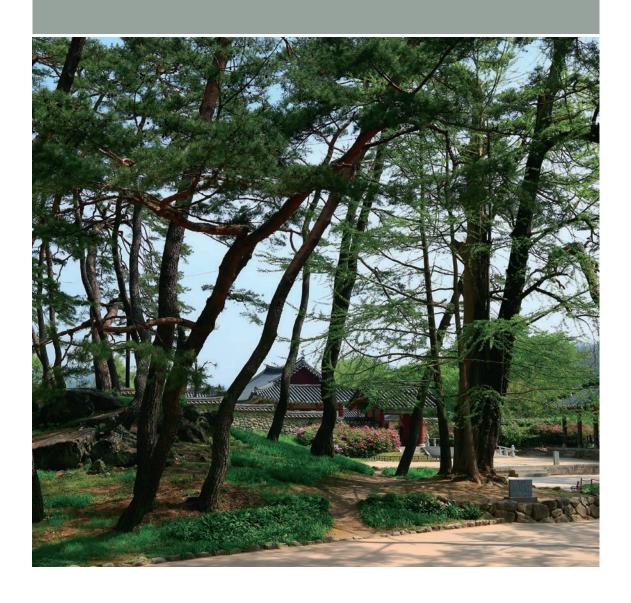
SEOWON,

Korean Neo-Confucian Academies

For Inscription on the World Heritage List

Section 0

EXECUTIVE SUMMARY



Executive Summary

• State Party

Republic of Korea

• State, Province or Region

Youngju City, Gyeongsangbuk-do Province
Hamyang County, Gyeongsangnam-do Province
Gyeongju City, Gyeongsangbuk-do Province
Andong City, Gyeongsangbuk-do Province
Jangseong County, Jeollanam-do Province
Dalseong County, Daegu Metropolitan City
Andong City, Gyeongsangbuk-do Province
Jeungeup City, Jeollabuk-do Province
Nonsan City, Chungcheongnam-do Province

• Name of Property

Seowon, Korean Neo-Confucian Academies

Geographical coordinates to the nearest second

ld No.	Name of the component	City / County	Coordinates of the Central Point	Area of Nominated component of the Property (ha)	Area of the Buffer Zone (ha)	Figure No
1	Sosu-seowon	Youngju	N 36° 55' 31.46'' E 128° 34' 48.39''	17.16	73.62	0-2
2	Namgye-seowon	Hamyang	N 35° 32' 54.57" E 127° 46' 59.71"	4.11	78.67	0-3
3	Oksan-seowon	Gyeongju	N 36° 00′ 42.14′′ E 129° 09′ 47.91′′	6.44	80.83	0-4
4	Dosan-seowon	Andong	N 36° 43' 38.27" E 128° 50' 36.34"	36.73	166.84	0-5
5.	Piram-seowon	Jangseong	N 35° 18' 38.82" E 126° 45' 10.28"	1.38	51.06	0-6
6	Dodong-seowon	Dalseong	N 35° 42' 03.33" E 128° 22' 18.87"	2.32	81.23	0-7
7	Byeongsan-seowon	Andong	N 36° 32' 27.66" E 128° 33' 11.16"	30.08	164.3	0-8
8	Museong-seowon	Jeungeup	N 35° 36' 06.61" E 126° 59' 01.45"	0.84	54.96	0-9
9	Donam-seowon	Nonsan	N 36° 12' 33.21" E 127° 10' 50.75"	3.43	45.23	0-10
	Total area (in hectares)				796.74	

• Textual description of the boundaries of the nominated property

The boundaries of the nominated property are delineated to include all elements that attest to the Outstanding Universal Value of the property. In the case of flat land, the boundary follows sightlines or land lots; in the case of mountainous area, the boundary follows the ridges.

To safeguard all elements testifying the OUV of the property in its entirety, the boundaries of the buffer zone are delineated in consideration of natural topographic features such as mountains, rivers, streams, flat land, settlement and farmlands adjacent to the property, as well as areas protected under th.e Cultural Heritage Protection Act

• A4 size maps of the nominated property, showing boundaries and buffer zone

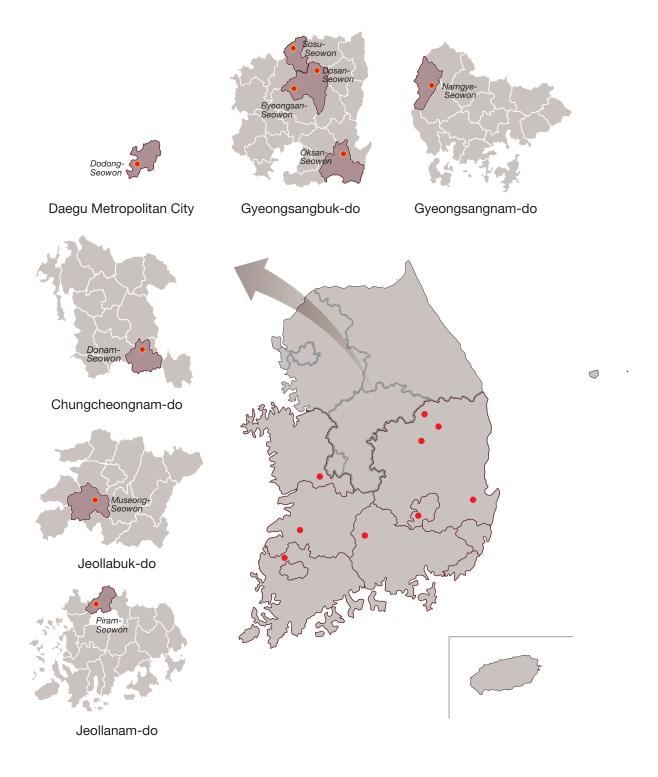


Figure 0-1. Administrative location of the nine components

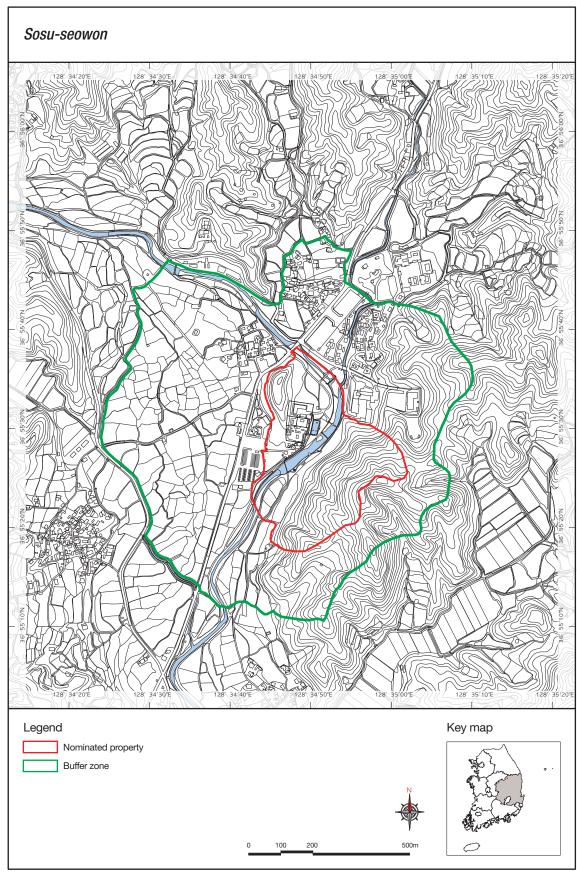


Figure 0-2. Topographic map of nominated property and buffer zone of *Sosu-seowon*

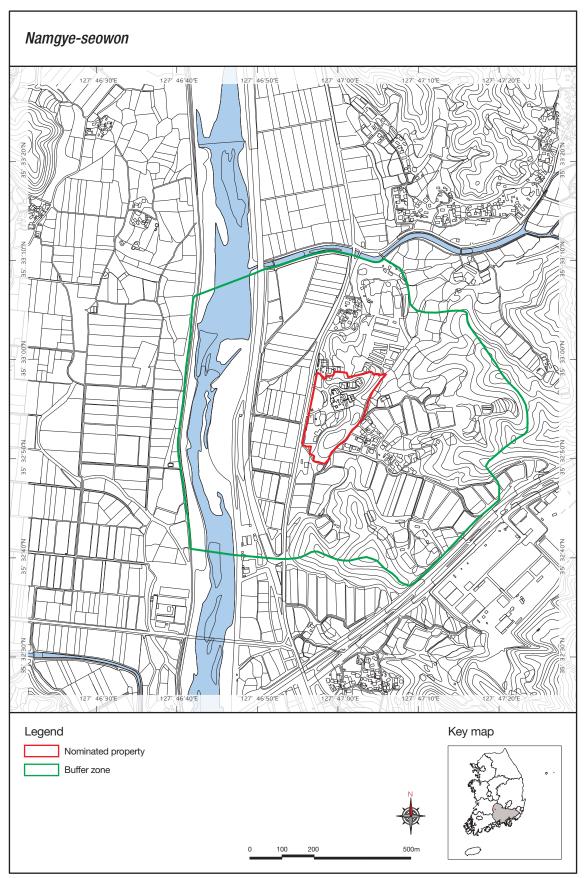


Figure 0-3. Topographic map of nominated property and buffer zone of Namgye-seowon

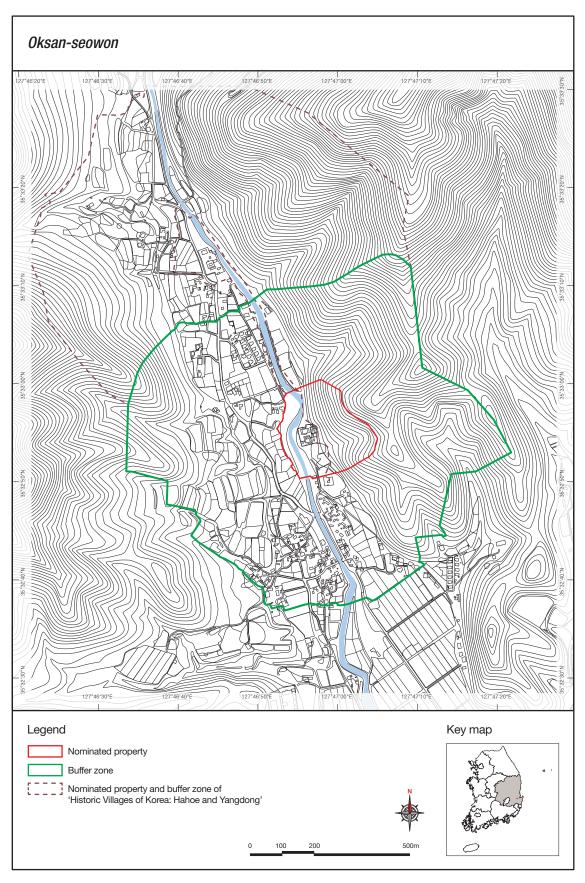


Figure 0-4. Topographic map of nominated property and buffer zone of Oksan-seowon

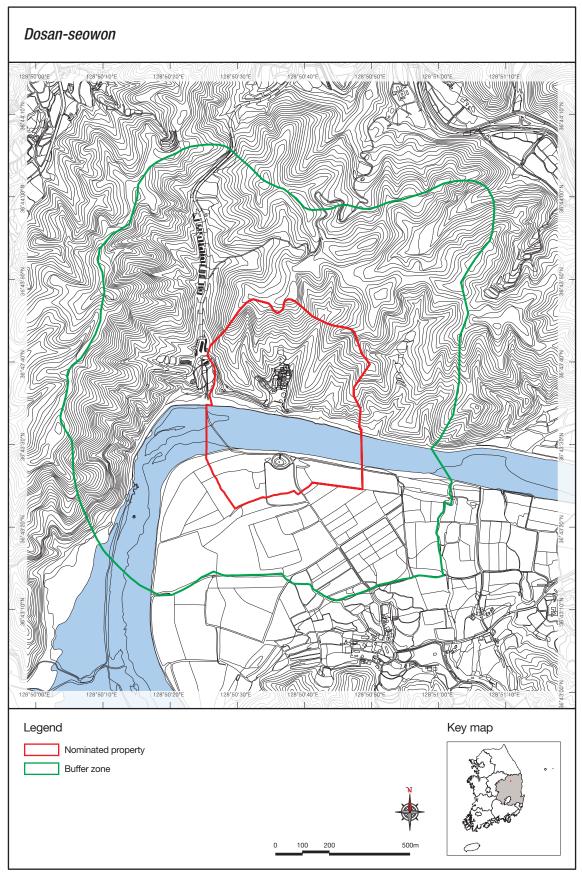


Figure 0-5. Topographic map of nominated property and buffer zone of *Dosan-seowon*

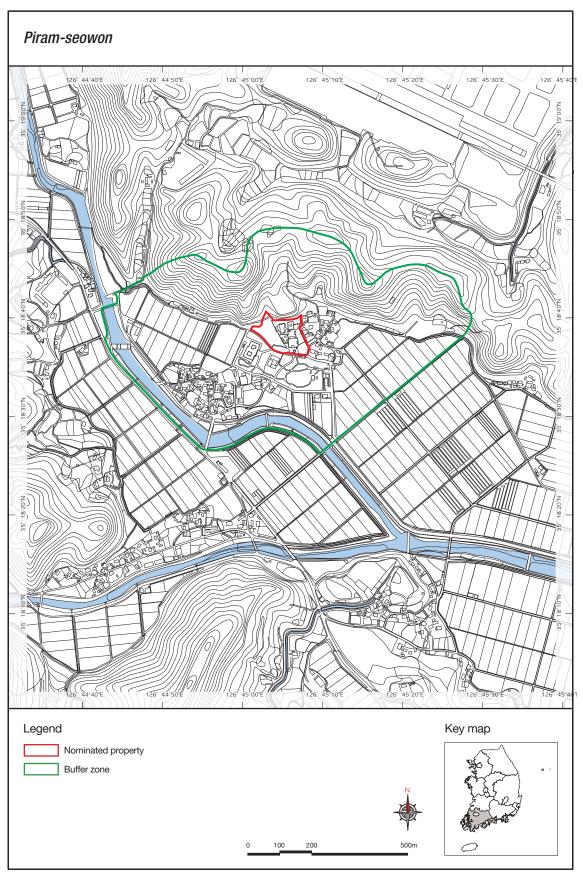


Figure 0-6. Topographic map of nominated property and buffer zone of *Piram-seowon*

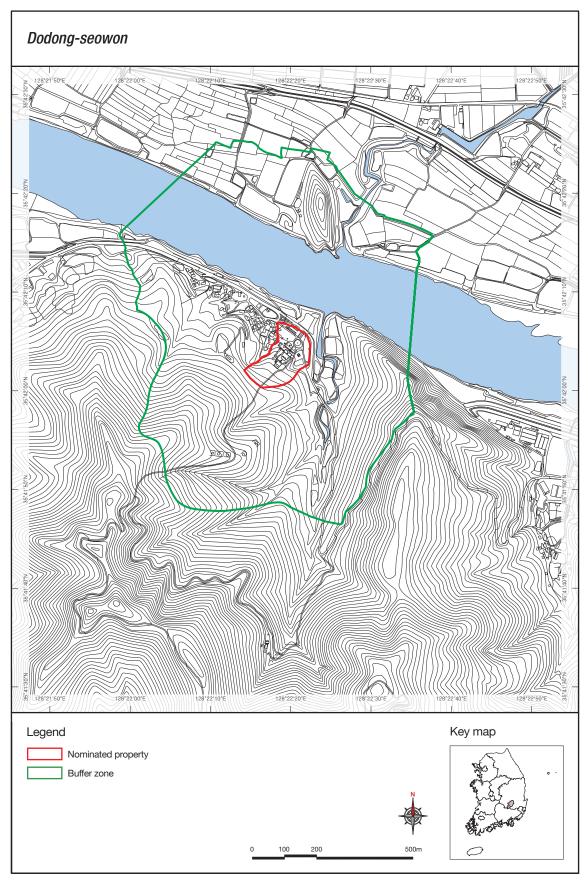


Figure 0-7. Topographic map of nominated property and buffer zone of *Dodong-seowon*

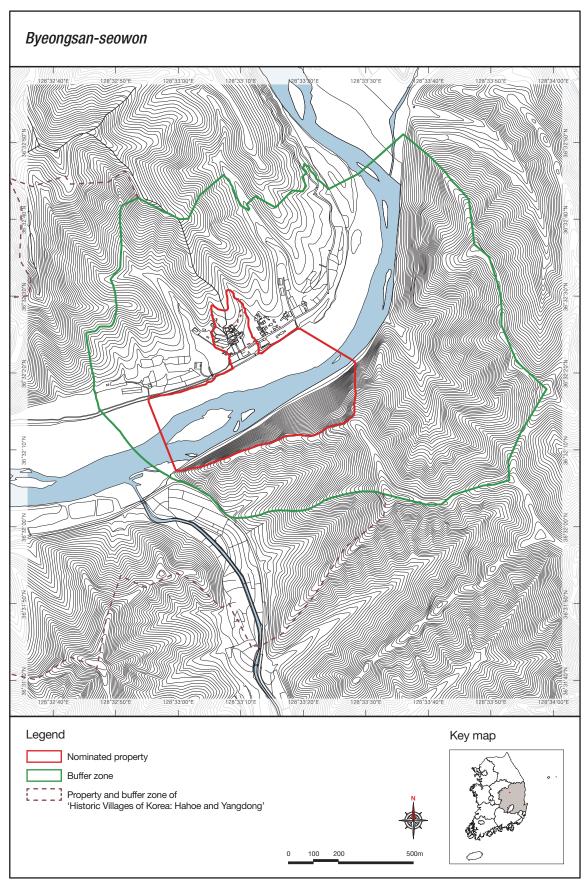


Figure 0-8. Topographic map of nominated property and buffer zone of Byeongsan-seowon

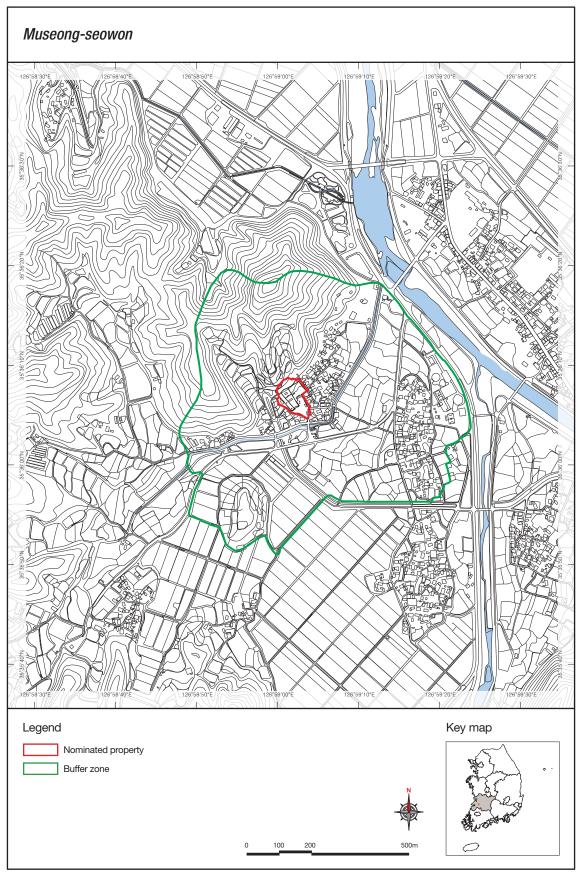


Figure 0-9. Topographic map of nominated property and buffer zone of *Museong-seowon*

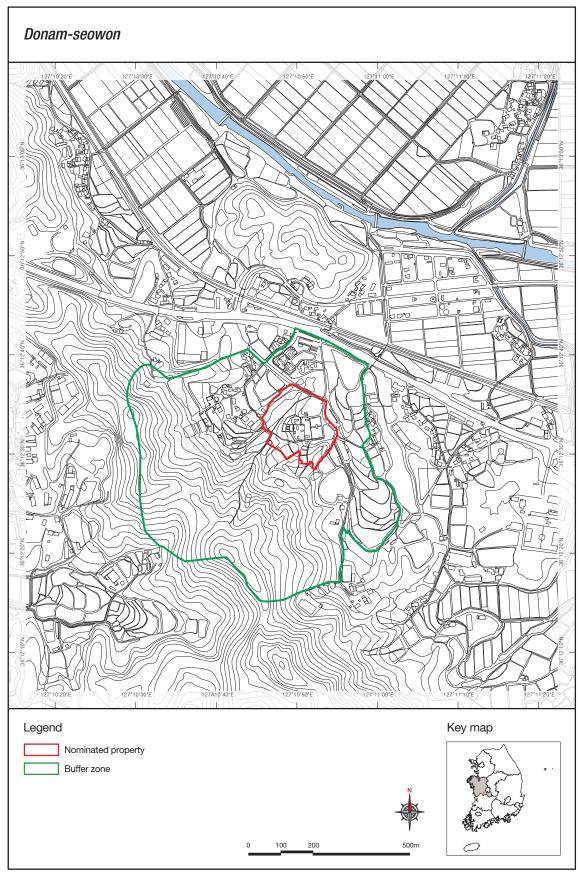


Figure 0-10. Topographic map of nominated property and buffer zone of *Donam-seowon*

• Criteria under which property is nominated

- (iii) To bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared
- The nominated property is an outstanding testimony to the prevalence of Neo-Confucianism in educational and social practices in the Joseon Dynasty. Established from the mid-16th to mid-17th century, the property exhibits a unique tradition of history and intangible values of Neo-Confucianism serving as an underlying base of education. The local literati at the property created an educational system and architectures conducive to fully commit to Neo-Confucian learning. Furthermore, the property offered a venue for various social and political activities, which contributed to disseminating the principles of Neo-Confucianism throughout the nation.
- (iv) To be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history

The nominated property bears exceptional examples of architectural prototypes of Korean Neo-Confucian academies. The efforts at typifying architectural layout had rapidly progressed during the early stage of *seowon* establishment movement and became reference to subsequent academies. The property is conducive to the practices of learning, veneration and interaction with buildings of lecture halls, shrines and pavilions, respectively. Architectural hierarchy is displayed by the use of natural topography and landscape, stylobates, wall fences and gates.

• Draft Statement of Outstanding Universal Value

The nominated property was established from the mid-16th to mid-17th century through the backing of local literati. The property is comprised of nine components, which are *Sosu-seowon*, *Namgye-seowon*, *Oksan-seowon*, *Dosan-seowon*, *Piram-seowon*, *Dodong-seowon*, *Byeongsan-seowon*, *Museong-seowon* and *Donam-seowon*, all of which are located across the nation.

The property exhibits an outstanding testimony to thriving Neo-Confucian academies that promoted learning of Neo-Confucianism, which was introduced from China and became fundamental to every aspect of Korea. The local literati at seowon created educational system and tangible structures conducive to fully commit themselves to learning. They studied Neo-Confucian classics and literary works and endeavored in understanding the universe and becoming ideal person. They venerated late contemporary Neo-Confucian figures, and formed strong academic lineage spearheaded by venerated scholars. Furthermore, local literati made significant contribution to disseminating principles of Neo-Confucianism through various social and political activities based on the property.

The nominated property bears an exceptional example of the localization of Neo-Confucian academies. Seowon were built in association with the venerated scholars and an environment favorable to cultivate ideal Neo-Confucian scholars, when selecting the site of the property. Each area of veneration, learning and interaction was arranged by making use of natural topography and the landscape to create prototype of seowon architecture. Such typification rapidly established during the early stage of seowon establishment movement spanning one hundred year, and became reference to subsequent academies—is clearly demonstrated by the architectural layout. The property is conducive to the practices of learning, veneration and interaction with buildings of lecture halls, shrines and pavilions, respectively. Hierarchy is demonstrated through the use of natural topography and landscape, stylobates, wall fences and gates.

The property as a whole exhibits the unique process of the localized and thriving Neo-Confucianism that had been spread across East Asia. The property represents distinctive culture tradition completed by typification of architectural attributes of *seowon* in Korea. The property comprising

nine components has preserved fully developed attributes that attest to seewon of Korea, and exhibits each stage of how seewon had been developed as an architectural type.

The property as a whole exhibits the OUV, while individual components satisfy integrity on its own.

The property has preserved not only the corresponding buildings in learning, veneration, interaction areas, but also the original topography and surrounding environment. Shrines have been preserved in veneration area; lecture hall, dormitory and library in learning area have been maintained well; and pavilion in interaction area. Important elements in the landscape attesting to the OUV of the property are included in the property area and buffer zone.

Since the property is located far from urban areas and protected in accordance with the CHPA, there are no foreseeable issues in terms of development and environment. Various legal measurements prevent the property from any damage. In addition, daily monitoring is being carried out by on-site managers, while regular monitoring is executed by every three years.

The property preserves high levels of authenticity in multiple aspects, including form and design, materials and substance, traditions, techniques and management system, location and setting, and the surrounding environment. The property has maintained its original form of the site and surrounding landscape; the architectural layout and buildings in relation to 0f the learning, veneration, interaction practices.

Traditionally, local craftsmen applied vernacular construction methods and techniques, which have now been executed by carefully selected certified engineers and experts trained at traditional construction techniques since the mid-20th century.

The nine components are benefitting from both national and communal management. Administrative committee at each seowon has continued to involve in managing seowon, while the CHA and local governments provide legal protection.

Moreover, a diverse range of documentary and intangible heritage proving the entire history of seowon has been well maintained, contributing to the authenticity of the property.

The fundamental legal basis of protecting and managing the nominated property is the CHPA. As state-designated Historic Sites, the property is benefitted from multiple layers of legal protection, including the Historic and Cultural Environment Preservation Areas (hereinafter referred to as "HCEPA"). The boundaries of the nominated property are delineated within legal instruments,

including all elements retaining its OUV. Land utilization and development activities are strictly restricted in accordance with the CHPA, and additional relevant legal measures such as National Land Planning and Utilization Act and Framework Act on the Management of Disasters and Safety. Accordingly, there is little possibility of development and environmental pressure that may have negative impacts on the nominated property.

The nominated property has been managed and protected in accordance with the mid-to-long term programs worked out by the central government or by pertinent local governments with jurisdiction over the nine components. The CHA carries out a number of researches and education on protection of cultural heritages against natural disasters, fire, and climate change and regular monitoring. The Seowon Foundation has been established to work closely with the related governments to set up the required monitoring indicators of regular inspections of the state of conservation of the nominated property. Although the current tourism pressure is low, all stakeholders are coming up with multiple approaches to minimize any negative tourism impacts, which may arise from the inscription on the World Heritage List.

• Name and contact information of official agency

Organization: Cultural Heritage Administration of Korea (CHA)

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E-mail: koreasoc@korea.kr

Web address: http://www.cha.go.kr

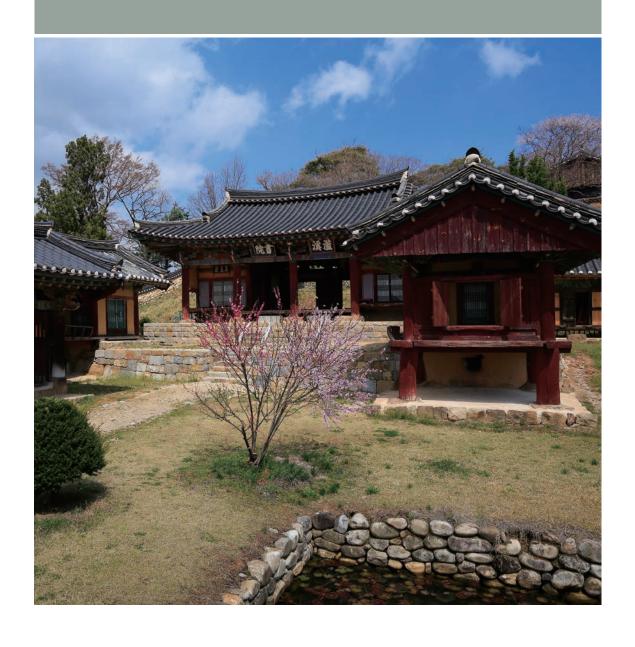
SEOWON,

Korean Neo-Confucian Academies

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Section 1

IDENTIFICATION OF THE PROPERTY



Identification of the Property

1.a State Party

Republic of Korea



Figure 1-1. Map of the Republic of Korea

1.b State, Province or Region

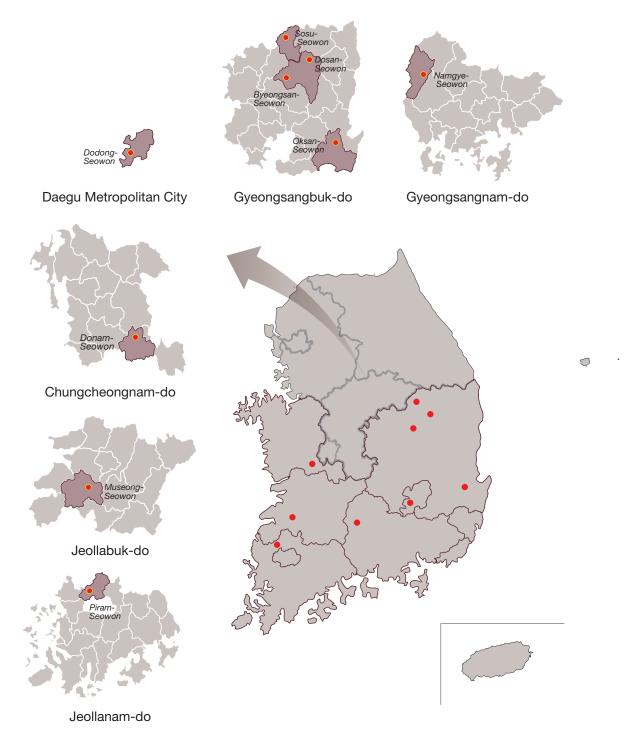


Figure 1-2. Administrative location of the property

1.c Name of Property

Seowon, Korean Neo-Confucian Academies

1.d Geographical coordinates to the nearest second

ld No.	Name of the component	City / County	Coordinates of the Central Point	Area of Nominated component of the Property (ha)	Area of the Buffer Zone (ha)	Figure No
1	Sosu-seowon	Youngju	N 36° 55′ 31.46′′ E 128° 34′ 48.39′′	17.16	73.62	1-3, 1-4
2	Namgye-seowon	Hamyang	N 35° 32' 54.57" E 127° 46' 59.71"	4.11	78.67	1.5, 1-6
3	Oksan-seowon	Gyeongju	N 36° 00' 42.14" E 129° 09' 47.91"	6.44	80.83	1-7, 1-8
4	Dosan-seowon	Andong	N 36° 43' 38.27" E 128° 50' 36.34"	36.73	166.84	1-9, 1-10
5.	Piram-seowon	Jangseong	N 35° 18' 38.82" E 126° 45' 10.28"	1.38	51.06	1-11, 1,12
6	Dodong-seowon	Dalseong	N 35° 42' 03.33'' E 128° 22' 18.87''	2.32	81.23	1-13, 1-14
7	Byeongsan-seowon	Andong	N 36° 32' 27.66" E 128° 33' 11.16"	30.08	164.3	1-15, 1-16
8	Museong-seowon	Jeungeup	N 35° 36' 06.61" E 126° 59' 01.45"	0.84	54.96	1-17, 1-18
9	Donam-seowon	Nonsan	N 36° 12' 33.21" E 127° 10' 50.75"	3.43	45.23	1-19, 1-20
	Total area (in hectares)				796.74	

1.e Maps and plans, showing the boundaries of the nominated property and buffer zone

No.	Name of Components	Мар	Scale	Figure	Page
	Sosu-seowon	Topographic Map	- 1:10,000	1 - 3	32
1		Satellite Map		1 - 4	33
ı	Sosu-seowon	Ownership of lot divisions in nominated property	1:5,000	5 - 1	206
		Legal restrictions on development	1:10,000	5 - 4	217
		Topographic Map	1:10,000	1 - 5	34
2	Ναπανα αρομορ	Satellite Map	1.10,000	1 - 6	35
2	Namgye-seowon	Ownership of lot divisions in nominated property	1:3,500	5 - 1	206
		Legal restrictions on development	1:10,000	5 - 5	218
	Oksan-seowon	Topographic Map	1:10,000	1 - 7	36
0		Satellite Map		1 - 8	37
3		Ownership of lot divisions in nominated property	1:3,300	5 - 1	206
		Legal restrictions on development	1:15,000	5 - 6	219
		Topographic Map	1:12,500	1 - 9	38
4	Dosan-seowon	Satellite Map		1-10	39
4		Ownership of lot divisions in nominated property	1:7,000	5 - 1	206
		Legal restrictions on development	1:12,500	5 - 7	220
	Diram acquen	Topographic Map	1:10,000	1-11	40
5	Piram-seowon	Satellite Map		1-12	41

No.	Name of Components	Мар	Scale	Figure	Page
5	Piram-seowon	Ownership of lot divisions in nominated property	1:2,300	5 - 2	207
3		Legal restrictions on development	1:12,500	5 - 8	221
		Topographic Map	1:10,000	1-13	42
6	Dodong occuren	Satellite Map	1.10,000	1-14	43
O	Dodong-seowon	Ownership of lot divisions in nominated property	1:2,300	5 - 2	207
		Legal restrictions on development	1:8,000	5 - 9	222
	Byeongsan-seowon	Topographic Map	1:15,000	1-15	44
7		Satellite Map	1.15,000	1-16	45
/		Ownership of lot divisions in nominated property	1:6,200	5 - 2	207
		Legal restrictions on development	1:12,500	5-10	223
	Museong-seowon	Topographic Map	1:10,000	1-17	46
8		Satellite Map		1-18	47
ŏ		Ownership of lot divisions in nominated property	1:1,300	5 - 2	207
		Legal restrictions on development	1:9,000	5-11	224
	Donam-seowon	Topographic Map	1 10 000	1-19	48
		Satellite Map	1:10,000	1-20	49
9		Ownership of lot divisions in nominated property	1:2,300	5 - 3	208
		Legal restrictions on development	1:7,600	5-12	225

1.f Area of the nominated property and proposed buffer zone

(Unit: ha)

No	Name	Area of Nominiated Area	Area of Proposed Buffer Zone	Total Area
1	Sosu-seowon	17.16	73.62	90.78
2	Namgye-seowon	4.11	78.67	82.78
3	Oksan-seowon	6.44	80.83	87.27
4	Dosan-seowon	36.73	166.84	203.57
5	Piram-seowon	1.38	51.06	52.44
6	Dodong-seowon	2.32	81.23	83.55
7	Byeongsan-seowon	30.08	164.30	194.38
8	Museong-seowon	0.84	54.96	55.80
9	Donam-seowon	3.43	45.23	48.66
	Total Area	102.49	796.74	899.23

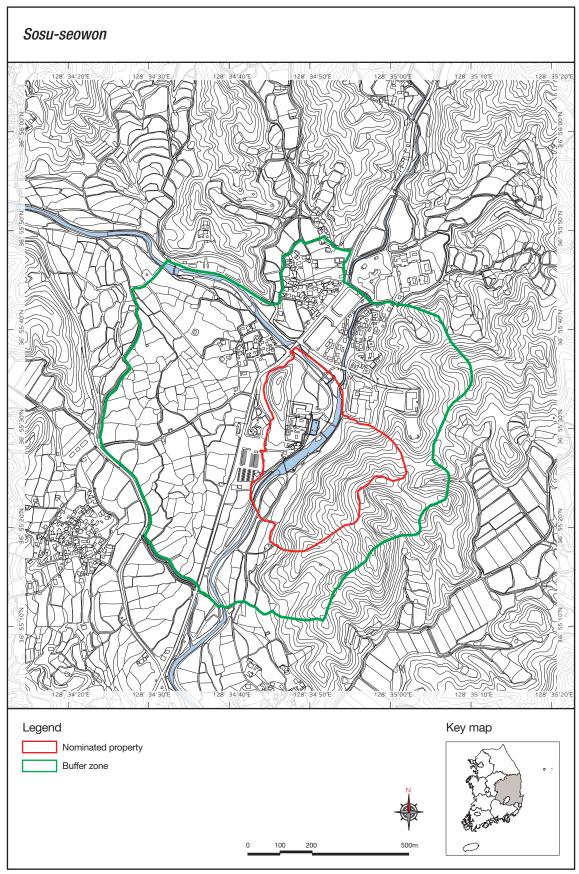


Figure 1-3. Topographic map of nominated property and buffer zone of *Sosu-seowon*

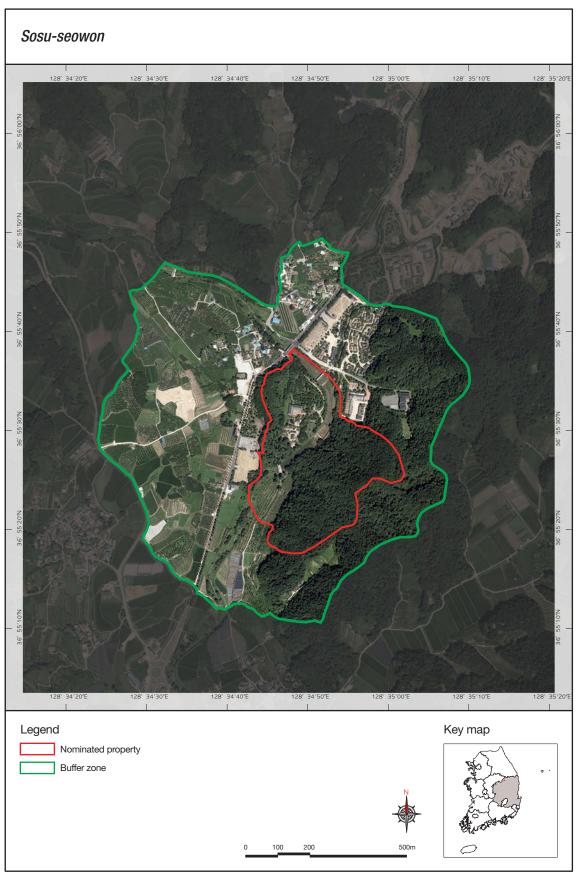


Figure 1-4. Satellite map of nominated property and buffer zone of *Sosu-seowon*

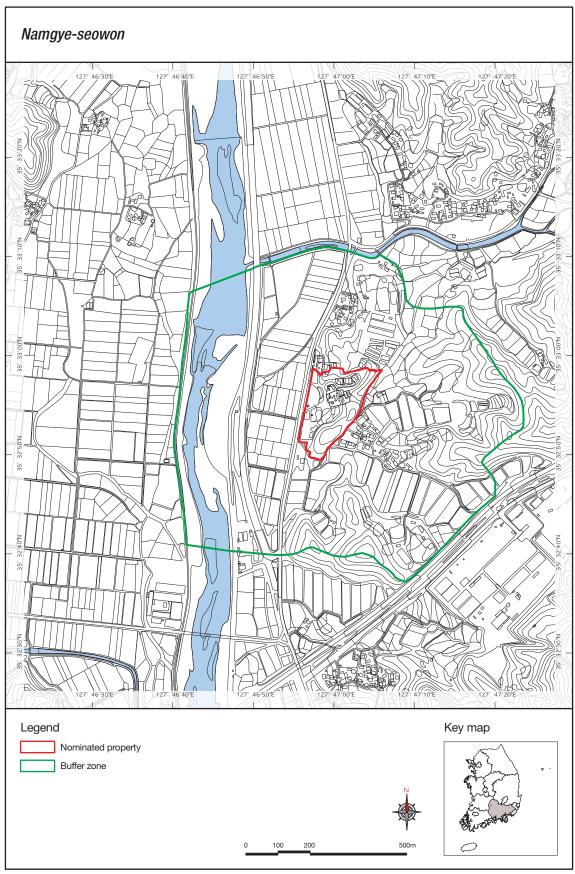


Figure 1-5. Topographic map of nominated property and buffer zone of *Namgye-seowon*

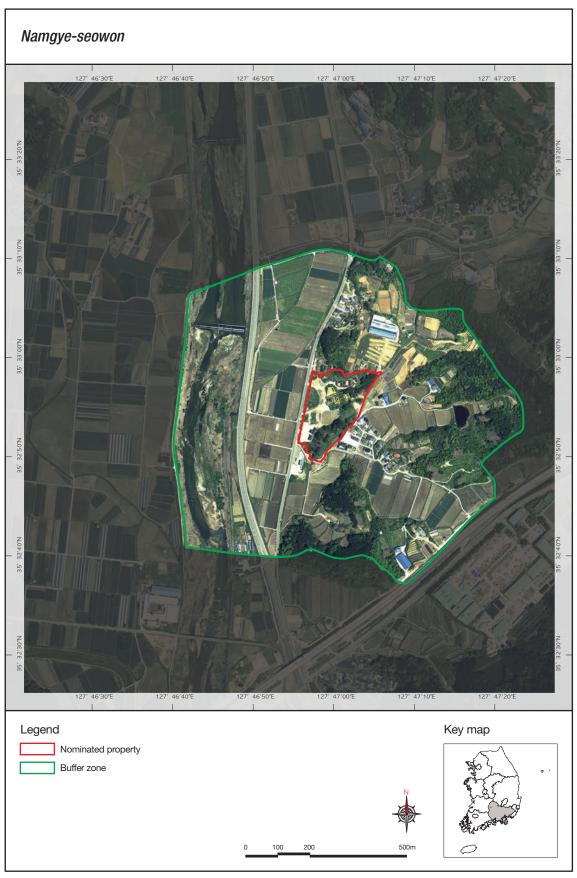


Figure 1-6. Satellite map of nominated property and buffer zone of *Namgye-seowon*

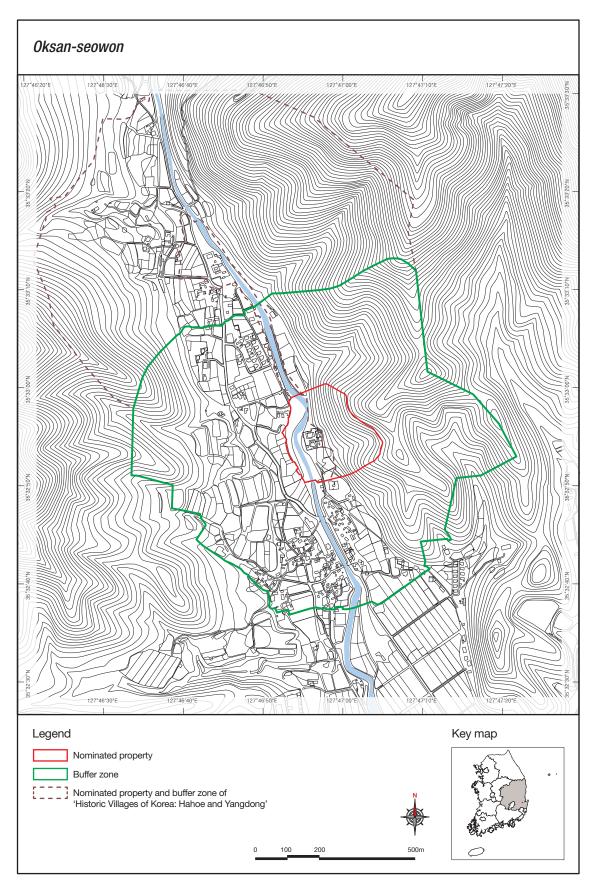


Figure 1-7. Topographic map of nominated property and buffer zone of Oksan-seowon



Figure 1-8. Satellite map of nominated property and buffer zone of Oksan-seowon

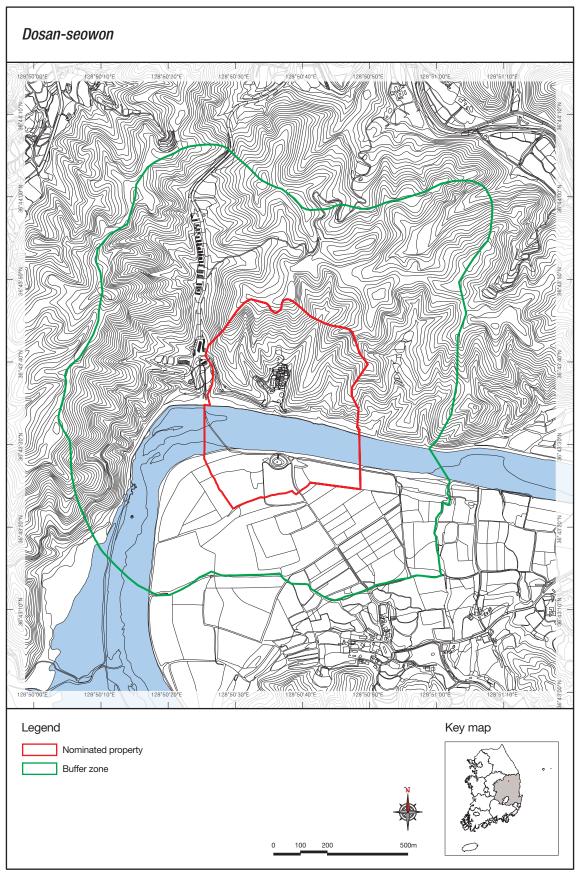


Figure 1-9. Topographic map of nominated property and buffer zone of *Dosan-seowon*

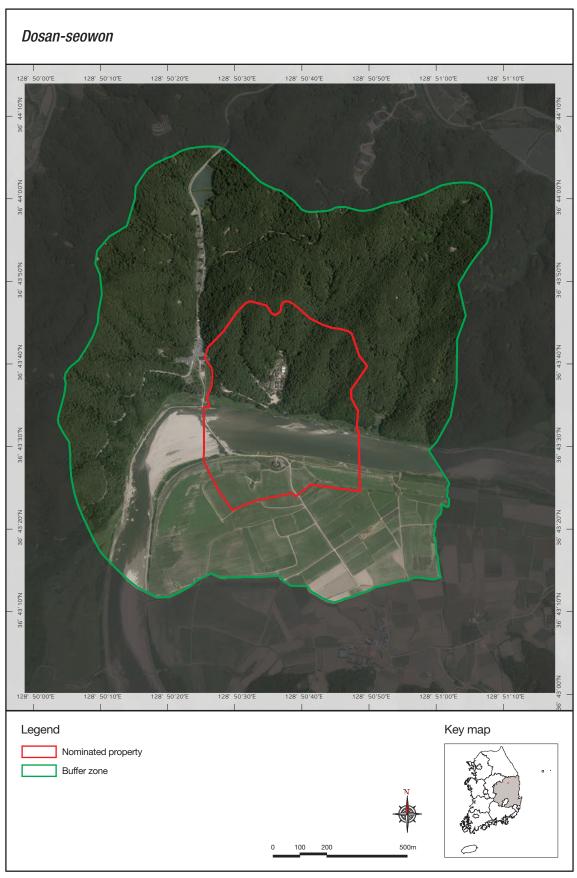


Figure 1-10. Satellite map of nominated property and buffer zone of Dosan-seowon

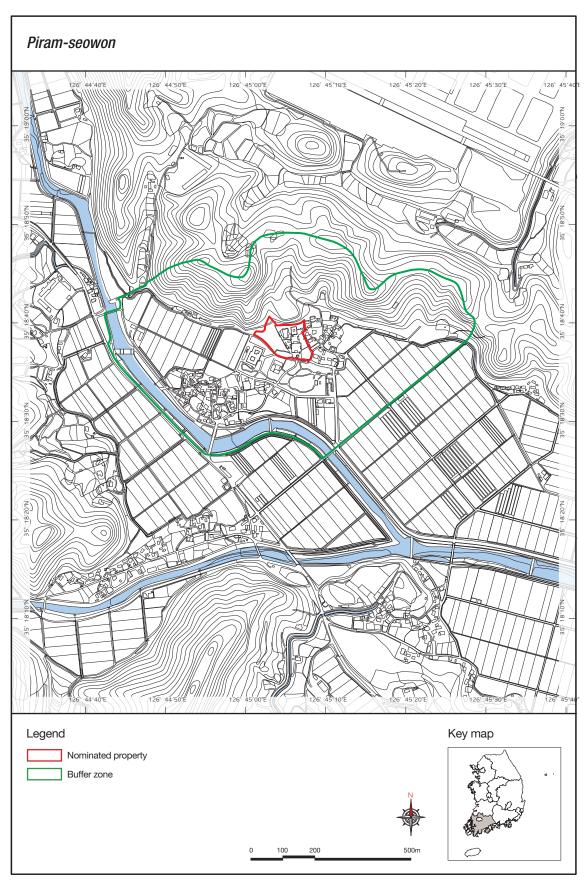


Figure 1-11. Topographic map of nominated property and buffer zone of *Piram-seowon*

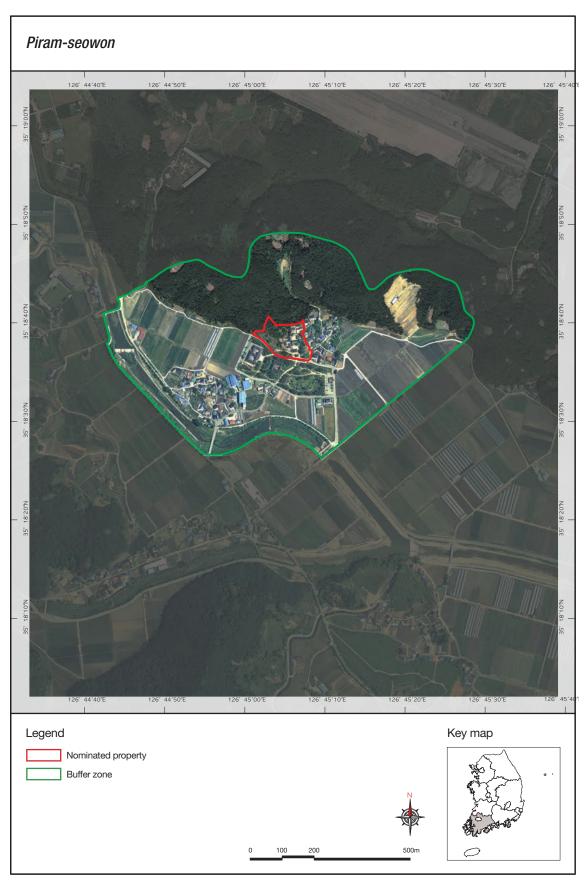


Figure 1-12. Satellite map of nominated property and buffer zone of *Piram-seowon*

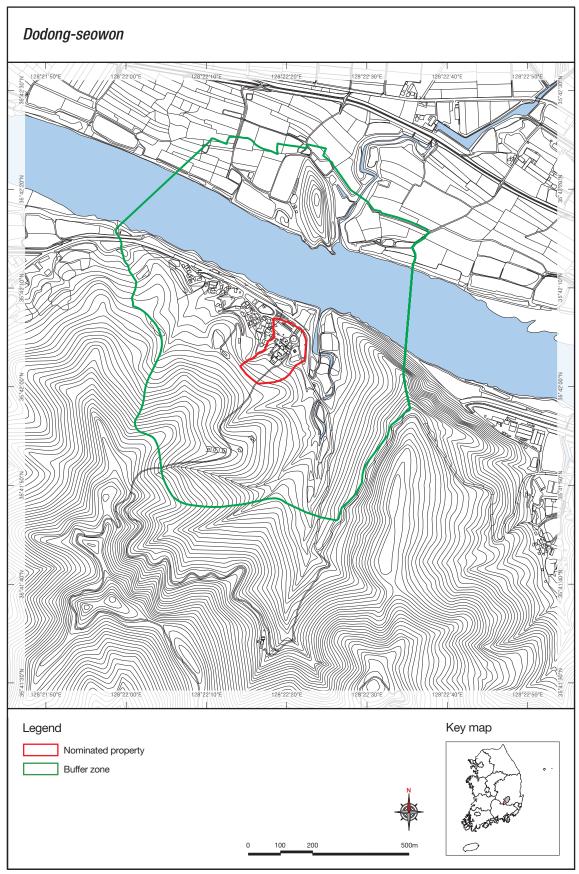


Figure 1-13. Topographic map of nominated property and buffer zone of *Dodong-seowon*

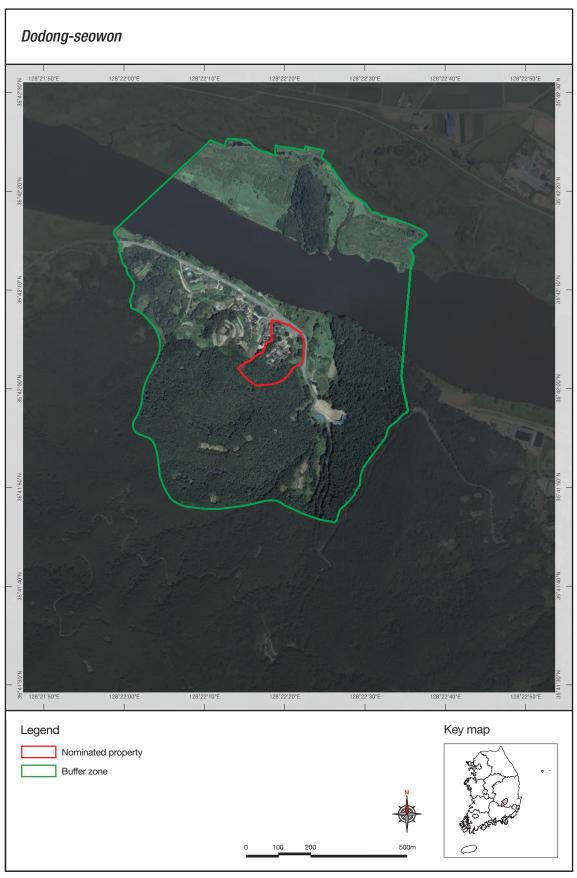


Figure 1-14. Satellite map of nominated property and buffer zone of *Dodong-seowon*

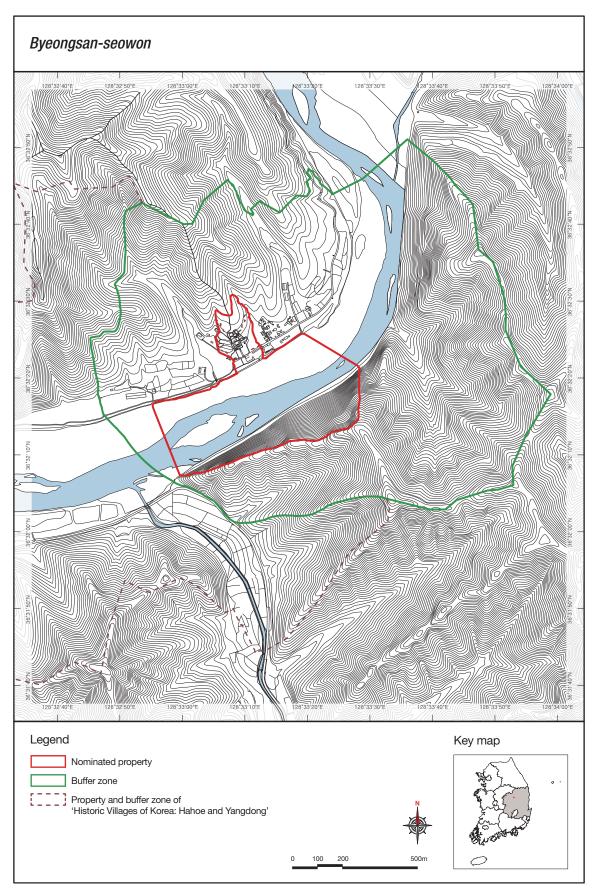


Figure 1-15. Topographic map of nominated property and buffer zone of Byeongsan-seowon

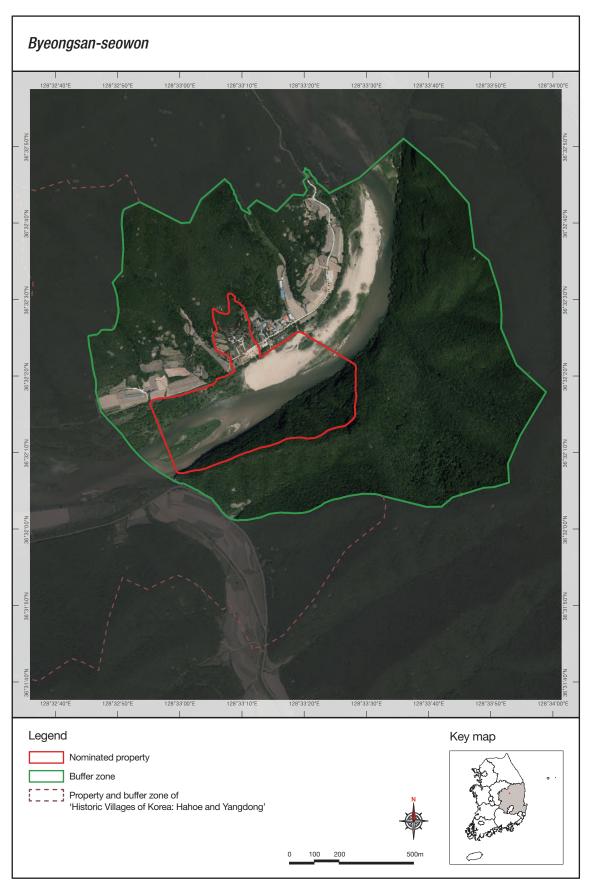


Figure 1-16. Satellite map of nominated property and buffer zone of Byeongsan-seowon

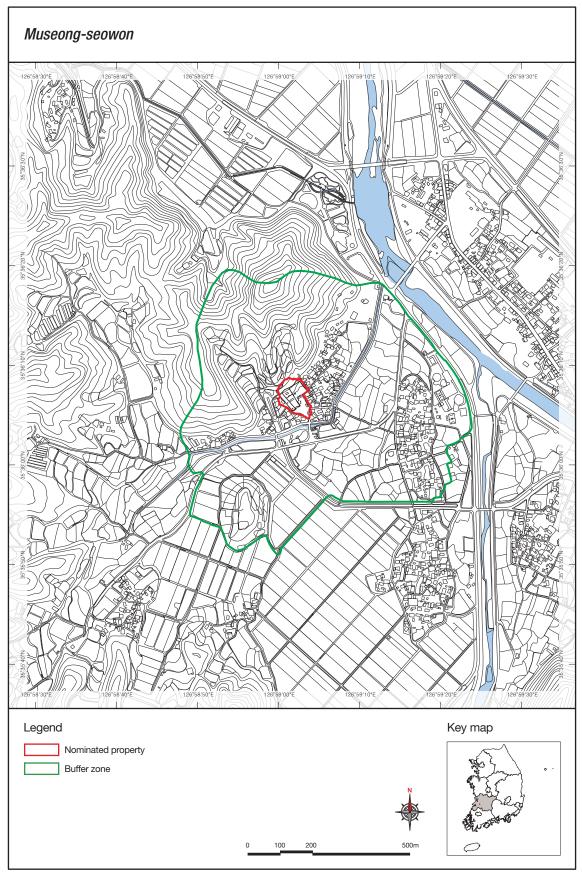


Figure 1-17. Topographic map of nominated property and buffer zone of *Museong-seowon*

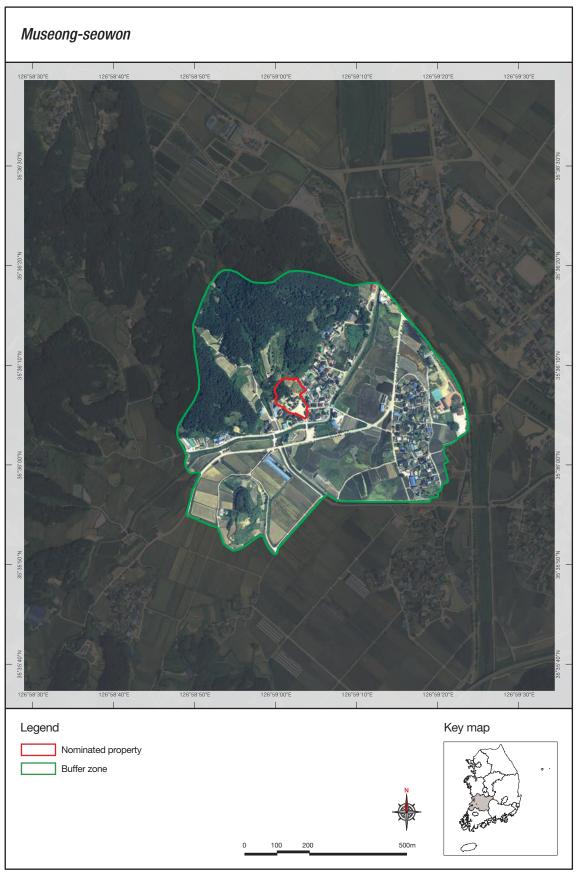


Figure 1-18. Satellite map of nominated property and buffer zone of *Museong-seowon*

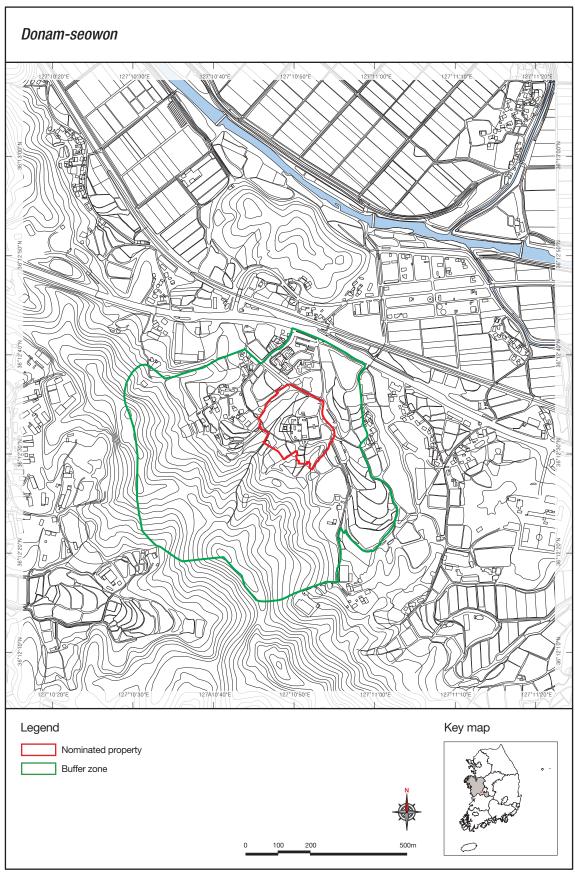


Figure 1-19. Topographic map of nominated property and buffer zone of *Donam-seowon*

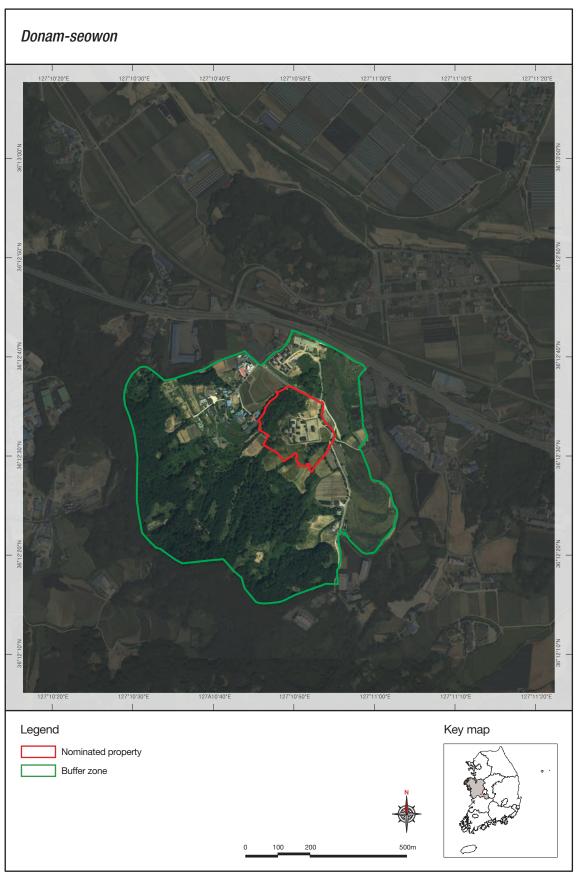


Figure 1-20. Satellite map of nominated property and buffer zone of *Donam-seowon*

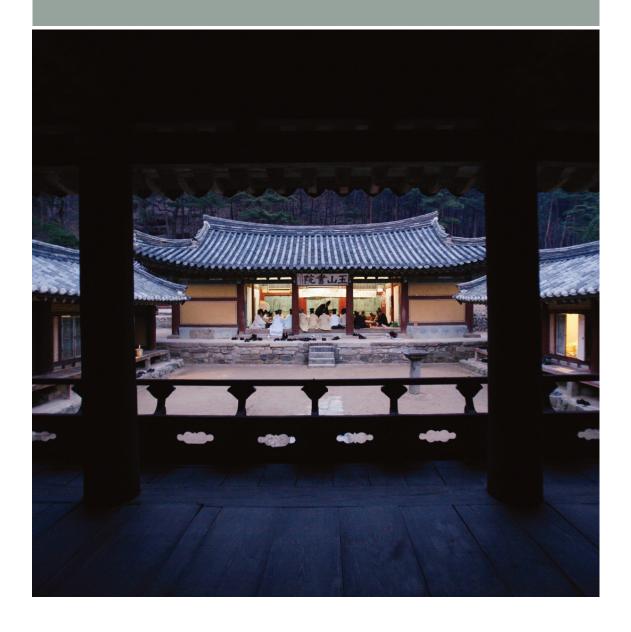
SEOWON,

Korean Neo-Confucian Academies

For Inscription on the World Heritage List

Section 2

DESCRIPTION



Description Description

2.a Description of Property

2.a.i General Information

2.a.i.1 Overview

The nominated property comprising the nine *seowon* represents a type of Neo-Confucian academies of the Joseon Dynasty, established by the local literatic class of *sarim* from the mid-16th to mid-17th century. The property is an outstanding testimony to culture tradition of Korean society firmly based on Neo-Confucianism as a fundamental foundation of education. The property exhibits the localization of *seowon* as a type of Neo-Confucian academies of East Asia.

Confucianism, devised by Confucius (551-479 BCE), is a philosophy, which believes human nature is intrinsically good and therefore pursues an ideal society of moral practice and rationalism. Neo-Confucianism, as a school of thought built on the teachings of 11th century moral philosophers, took shape in the 12th century in the Song Dynasty, largely attributable to Zhu Xi (1130-1200) who synthesized the elite social movement. Neo-Confucianism was a kind of organic holistic understanding of the universe and human being. As a result it had made impacts on politics as well as individual daily lives.

Neo-Confucianism was introduced to Korea in the 13th century to become uniquely adapted to Korean culture. It has made significant impacts on a wide range of aspects, from politics to economy, society and culture, and served as an absolute standard to interpret the worldview, which was towards human, society, nation, nature and cosmology.

The philosophy became prevalent in the 16th century. The local literati called *sarim* formed their own Neo-Confucian scholastic genealogy to make progress on deepening of the study, especially veneration ritual and cultivation of future generation of *sarim*, firmly based on private institutes of *seowon*.

The nominated property comprises nine seowon to provide collective understandings of seowon academies developed and flourished in Korea. The nominated property collectively represents the blossoming of Neo-Confucianism and the development of seowon since the mid-16th century: Sosu-seowon, the first example in Korea; Namgyeseowon, the first to be established purely through the support of sarim; Oksanseowon, a demonstration of seowon curricula and housing literary works and documents as well as the introduction of seowon institutions; Dosan-seowon, developed as the center of a scholastic genealogy; Piram-seowon, providing reference to financial aspect of seowon; Dodong-seowon, a demonstration of the systemization of education through its

detailed regulations; *Byeongsan-seowon*, the birthplace of *sarim*'s public opinion outreach; *Museong-seowon*, a center for the edification of the local community; and *Donam-seowon*, an illustration of how *seowon* expanded from political and social arenas into a major research center for Neo-Confucianism by dedicated to *yehak*, or the study of propriety.

The nominated property is an exceptional testimony to the Korean cultural tradition of developing Neo-Confucian principles to provide a basis for education. It is a manifestation of the unique localization of Neo-Confucian academies as they spread across East Asia.

The nominated property enables the thorough understanding of collective characteristics of *seowon*.

2.a.i.2 Members

The nominated property was operated by local literati known as private individuals of *sarim*, who lived in the rural areas. They were the social leaders paving the foundation for rationalism through their display of morality, dignity and exemplary roles firmly based on the principles of Neo-Confucianism. They aimed at becoming a full Neo-Confucian scholar, thereby reiterating reproduction of students and veneration of the late figures revered for their highest level of achievements. The *sarim* served as both educators and students. Some were

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enshrined at *seowon* for veneration by later generations.

Members of seowon are composed of rectors, senior administrators, and students. Rectors were in charge of all matters related to the seowon and served as working-level supervisors and managers. Normally, a term as rector lasted for one or two years, but depending on the regulations at each seowon, rectors could be allowed to serve consecutive terms. Senior adminstrators include financial administrator, chief councilor, or general administrator, depending on their roles. Their duties were defined as assisting rectors in safeguarding the academy and being responsible for financial affairs, although the details might vary from seowon to seowon. Not only had they managed the academy, they prepared classes and taught students. Qualifications, terms, and duties slightly differed at each seowon. The nominated property houses documents that detail the specific activities of rectors and administrators.

One of the key constituents of *seowon* was the students. Applicants were accepted only through recommendations. According to regulations at *Dodong-seowon*, admissions were allowed only to students of twenty years of age or older, and applicants were screened by admission committees generally consisting of one to five members. Each member could recommend a single candidate to a rector. The selected

admission exam in order to finalize their spot at the academy. The nine components of the property retain records listing all the admitted students. According to the records of student registers, approximately 10 students were admitted to each *seowon* every year between the mid-16th and mid-17th century. Since each academy operated independently, the number of acceptance varied.

2.a.i.3 Finance

The financing of *seowon* was achieved through various forms of support, including personal donations, with land and bonded servants taking the greatest part of resources. While some of them were supported through systematic aid by the government, most *seowon* were for the most part financed by the local *sarim*. There are surviving ledgers detailing the inflow and outflow of funds.

The royal palace during the Joseon Dynasty bestowed a nameplaque as well as books, land and boding servants only to certain *seowon*. Diverse forms of grants from the government symbolized the state-recognition. Though a number of *seowon* were established during the Joseon Dynasty, not all *seowon* had a chance to receive the state-recognition. The government did not interfere with *seowon*'s educational curriculum or operation. The nominated, property composed of nine *seowon*, is all state-

recognized academies and had been stably maintaining financial base through the supports and interest from the government.

There are ledgers in which records of various aspects of the nominated property were kept, including land ownership, size, location, source of acquisition, the number of farmers, and crop yields. The ledgers provide details on the status of and changes in land ownership. Since land located within the premises of *seowon* was used for the support of the educational activities of *seowon*, it was free from taxation.

Records on servants provided a glimpse into the overall financial operation. The records feature detailed information on the names, age, and marital status of servants. The servants belonging to *seowon* were responsible for duties related to the *seowon* only.

Documents on lists of donations and financial aid reveal the size of the donations received, which took various forms including rice, books, and paper.

A more comprehensive view of *seowon*'s finances is found in their bookkeeping, which presents lists of revenue and expenses. This bookkeeping strictly required that each new rector learn how to keep the records.

As such, the nominated property has preserved various records related to economic concerns that provide details of *seowon*, financial operation.



Figure 2-1. Overall view of Namgye-seowon

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2.a.i.4 Major functions

Learning, veneration and interaction are the essential functions of seowon. While serving the conventional purposes of Confucian academies such as lectures and veneration towards Confucius. seowon are distinguished from other similar educational institutes for their veneration of distinguished figures from their own era rather than distant sages such as Confucius. They also served as a political and cultural hub and highlighted the importance of gatherings of scholars and to form public opinions. As architectural compositions and types crystallized, function and architectural type became strongly associated.

Learning

As educational institutes, seowon kept their major focus on fostering new generations of scholars. Each seowon maintained separate regulations on education and operations. Educational regulations existed in various forms depending on the conditions at the academy. Although Sosu-seowon first defined the basic rules for education, subsequent academies established their own as well. The seowon curricula were distinctive from today's education in that it offered both individual and group classes. Individual lessons were provided in the form of reading Neo-Confucian textbooks, while group classes promoted discussions on different topics.

The reading curricula were designed to promote autonomous and independent study tailored to each student's learning ability and age. assessment of students took place monthly. Students who did not pass the exam would not progress to the next level until they passed in a subsequent evaluation.

Discussion sessions were designed to facilitate the collective activities of members of the academy. These dialogs were conducted on a regular basis with teachers and students reading specific Neo-Confucian classics followed by a discussion session. On some occasions, major issues of the time such as theories or topics on Neo-Confucianism would be added. Depending on the seowon, discussion meetings were held every ten days, fifteen days, or month. After reciting quotes from the Neo-Confucian textbooks, students would hold a question and answer session. Such voluntary exchanges avoided the downsides of pure memorization. Classes featured study protocols to ensure that students and teachers behaved with utmost courtesy and enhanced eagerness and attitude toward learning. After each evaluation of a student, the results were kept in the pertinent records to ensure that the assessment could be built upon in the future. The order of curricula and evaluation followed the academy's regulations. Each session was recorded in a report for submission to a rector.

Materials used in the classes were commentaries or footnotes for Neo-Confucian classics written by Zhu-Xi (1130-1200)—a synthesizer of Neo-Confucianism of China during the Song Dynasty—and his disciples. Neo-Confucian theories pursued by the venerated scholars or collections of literary works were also used in the class. Importantly, the classes offered open discussions on Neo-Confucian theories instead of preparations for the state civil service examination. Each *seowon* had its own curricula, a product of the autonomy each *seowon* enjoyed.

Any classes or sessions designed to enhance the preparation of the state civil service examination were strictly excluded. *Seowon* was a place fully dedicated to the exploration of Neo-Confucian values and principles and human nature with active discussions.

Such curricula stand in a stark contrast to state schools, which were designed to prepare state civil service examination. Though such preparation was mostly involved with Neo-Confucian principles, classes were strongly oriented in memorization conducive to the examination, rather than stimulating academic pursuit. Seowon curricula were designed to study Neo-Confucianism writings of the venerated scholars of each seowon. Therefore, the way the class conducted differed from academy to academy. For example, Dosanseowon's classes covered human nature

and universe, while *Donam-seowon* focused on the principles of propriety. In this regard, a great deal of writings written by the venerated scholars had been published, and the related printing woodblocks and literary works are preserved at the academy.

The nominated property includes a wide range of documents, such as regulations on lectures, curricula, and lecture formalities, providing a glimpse into the education at each academy. Each component of the nominated property owns more books than is typical of other seowon in the Republic of Korea. This shows that the nine components provide excellent data for understanding seowon during the Joseon Dynasty.

The nominated property has long provided a repository for a wide range of old documents and printing woodblocks, all of which help identify how *seowon* were managed and intellectual activities were exchanged. This library function of the nominated property contributed greatly to creating conditions that promoted knowledge and culture at a time when access to writings and their distribution were extremely difficult.

Library functions are an essential aspect for supporting study functions. As a space for the study of Neo-Confucian classics and other academic writing by Neo-Confucian scholars, *seowon* required libraries. The significant volume of old documents, literary works, and

woodblocks stored in the nominated property prove its authenticity.

Seowon performed a publication function as well. Publications were mostly posthumous collections and books of the venerated scholars. Seowon created woodblocks for their publications.

The nominated property conserved books and documents on Neo-Confucianism in an organized manner. There are two types of materials defining regulations on the keeping of books: a book list detailing the method of acquisition and the number of volumes and a ledger recording the condition of books and a tradition of drying out books by being exposed to the sun to combat moisture.

The current status of preserved written documents at the nominated property is as follows:

Table 2-1. Records preserved at the nominated property

Seowon Preserved records	Registers (Volumes)	Old documents (Categories)	Printing woodblocks	
Sosu-seowon	145	110	428	
Namgye-seowon	147	717	377	
Oksan-seowon	3,977	1,156	1,123	
Dosan-seowon	4,605	2,128	4,014	
Piram-seowon	245	64	616	
Dodong-seowon	23	215	71	
Byeongsan-seowon	3,816	5,906	1,914	
Museong-seowon	8	83	-	
Donam-seowon	11	76	1,839	

^{*}Only counting those preserved in seowon or entrusted to museum

Veneration

Veneration for the late enshrined scholars at the shrine has been sustained at the nominated property. Unlike other Neo-Confucian academies in Korea, including the Seonggyungwan national academy and hyanggyo local school, seowon did not conduct veneration towards Confucius. This unique characteristic of seowon distinguishes them from other domestic Confucian institutes. Through the process of establishing and passing down their own academic genealogies, Neo-Confucian scholars became naturally interested in honoring domestic scholars. Replacing the more traditional venerated figures with local scholars provides tangible evidence of the Koreanization of seowon culture and its orginal development. Another unique feature of seowon in Korea is that they refused to include popular beliefs, nature-oriented veneration or vernacular religions, all of which wish to attract good luck.

Seowon served as a venue for local aristocrats to establish their Neo-Confucian lineage by honoring important scholars from the region and their academic achievements while imagining an ideal world of Neo-Confucianism through a new culture of bridging study and edification. The scholars venerated at seowon were symbolic figures from the history and development of Neo-Confucianism in Korea who made a significant contribution to the intellectual history of the nation. During the process

of the development of Neo-Confucianism, the local *sarim* secured the position of the scholastic lineage established in the area as well as provided a foothold for their activities. Based firmly in their academies, *sarim* sought to create an ideal world through healthy competition and mutual interaction.

The nominated property has been preserving its individual way of conducting venerating rites. As the foremost function of *seowon*, veneration rituals have continued until today without cessation since the establishment of each academy. Through memorial services for the renowned scholars of Neo-Confucianism, members of each academy honor the academic achievements and virtuous lives of their predecessors. Through veneration, followers pledge to sustain the principles pursued by their teachers as well as consolidate their academic genealogy. The rites also perform the role of disseminating the spirit and culture of Neo-Confucianism into every aspect of life through social education. Transmitted to today, the venerating rites exhibit authenticity of the nominated property.

Unlike other religious rituals, veneration at *seowon* does not imply the characteristics of wishing luck in return. Rather, it promotes emulation of the venerated scholars and building strong solidarity between the participants. The subject of venerated scholars differs by each academy, and their contributions are widely varied.

The formalities of the veneration evolved out of the protocols established by the very first academy, *Sosuseowon*. However, the nominated property developed its own procedures and content according to the scholar being honored or the preferences of the establishers. *Sosu-seowon* owns a list of veneration procedures based on directions written by Ju Se-bung, the founder of the academy and Yi Hwang, the synthesizer of Neo-Confucianism in Korea.

Alongside the veneration held on the first and fifteenth day of every month, the nominated property conducts regular seasonal rites in spring and autumn and at the beginning of the first lunar month. The New Year rites are held on the fifth or sixth day of the first lunar month in order to pay respects to the venerated scholars. Such rites are closely related to society rooted in agriculture. Irregular rites are conducted mostly for important events as such as when spiritual tablets are temporarily removed and returned, on the occasion of unexpected disasters, when spiritual tablets are added or removed, a name board is bestowed by the government, or officials from the government are participating.

Above all, the spring and autumn rites have been regarded the most important ceremonies in *seowon*. Rites generally start with the preparation, which takes place on the day before the actual ceremony, meaning two days are

required in total. The first day was spent on preparing sacrificial animals. The following day begins with the recitation of a prayer, which lists the procedures for the coming ceremony and officiants conduct the rites accordingly. More information on the list is provided later in this document.

The nominated property honors distinguished figures who achieved

important milestones in the development of Neo-Confucianism in Korea. Moreover, the nominated property has preserved the original form for archetypal tradition of veneration as well as the specialized traditions of the rites unique to each individual component.

The detailed procedure of veneration at *seowon* is at the following :



Figure 2-2. Veneration Procedure

Interaction

The nominated property served as an intellectual center for sarim stayed in the rural area. Either on a provincial or scholastic level, the nominated property became a major institute promoting social activities while forging collective opinions. During the early period of seowon establishment movement in the 16th to 17th century, the nominated property sparked novel Neo-Confucian theories and led the formation of opinion in the surrounding community. Each seowon served as a local hub dispersed within the various provinces to deliver local political opinions to the central government, promoting communication between the capital and rural area. Such social roles at seowon had continued to exist until the 19th century.

As *seowon*-based local intellectual groups of *sarim* class with a deep understanding of humanity were created and the philosophy of Neo-Confucianism developed in Korea, the nominated property reached for a higher level of learning, which considered social values and the utility of teaching.

The key to intellectual activities is to make them public and expand them into social and political arenas. Public opinion is strongly associated with political issues. Scattered around rural areas, the nominated property served to collect diverse opinions. It became an important place for *sarim* to gather for discussions,

study sessions, or intellectual exchanges.

To find a secluded place to appreciate nature and cultivate the mind and body, sarim opted for a location near mountains and water. A pavilion is a type of architecture that offers relation while enjoying the surrounding landscape. Often situated in the entrance area of a seowon, a pavilion was used by sarim to take a break from their long hours of study and appreciate nature while refreshing their mind and bodies.

A pavilion is built in an open area with uninterrupted views and is integrated with the surrounding environment, creating conditions for contemplating the universe. What is notable of this structure is that it was not established from a viewpoint from outside to inside, but the other way around. Rather than appreciating the building itself based on its appearance, pavilions were designed for the enjoyment of nature from within.

Sarim gave nearby natural elements such as trees, stones, rivers, and mountains a name that reflected Neo-Confucian ways of thinking. This was a tactic to encourage social interaction among sarim as well as appreciation of the surrounding environment. It was hoped it would encourage members of seowon and visitors to share their creative efforts such as composing poetries and exchanging thoughts on Neo-Confucian values.

The nominated property has visitor logs that provide evidence of cultural exchanges between renowned figures from within and without the academy along with information on visitors' names, status, and the addresses of their workplaces. The nominated property has preserved such visitor logs with the oldest at *Sosu-seowon*.

Sarim hosted poetry sessions at seowon to exchange knowledge and express their impressions of venerated scholars, figures related to the seowon, or its visitors by writing poetries. In general, the creative works were often built on from the poems of previous generations to sustain these creative works and pass them on to the next generation.

Pavilions were an ideal place for the appreciation and enjoyment of nature, promoting literary exchanges on poetry works, and contemplating the relationship between nature and humans. Those who visited commonly composed poems about the venerated scholars, the academy itself, or the surrounding environment. These works remain evident in the form of the many poems hanging on the pavilions of the academies. Literary works related to the academies were also mentioned in the further literary efforts and other written works of renowned scholars during the Joseon Dynasty. Signboards conveying the importance of Neo-Confucianism are visible at Sosuseowon and Piram-seowon.

Literary works were not only produced by members of the academy but also by famous figures visiting the *seowon*. Therefore, visitor logs were kept in the records. They provide a list of people and their personal information that allows a better understanding of the visitors.

Cultural activities also influenced the arts, such as painting. As the nominated property is located within scenic landscape, *sarim* who became familiar with nature intrinsically engaged in a series of creative activities such as landscape paintings or creative written works. The painting of *Dosan-seowon* within its natural setting is a prime example.



Figure 2-3. Aerial View of Byeongsan-seowon



Figure 2-4. Seowon Community Meeting at Oksan-seowon

2.a.i.5 Architecture and Setting

The nominated property was established over the course of one hundred years starting from the mid-16th century. This period is considered the introductory stage of *seowon*, and regional architectural and technical experiments were attempted. Since its establishment, the nominated property experienced slight changes due to repairs, maintenance, extensions, and environmental issues. Therefore, the components of the nominated property bear the entire history of *seowon* and share the passage of time.

The standardization of the nominated property is evident in division into veneration, learning and interaction areas along a central axis. Except for *Sosu-seowon*, the first to be built, most *seowon* were designed along a central axis with vertically arranged areas of veneration, learning, interaction from top to bottom.

While sharing features common to seowon in Korea, the nominated property has individual characteristics as well. In other words, based on the common architectural forms, the nominated property has developed a creativity conducive to maximizing the surrounding environment and understanding Neo-Confucian idealism. To take advantage of traditional timber structures, the nominated property is designed to offer an open yet enclosed space. Creative

enhancements are evident in a wide range of detailed architectural elements, from laying pedestals to building fences, decorating the timber materials, selecting the location, and arranging the layout of buildings. In addition, the nominated property has embraced traditional Korean architectural techniques such as ondol, an under-floor heating system, and maru, an open wooden floor, to reflect the national floor culture and allow seowon in Korea to organically function as Neo-Confucian institutes. During the process, creativity was once more adopted by incorporating a sense of moderation and restraint to display architectural expressions in a minimal manner. In terms of shrines, the nominated property displays the strategies used to demonstrate the nobility of shrines, and is known for giving birth to yeje principle of propriety, an ancient East Asian architectural principle emphasized in Confucianism. To be specific, the views from pavilions provided a whole new way of appreciating the surrounding environment. Relating the seowon setting with the landscape is the one of the strongest architectural achievement of seowon in Korea.

Siting

The primary factor for consideration when selecting the setting of the nominated property was the association with the venerated scholars, whether it be their place of teaching or studying

or their home or gravesite. The second factor to be evaluated is the landscape, which was equivalent to the venerated scholars' interpretation of the universe. Most components of the nominated property were built amid scenery that offers views of mountains, rivers. creeks, or fields harmonized with the surrounding environment. This is because the venerated scholars generally opted for a naturally inspiring place for studying and the cultivation of mind and body. On some occasions like Museongseowon, sarim's places of residence were taken into account when building seowon since facilitating their social activities and maximizing their influence were deemed important.

Slight deviation of building arrangement along the central axis provided the framework for spatial orientation of the nominated property like *Dosan-seowon* and Byeongsan-seowon architectural arrangement. Hierarchy of buildings is expressed through a slope with the most significant building on the highest level of groud Rather than being fixed on facing the south, the composition of the buildings allowed numerous variations while making use of the natural topography. Shrines were considered the innermost area and placed on the highest ground, followed by the learning and then the interaction area, which is composed of a pavilion for the enjoyment of nature and the gathering of sarim. Perceiving the architecture and landscape as a single frame, the nominated property's composition features organic connections from the landscape to the pavilion, lecture hall and shrine.

The following is to summarize the setting of each component.

Table 2-2. The setting of the property

Seowon Considered factor		Sosu- seowon	Namgye- seowon	Oksan- seowon	Dosan- seowon	Piram- seowon	Dodong- seowon	Byeongsan- seowon	Museong- seowon	Donam- seowon
Vene- rated figures	Where he culti- vated	0	-	0	-	-	-	0	-	-
	Where he studied	-	-	-	0	-	-	-	0	0
	Where he lived	0	0	0	0	0	0	0	0	0
	Where he was buried	-	-	-	-	-	0	-	-	-
Land- scape	Mountain	0	0	0	-	-	-	0	-	-
	River	-	0	-	0	-	0	0	-	-
	Creek	0	-	0	-	-	-	-	-	-
	Field	-	0	-	-	0	-	-	0	0
	Village	-	-	-	-	-	-	-	0	-



Figure 2-5. Aerial view of Oksan-seowon

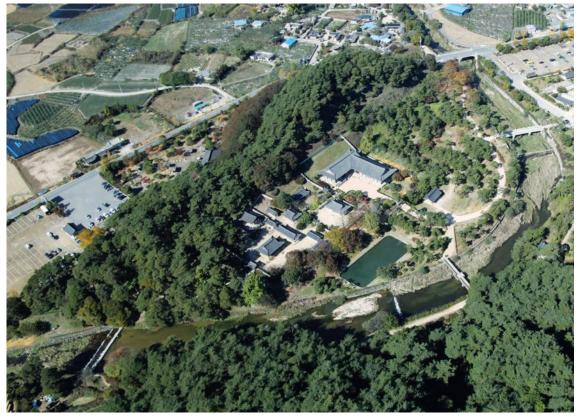


Figure 2-6. Aerial View of Sosu-seowon



Figure 2-7. Aerial View of *Dodong-seowon*



Figure 2-8. Aerial View of Piram-seowon

Buildings

The major elements of the shrine, lecture hall, dormitories, and pavilion at the nominated property are the creative outcome of the Korean interpretation of Neo-Confucian concept into architectural type. Characteristics are displayed in the buildings, use of the surrounding area, and architectural details. Veneration, learning, interaction areas of the nominated property are composed of signature buildings that help execute the appropriate functions of each area.

The veneration area is a place for the veneration of distinguished figure, and makes up the most important location in the seowon. As a result, this area is placed at the innermost of the central axis. Buildings are composed of a shrine, veneration preparatory chamber, and storage room for utensils and vessels used for rites. Spiritual tablets or portraits of venerated scholars and an observance altar are found inside the shrine, although the composition of the altar, its location, and the procedures for the veneration differ from seowon to seowon. Veneration preparatory and storage rooms were designed to remain close to the shrine and to hold needed vessels and other equipment. Sarim's view towards the surrounding environment was also reflected in the setting.

Related building of the learning area included a lecture hall, dormitories,

and a library. The lecture hall is mainly manifested in a four or fivekan (sometimes used as bay, kan is a traditional unit of measurement of Korean architecture, referring to a space between the two supporting columns of traditional structures) with a threekan space in the middle composed of an open floor. The remaining two kan are used for bracketing ondol rooms. Two sets of stairs, each set with two steps, are leaning toward the building on both the left and right-hand side. Ondol room with an underheating system is for rector and teachers, and located on either both sides or a single side of lecture hall. Maru, open floor of lecture hall, is a venue for regular discussion sessions. At the courtyard of the learning area is surrounded by a lecture hall and two dormitories with a mixed form of maru floor and ondol room. As such, the dormitory is a notable example strongly embodying Korean traditional residence. The open courtyard is reserved for educational protocols and formalities related to the study of Neo-Confucianism. The learning area is generally facilitated with lecture hall, dormitory, library and repository of woodblocks. When the academy is established on a spot where the venerated scholar used to teach his students, related buildings were kept within the area, and later added a new lecture hall and dormitories.

The interaction area features a pavilion in the typical architectural form for *seowon*. Pavilions reflect a unity of Korean traditional floor culture that provides a venue for *sarim*'s social activities of discussion and nature appreciation. In some cases, stones are engraved to announce the significance of Neo-Confucianism. Sometimes a pond was added not only for enhancing landscape but promoting understandings of Neo-Confucianism through reflected universe to contemplate the relationship between human being and nature.

Other facilities include the caretakers' house and modern educational facilities. The caretakers' house is a support building where managers and others who supported the academy administratively would live, and is situated outside the

central axis. Since there are still some managers living inside seowon today, modern facilities have been built for their convenience. Educational centers are placed in the nearby area, but without undermining the surrounding landscape in order to provide programs related to the seowon. They are built from timber in line with the customary seowon structures and use traditional techniques. Elements known as hamabi dismounting stele and hongsalmun red spiked gate mark the entrance area of seowon. Commemorative steles informing on venerated scholars, the year of building establishment, repair works, and major events of at the seowon are erected inside and outside of the academy.

Veneration area







Learning area







Interaction area







Figure 2-9. Area Composition of Nominated Property

Layout and Type

Along with the typical arrangement of the architecture, individual buildings display the predominant characteristics of the nominated property. The fact that all the buildings of the nominated property are wooden structures is another demonstration of Korean traditional practices.

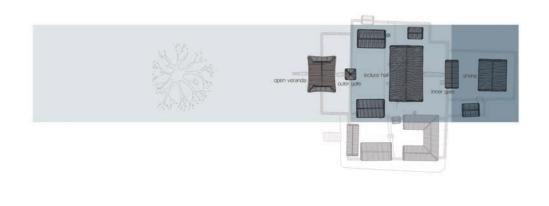
The layout of the nominated property is an adaptation of yeje principle of propriety. The property specifically translates this theory into an architectural type for educational institutes. The original prototype for seowon architecture was established by Namgye-seowon in its veneration, learning, interaction areas creatively arranged in an organic hierarchical order. Developed out of the fundamental arrangement of Namgye-seowon, subsequent iterations experimented with variations on the central axis, such as twisting the linear arrangement to emphasize the reverence towards the shrine.

Yeje was applied not only to layouts but also to individual buildings. Eungdodang lecture hall in Donam-seowon is one case in point. It was carefully and deliberately designed by the venerated scholar to effectively fulfill the Neo-Confucian formalities. It suggests an example of seowon with its emphasis on yeje on which buildings were based. Eungdodang displays a type of building created firmly based on the principles

of propriety. The lecture hall was the latest-built lecture hall among that of the nine components. The study of *yeje* as a branch of Neo-Confucianism had become robust during the mid-17th century, and it is architecturally evidenced by the *Eungdodang* lecture hall.

Seowon reflected the floor culture prevalent across traditional Korean architecture. The nominated property also adopted these local traditions into their individual buildings. Since the late 16th century, the *maru* open wooden floor and *ondol* underground heating system of architecture had become common for all walks of life. During the process, the nominated property exhibits how *maru* combined with *ondol* were incorporated.

The buildings of the nominated property were carefully adjusted to provide an ideal view of the surrounding landscape while seated on the floor. Since all those entering must take off their shoes, the front and rear areas are clearly distinguished. This is why the back of lecture hall is often set up with panels, and the shrine is built off of the central axis from the lecture hall, or some distance is preserved in between. In addition, each building refrains from vivid color and only minimal embellishments are applied. Carving is rarely performed; the application of dancheong, or paintings on wooden structures, is absent in dormitories and lecture halls. Such restriction of elaboration reflects the concepts of Neo-Confucianism that emphasize spiritual values over materialism.



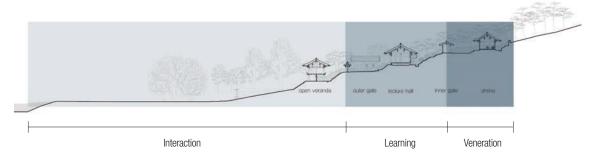


Figure 2-10. Arrangement of areas and cross sectional drawing of *Dodong-seowon*

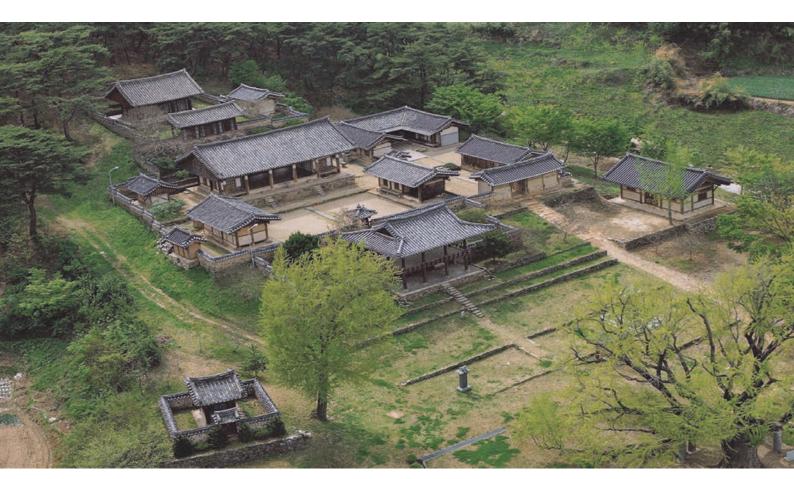


Figure 2-11. View of *Dodong-seowon*

The intention of maru open wooden floor is well demonstrated in lecture halls and pavilions. Lecture halls are the clearest example of combining maru and ondol manifested in a five-kan structure with a three-kan space in the middle composed of an open floor. The remaining twokan are used for bracketing ondol rooms. Teachers and students pursued educational activities on the wide wooden floor in the middle, while the teachers resided inside the rooms on both sides. Despite these general principles, Namgye-seowon built a lecture hall with a four-kan open floor space and twokan ondol rooms on both sides, and the lecture hall in Dosan-seowon has a fourkan open floor with one-kan ondol room on each side. Such variations on the shared architectural standard are vividly portrayed in each seowon. As a typical form with an open wooden floor, pavilion developed creativity in its fullest. When comparing the early version of a pavilion found at Oksan-seowon with the grand version erected at Byeongsan-seowon, the evolution of diversity is clearly seen. As a method to link the inside and outside areas of seowon, pavilions were added to fulfill the functions of a gathering place while using Korean traditional floor culture.

The mix of *maru* and *ondol* is also evident in *Namgye-seowon*'s dormitories. Although relatively small in size, the dormitory buildings are organically composed of both indoor *ondol* rooms and an outdoor wooden floor to

accommodate study and interaction at the same time. The use of maru extended to library areas, as seen in *Dosanseowon*, where they are located on both sides of the lecture hall to provide uninterrupted views of the outside.

2.a.ii Each Component

2.a.i.1 Sosu-seowon

Located in Yeongju City, Gyeongsangbukdo Province, *Sosu-seowon* is Korea's first Seowon established in 1543. Most buildings are in west to Jukgyecheon stream, *Sosu-seowon* enjoys excellent natural scenery. Because most of its structures are located to the west of the stream, uninterrupted views stretch toward the mountaintop of Yeonhwabong in the far distance. As evidence by the *Dangganjiju* entrance stele, *Sosu-seowon* is where the *Suksusa* Buddhist Temple was once located.

Sosu-seowon was established under the leadership of Ju Se-bung (1495-1554) and local sarim. The academy became a pioneer of seowon education, including the number of classes, evaluation methods, and admissions, as well as in operational regulations for veneration. In particular, the educational regulations set forth by Sosu-seowon made a significant contribution to subsequent seowon. As the first academy in Korea, Sosuseowon boasts the longest tradition of uninterrupted traditions of veneration in Korea. It has preserved a variety of records that provide a glimpse into the establishment and development of



Figure 2-12. Aerial View of Sosu-Seowon

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seowon institutions.

Sosu-seowon enshrines the spiritual tablet of An Hyang (1243-1306) who introduced Neo-Confucianism from the Yuan Dynasty (1260-1368) of China. He was born in the area and the academy was established at the site where he used to study. In the later period, An Chuk (1282-1348), An Bo (1302~1357) and Ju Se-bung were additionally enshrined at the shrine. An Chuk and An Bo had a high level of knowledge and expertise in Neo-Confucianism and were descendants of An Hyang and from the region. Ju Se-bung initiated the establishment of the academy after becoming the local magistrate of the area.

Dodonggok song, which signifies the importance of Neo-Confucianism, was recited during the veneration at Sosuseowon. It was originally composed by Ju Se-bung at the time of Sosu-seowon's establishment in commemoration of An Hyang for his contribution to the introduction of Neo-Confucianism in Korea. The melody follows the typical trends popular at the time of its composition, and its lyrics exalt An Hyang's contribution and describe how Neo-Confucianism was introduced to Korea. The lyrics are especially unique in that they are the only case of a song speaks about a venerated scholar.

Sosu-seowon houses visitors' log that describes the cultural exchanges between famous figures from inside and outside of the academy. It provides detailed information on the various figures that visited, including where they were from, their jobs, and their names. Furthermore, several thousands of literary works written by visitors about *Sosu-seowon* have been preserved until today, especially on the walls of *Gyeomryeongjeong*, a pavilion located in the entrance area of *Sosu-seowon*.

Even though the architectural layout had not yet standardized and crystallized, Sosu-seowon was equipped with all the necessary architectural elements required for a private Neo-Confucian academy. What had been determined as essential elements of architecture in Sosu-seowon became fundamental for those established in later periods. Using a minimum degree of adornments combined with Korean traditional techniques, Sosuseowon created the original form for a lecture hall, shrine, and dormitories. Korean traditional architectural styles incorporating the floor culture that was popular during the 16th century were applied to the buildings.

The major buildings characterizing the respective areas are as follows. Munseonggongmyo shrine and Jeonsacheong veneration preparatory chamber in the veneration area; Myeongryundang lecture hall, Jikbangjae/Ilsinjae/Hakgujae/Jirakjae dormitories and Jangseogak library in the learning area; and Gyeongryeomjeong and Chwihandae pavilions and Gyeongja

bawi rock in the interaction area. Ju Sebung engraved the Chinese character "gyeong," meaning reverence, on the rock to embody one of the concepts of Neo-Confucianism so as to appreciate the nature while contemplating the values of Neo-Confucianism. The view from Gyeongryeomjeong pavilion and Jukgyecheon stream provide the

viewpoint to appreciate the surrounding landscape of the academy enveloped by a mountain. The caretakers' house located at the back of *seowon* takes charge of general management. Located amidst beautiful scenery, *Sosu-seowon* adopted the surrounding nature as an integral part of the ensemble of the buildings.





Figure 2-13. Social Interaction area of Sosu-Seowon

Figure 2-14. Painting of Sosu-seowon



Figure 2-15. Ritual Music Dodonggok Sung at Sosu-seowon



Figure 2-16. the Ritual Proceedings of Sosu-seowon

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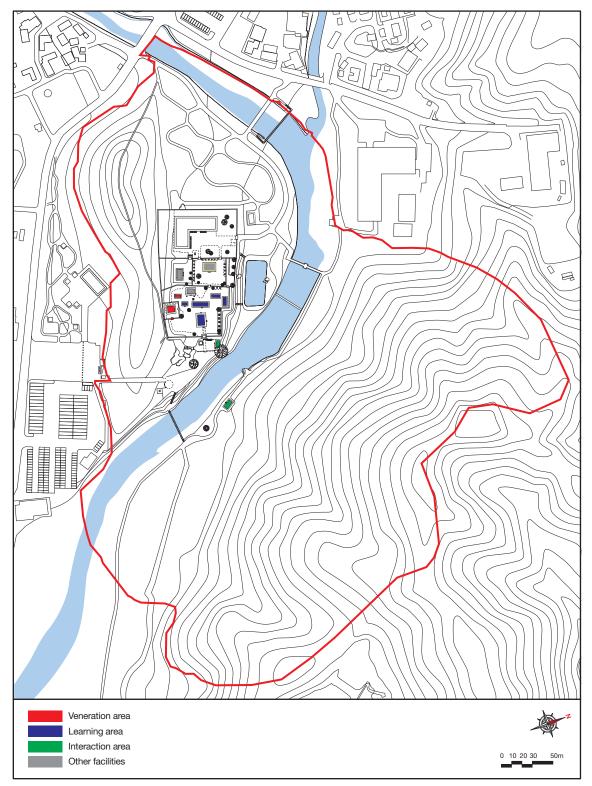


Figure 2-17. Site plan of Sosu-seowon



2.a.ii.2 Namgye-seowon

Namgye-seowon, the second sweowon was built in Hamyang County in Gyeongsangnam-do Province in 1552. It is located on the ground level with an uninterrupted view in front stretching to Namgye Stream in distance. The academy marks the first seowon to illustrate the type for the building arrangement of seowon, paving the way for unique layout.

Namgye-seowon is the first case of a Neo-Confucian academy in Korea to establish type of seowon operation and layout. The establishment and operation of Namgye-seowon was guided by sarim, providing an example to all those to follow. The academy has preserved its records of patrons and their donations

by sarim from its establishment until the 19^{th} century.

Namgye-seowon enshrines a spiritual tablet of Jeong Yeo-chang (1450-1504). Born in the Hamyang County, scholar Jeong was the key political activist who played a critical role in the central political arena during the first half of the 16th century. He took a stance firmly based on Neo-Confucianism. His activities in the royal court opened a new level of political participation of *sarim*. Gang Ik and Jeong On were the two representative figures of the region, and the early members of *Namgye-seowon* to be involved in its establishment and beginning operation.

The sarim associated with Namgyeseowon were devoted to realizing a



Figure 2-19. Aerial View of Namgye-seowon

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Neo-Confucian world. For example, they encouraged the edification of the local community by providing financial support to villagers for weddings or funerals. In addition, *sarim* conducted regular venerating rites in spring and autumn to provide certain formalities in the area.

The academy also led the organization of the anti-Japanese militia in the Gyeongsangnam-do Province region during the Japanese invasions in 1592. In retaliation, the academy was burned in 1595, but it was recovered by the local sarim in 1603. Since then, Namgyeseowon has served as a center in the province and the only academy in the region to survive the nationwide demolition of seowon in the 19th century.

The major buildings are as follows: a three-kan shrine and veneration preparatory chamber with the triple inner gate in the veneration area; Myeongseongdang lecture hall, Yangjeongjae and Boinjae dormitories, a library, and a commemorative stele for the venerated scholar in the learning area; and the Aeryeonheon and Yeongmaeheon balconies, Pungyeongnu pavilion, and a pond for the interaction area. The pavilion was established in the 18th century, long after the standardized form of seowon buildings had become commonplace. Before the pavilion was erected, the open floor areas of the two dormitory buildings and two ponds offered a place to appreciate nature.

Namgye-seowon is small in size compared to other academies, as evidenced by the one-kan ondol rooms and one-kan open floor in the veneration area. Nevertheless, the academy is fully equipped with the requirements for a seowon. Moreover, it provided the first version of the typical building arrangement. The dormitories equipped with open pavilion floors are the original example of an interaction area within the learning area.



Figure 2-20. Learning area of Namgye-seowon



Figure 2-21. List of officials at Namgye-seowon



Figure 2-22. Printing blocks for the collected works of Jeong Yeo-chang



Figure 2-23. Seowon community meeting at Namgye-seowon

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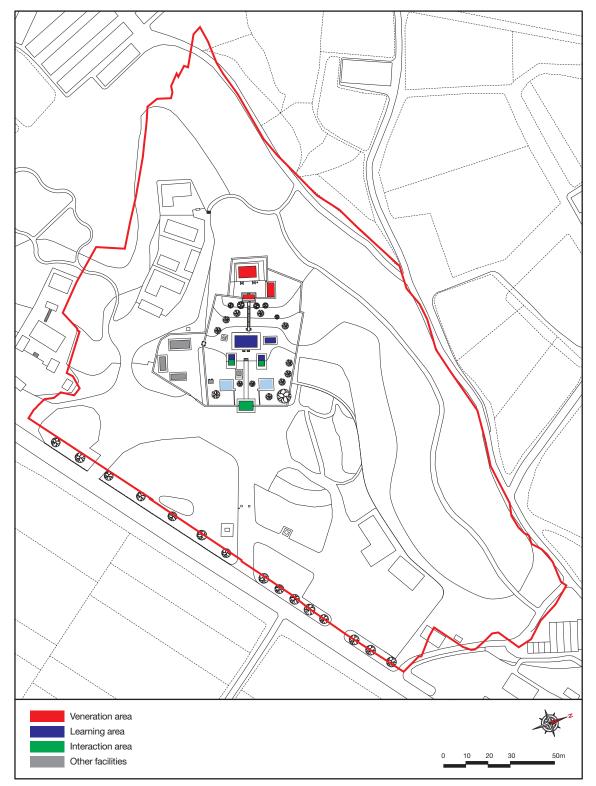


Figure 2-24. Site plan of Namgye-seowon



Figure 2-25. Cross section of Namgye-seowon

2.a.ii.3 Oksan-seowon

Established in 1572 in Gyeongju City, Gyeongsangbuk-do Province, *Oksanseowon* stands on sloping land by the gushing Sesimcheon stream. The front and back is enveloped by Mt. Jaoksan and Mt. Hwagaesan, respectively. The first *seowon* to adopt the use of a pavilion as an integral part of its architecture, *Oksan-seowon* was inscribed on the World Heritage List in 2010 as a component part of "Historic Villages of Korea: Hahoe and Yangdong".

Oksan-seowon was established through the support of the local sarim and served as a base for their activities in the eastern Gyeongsangbuk-do Province area. The academy's dominant activities in publishing and library service prove the significance of *seowon* in the region. Not only the collections of the venerated scholar's posthumous literary works and old books on Neo-Confucianism, but also on a wide range of topics related to the local community have been published and preserved in this academy.

Oksan-seowon has preserved a variety of old documents related to the details of its curricula, including its admission policy and grading. According to the records, potential candidates were

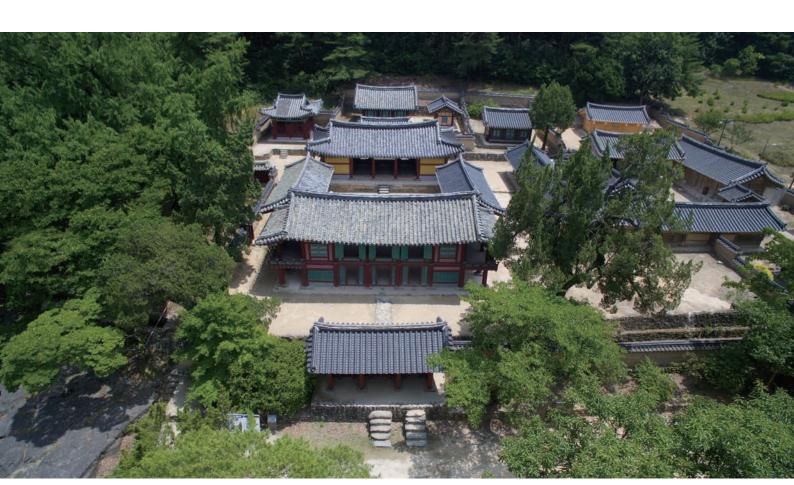


Figure 2-26. Aerial View of Oksan-seowon

recommended by *seowon* members every spring and autumn at an official meeting. The lists of recommended students and recommending persons have been preserved in the *seowon*. Also, the evaluation records of students show that students were evaluated according to four grading criteria based on their performances, and the person who graded a student would leave a signature at the bottom of the report card.

Yi Eon-jeok, the enshrined figure at *Oksan-seowon*, is well-known for his Neo-Confucian achievements in deepening and facilitating discussions on the theory of the universe and human existence. He even entered the central palace in the 16th century to voice his Neo-Confucian political opinions, and became the royal Neo-Confucian instructor. He typifies a Neo-Confucian scholar who worked as a government official.

Oksan-seowon has continued its tradition of carefully and strictly inspecting sacrificial animals. Another characteristic tradition of veneration at the academy is to use a carrier consisting of a large container carried on two horizontal poles, to transport sacrificial animals to the shrine along the central axis of the buildings.

Oksan-seowon took the lead in collecting sarim opinions in the eastern region of Gyeongsangbuk-do Province. A wide range of local issues were discussed

there. It is especially notable as the academy that launched a *maninso*, or a ten thousand-signature petition, to oppose the indiscriminate modernization policy that swept through the country in the late 19th century in an attempt to protect and sustain the traditions of Neo-Confucianism. There is a record preserved in the academy that was signed by a number of whopping 8,849 individual *sarim*.

Visitors to *Oksan-seowon* ranged from local *sarim* to government officials, and *sarim* from other regions arrived as well. Such diversity suggests the significance of the academy as a center of the region. Nameboards at *Oksan-seowon* were written by leading calligraphers of the period, such as Han Ho (1543-1605) and Gim Jeong-hui (1786-1856), proving the lofty social status the academy represented.

Major buildings at *Oksan-seowon* are as follows: *Chaeinmyo* shrine and *Jeonsacheong* veneration preparatory chamber in the veneration area; *Guindang* lecture hall, *Mingujae* and *Amsujae* dormitories, and a library behind the east of the lecture hall in the learning area; and *Mubyeonnu* pavilion and the *Sesimdae* mind-cleansing rock in the interaction area. Other facilities, such as a stele commemorating the venerated scholar's accomplishment, are located behind the west of the lecture hall. From the entrance door through the pavilion, triple inner gate, and shrine in

the back, the arrangement of buildings rigorously follows a straight central axis. *Oksan-seowon*, therefore, exhibits the architectural attribute of a linear top-down layout.

Oksan-seowon was the first academy in Korea to adopt a pavilion as a part of its interaction facilities in seowon architecture. Mubyeonnu pavilion serves dual functions as a boundary between the learning and interaction areas and a connecter with the nearby landscape. This concept had a significant impact

on subsequently-established *seowon*. The pavilion takes a rectangular form of seven-by-two *kan* with a hipped roof. The middle three *kan* of the second story is an open wooden floor with two one-by-two *kan ondol* rooms on each side. The remaining one-*kan* on both sides are formed into decks to provide a better view of landscape. The nature-friendly pavilion visually incorporates the surrounding mountains, creek, and fields with its open structure connecting the interior and exterior of the *seowon*.



Figure 2-27. Cheinmyo Shrine at Oksan-seowon



Figure 2-28. *Mubyeonnu* pavilion viewed from the lecture hall at *Oksan-seowon*



Figure 2-29. Evaluation records of students



Figure 2-30. A petition never submitted but signed by 10,000 people

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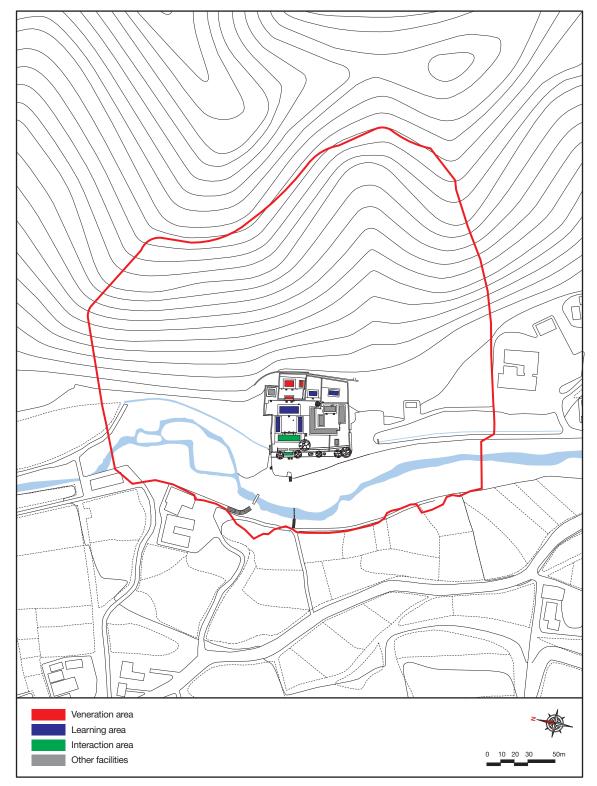


Figure 2-31. Site plan of Oksan-seowon



2.a.ii.4 Dosan-seowon

Established in 1574 in Andong City, Gyeongsangbuk-do Province, Dosanseowon offers a vista of the flowing Nakdonggang River in front with all its buildings designed to face in the direction of this view. After the death of the venerated scholar Yi Hwang, Dosan-seowon was developed out of Dosanseodang, the school where scholar Yi used to teach and provide lectures to his students, which continues to stand in the learning area of the academy today. Dosan-seowon was a type for the reflection of a nature-friendly concept. In addition, the academy is known for its achievement of the minimum level of embellishment as fitting for Neo-Confucianism.

The founders of *Dosan-seowon* were local sarim and the students of Yi Hwang. Dosan represents a symbolic archetypal seowon by forming a scholastic genealogy that exerted a profound academic, political, and social influence. The academy houses the largest collection of old books and woodblocks on Neo-Confucianism, and has preserved its educational records, including transcripts of lectures. The woodblocks from *Dosan-seowon* were included in "Confucian Printing Woodblocks in Korea" on the Memory of the World Register in 2015.

Dosan-seowon offered various forms of learning activities designed to promote discussion, with curricula backed up by the physical evidence of documents preserved in the academy. Since its



Figure 2-33. Aerial View of Dosan-seowon

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establishment, *Dosan-seowon* provided a venue for research and study by scholars and the students of Yi Hwang. They engaged in a wide range of philosophical discussions upon which academic consensus could be built. Transcripts of lectures include details of events that occurred during the process of these rich and unique discussions and provides tangible evidence of how the academy served as a home to various intellectual activities by Neo-Confucian *sarim* from the 16th to 19th century.

The spiritual tablet of scholar Yi Hwang (1501-1570) is enshrined at the academy. Born in Andong City, Yi Hwang is recognized for his profound contributions to the development and systematization of Neo-Confucianism after its introduction from China. He was the leading figure among Neo-Confucian intellectuals during the mid-16th century. Many of his books and research projects became the Neo-Confucian guidelines for sarim, and were even exported to neighboring Japan where they created an influential impact among Japanese Neo-Confucianism. Under his leadership, seowon establishment was nationally promoted during the late-16th century, and details of education and venerations became systematized. The spiritual tablet of Jo Mok (1524-1606) was enshrined in 1614.

Dosan-seowon is a symbolic type for seowon tradition of veneration in the country as the protocols were rigorously followed by many other seowon since its

establishment. Prescribed by Yi Hwang, the order of veneration and principles of formality became a model for all the subsequently built *seowon*.

The academy was the leading seowon for the northern region of Gyeongsangbukdo Province in terms of its formation of opinions and the prestige of its scholastic lineage. Not only does Dosanseowon house the largest number of books on Neo-Confucianism, but it also published books and papers written by Yi. Furthermore, the academy launched petitions delivered to the palace to voice local sarim's opinion. As a result, political expressions stemming from Dosan-seowon were often seriously reflected in the decisions in the capital. Dosan-seowon's significance was recognized by the government when the king authorized a one-time state examination at Dosan-seowon in honor of Yi Hwang's scholastic achievements. The king dispatched high officials to supervise and organize the event.

Dosan-seowon was a scholastic hub for exchange and creative endeavors. Many visitors as well as the venerated scholar Yi Hwang wrote poems about Dosan-seowon and its treasured landscape, totaling some three thousand pieces. There is a representative classic work of the venerated scholar Yi Hwang. In addition, the magnificent scenery surrounding Dosan-seowon became a subject of inspiration for a number of artists. There are numerous artworks

themed on *Dosan-seowon* created during the Joseon Dynasty.

Major buildings at Dosan-seowon are as follows: Sangdeoksa shrine, Jeonsacheong veneration preparatory chamber, and the Jucheong storage facility in the veneration area; Jeongyodang lecture hall, Bakyakjae and Honguijae dormitories, and Dongmyeonggwangsil and Seomyeonggwangsil libraries in the upper level of the learning area; Dosanseodang and Yeongnakseojae and Nongunjeongsa dormitories in the lower level of the learning area; and Cheonyeondae and Cheongwangunyeongdae cliff observatories facing Nakdonggang River in the interaction area. Though lacking a pavilion, the two cliff observatories in front of the academy provides a clear view of the surrounding landscape. Other facilities include the two structures in the Gojiksa caretakers' house on the left-hand side of the seowon, and the Sisadan examination platform across the river commemorating the national civil examination held herein the 18th century.

Dosanseodang and Nongunjeongsa were built in 1560 and 1561, respectively, by Yi Hwang in his later life as a place to focus on his Neo-Confucian research and foster future generations. Composed of a three-kan building, Dosanseodang reserved the middle kan for Yi Hwang's room, with the lecture hall on the right and the kitchen on the left. Nongunjeongsa is an I-shaped building dedicated to students' academic efforts. Eight kan

wide, the building offers divided areas of study rooms and bedrooms. Both Dosanseodang and Nongunjeongsa represent the minimal forms for architecture and use the smallest possible space with no embellishment at all. It is understood that the two buildings were intentionally kept intact while other buildings, including the lecture hall, were established immediately behind them without making any changes to these buildings.

Dosan-seowon's buildings are innovative in the way that the veneration and learning areas are aligned asymmetrically. The shrine is off to the left of the central axis where the ground is naturally elevated to display the internalization of architectural theory of propriety interpreted by Korean Neo-Confucianism. Therefore, the shrine was established off the central axis to exhibit its high status. This asymmetrical layout of shrine and lecture hall is evident in neighboring seowon, including Byeongsan-seowon. Jangpangak repository of printing woodblocks uniquely adopted an open floor plan, which was mostly displayed in pavilions. Such an attempt suggested a whole new level of maru architecture that started from lecture halls or pavilions and evolved out into libraries. Instead of having two ondol rooms on its sides, Jeongyodang lecture hall has only one and defines a new style.

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Figure 2-34. Learning area of *Dosan-seowon*



Figure 2-35. Overall view of *Dosanseodang*



Figure 2-36. Collected Works of Yi Hwang



Figure 2-37. Painting of Dosan-seowon



Figure 2-38. A petition to posthumously restore the honor of Crown Prince Sado

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Figure 2-39. Site plan of *Dosan-seowon*



2.a.ii.5 Piram-seowon

Piram-seowon was established in 1590 in Jangseong County, Jeollanam-do Province. With a mountain behind it, the academy is situated on a plain that stretches in front. Hwagyeonnu pavilion offers an unobstructed view. The architectural composition is identified as a type for seowon located on level ground.

Established by the local *sarim*, *Piramseowon* maintains a range of records on bonded servants, the only such book on servants in Korea. Together with its records on land ownership, it provides tangible evidence of the financial operations of *seowon* during the Joseon

Dynasty. The financial base of a *seowon* was as imperative as the members of the academy. The records include details of the size of the property owned, its production yields, and servants' birthplaces and family information.

Piram-seowon enshrines the spiritual tablet of Kim In-hu (1510-1560). Scholar Kim is recognized for his works schematizing the theories of Neo-Confucianism during the mid-16th century. Based on this knowledge, he became a royal teacher of the crown prince. He typifies a scholar who served as a government official. His works on such a wide range of activities symbolize the expansion of *sarim*'s influence from educating local communities to teaching

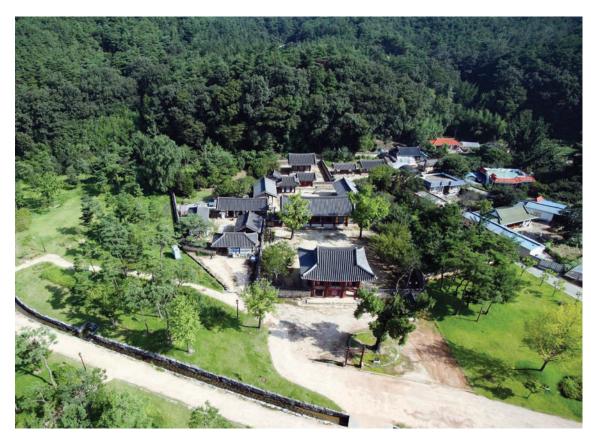


Figure 2-41. Aerial View of Piram-seowon

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high-ranking officials in the palace. His student Yang Ja-jing (1523-1594) has been additionally venerated since 1786.

With a significant influence from Kim Inhu, the academy became a leader among local *sarim* and the nearby *seowon* in Jeollanam-do Province. Furthermore, *sarim* around this region organized a militia at *Piram-seowon* to fight against the Japanese invasions of Korea in 1592. The academy was razed by Japanese troops in 1597, but it was recovered in 1624 with the suppo0rt of the local *sarim*. *Piram-seowon* is the only *seowon* in Jeollanam-do Province to survive the national shutdown in the 19th century.

Alongside figures from the central government and local area, visitors from a variety of areas came to the academy and engaged in active discussions. Nameboards or handwritten documents provide evidence of the inflow of intellectual visitors. Poetry by prominent figures from the 16th, 17th, and 18th century is preserved at Piram-seowon. The signboards on the lecture hall and pavilion are known to have been written by two venerated figures from Donamseowon, which demonstrates the close exchanges between the two seowon. Through these records, Piram-seowon is understood to have impacted not only the surrounding area, but all across the country. It has served as a center in the province and the only academy in the region to survive the nationwide demolition of *seowon* in the 19th century.

The major buildings at Piramseowon are as follows: Udongsa shrine, Jeonsacheong veneration preparatory chamber, and the gojiksa caretakers' house in the veneration area; Cheongjeoldang lecture hall, Jindeokjae and Sunguijae dormitories, and Gyeongjanggak and Jangpangak repository of printing woodblocks in the learning area; and Hwagyeonnu pavilion in the interaction area. Gyeongjanggak in particular has a nameboard bestowed along with books by the king in the 18th century. As located in a plain field, Hwagyeonnu pavilion is the only architecture offering the frontal view of the academy. There is caretakers' house on the right of the academy.

As *Piram-seowon* is located on flat land, it could not create a visual hierarchy by utilizing sloping topography. To overcome this limitation, the buildings for the lecture hall and two dormitories were deliberately placed to face the shrine in order to demonstrate the significance of veneration tradition. This is why the lecture hall of the academy, unlike other lecture halls, turns its back on the entrance door. As such, *Piram-seowon* became a type for *seowon* established on flat land.

There are wall paintings inside the shrine that express the philosophies of the venerated figures and help visualize their world view.



Figure 2-42. Piram-seowon seen from the back of its memorial shrine



Figure 2-43. Hwakyeonunu of Piram-seowon

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Figure 2-44. Learning area of Piram-seowon



Figure 2-45. Archived documents designated as Treasure at Piram-seowon

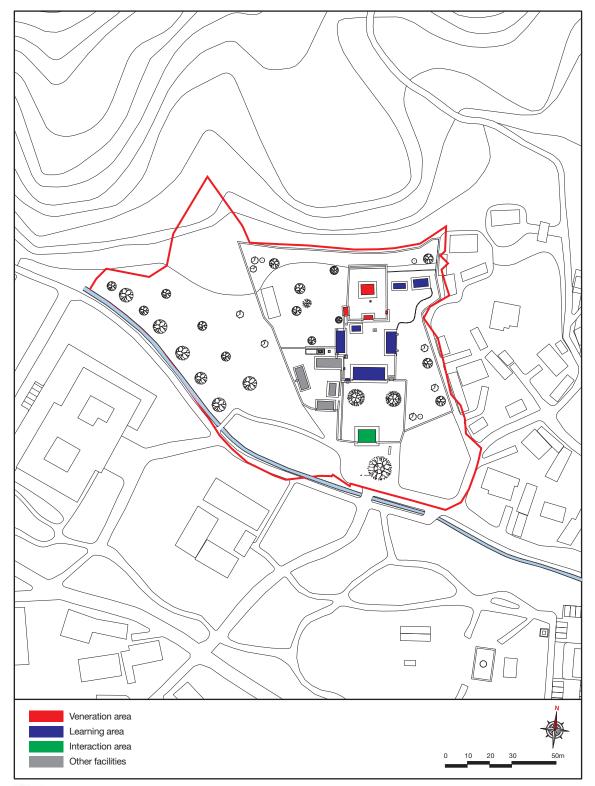


Figure 2-46. Site plan of *Piram-seowon*



Figure 2-47. Cross section of *Piram-seowon*

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2.a.ii.6 Dodong-seowon

Established in 1605 and located in Dalseong County within Daegu Metropolitan City, *Dodong-seowon* faces north at the foot of Mt. Daenisan and looks out over Nakdonggang River. The academy represents the characteristics of *seowon* in Korea that strike a superb harmony with the natural landscape and make ideal use of sloping topography to arrange their buildings. The aesthetic embellishments here reached the fullest extent of Neo-Confucian beauty, including the adornments on the stylobates and fences, and the artistic designs limited to the minimum space required.

Regulations related to the education and general management of the academy provide details on seowon during the period. The rules for Dodong-seowon include regulations on lecture methods, financial operations, the number and procedures of observance, and the roles and terms for seowon members, including the rector. The rules of Dodong-seowon offer a significant peek into how regulations became modified following the birth of Sosu-seowon and particularly how they changed afterwards. The printing woodblocks at Dodongseowon are a part of the "Confucian Printing Woodblocks" inscribed in the Memory of the World.



Figure 2-48. Aerial View of Dodong-seowon

The academy enshrines the spiritual tablet of Kim Goeng-pil (1454-1504). He symbolizes the devotion of *sarim* to teaching future generations of Neo-Confucian scholars. Among the diverse theories, he highlighted practical ethics, making *Dodong-seowon* into a scholastic center of Neo-Confucian practice. Jeong Gu (1543-1620) was additionally venerated in 1678. He was leading *sarim* for *yehak*, or the study of propriety, in the southeastern region of the nation during the 17th century. He initiated the establishment of *Dodong-seowon* and stipulated its rules.

The academy strictly follows eumbongnye, a component of observance procedures in which participants are allowed to taste the food served at the veneration ceremony to show their respect to the venerated figures. Dodong-seowon is the prime example of this veneration practice, which is still conducted today. With the great number of required steps in the observance order and all participants taking part, eumbongnye demands considerable time and effort and is conducted within a solemn environment. This protocol provides an exemplary model that has been carefully passed down in respect for the spirit of veneration and sustaining yehak philosophy. Kim Goeng-pil's gravesite is near Dodong-seowon, allowing the veneration rites at the shrine and gravesite to be combined. This exceptional form of veneration is only seen at this seowon. The entrance to the

veneration area is deliberately built on a small scale so that anyone entering the building would be encouraged to bend to display reverence to the venerated.

Dodong-seowon was the central Neo-Confucian academy for the southern portion of Gyeongsangbuk-do Province, facilitating various discussions on current issues of concern around the region. In particular, old documents with various opinions collected from the local literati and regional academies demonstrate how the academy offered a focal point for *sarim* activities. *Dodong-seowon* is the only academy in Daegu Metropolitan City to survive the king's nationwide demolition of *seowon* in the 19th century and to survive into the present.

Looking out over the river, Dodongseowon artistically makes full use of the fascinating landscape that can be appreciated from both the lecture hall Jungjeongdang and the Suweollu pavilion. Dodong-seowon achieves a model for envisioning a nature-friendly landscape with a river into a tangible form of seowon architecture. The architectural layout displays the typical seowon composition with sloping ground low in front and high in the rear. It is clearly apparent that the buildings are structured in a strict hierarchical order along the central axis. The symmetrical arrangement allows an understanding of propriety in the architecture of seowon in Korea.

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The major buildings at Dodong-seowon are as follows: the shrine, Jeonsacheong veneration preparatory chamber, and the Jegigo storage in the veneration area; the Jungjeoldang lecture hall, Geoinjae and Geouijae dormitories, and Jangpangak repository for printing woodblocks in the learning area; and Suwollu pavilion in the interaction area. Additionally, a ginkgo tree stands in the interaction area in front of the academy that is known to have been planted upon the establishment of Dodong-seowon. Three commemorative steles for the venerated scholars are erected in different spots. There is also a caretakers' house on the right of the seowon.

With creative decorative arts such as turtles and dragons carved onto the stylobates of the lecture hall and refined patterns on the blocks, Dodongseowon seeks to augment the possibly over-restrained architecture of seowon. The turtles on the left and right of the stylobates are intentionally engraved upward on the left and downward on the right to indicate which way is for coming and which for going. The dragon is closely related to the river in front as a symbol for preventing floods. The units of the compound are placed in a hierarchical order and carved with various patterns to overcome their rigidity. Within the shrine, the lines of a poem written by the venerated scholar are engraved on the wall, with an additional depiction of wall paintings on both sides of walls. Such artistry provides evidence of *Dodong-seowon*'s excellence in the ornamental aesthetics of *seowon* architecture.



Figure 2-49. Veneration area of *Dodong-seowon*



Figure 2-50. Veneration rites at the gravesite of a venerating scholar



Figure 2-51. Overall view of Jungjeongdang lecture hall and the surrounding walls



Figure 2-52. Stylobate and stairs of Jungjeongdang

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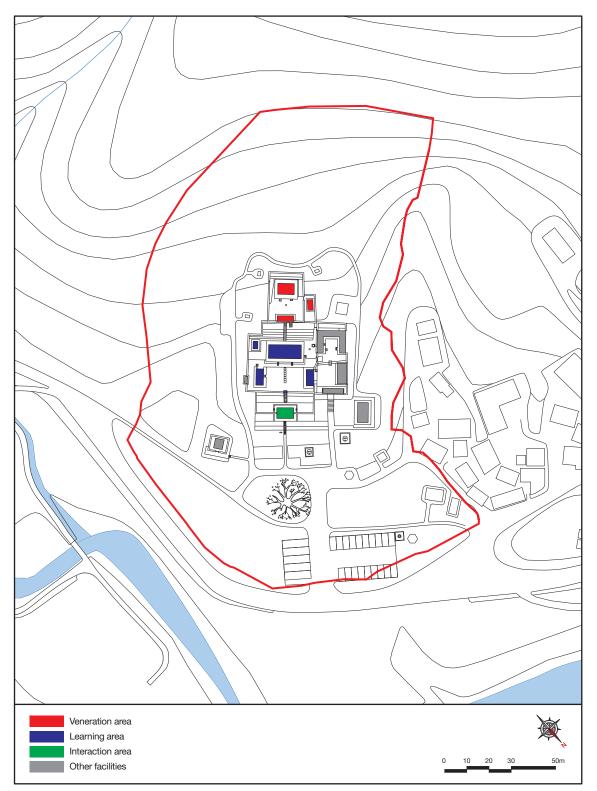
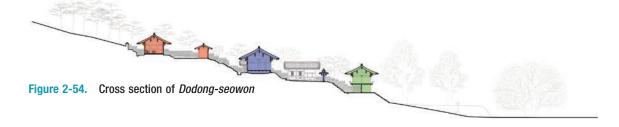


Figure 2-53. Site plan of *Dodong-seowon*



2.a.ii.7 Byeongsan-seowon

Located in Andong City of Gyeongsangbuk-do Province and established in 1613, *Byeongsan-seowon* located on a steep slope, facing a vast expanse of Mt. Byeongsan and Nakdonggang River. The pavilion of *Byeongsan-seowon* marks an outstandingly unique architecture of *seowon* in interaction area *Byeongsan-seowon* is included as a part of "Historic Villages of Korea: Hahoe and Yangdong," which was listed as the UNESCO World Heritage in 2010.

Byeongsan-seowon was established with the support from the local sarim, students and descendants of

the venerated scholar Ryu Seongryong(1542-1607). Though started as an educational institute, the academy became the foothold of the local sarim's activities to share their ideas and opinions. Printing woodblocks in *Byeongsan-seowon* are a part of "Confucian Printing Woodblocks in Korea," which was included in the Memory of the World Register in 2015.

Byeongsan-seowon enshrines the spiritual tablet of Ryu Seong-ryong. He served as a Chief State Councilor and supreme commander during the Japanese invasions of Korea in 1592. His critical role in the central government as a high-ranking official illustrates the

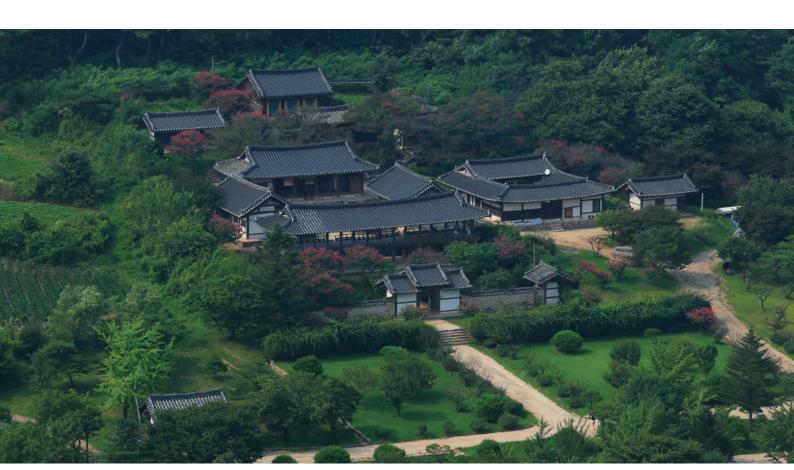


Figure 2-55. View of Byeongsan-seowon

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expansion of *sarim* activities into an important player of decision making in carrying out major policies of the royal court, thereby elevating the status of *sarim*. Ryu Seong-ryong wrote several books on war strategies and tactics, including *the Record of the Progress of War Situation (Jingbirok*), after the battle against Japan that later were published at *Byeongsan-seowon*. His writings were also disseminated to Japan and shared by Japanese intellectuals. His son Ryu Jin (1582-1635) who was also a renowned Neo-Confucian scholar was additionally enshrined in 1662.

Byeongsan-seowon is an example that the scope of function has expanded from the original education to forum discussions. Byeongsan-seowon is where maninso, a ten thousand petition, was first signed by students. Also it was a venue for creating, collecting and outputting the local opinions. Old documents kept at Byeongsan-seowon are helpful in understanding the details of such roles.

The role, generating public opinion, is proved in documents called *tongmun*, a kind of a circular that facilitated the public communication to collect and deliver various local issues and opinions. *Byeongsan-seowon* has diverse circulars from Gyeongsangbuk-do Province as well as Gyeongsangnam-do Province, visualizing the academy as an active opinion hub for the larger region.

The buildings of Byeongsan-seowon

impose restraint upon embellishments but since its buildings, including the pavilion, are in a harmony with nature, beautiful natural scenery acts as the complement to the minimal adornments. Asymmetric layout of shrine tilted towards to right from the central axis of lecture hall is evidently similar to the neighboring *Dosan-seowon*.

Major buildings of *Byeongsan-seowon* are as the follows: *Jondeoksa* shrine and *Jeonsacheong* veneration preparatory chamber in veneration area; *Ipgyodang* lecture hall, *Dongjikjae* and *Jeongheojae* dormitories, library in learning area; *Mandaeru* pavilion and *Gwangmyeongji* in interaction area. Caretakers' house is in the right off the central axis.

Byeongsan-seowon is the testament of utilizing the best of surrounding landscape of mountains and water. Mandaeru pavilion is the pinnacle of architectural achievement where river and mountain in front, and seowon buildings are completely unified. Composed of seven-kan (app. 23 meter wide) with a hipped and gabled roof. Each kan offers each different scene to create absolute harmony with nature. It creates a sense of oneness that brings the natural landscape and seowon together. Mandaeru is the maximized example of pavilion architecture, which was first introduced in Oksan-seowon.



Figure 2-56. View from the lecture hall in Byeongsan-seowon



Figure 2-57. Printing blocks for *Jingbirok*



Figure 2-58. *Tongmun*, a circular that facilitated the public communication to collect

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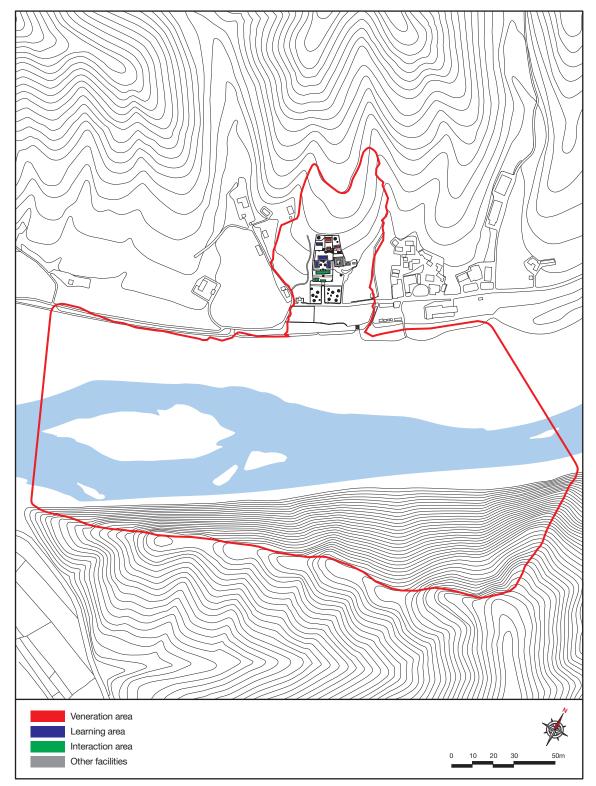


Figure 2-59. Site plan of *Byeongsan-seowon*



2.a.ii.8 Museong-seowon

Located in Jeongeup City of Jeollabuk-do Province, *Museong-seowon* was established by local residents in 1615. It is a place where the venerated scholars—who had devoted in education and edification of the local community—had lived and worked at the time of establishment. Unlike other *seowon*, the academy was established where the venerated scholar's social activities mostly took place. The academy displays a unique type of *seowon* being located in the village rather than the natural scenery.

Museong-seowon is also well-known for

implementing *hyangyak* village code, and played as a base camp for militia against the Japanese colonization in the beginning of the 20th century. There are various legacies of activities done by scholar families in the nearby villages.

Museong-seowon enshrines the spiritual tablets of Choi Chi-won (857-?), Jeong Geuk-in (1401-1481), Song Se-rim (1479-?), Sin Jam (1491-1554), Jeong Un-chung (1706-1772), Kim Yak-muk (1500-1558) and Kim Gwon (1549-1622) They took part in the encouragement of learning in the local community. The academy is an exemplary model of edification and Neo-Confucian practice in a way that it chose to serve those who had propagated

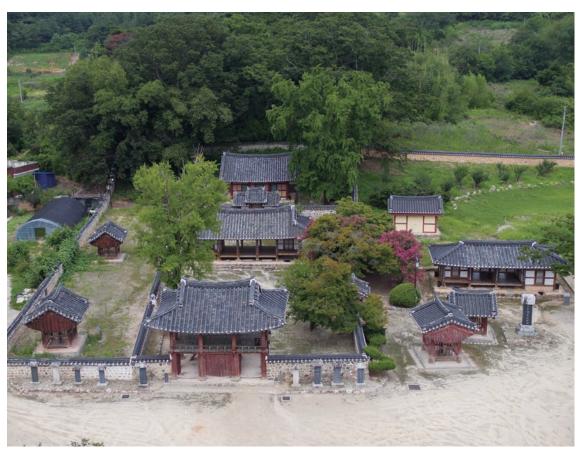


Figure 2-61. Aerial View of Museong-seowon

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study in the local village. The selection of venerated figures stands in a stark contrast to other *seowon*, which chose the honored based on academic research and study.

Museong-seowon has a noticeable custom of veneration rites where yellow soil is sprinkled from the entrance of the academy to the inner courtyard to verieration area. The yellow soil was to symbolize the reverence and solemnness of rites, and is one of the unique traditions rooted in the local practice. Combined with folk religion, such practice has a belief where sprinkled floor would block any type of bad or trivial energy into the shrine. Traditions of veneration at the academy have been practiced with seowon members and local residents until the modern days.

Museong-seowon symbolizes the role of seowon, which enlarged its influence of from the high-ranking sarim to laymen. Born on the basis of education and enlightenment of the local community, the academy represents the process of evolving function of seowon into all aspects of society. Originated from the promotion of education led by sarim, the academy later developed as a shrine in commemoration of their contribution to be finally established as today's Museong-seowon.

Building village code is the best example in regards to *sarim*'s activities on disseminating Neo-Confucianism.

Museong-seowon took the main role in orchestrating village members as it became a firm base of hyangyak, or village code. With a strong linkage to hyangyak, Museong-seowon offered classes designed to include propriety of village covenant. As it has long been a hub of the village, the academy even had influenced on the locally mobilized resistence against the Japanese colonization (byeongochangui) in the beginning of the 20th century. As the academy had witnessed various historical milestones, Museong-seowon features commemorative monuments and has held regular commemorating events until today. Museong-seowon is the only the academy in Jeollabuk-do Province that had managed to be excluded from the king's order of seowon demolition that had swept through the nation in the late 19th century.

As seowon's social function had expanded, the selection of the landscape settings and building composition had transformed. Museong-seowon opted for the location within the village with openly designed buildings, all of which are all connected among themselves and oriented towards the village. In the premise of the academy, various pavilions and shrines related to the local sarim were built as one of important and proud legacies of the village. The location of the academy is a unique case among the nine components.

There are pavilions and shrines that

share connection with the local Neo-Confucian scholars nearby the academy, and also there remain records on the process of king's bestow of nameboard, regulations and classes, events related to the venerated scholars.

More participants in *seowon* had influenced the decision of *Museong-seowon*'s setting, thereby locating the academy within the village. Most buildings are built in an open structure towards outside to cut through the entire area. The characteristic of such setting is an exceptional and unique example among the nine components. *Museong-seowon* has served as a center in the province and the only academy in the region to survive the nationwide demolition of *seowon* in the 19th century.

Major buildings of *Museong-seowon* are as the follows: *Taesansa* shrine in veneration area; *Myeongnyundang* lecture hall and *Gangsujae* dormitory in learning area; *Hyeongaru* pavilion in interaction area. Instead of being on the side of the lecture hall, *Gangsujae* dormitory is built in a separate area. Other related commemorative steles are erected in interaction area.

One particular stele situated in front of the dormitory is built in commemoration of the launch of militia in 1906 since the focal point of initiation was *Museong-seowon*. Choi Ik-hyeon and Im Byeong-chan convened some eighty participants who later propagated the anti-Japanese

movement in Jeongeup City. Choi Ikhyeon's initiation of the militia suggested *Museong-seowon*'s spiritual and intellectual recognition during that time. *Museong-seowon* hosts a commemorative event of militia every year to pass on the spiritual legacy of the venerated figures.

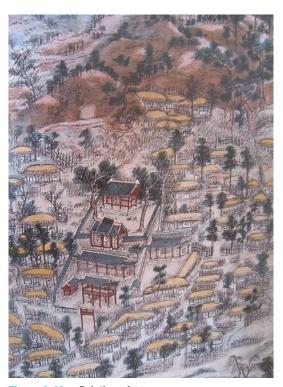


Figure 2-62. Painting of Museong-seowon



Figure 2-63. Integrated records of Museona-seowon

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Figure 2-64. Path sprinkled with yellow soil to mark the divine atmosphere at *Museong-seowon*



Figure 2-65. Learning area of Museong-seowon

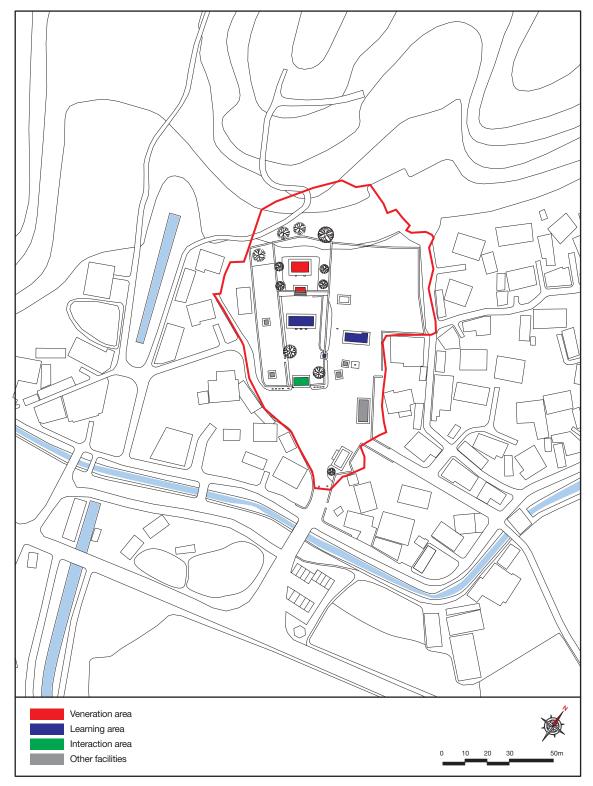


Figure 2-66. Site plan of Museong-seowon



Figure 2-67. Cross section of Museong-seowon

2.a.ii.9 Donam-seowon

Located in Nonsan City of Chungcheongnam-do Province, Donamseowon was established in 1634. Eungdodang, a 16-meter-wide lecture hall, is an outstanding example of theory of propriety to be realized in a tangible form combined with Korean traditiaonl architecture to better serve various observation formalities. Once relocated in the late 19th century, Donam-seowon has got the valid records including important details for relocation, proving the efforts to authenticity and integrity. Moreover, during the process of relocation, traditional architecture technique had been modified and upgraded to be

passed down to the next generations.

Established by the local sarim and students of the venerated scholar Kim Jang-saeng, Donam-seowon has been a cradle of yehak, or the study of propriety of Korean Neo-Confucianism with highlights on daily practice. This suggests that research of Neo-Confucianism in Korea had not been uniformly developed but grown into various branches of study. There are many signboard indicating observance rites and records related to yehak such as woodblocks and classics.

Donam-seowon enshrines the spiritual tablet of Kim Jang-saeng (1548-1631). Donam-seowon was the pioneer of



Figure 2-68. Aerial View of Donam-seowon

yehak discussion led by scholar Kim who also had made critical impacts on the central government in the 17th century. Yehak was a study as a part of efforts to restore the orders after the ruins of the Japanese invasions of Korea in 1592. Such an exclusive in-depth research on the academy is a solid testimony to how Neo-Confucianism in Korea had developed based on each academy's specialty of research and interests, rather than uniformed study. Kim Jip (1574-1656) in 1659, Song Si-yeol (1607-1689) in 1695 and Song Jun-gil (1606-1672) in 1888 were additionally enshrined in the later period. As the students of the main venerated figure Kim Jang-saeng, they wrote books related to principles of propriety like their teacher and created a unique academic lineage based on propriety.

The culture of discussion on *yehak* was vitalized in western region of Korea. Since the establishment of *Donamseowon*, discussions on *yehak* among the intellectuals had started to get intensified, and it went as far as to be dealt as the main issue of national policy. Against this backdrop, Kim Jang-saeng is honored in *Donam-seowon*, and the tradition of veneration has still continued by the descendent families and *seowon* members.

Serving as a central seowon in Chungcheongnam-do and Chungcheongbuk-do Provinces, the academy took the leadership of local

formation of opinion and the study of *yehak*. A number of *seowon* established in the province were pushed forward by the strong support of scholars related to or students of Kim Jangsaeng. Therefore, those *seowon* bear similarities with *Donam-seowon* in terms of architecture, curricula and research. In this vein, *Donam-seowon* is understood as highly regarded *seowon* in the region.

As the main venerated figure Kim Jangsaeng was the key figure of synthesizing yehak, Donam-seowon is a tangible example of a completion of yehak that served as the center of yehak and the local scholastic networks. Discussions of yehak or major national policies had been inspired, developed and deepened from Chungcheongnam-do and Chungcheongbuk-do Provinces. Tradition of discussion has continued until today with participants from descendent families of Kim and modern sarim.

Major buildings of *Donam-seowon* are as the follows: *Sungnyesa* shrine and *Jeonsacheong* veneration preparatory chamber in veneration area; *Yangseongdang* and *Eungdodang* lecture halls, *Geogyeongjae* and *Jeonguijae* dormitories, *Gyeonghoedang* and *Jeonghoedang* lecture halls and library in learning area; *Sanangnu* pavilion in interaction area. To be in more details, *Yangseongdang* lecture hall and *Jeonghoedang* are the two buildings Kim had studied and researched during his lifetime. Commemorative steles of the

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venerated Kim are erected in and outside of seowon.

As a place for practicing propriety, the academy pursued a noticeable innovation in the form of architecture. The representative case is Eungdodang lecture hall, where a place of veneration propriety was transformed into a perfect structure of a theoretical architecture. Gabled roof with five-kan width and three-kan depth and each side designed in 8 ja, all identical, Eungdodang is the largest in size among the existing lecture hall in the nation. The upper column of wooden pillars is touched with colors and

refreshing design, providing extra energy to the large and heavy form of the lecture hall. The floor plan was devised by Kim Jang-saeng, who described the related contents in diagrams in his collections. Architectural theory reflected in Eungdodang lecture hall had a significant impact on neighboring seowon. Discussions and literary works on yehak had been unraveled centering Eungdodang. A varied number of documents preserved in the library of Donam-seowon were indeed prepared and written at Eungdodang.



Donam-seowon



Printing woodblocks preserved at Donam-seowon



Figure 2-70. Plan of Donam-seowon indicating the Ha-ok style



Figure 2-72. Literary works of a venerating scholar Kim Jip and printing woodblocks archived at Donam-seowon

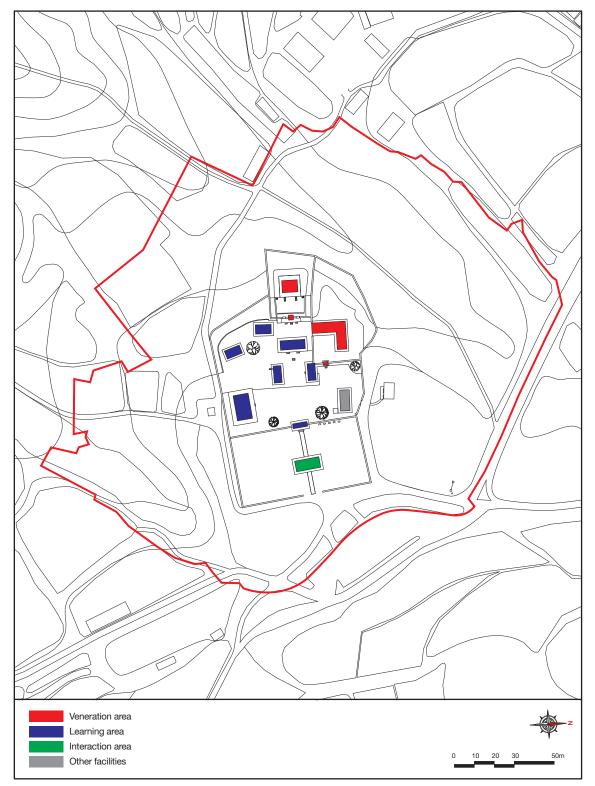
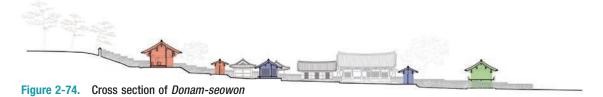


Figure 2-73. Site plan of *Donam-seowon*



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2.b History and Development

The nominated property is comprised of nine component private Neo-Confucian educational institutes established over roughly one hundred years starting in the mid-16th century. This period is considered from the initial and development stage of seowon establishment, and various architectural layouts and techniques were experimented before standard architectural types was created featuring veneration, learning, interaction areas. Inviting in the natural landscape as an integral element of the architecture is another unique characteristic of the seowon of Korea.

Sosu-seowon, the first to be built in Korea, adopted the concept of veneration, learning, and library functions from China's Bailudong-shuyuan (White Deer Cave Academy) revitalized by Zhu-Xi. While the basic ideas were borrowed from shuyuan, Sosu-seowon was created as re-interpretation of architectural functions where the shrine was dedicated to a local scholar rather than Confucius. The veneration area became the central element of the academy in terms of both building arrangement and function. The education was designed to cultivate Neo-Confucian values among future

scholars rather than producing public servants or preparing for the state examination. The property is oriented toward the private sector rather than the state since its practical operations and educational activities were led by *sarim*. *Namgye-seowon* was the first *seowon* to be established and operated solely by the efforts of *sarim*, and it set the architectural norm for the academies that followed.

From the 16th to 17th century in Korea, there were a number of branches of theories on Neo-Confucianism. The nominated property developed and flourished as secure bases for the sarim. Dosan-seowon suggested guidelines for the educational values seowon must pursue, which was to learn Neo-Confucianism on an individual basis in order to envision the creation of an ideal world. Donam-seowon and Dodongseowon focused on the reproduction of intellectuals through Neo-Confucian practices. Such emphasis gave birth to the profound study of yehak, or propriety.

One of the distinguishing characteristics of the property is that their roles were not limited to education and veneration,

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but expanded out to the reaches of social participation, which made *seowon* a comprehensive political and social institution. *Seowon* became intellectual leaders in society and developed scholastic lineages with the property as the origin of the branch.

The property took a role in collecting public opinions for delivery to the king, symbolizing sarim's intellectual activities. Byeongsan-seowon was the hub for local opinion in Gyeongsangbuk-do Province since the 17th century, while *Dosan*seowon and Oksan-seowon took the lead in establishing maninso, or a ten thousand-signature petition in the 19th century. Piram-seowon and Namgyeseowon initiated the mobilization of militia to combat the Japanese invasions of Korea in 1592. and Museong-seowon collected militia troops to oppose the Japanese colonization in the early 20th century. As such, each seowon was deeply involved in the milestones of Korean history. Furthermore, the property is a birthplace of sarim's cultural production. For example, they held regular or special lectures and poetry writings to promote intellectual exchanges of ideas. Literary works and documents created by the sarim were preserved in the library or published to preserve, distribute, and disseminate it to the nation.

After Sosu-seowon and Namgye-seowon, the composition and layout of seowon buildings became standardized,

but various attempts and experimental trials were made. Excluding the first academy, Sosu-seowon, most academies have a central axis drawn from the top to bottom through which veneration, learning, interaction areas are arranged. Moreover, the addition of pavilions created a new way to interpret the surrounding landscape within the components of seowon architecture. Oksan-seowon adopted a two-story pavilion to allow a better appreciation of nature, becoming an early version of a seowon pavilion. This is a unique architectural contribution by seowon among all types of Neo-Confucian educational heritage.

Given that the geography of Korea is mainly divided between mountains in the east and relatively flat lands to the west, *seowon* were built in conformity to the natural topography. *Dodong-seowon* is a typical example of a typical setting on mountainous land in which the *seowon* is gradually elevated from the entrance to the back. *Piram-seowon*, on the other hand, provides a model for a *seowon* located on a flat.

During the 17th century when *seowon* had completed their architectural type, other architectural trials were introduced in an attempt to maximize certain functions of the architecture. *Byeongsanseowon*, for example, established a uniquely large-sized pavilion from which to better appreciate nature. This excellent variation evolved out of the original

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plan for the pavilion at Oksan-seowon. Donam-seowon established Eungdodang lecture hall, which is the largest in the nation and is well known for reflecting the architectural theory of propriety. This spacious lecture hall indicates that Donam-seowon was dedicated to the teachings of Neo-Confucianism and related discussions, and there were large numbers of students at lectures on Neo-Confucianism. Another conspicuous change was to consider accessibility and the participants in seowon when selecting a location for an academy. Museongseowon is a prime example where the academy was established in the heart of a village, suggesting the expansion of Neo-Confucianism from upper-class sarim to local villagers.

Structures within the property have been added or expanded since the 17th century. Some added a new library to accommodate the increasing number of books and woodblocks. Parts of the architecture had to be restored due to natural disasters or wars. There have also been attempts to erect new buildings to improve integrity, as Namgye did with its pavilion. Thanks to the significant efforts involved, such changes had zero impact on the authenticity of the heritage. Donam followed a strict principle of not undermining its authenticity even when it was relocated to the current site. Through the various architectural adjustments, traditional architectural techniques have been upgraded and passed down to new generations.

Seowon in general faced difficulties maintaining their traditional way of teaching due to the influx of western values in the late 19th century, but the nominated property preserved its values through the relentless efforts of *sarim*. The continuation of traditional venerations until today illuminates the resolution of *seowon* members.

Established during the early period of the national *seowon*-establish movement, the nominated property has sustained the original arrangement and form of its architecture until today. It is therefore recognized by state designations as Historic Sites, and its structures, the setting, and surrounding environments have been protected and managed under the CHPA ever since. Currently, the property is still very much involved in disseminating Neo-Confucian values by offering related classes and conducting veneration services.

2.b.i Sosu-seowon

Located in Yeongju City in Gyeongsangbuk-do Province, Sosu-seowon is the first seowon to be established in Korea.

Ju Se-bung, and the local elites in Yeongju initiated the foundation of a shrine, *Munseonggongmyo*, dedicated to honoring the renowned scholar An Hyang, who first introduced NeoConfucianism from China to the Joseon Dynasty. The construction of the shrine lasted from August 1542 to February 1543.

From April to August of this same year, there were additions to the shrine, including a lecture hall built to the right of the shrine, *Jikbangjae* dormitory at the back, and a library. This marked the very earliest version of *seowon* architecture. Ju placed the spirit tablet of An Hyang inside the shrine and named the academy *Baegundong-seowon*, which was later changed to *Sosu-seowon* by King Myeongjong (r. 1545–1567) when he bestowed a signboard bearing the academy's new name.

In 1544, the spirit tablets of An Chuk (1282-1348) and An Bo (1302-1357), another two prominent Neo-Confucian

scholars from the 14th century, were added to the shrine.

To facilitate *sarim* students' appreciation of nature, *Gyeongryeomjeong* and *Chwihandae* pavilions were built in 1545 and 1549, respectively. *Takcheongji* pond was added to the *seowon* in 1614. As the number of students surged, a second dormitory building, *Jirakjae*, was erected in 1614 (its name was changed to *Hakgujae* after a renovation in 1730). The other dormitory building *Jikbangjae* was expanded and renamed *Ilsinjae* in 1807.

From the 17th to 19th century, *Sosu-seowon* underwent a series of repairs and expansions. *Gyeongryeomjeong* pavilion was rebuilt in 1657 and an extensive restoration on the structures, including the shrine and lecture hall, was executed in 1677. Later, the lecture hall



Figure 2-75. Records of the operation of Sosu-seowon in the 18th and 19th

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and *Jeonsacheong* veneration preparatory chamber was restored in 1730, and *Jiraekjae* was rebuilt in 1799. There were many rounds of restoration, including of the dormitories and shrine in 1805 and the veneration preparatory chamber and wall fence in 1813. The library was rebuilt in 1819. Such process is evident through the existing old documents.

The buildings erected at the very beginning of the seowon have mostly been retained in their original forms since they are protected under the CHPA, the highest level that can be bestowed on domestic heritage. In addition, Sosuseowon has been designated as a Historic Site since 1963, which provides even more safeguards through an additional layer of legal protection. Yeongjeonggak Exhibition hall was built inside the compound in 1975, and Sosu Museum, where artifacts and figures related to the academy are introduced, was extended in 1982. Gyeongryeomjeong pavilion underwent a round of restoration in 2009, and the roof of lecture hall was repaired in 2015.

Sosu-seowon has been acknowledged for its architectural and tangible values

as cultural heritage: the lecture hall and shrine have both been designated as Treasures since 2004. To offer visitors a better experience of Confucian culture, *Sosu-seowon* built its management office (Education Hall of Loyalty and Filial Piety).

2.b.ii Namgye-seowon

Located in Hamyang County in Gyeongsangnam-do Province, *Namgyeseowon* was built to honor Jeong Yeochang (1450-1504) under the leadership of the scholar Gang Ik (1523-1567) and around thirty other Confucian scholars in the area. The building of the shrine and a lecture hall named *Myeongseongdang* was completed in 1561.

Two dormitories named Yangjeongjae and Boinjae were built in 1564, followed by the construction of a pair of ponds on each side of the dormitory buildings. The two dormitories have a unique composition with one kan facing the lecture hall as an ondol room and the other one kan facing the pavilion.



Figure 2-76. Reconstruction record of *Pungyeongnu*

Each structure, Aeryeonheon and Yeongmaeheon, feature a second-story open floor. The combination of room with an open floor above functioned as gathering place to build strong networks among sarim and enjoy nature, and it also indicates a form of architecture established prior to the emergence of pavilions.

Namgye-seowon earned state recognition in 1566 and Jeonsacheong veneration preparatory chamber was built three years later to finally equip it as the first complete form of seowon. After suffered in the Japanese invasions of Korea in 1592, it was recovered in 1605 and received the king's bestowment of a name again in 1606.

The spiritual tablet of scholar Jeong On was enshrined next to that of Jeong Yeochang at the shrine in 1677, and Gang Ik was added in 1689 for his contribution to the establishment of *Namgye-seowon*. A commemorative pavilion was built in 1779 and *Pungyeongru* pavilion was added in 1849. As the two dormitories had originally served as pavilions, the addition of the pavilions made it possible for each building to return to a state more faithful to its original purpose.

Although the exact year of construction of the library remains unknown, the library was reconstructed in 1922 to house woodblocks and other old books. Printing woodblocks and books preserved at *Namgye-seowon* were entrusted



Figure 2-77. Journals recording the reconstruction of Guindang

to Hamyang Museum for better conservation and management.

Namgye-seowon has been designated as a Historic Site since 2009 and has been protected under the CHPA. *Pungyeongru* pavilion was restored in 2011 and the *gojiksa* caretakers' house was renovated in 2016.

2.b.iii Oksan-seowon

Located in Gyeongju City in Gyeongsangbuk-do Province, Oksanseowon was established in 1572 by sarim in the Gyeongju City, including Yi Je-min, in veneration of Yi Eonjeok's academic achievements and virtue. Construction began in February 1572, and Cheinmyo shrine, Guindang lecture hall, and Mingujae and Amsujae dormitories were completed in August of the same year. Next followed Mubyeonnu pavilion and the Yeongnangmun main gate in the following year. Wooden nameplaques written by prominent scholars and

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calligraphers of the time indicated the high status of *Oksan-seowon* at the time of its establishment. In 1577, Yi Eonjeok's memorial stele was erected.

The *seowon's* addition of a printing block repository made it possible to house woodblocks there in 1835. A fire in 1839 destroyed the lecture hall, but it could fortunately be rebuilt a year later thanks to active support from the region. In 1843, the pavilion was subjected to an extensive restoration, and the lecture hall and shrine underwent a minor restoration in 1905.

Oksan-seowon was designated as a Historic Site in 1967, and has been protected under the CHPA ever since. Along with the buildings, Samguksagi (History of the Three Kingdoms), the oldest history book in Korea, was designated as a Treasure. The pavilion, lecture hall, and two dormitories underwent restoration in 1991, and the printing blocks repository and stele were refurbished in 1998. The main gate has been restored, and a relic exhibition hall was constructed to store old documents, books, and printing blocks.

2.b.iv Dosan-seowon

Dosan-seowon is located in Andong City, Gyeongsangbuk-do Province. The academy originated with *Dosanseodang*, a small private school where Yi Hwang (1501-1570) used to teach his students and study Neo-Confucianism. Yi Hwang is a symbolic figure for Neo-Confucianism in Korea. He built Dosanseodang in 1560 and a dormitory building in the following year. Upon his death in 1570, his pupils proposed to the establishment of Dosan-seowon behind the school in commemoration of their master's academic and virtuous accomplishments. As soon as the lecture hall called *Jeongyodang*, shrine called Sangdeoksa, and two dormitories known as Bagyakjae and Honguijae, were completed, Dosan-seowon received state recognition. In 1614, the spiritual tablet of the prominent scholar and official Jo Mok was added in the shrine alongside that of Yi Hwang.

Dosan-seowon, the most prestigious seowon in Gyeongsangbuk-do Province, is where Yi Hwang's Neo-Confucian lineage originated. With its lofty reputation, Dosan-seowon proved its status when a state examination for the Gyeongsangnam-do and Gyeongsangbuk-do area complementing the one in the capital was held at the academy in 1792.



Figure 2-78. Woodblocks of *Dosan-seowon* at the Advanced Center for Korean Studies

Approximately 7,000 students applied for the examination at the academy. To commemorate this historic day, *Sisadan*, an examination platform, was built in the pine woods across the river from the academy. The platform was originally made on a flat land, but the foundation was elevated to a height of 10 meters above the original level, keeping intact the original form, to prevent it from being submerged following the construction of Andong Dam in 1976.

Dosan-seowon was a central site for Joseon's dissemination of the Neo-Confucian philosophy of Yi Hwang and his scholastic lineage through publishing books and documents. To serve the mounting number of books, Dosan-seowon built Donggwangmyeongsil east library in 1819. Eleven years later, Seogwangmyeongsil west library was established.

In 1963, *Dosan-seowon's Jeongyodang* lecture hall was officially designated as a Treasure. *Sangdeoksa* shrine and triple inner gate were designated as Treasure in 1969. The academy was named as a Historic Site in the same year. Yi Hwang's relics, designated as

Treasure, were made available to the public at *Okjingak* exhibition hall in 1970. All printing woodblocks, old books, and documents housed in the library and repository were entrusted to the Advanced Center for Korean Studies in 2003. Moreover, the printing woodblocks belonging to *Dosan-seowon* were included among the Confucian Printing Woodblocks heritage listed on UNESCO's Memory of the World.

2.b.v Piram-seowon

Piram-seowon is located in Jangseong County, Jeollanam-do Province. In veneration of Kim In-hu (1510-1560)'s faithfulness to the king and academic accomplishments, the academy was established in 1590. However, as Piram-seowon was utilized as a base for a civilian militia fighting the Japanese troops during the invasions of Korea in 1592, and was se verely damaged. Thanks to the support of scholars, Piram-seowon was reestablished in 1624, and was bestowed the name 'Piram' by the king in 1659.

Piram-seowon was relocated to its



Figure 2-79. Records of repair works of Piram-seowon

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current site with the addition of *Cheongjeoldang* lecture hall and *Hwagyeonnu* pavilion in March, 1672. The spirit tablet of the scholar-official Yang Ja-jing was added at the shrine and a library was established in the year 1786.

A veneration preparatory chamber was built in 1844. Udongsa shrine, known to have been constructed during the 1590s, was rebuilt and a caretakers' house was newly established in 1886. The lecture hall, two dormitory buildings, and pavilion established in 1624 were repaired in 1887. The architecture of Piramseowon has been continuously managed. The shrine was reconstructed in 1941 and the pavilion, two dormitory buildings, and caretakers' caretakers' house were repaired and the dancheong on the pavilion was restored after the end of the Japancese colonization in 1945. To allow a more systematic management of the woodblocks belonging to the academy, the Jangpangak repository for storing printing woodblocks was newly established.

Since being designated as a Historic Site in 1975, *Piram-seowon* has been managed and protected systematically under the national law on cultural heritage. Important documents from *Piram-seowon* were designated as a Treasure in 1975. During the 1990's, the academy's triple inner gate, two dormitories, lecture hall, and pavilion were restored.

In 1998, Relics museum was built outside the *seowon*. An educational center associated with *Piram-seowon* was built in 2010 to continue educational activities.

2.b.v Dodong-seowon

Established in 1605 to honor Kim Goeng-pil (1454-1504)'s Neo-Confucian study and virtuous life, Dodong-seowon is located in Dalseong County in Daegu Metropolitan City. Promoted by Neo-Confucianists around the region and the descendants of Kim, Dodong-seowon started with a shrine, lecture hall, and dormitory. It eventually received a nameboard bestowed by the king in 1607. Kim's grandson, Jeong Gu (1543-1620), one of the most prominent Neo-Confucian scholars in the region, was the leading contributor in terms of the establishment and state recognition of Dodong-seowon. For this reason, Jeong Gu himself started being venerated in 1678 in commemoration of his efforts.



Figure 2-80. List of goods to paid the academy

Since its establishment in 1605, *Dodong-seowon* has experienced a series of renovations and expansions. Thanks to contributions of Kim's descendants, local scholars, and head families of the *hyanggo* and *seowon* from thirteen villages nearby, extensive restorations of buildings could be performed and a writing contest was held to commemorate their support.

Suwollu pavilion was established in 1849 and went through a restoration in 1863 only to be destroyed by fire in 1888. The pavilion was finally reconstructed in 1973.

Throughout this renovation and extension, the academy has managed to preserve its original layout from the time of its establishment.

Dodong-seowon's architecture is well-known for the sophisticated artistic elaboration shown in the stylobates of *Hwanjumun* gate and *Jungjeongdang* lecture hall, stone stairs leading up to the shrine, paintings inside the shrine, and subtle adornments on the fence. Especially in the lecture hall and shrine, as well as the surrounding fence, the artistic excellence was recognized by its designation as a Treasure in 1963. The academy was designated as a Historic Site in 2007 and has been properly and strictly managed and protected ever since.

2.b.vii Byeongsan-seowon

Byeongsan-seowon is located in Andong City, Gyeongsangbuk-do Province. It was originally operated as *Pungakseodang,* which was a private school for the Ryu clan. After the death of Ryu Seong-ryong (1542-1607) in 1613, his descendants, pupils, and local Neo-Confucian scholars established a shrine behind the school, elevating the status of the academy from "school" to "seowon".

All the structures were damaged during the Japanese invasions of Korea in 1592, but restored in 1605. The academy welcomed the addition of the spiritual tablet of Ryu Jin, the grandson of Ryu Seong-ryong and a prominent scholar himself, in 1662. It was finally bestowed the name "*Byeongsan*" by the king in 1863.

Byeongsan-seowon continuously published the writings of Ryu Seongrong. The first edition of Ryu's Posthumous Collection of Works was published in 1633, and (the Record of the Progress of War Situation)



Figure 2-81. Resource collection related to *Byeongsan-seowon*'s receipt of its official royal charter

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(Jingbirok) in 1647. These two literary works have been republished many times at *Byeongsan-seowon*. In terms of the formation of public opinion, *Byeongsan-seowon* was mentioned in various historical records, including (the Annals of the Joseon Dynasty). According to the references, *Byeongsan-seowon* sent various written opinions with multiple signatures in 1611, 1666, 1800, 1832, and 1863. The topics varied from seowon to the key issues facing the country.

The lecture hall was repaired in 1921 and the shrine in 1937. The pavilion and west dormitory were repaired in 1971. *Byeongsan-seowon* was designated as a Historic Site in 1978 and has been subject to the CHPA ever since. A systematic restoration of the entire compound that took place from 1978 until 1981.

The emblematic architecture of *Byeongsan-seowon* is *Mandaeru* pavilion. Gathering in this space, students were able to observe nature while reciting poems and discussing various matters, including social and political issues. There are other supporting buildings as well, such as a printing woodblocks repository and *jeonsacheong* veneration preparatory chamber.

Byeongsan-seowon established the Byeongsan Foundation in 1946 to engage in educational activities with neighboring middle and high schools, which have since been playing an active

role in various activities in connection to *Byeongsan-seowon*.

Printing woodblocks, Ryu's books and documents, and *Byeongsan-seowon*'s old books and nameboards were entrusted to the Advanced Center for Korean Studies in 2004, 2008, and 2009, respectively. *Byeongsan-seowon* is a component of Historic Villages of Korea: Hahoe and Yangdong, which was inscribed on the World Heritage List in 2010.

2.b.viii Museong-seowon

Museong-seowon is located in Jeongeup City, Jeollabuk-do Province. The academy was established in commemoration of Choi Chi-won (857-?) and Sin Jam (1491-1554), who promoted local education. Next came Jeong Geuk-in and Song Serim to be additionally venerated in 1630. Jeong Un-chung, Kim Yak-muk and Kim Gwan were added in 1675 to bring the total in the shrine of Museong-seowon to seven.

The major reason for the academy being situated in the middle of a village is strongly related to the venerated



Figure 2-82. Lecture hall reconstruction record at Museong-seowon

figures. They were the promoters of local edification and *hyangyak* village code, and their major activities were taken place at the site of the current *Museong-seowon*. In commemoration of their contribution to the local villagers, a shrine was built that was later developed as today's *Museong-seowon*. This is why the academy—unlike other academies—is located within the village.

After *Museong-seowon* was recognized by the state by receiving the nameplaque by the king in 1696, it expanded its learning and veneration activities as the leading *seowon* in Jeollabuk-do Province. Its structures were frequently repaired. In 1828, local governors and Confucian scholars gathered to organize a large-scale restoration. The academy expanded its size by establishing *Gangsujae* dormitory in 1887 and *Hyeongaru* pavilion in 1891.

Despite the nationwide demolition order by the king in 1871, *Museong-seowon* was the only *seowon* in Jeollabuk-do Province to survive. The academy also served as a hub for local opinion in the community in the 19th century. Details of classes, ritual proprieties, and regular sessions are included in a document named *Museong-seowonji* records published in 1884. In the year 1906, the academy initiated the anti-Japanese Righteous Militia during the Japanese colonization of Korea.

Both in 1904 and 1917 Museong-seowon

underwent repair works to its buildings and later on its shrine, pavilion, and dormitory.

Designated as a Historic Site, *Museong-seowon* has been well-preserved under the CHPA. The academy underwent continuous repair works even after the 1980s, especially the dormitory, stele, shrine, lecture hall, and pavilion. *Gohyeondong* Village Codes implemented by Jeong Geuk-in, a venerated scholar in the academy, has been designated as a Treasure since 1993.

2.b.ix Donam-seowon

Donam-seowon is located in Nonsan City in Chungcheongnam-do Province. The academy started with the Yangseongdang lecture hall, which was built by the venerated scholar Kim Jangsaeng in 1602 to teach his students. After Kim's death in 1631, the local literati initiated the establishment of Donam-seowon in 1632 to honor of his scholastic achievements and virtuous life. The academy was completed in 1634. Yangseongdang lecture hall was accompanied by a shrine on one side and another lecture hall named Eungdodang in front. Donam-seowon's operational regulations, including venerations, were prescribed by Song Si-yeol (1607-1689) and Song Jun-gil (1606-1672), who had been students of Kim.

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Various research activities on *yehak*, or the study of propriety, flourished at *Eungdodang*. The collections of Kim Jang-saeng's writings on propriety were revised and published a number of times here. *Donam-seowon* has continuously published the writings of the scholar Kim.

Kim Jip (1574-1656), who completed the study of propriety originated by Kim Jang-saeng, was additionally honored in the shrine, and later Song Jun-gil and Song Si-yeol were added. *Donam-seowon* received its nameboard from the king in 1659.

Donam-seowon was relocated to its current location due to flooding in 1881. During that era, Eungdodang could not be moved, so only the Yangseongdang lecture hall was brought to its current spot to comprise the seowon architecture. The efforts and the reason of relocation are recorded in detail in letters on the commemorative stele of Donam-seowon's relocation.

The details are as follows:

"As time goes by, it is only natural that the way mountains stand and streams flow and fences lay all change. Sarim were afraid of such changes that could have affected the setting of Donam-seowon. This is why they relocated Donam-seowon to a site 500 m south of the original location. The new location was also a place where

Master Kim Jang-saeng had frequently passed. The timber structures from the new shrine were made from the previous shrine's original members, and the rest was restored. The way the shrine was built strictly followed the previous model with the size of open floor, path, doors, and buildings all remaining unchanged..."

Other records include inscription on the rafter giving the dates of construction and repairs.

Due to technical limitations, Eungdodang was unable to be moved to the new site until 1971. The original forms were kept intact during the relocation. The reason for Eungdodang's 90-year delay is attributable to its unusually large size compared to other buildings. The appropriate techniques to move the lecture hall without causing any damage was unknown in 1881. After the development of modern technologies such as cranes, Eungdodang was able to be safely moved to its current location. Eungdodang continues to attain its authenticity in terms of design and materials used.

The efforts at the conservation and management of *Donam-seowon* continued even after its relocation. *Jangpangak* repository for printing woodblocks was built in 1926 to better preserve the contents. *Yangseongdang* lecture hall was repaired in 1927 and

1956. Although belatedly, *Eungdodang* was recognized for its architectural authenticity combined with theories of

propriety. In respect of such authenticity, *Eungdodang* was designated as a Treasure in 2008.



Figure 2-83. Commemoration stele of *Donam-seowon*'s relocation



Figure 2-84. Commemoration stele in *Donam-seowon*

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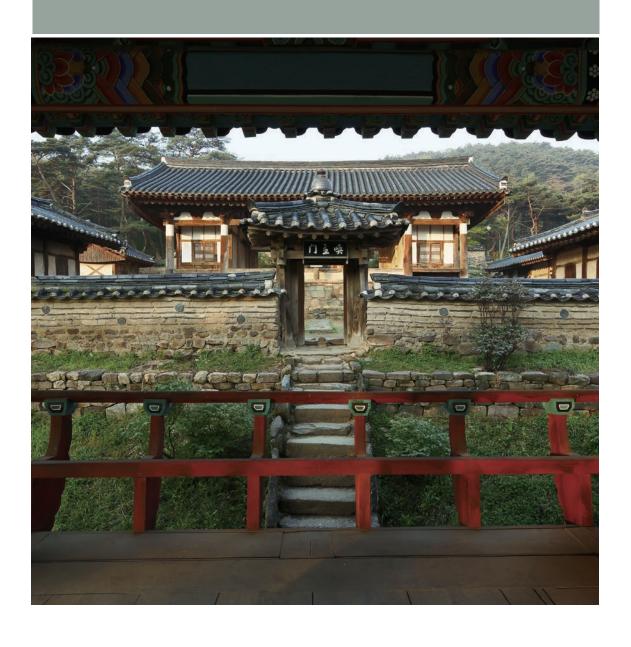
SEOWON,

Korean Neo-Confucian Academies

For Inscription on the World Heritage List

Section 3

JUSTIFICATION FOR INSCRIPTION



Justification for Inscription

3.1 Justification for Inscription

3.1.a Justification for Inscription

The nominated property is a collection of private Korean Neo-Confucian academies established by the local literati from the mid-16th to mid-17th century. The property is comprised of *Sosuseowon* (est. 1543), the first private Neo-Confucian academy of Korea, in Yeongju City, Gyeongsangbuk-do Province; *Namgye-seowon* (est. 1552) in Hamyang County, Gyeongsangnam-do Province; *Oksan-seowon* (est. 1572) in Gyeongju City, Gyeongsangbuk-do Province; *Dosan-seowon* (est. 1574) in Andong City, Gyeongsangbuk-do Province;

Piram-seowon (est. 1590) in Jangseong County, Jeollanam-do Province; Dodong-seowon (est. 1605) in Dalseong County, Daegu Metropolitan City; Byeongsan-seowon (est. 1613) in Andong City, Gyeongsangbuk-do Province; Museong-seowon (est. 1615) in Jeongeup City, Jeollabuk-do Province and Donam-seowon (est. 1634), Nonsan City, Chungcheongnam-do Province.

The three core activities took place at the nominated property: learning oriented to nurture ideal Neo-Confucian scholars, veneration of the late contemporary Neo-Confucian figures from the region and interaction among scholars to collect opinions from the local community.

The learning promoted understandings of cosmology viewed from the Neo-Confucian principles. Observed on a regular basis, the veneration strengthened solidarity among local literati branched from the venerated figures. The social interaction among scholars led to take the leadership of edifying local villagers based on Neo-Confucian values.

The property exhibits an outstanding testimony to thriving Neo-Confucian academies that promoted Neo-Confucian learning and became fundamental to every aspect of the nation. The local literati at the property created educational system and tangible structures conducive to fully commit to learning. They made their own choices to determine their role models worthy to be venerated at the shrine, and formed strong academic lineage through succession of scholastic branches spearheaded by venerated scholars. Furthermore, they made significant contribution to disseminating principles of Neo-Confucianism through various social and political activities pivoted on the property.

The nominated property testifies the characteristics of Koreanization of Neo-Confucian academies aiming at ideal society built upon the values of Neo-Confucianism. The founders of seowon considered connections to the venerated scholars and environment favorable to cultivate ideal person with highest moral principles based on Neo-Confucianism, when selecting the siting

of the property. Each area of veneration, learning and interaction was arranged by making full use of natural topography and the landscape to create dominant prototype of seowon architecture. Such typification—rapidly established during the early stage of seowon establishment movement to be shared by the subsequent academies—is strongly demonstrated by the architectural layout. The property is conducive to the practices of learning, veneration and interaction with corresponding buildings of lecture hall, shrine and pavilion, respectively. The elaborated hierarchy is displayed by the use of natural topography, outdoor space, stylobates, wall fences and gates.

The property comprising nine components has preserved fully developed attributes that attest to seowon of Korea. The property exhibits each stage of how seowon had been developed as an architectural type.

Sosu-seowon is the first academy established in Korea. It defined protocols of learning and veneration practices. A range of surviving records provides a glimpse into how the academy developed. Sosu-seowon proposes required activities of learning, veneration and interaction, and corresponding areas.

Namgye-seowon is the second to be founded, and the first example of seowon being established solely through the efforts of the local literati. It is the first example of seowon equipped with

basic layout. The organic connection of separated areas on a straight central axis became a prototype of *seowon* architecture.

Oksan-seowon marks the most vital role of publication and library. It represents the first attempt at building a two-story pavilion, which introduced the concept of interaction area. It became common to include pavilion as a set of *seowon* buildings afterwards.

Dosan-seowon verifies the stage in which seowon had developed into a major institute firmly consolidated by one of the largest academic genealogy. The academy displays the new interpretation of relationship between lecture hall and shrine. The academy's natural scenery marks outstanding beauty, which is well-illustrated in literary works and paintings.

Piram-seowon is a tangible example of how seowon expanded to the southwestern part of Korea where seowon establishment was initiated in the southeast. The records describing the financial management of the academy have been well-preserved. The academy suggested a new type of arrangement where building layout is adapted to the flat field rather than previously common sloping land.

Dodong-seowon provides a concrete evidence of its educational methods. It is an outstanding representation of architectural layout, which made full use of steep slope, either by natural topography or use of stylobates, to enrich appreciation of the surrounding landscape.

Byeongsan-seowon exhibits expanded roles of local literati in collecting political opinions of the region. The academy is remarkable for its exceptionally wide pavilion accommodating the gatherings of the large number of scholars as well as incorporating the surrounding nature.

Museong-seowon typifies the stage in which principles of Neo-Confucianism expanded its influence out of academic circles and into the local villagers. The academy was deliberately established within the village to edify the local population with values of Neo-Confucianism.

Donam-seowon provides a foothold where yehak, or the study of propriety, was manifested in *Eungdodang* lecture hall. This major piece of architecture is the only existing building to derive from the re-interpretation of ancient architectural principle reflected through a Korean architectural vocabulary.

The nine components as a whole verify the characteristics and history of *seowon*. Thanks to the devoted support from the local literati, the traditions have continued in the original forms despite some damages from wars, fire, and natural disasters. Furthermore, the nominated property has attained integrity and authenticity through a careful review by certified engineers and experts executing only the minimum required level of restoration using traditional techniques. The conservation and management of the nominated property have been strictly carried out by legal instruments including CHPA and other legislations on cultural heritage repair. The Seowon Foundation and other organizations are currently working on monitoring and comprehensive research of the property.

To summarize, the nominated property is an outstanding testimony to historical and architectural achievement from its introduction to since the mid-16th century. The property as a whole exhibits the unique process of the localized and thriving Neo-Confucianism that had been spread across East Asia. The property represents distinctive culture tradition completed by typification of architectural attributes of *seowon* in Korea.

3.1.b Criteria under which inscription is proposed

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

The nominated property is an outstanding testimony to the prevalence of Neo-Confucianism in educational and social practices in the Joseon Dynasty. Established from the mid-16th to mid-17th century, the property exhibits unique tradition of history and intangible values of Neo-Confucianism serving as an underlying base of education. The local literati at the property created educational system and tangible structures conducive to fully commit to Neo-Confucian learning. They made their own choices to determine their role models worthy to be venerated at the shrine, and formed strong academic lineage through succession of scholastic branches spearheaded by venerated scholars. Furthermore, they made significant contribution to disseminating principles of Neo-Confucianism through various social and political activities pivoted on the property

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

The nominated property is an outstanding testimony to architectural prototype of Neo-Confucian academies and each stage of development. The efforts at typifying architectural layout had been rapidly progressed during the early stage of seowon establishment movement to be shared by the subsequent academies. The property is conducive to the practices of learning, veneration and interaction with corresponding buildings of lecture hall, shrine and pavilion, respectively. The hierarchy is displayed by the use of natural topography, outdoor space, stylobates, wall fences and gates.

Table 3-1. Outstanding Universal Value, Criteria, and Attributes

Component part of the nominated property	criterion(iii)					criterion(iv)					
	Development	System	Learning	Veneration	Sarim activities	Architectural type	Site	Layout	Buildings	Landscape	
1.Sosu- seowon	Protocol	0	0	0	0	Respective buildings	0	0	0	©	
2.Namgye- seowon	Establishment	0	0	0	0	Basic layout	0	0	0	0	
3.0ksan- seowon	Publication	0	0	0	0	Pavilion	0	0	0	0	
4.Dosan- seowon	Academic lineage	0	0	0	0	Arrangement	0	0	0	0	
5.Piram- seowon	Management	0	0	0	0	Plain field	0	0	0	0	
6.Dodong- seowon	Education method	0	0	0	0	Sloping land	0	0	0	©	
7.Byeongsan- seowon	Social activities	0	0	0	0	Pavilion	0	0	0	©	
8.Museong- seowon	Edification	0	0	0	0	Location	0	0	0	0	
9.Donam- seowon	Yehak	0	0	0	0	Lecture hall	0	0	0	0	

fully satisfypartially satisfy

3.1.c Statement of Integrity

Comprising the nine *seowon*, the property exhibits the development of Neo-Confucianism and the process of architectural types of *seowon* during the Joseon Dynasty. While collectively provides the OUV of the property, the nine components individually fulfill the condition of integrity in a way that serves functions of *seowon*.

The property has preserved not only the corresponding buildings in learning, veneration, interaction areas, but the original topography and surrounding environment. Shrine, spiritual tablets and veneration preparatory chamber have been preserved in veneration area; lecture hall, dormitory, library and nameplaques of buildings in learning area have wellmaintained; and pavilion in interaction area as well as the surrounding landscape and topography have been preserved until today. Important elements in the landscape attesting to the OUV of the property are included in the property area or buffer zone.

Since the property is located far from urban areas and its most lands are public, there are no foreseeable issues of development.

Various legal measurements have been in place to prevent any damage resulted from development activities or natural disasters. Deteriorations due to weathering have been repaired by engineers and experts certified by the CHPA execute only the minimum level of required restoration to maintain original forms. Repair works have been carefully done by traditional techniques and materials. Regulations on certain zones in the surrounding landscape have been put in place to deter the possibility of development activities, ensuring intactness of the landscape.

3.1.d Statement of Authenticity

The property ensures a high level of authenticity in multiple aspects, including form and design, materials and substance, traditions, techniques and management systems, location and setting, and the surrounding environment. The property is a symbolic heritage built in the early period of seowon establishment spanning one hundred years starting in the mid-16th century, and has maintained its original form uninterrupted throughout its history. To detail, the following are prominent well-maintained aspects: the settings in connection with the venerated scholars and the surrounding landscape; the architectural composition Of the learning, veneration and interaction areas; respective buildings' tangible forms; the architectural materials for the wooden structures and traditional roof tiles; and the conservation and management system.

In terms of form and design, the property has developed unique architectural forms based on techniques and customs transmitted within the local area. It has achieved a completed type organically integrating veneration, learning, interaction areas, which has been preserved without change until today. In addition, the property has completed unique architectural forms created by Korean traditional construction techniques combined with floor culture.

In terms of materials and substance, traditional techniques, and management system, carefully selected certified engineers, craftmen and related experts with pertinent skills execute only the minimum level of required restoration. This is invariably based on traditional techniques maintained by local technicians to preserve authenticity and integrity of the property. The original techniques have been transmitted and cherished until today. Both the central government and local governments are responsible for management. Possible damage from termite infestations, corrosion, or fire on timber structures are carefully managed and prevented by a team of certified experts.

The property has also preserved and transmitted a diverse range of written documents and intangible heritage. In particular, collections of written works, books, documents, woodblocks, and traditions of veneration have been

transmitted in their original form since the establishment of the *seowon*. The written and intangible heritage exhibit each component's continued traditions. Such heritage provides physical proof of the property's rich history and tradition of architectural type.

In terms of the setting and surrounding environment, each site has a characteristic setting including land, waterways, or mountains. Such diverse settings bear an important influence on the components of the property and highlight the significance of the exterior environment encompassing the structures of the property. The settings and surrounding environment have been well preserved, enhancing the authenticity of the property. The locational landscape and surrounding environment have been well protected by related laws, ensuring authenticity of the property. Efforts to enhance authenticity have been continued throughout the course of natural disasters, fire and wars in the past centuries. Thanks to its location far from development activities, the property has well maintained the original form of the surrounding scenery, thereby maintaining its landscape values. To safeguard such values, areas delineated according to the required boundaries have been protected by the CHPA and other pertinent institutions.

Since its establishment, the property has been managed by members of the *seowon* and the descendent families of

the venerated without any particular changes of ownership. Until today, each seowon has organized an administrative committee called a wonhoe to take charge of decisions on various matters, such as management, operation, and contemporary continuation of the property. Diverse historic documents and written-form of inheritance have been well protected and managed, contributing to the authenticity of the property.

3.1.e Protection and management requirements

The property is a serial nomination comprising nine academies in Korea. It embodies all elements encompassing its OUV. The boundaries have been delineated so as to ensure a complete inclusion of all elements and safeguard their authenticity and integrity. In addition, legal measures for the protection and management of the property are included in both the CHPA and pertinent ordinances from the local governments holding jurisdiction over the nine sites. Nationally designated as a Historic Site, the property and its surroundings benefit from a further layer of protection.

The property bears significance through its veneration, leraning, interaction functions and their organic representation in separate areas. Corresponding buildings and facilities are included within the property area, while the settings and surrounding environment including mountains, farmland, and waterways are shielded by a buffer zone.

No imminent development or environmental threats to the property have been discovered, due mainly to the rigorous restriction of land usage and development activities imposed on the nearby areas by the CHPA. Given that the property is composed mainly of wooden structures, additional efforts have been made for the prevention of fire, such as installing firefighting facilities onsite and establishing a 24-hour surveillance system. Since the inscription of the property on the World Heritage List could result in a surge in visitation, each component and the local governments have been planning diverse measures to minimize any impact and ensure appropriate conservation and management procedures for each academy.

The pertinent local governments have completed the crafting of comprehensive maintenance plans for the corresponding seowon based on the CHPA. For effective comprehensive management of the serial nomination, the Seowon Foundation was established. To ensure the sustainable protection and management of the property, the CHA, local governments, and the Foundation have partnered to set a monitoring index that allows experts and local residents to take part in regular monitoring in accordance with international principles.

As the nearby areas of the property have been designated as the HCEPA, any type of new construction, extension, or renovation of buildings or structures must be submitted to the Cultural Heritage Committee for deliberation. As a serial nomination, each related local government supports the protection and management of the pertinent seowon and its surrounding natural landscape by establishing Protection and Management Plan. Such plans provide guidelines for the mid-to-longterm management of maintenance and repair. Financial support is provided through help from both central and local governments. Seowon members and local governments have also implemented modern experience programs designed to enhance accessibility and provide better understandings of seowon culture.

3.2 Comparative Analysis

3.2.a Values of Confucian educational institutes

The nominated property is a type of educational institute that exhibits the universality of Neo-Confucian culture and the localization within the sphere of Neo-Confucianism, which originated in and was disseminated from China. The property bears exceptional values where it was founded by sarim in their attempt to disseminate ideal Neo-Confucian values throughout the nation by fostering improvements to human nature and moral practices, and proposes architectural types defining seowon through a distinctive architectural layout and aesthetics. The nominated property consequently exhibits the most vivid characteristics of seowon through which Neo-Confucian traditions of Korea have been preserved intact. It is worthwhile to compare the nominated property within the broader scope of Confucian properties, particularly across East Asia. In the following, the nominated property is compared to a range of cultural properties around the region in order to better define its OUV. Confucianism is a philosophy originally formulated in China by the scholar Confucius (BCE 551- 479) and later firmly established by his followers. Valuing moral practices and social norms based on humanity, Confucianism aims at cultivating the mind and body as well as ideally managing society. It has its base in theories of moral practices and various relational norms, and can be characterized as falling within the sphere of the liberal tradition that puts human knowledge, relationships, and daily practices at the forefront rather than worship of a divine figure. This stands in a stark contrast to other movements of the period such as Christianity, Islam, Hinduism, and Buddhism which were dominated by religious principles. Confucianism has carved itself an important position in the history of world civilization as a philosophy that has an extensive influence over the traditions of East Asia. Several Confucian properties have already been inscribed on the World Heritage List, mostly in Korea, China, Japan, and Vietnam. 'Temple of Heaven: an Imperial Sacrificial Altar in Beijing' in China and 'Esplanade of Sacrifice to the Heaven and Earth' at the 'Complex of Hue Monuments' in Hue, Vietnam, are two prime examples of World Heritage properties showcasing imperial veneration towards heaven. The Forbidden City in Beijing, China, Changdeokgung Palace in

Seoul, Korea, Imperial Palace in Kyoto, Japan, and Tu Cam Thanh (Forbidden Purple City) in Hue, Vietnam are palace properties that were governing facilities based on Confucianism. Jongmyo Shrine in Seoul, Korea, is inscribed on the World Heritage List as a Confucian ritual property. Other related Confucian educational institutes of veneration in East Asia have mostly been included as component parts of listed Cultural or Mixed World Heritage. Most inscribed Confucian educational institutes are component parts of a serial nomination. Examples include Byeongsan-seowon and Oksan-seowon in Korea, Sungyangseowon (listed as 'Sungyang Sowon' in nomination dossier) in the Democratic People's Republic of Korea, Songyangshuyuan (named as 'Songyang Academy of Classical Learning' in nomination dossier) and Bailudong-shuyuan (named as 'White

Deer Cave Academy' in nomination dossier) in China, and Shokasonjuku in Japan. However, there has not yet been a case where Confucian educational institutes were independently recognized and nominated. Among existing World Heritage in Korea, Jongmyo Shrine and Changdeokgung Palace exhibits the values of Confucianism. Jongmyo Shrine is the property of veneration, while Changdeokgung Palace the property of rulers of the Joseon Dynasty, which adopted Confucianism as a state ideology. The Royal Tombs of the Joseon Dynasty addresses concepts of temple of Confucius through related forms of veneration. 'Historic Villages of Korea: HAhoe and Yangdong' encompass residences that demonstrate the everyday practice of Confucianism. The Confucian properties inscribed on the World Heritage List are as follows:

Table 3-2. Confucian Properties on World Heritage List

no. C			Year	Scope of property						
	Country	Name of Property		Veneration towards heaven	Veneration	Governance	Education	Others		
01	KOR	Jongmyo Shrine	1995		•					
02	KOR	Changdeokgung Palace Complex	1997			•				
03	KOR	Royal Tombs of the Joseon Dynasty	2009					•		
04	KOR	Historic Villages of Korea: Hahoe and Yangdong (Oksan-seowon, Byeongsan-seowon)	2010				•	•		
05	DPRK	Historic Monuments and Sites in Kaesong (Songyang-seowon)	2013		•	•	•			
06	CHN	Mount Taishan	1987	•						

				Scope of property						
no.	Country	Name of Property	Year	Veneration towards heaven	Veneration	Governance	Education	Others		
07	CHN	Imperial Palaces of the Ming and Qing Dynasties in Beijing and Shenyang	1987			•				
08	CHN	Temple and Cemetery of Confucius and the Kong Family Mansion in Qufu	1994		•		•			
09	CHN	Lushan National Park (Bailudong-shuyuan)	1996	•			•			
10	CHN	Ancient City of Ping Yao	1997			•	•			
11	CHN	Temple of Heaven: an Imperial Sacrificial Altar in Beijing	1998	•						
12	CHN	Mount Wuyi	1999				•			
13	CHN	Ancient Villages in Southern Anhui – Xidi and Hongcun	2000				•			
14	CHN	Historic Monuments of Dengfeng, in "The Centre of Heaven and Earth" (Songyang-shuyuan)	2010				•			
15	JPN	Historic Monuments of Ancient Kyoto	1994			•				
16	JPN	Historic Monuments of Ancient Nara	1998			•				
17	JPN	Gusuku Sites and Related Properties of the Kingdom of Ryukyu	2000			•				
18	JPN	Sites of Japan's Meiji Industrial Revolution (<i>Shokasonjuku</i> Academy)	2015				•			
19	VNM	Complex of Hué Monuments	1993	•	•	•		•		
20	VNM	Central Sector of the Imperial Citadel of Thang Long – Hanoi	2010			•				
21	VNM	Citadel of the Ho Dynasty	2011			•				

Spatial characteristics of architecture related to Confucianism is defined by human relations and characterized by propriety. In particular, architecture is designed to fully support veneration and learning, which are the two core activities. Traditional architecture's forms and arrangements all were formulated to reflect the principle of propriety, and served as a leading example of Confucian culture. From a Confucian point of view, there are various forms of relationship between those who set the model and those who follow, those who govern and the governed, parents and children. Their face-to-face interactions, again, are defined by propriety, a type of behavioral decorum that requires architectural outlets. Confucian properties are characterized by an emphasis on relationships and veneration.

Venerating properties: venerations for worshiping natural elements or divined figure, ex) national Confucius shrine, Confucius shrine, royal ancestral shrine, regular shrine.

Examples of properties of veneration for worshiping natural elements or revered figure include national Confucius shrine, Confucius shrine, royal ancestral shrine, regular shrine. Examples of properties of education for reproducing the world of Confucianism include national or private Confucian schools. Examples of other properties promoting governing and lifestyle based on the principles of Confucianism include palace,

residence, and urban facilities. Confucian educational institutes in particular had been a vehicle to dissemination of its values. They had facilitated the expansion of the discipline between generations, transcending time and social status, and become common in everyday life. Essential elements in Confucian educational institutes include lecture hall, dormitory, and library, given that Confucianism underscores the importance of education. Confucian education in general is performed through exchanges of humanity-based knowledge. Based on Confucian books, teachers and students had transmitted a system of knowledge developed over the centuries after Confucius.

Architecture in East Asia has traditionally been defined by arrangement of buildings that determine what is appropriate to fulfill the purpose of architecture. Confucian properties, generally sponsored by the central government, eventually spread to the private sector. Confucian education had evolved from the integration between knowledge transmission and the tradition of veneration. Veneration towards Confucius as an exemplary model suggests the underlying goal of honoring the role model as a part of learning. Teachers and students maintained a scholastic model fresh in their minds to sustain their determination and reverence. Confucian educational institutes were originally founded by the central or local governments. In general, the

highest-ranking national schools like Seonggyungwan were established in the capital city and mid-level schools like hyanggyo were located in administrative areas of suburban or rural areas. Civil service examinations were held at these institutes to recruit public officials. Confucian academies, therefore, were designed to fulfill the government's aim of nurturing next generation of civil servants. In this case, most national or public schools in Confucian cultures were often standardized in terms of architecture and management, which explains the discovered similarities. In most cases, national or public institutes are equipped with a separate building to honor Confucius and his disciples. Numerous Confucian schools established by those outside government existed in Korea, China, and Japan. Private academies had more freedom in terms of architectural layout and management. Schools could be creatively named, and even if some schools happened to share identical names, their standards and curricula varied. For example, private academies in Korea focused on veneration, while that of China and Japan put greater value on education, or in some cases, veneration functions were absent. Shuyuan in China, Seowon in Korea, and Shijuku in Japan are characterized as private Confucian academies. Private academies in each country developed exclusively and distinctively, especially in terms of building layout, siting, educational systems, curricula, and social roles.

Academies with Confucian principles had significant influence over the development and dissemination of Confucianism. Moreover, private academies particularly illuminate the unique developmental process of Confucianism displayed differently by nation. Although there has not been a case of the independent inscription of a Confucian property on its own, the following points will provide detailed views of the properties that have been inscribed on the World Heritage List as a component of a serial nomination.

China

Bailudong-shuyuan in China was included as a component part of Lushan National Park in 1996 under criteria (ii), (iii), (iv), and (vi). It holds special significance since it is the earliest form of private school in China. Revitalized by Zhu Xi (1130-1200) during the Southern Song Dynasty, the academy became a promoter of Confucian philosophy and education during the Song and Ming Dynasties. The Neo-Confucian principles taught in Bailudong-shuyuan as synthesized by Zhu Xi were shared in many countries, including Korea, Japan, and Indonesia, and, moreover, marked significant milestones in world history. The shuyuan, therefore, is tangible evidence of Neo-Confucianism and its promulgation, which became the foundation of education across East Asia, not just in China. Located in the city of Wuyishan, Fujian Province, a group of Neo-Confucian schools, which are a component part of Mount Wuyi's inscription on the World Heritage List in 1999 under criteria (iii), (vi), (vii), (x), symbolize the significance of Mount Wuyi that had influenced East and Southeast Asia over several centuries. Located in Yi County, Huangshan City, Anhui Province, Nanhu-shuyuan was named to the World Heritage List in 2000 as a component part of the Ancient Villages in Southern Anhui-Xidi and Hongcun. It satisfies criterion (iii) and displays characteristics of educational architecture in a secluded and closed-off area during the 19th century. Songyang-shuyuan was inscribed as a component part of the Historic Monuments of Dengfeng in 'The Centre of Heaven and Earth' under criteria (iii), (iv), (v). The academy was established as a high-level private or official institute dedicated to scholars. It hosted a number of prominent scholars who provided lectures by renowned figures, marking important milestones in the history of Confucianism and education. In terms of the siting and architectural arrangement and form, the academy offers public and residential buildings.

Japan

Shokasonjuku academy, as a component of 'Sites of Japan's Meiji Industrial Revolution', is an educational institute that was listed in 2015 under criteria (ii)

and (iv). It started off with a small-sized school of Confucianism but eventually provided modern studies in its later period with the inflow of westernization. Students from the academy played a key role in the Meiji Restoration, a Japanese political revolution in 1868.

• Democratic People's Republic of Korea

Sungyang-seowon, located in the city of Kaesong, was inscribed on the UNESCO World Heritage List in 2013 as a component part of Historic Monuments and Sites in Kaesong under criteria (ii) and (iii). It represents one of seowon in the Joseon Dynasty that faithfully followed the standardized forms during the dissemination of Neo-Confucianism throughout East Asia.

Republic of Korea

Located in the southeastern region of the country, *Oksan-seowon* and *Byeongsan-seowon*, as component parts of the property 'Historic Villages of Korea: Hahoe and Yangdong' were inscribed on the World Heritage List under criteria (iii) and (iv) in 2010. Some Confucian academies in East Asia have already been inscribed on the World Heritage List as components of properties, but there has yet to be a case of Confucian educational institutes being listed as an independent property. Education in

the sphere of Confucianism is one of the foremost values since it is closely related to nurturing future generations. Curricula, subject of education and purpose differ by countries within the sphere of Confucianism. Therefore educational properties provide a glimpse into cultural tradition of each country. The property has attributes, which reflect culture tradition of Confucianism, and such attributes are identified in educational properties outside Korea. Confucian educational institutes in different countries include both similarities and differences. Confucianism has a long history not only in China, but in Korea, Japan, and Vietnam as well. Each country evolved its own interpretations and presentations of Confucianism in terms of architectural display. Therefore, Confucian educational institutes in different countries provide a useful source for observing how different countries developed their localization. Confucianism had blossomed through the educational process. With the strong emphasis on study, individuals and entire societies embraced Confucian values in all aspects of life. It is evident that all countries under the influence of Confucianism, though they differ in terms of period, put concerted efforts into promoting Confucian education at the state level. As such, Confucian educational institutes had instrumental roles in social expansion and local dissemination of Confucianism. Moreover, they provide good evidence of how each region had differently conducted

curricula and engaged in social roles. In this vein, Confucian educational institutes, in particular private academies, have individual heritage value in that they exhibit strong local characteristics.

3.2.b Comparison with similar properties abroad

Seowon in Korea are characterized as Confucian educational institutes equipped with veneration, learning, interaction areas and established by private individuals. The property exhibits well-preserved originality of Confucian education within Confucian cultures. Compared to China, Japan and Vietnam, the property bears unique characteristics that have been well preserved until today. They are illustrated in the following.

- The property is an educational institute, which presents both the universality and localization of China-born Neo-Confucianism.
- The property is a private educational institute offering a window into how intellectuals overcame the disadvantages of state schools' top-down process of edification to initiate social activities designed to create ideal world.
- The property is unique architectural types for veneration, learning, and interaction.

The best examples for comparison to

seowon are private Confucian institutes in China's shuyuan and Japan's shijuku, along with other Confucian state or public educational institutes. Other than private shuyuan, China has Confucius Shrine of the National Confucian Academy in Beijing and other local public schools. Other than private shijuku, Japan has Confucius Shrine of the National Confucian Academy in Tokyo and other local schools. Vietnam does not have private Confucian academies comparable to the nominated property, but does have the national school Van Mieu. Some of the above have already been named to the World Heritage List as a component part of cultural or mixed property. The others are symbolic representatives of Confucian educational institutes in their nation.

Comparison of establishment and development

Shuyuan in China were the original Confucian institutes and defined the educational tradition. They have maintained unique traditions until today. Neighboring countries, including Korea, adopted the shuyuan institution from China and developed their own exclusive practices tailored to the country's characteristics and traditions. In order to understand the localization of seowon in Korea, shuyuan in China must be carefully examined (seowon in Korea, shuyuan in China and shoin in Japan share the same Chinese characters, 書院.

but differ in pronunciation). *Shijuku* in Japan provide additional useful examples for comparison to *seowon*.

Shuyuan in China emerged in the 7th century, but it was not until the 11th century when they became revitalized. After the 13th century, the academies turned state-oriented as they began to offer public service examinations.

The term "shuyuan" was coined in the Tang Dynasty (618-907). During this period, shuyuan exhibited characteristics of both state and private schools: some shuyuan were dedicated by the royal court for publishing, utilizing, and managing books, while other shuyuan were intended for the use of laypeople. By the time of the Song Dynasty (960-1279), shuyuan had developed and flourished. Especially during the Southern Song Dynasty, shuyuan consolidated their position relative to state schools, which had become associated with corrupt practices related to the state examination. As a representative of private schools in the period, Bailudongshuyuan paved the road for shuyuan institutions. Subsequent shuyuan were able to create academic regulations and develop their own institutions, contributing to the overall advancement of Confucian private institutes in China. By the time of the Yuan Dynasty (1271-1368), shuyuan had spread to all parts of China and had become state-oriented. At the beginning of the Ming Dynasty (1368-1644), shuyuan were no longer

receiving support from the royal court and entered a decline, but started to recover in the mid-15th century. During the Qing Dynasty (1616-1912), most shuyuan had been transformed into state schools focused on preparation for civil servant examinations, as demonstrated by commemorative stele and rooms related to the exam. Shuyuan in China underwent various stages of changes and academic diversification throughout the long history of China. Through this process, shuyuan had gradually become state-oriented, with a great deal of intervention from government officials in the establishment and management of academies.

The central practices of *shuyuan* are learning, veneration, and housing books. During the Ming and Qing Dynasties, the period concurrent with the Joseon Dynasty (15th – 19th century), they most evidently became national schools, and provided other theories developed by the scholar Wang Yangming and evidential research (*kaozhengxue*) as well. As China underwent educational reformation, *shuyuan* had to face either closure or transform into modern educational institutes.

The subjects of veneration varied and could include Confucius, prominent Confucian scholars, renowned figures, and local contributors to folk religions. Today, traditions of veneration have mostly been discontinued.

Libraries preserve books, including those granted by the king. In general, libraries are located in the innermost part of a *shuyuan*.

Confucian educational institutes can be identified in Japan as well. Their fullfledged establishment began during the Edo Period (1603-1867). Hanko, as state institutes, and shijuku, as private academies, developed in Japan to satisfy varied educational purposes. Hanko served to teach Confucianism, politics, and foreign affairs to children of the nobility or samurai, whereas shijuku offered general education and vocational programs for commoners. Although Confucian institutes in Japan were usually referred to as "hanko" or "shijuku," some cases have been found using the term "shoin."

After adopting Confucianism from China and Korea, Japanese institutes provided an important pillar of Confucianism in East Asia by developing a unique culture and scholastic advancement. However, they were never able to secure a firm position in this society where the importance of Confucianism was less prominent than in Korea and China. Due to the absence of a national examination while the nation was being governed by samurai, Japan's Confucian institutes developed distinctly from those in Korea and China. They did touch upon general Confucian education in the pre-modern period, but their founding bodies, curricula, site, architectural layout, and practices of veneration showed clear differences from *seowon* in Korea.

The founders and their vision defined the nature of Confucian institutes established during the Edo Period. Institutes were either state schools (which were again subdivided into central and local government institutes) or private operations. Among central government educational institutes established for bakuhu, Yushima Seido is a prime example. Established in 1690, it includes a Confucian shrine where venerations were observed, suggesting that it was an educational facility directed by the shogunate. Yushima Seido was originally built as a Confucian shrine without any educational functions, but later incorporated characteristics of a private academy so that the institution became a school under the direct control of the shogunate.

In contrast, *hanko* were established by local governments, and admitted students were children of *samurai* seeking high level of education and talents. The curricula were centered on studying letters, reading Confucian classics, and practicing martial arts. In the late Edo Period, *rangaku*, or the modern studies from the West, was added.

Gogaku were a type of educational institute established in rural areas and characterized as semi-public schools. Feudal lords, samurai, influential residents, or rich merchants led their

required to gain recognition or support from local governments. *Gogaku* can be categorized into schools for children of *samurai* and schools for commoners. Although the curricula varied by the purpose of the school's establishment, it commonly included studying Confucian classics and maintained room for variation to add more practical education such as *gokugaku*, or the study of ancient thoughts and culture of Japan, medical science, and mathematics.

Shijuku were a type of private educational institutes run by Confucian scholars or prominent figures between the 17th and 19th century. Shijuku provided a high level of education based on Confucianism but expanded to medicine, mathematics and Western studies, depending on the founder's interest. Therefore they served as academic research centers that gave birth to many new philosophies in modern Japan. Because they were established mostly by the founder's interest and purpose, architectures or curricula do not display any typical patterns or principles. Shijuku developed into modern educational institutes were later transformed into universities.

Seowon in Korea first emerged in the mid-16th century and developed through the efforts of *sarim*. Until the late 19th century when they no longer offered education, the academies had operated independently and voluntarily without any intervention from the government.

Seowon were established for the purpose of dissemination and transmission of Neo-Confucian traditions. Not limited to mere support facilities for the government or as lecture providers, seowon evolved into comprehensive institutions contributing to intellectual and social activities. Approximately 400 seowon were established up until the late 19th century. Given the accelerated period of development and small geographic range compared to China, seowon of Korea achieved considerable density. When Neo-Confucian education was discontinued, seowon continued to operate and develop independently.

The curricula of seowon were consistently dedicated to only a single branch from the various schools of Confucianism: Neo-Confucianism. The shuyuan followed various disciplines of Confucianism, including that of Wang Yangming, and also pursued evidential research (kaozhengxue). Because shuyuan survived over a long period of time in China, they embraced various threads of Confucianism reflecting social and political changes for over a millennium. Shijuku provided a wide range of disciplines, including study of Confucianism, national culture and history, technology and science, and Western learning. Such wide display of curricula of shijuku is highly attributable to the fact that Confucianism had not been the principle ideology of the nation. On the other hand, seowon specialized exclusively in Neo-Confucianism. They

remained unchanged to adhere to Neo-Confucianism as a single major philosophy of the curricula.

Seowon in Korea remained exclusively private academies, which made it possible to prevent the inflow of modern studies and sustain traditional values even during the period of Westernization. Currently, seowon provide adapted programs that have been reinterpreted from a modern point of view to instruct current generations.

Seowon were established due to the autonomous tendencies of local sarim at a time when Neo-Confucianism was spreading widely throughout the nation. The academies hosted various activities by sarim until the demise of the Joseon Dynasty, including veneration, learning, public opinion outreach, and intellectual exchanges.

• Comparison of venerated figures and tradition of veneration

Seowon honor venerated figures based on a related association, such as direct masters, instead of venerating ancient sages like Confucius. The respective traditions of veneration have continued until today, with their own traditional formalities.

Confucian educational institutes often place the highest value on honoring Confucius. Such demonstrations are clearly visible in the venerating facilities of Japanese's state schools like *Yushima Seido, Kodokan, Ashikaga, Shizutani* and national schools like Vietnam's *Van Mieu.* Korea's highest nationally-sponsored schools, such as *Seonggyungwan*, and even local schools like *hyanggyo* feature paying reverence to Confucius among their major purposes.

The shuyuan of China offer venerations for Confucius and his disciples, and sometimes add reverence for the spirit tablets of widely respected prominent figures from Confucian history. In some cases, local figures or beings from folk religion were welcomed as well. Such spiritual tablets would be placed in a separate building or elsewhere according to practices or how they were to be venerated. There were no limits to the number of figures of reverence, sometimes reaching more than 100 tablets. In general, a veneration area was dedicated to Confucian scholars, while a separate temple was established for Confucius and his disciples. Multiple shrines were built if there were many subjects of veneration.

Bailudong-shuyuan in China, for example, erected individual structures dedicated to different sages. Shigushuyuan erected two additionl buildings for honoring local figures besides Confucius. Yuelu-shuyan reserved a distinct space for a temple to Confucius, and another separate six shrines dedicated to prominent Confucian figures

like Zhou Dunyi (1017-1073), Cheng Hao (1032–1085), Cheng Yi (1033–1107) and Wang Yangming (1472-1529), all of whom had made significant contribution to the development of Confucianism. *Songyang-shuyuan* also provided a separate shrine devoted to three ancient sages. The noticeable feature is that the shrines dedicated to other than Confucius remain hierarchically lower than that of Confucius.

Shijuku in Japan concentrated on disseminating a broad range of knowledge. Veneration of one certain figure was only apparent in rare cases. However, in Yushima Seido, the highest level of academy for the noble classes, and state schools (shizutani), a separate area was arranged for honoring Confucius, although there are some cases where shrines were dedicated to others than Confucius.

Confucian educational institutes in China and Japan rarely have sustained their performance of veneration after the transition to modernized education. Although some institutes have managed to resume them, they are a revitalized version following a period of discontinuation. Frequency and formality are limited.

Seowon in Korea, in contrast, have generally conducted veneration for figures other than Confucius. The venerated figures are based on related associations with followers, either direct masters or scholars from the related

academic lineage. Followers venerated the spiritual tablets of the major primary figure, and any additional tablets would have to be related to the primary figures or establishers. Also the number of spiritual tablets was strictly kept to less than ten at any given *seowon*. Limiting the number and scope of the subjects for veneration clearly demonstrates the *seowon* of Korea's allegiance to their local area and academic genealogy. The figures venerated at the property are all known for their remarkable contribution to the consolidation of the Neo-Confucian tradition within Korean history.

Seowon in Korea have survived throughout history because of their



Figure 3-1. Confucius Shrine of *Bailudong-shuyuan* in China



Figure 3-3. Confucius Shrine of *Yushima Seido* in Japan

independence from the government. While most Confucian institutes in East Asia were transformed into modern academies, *seowon* remained faithful to their original veneration functions.

The characteristics of the veneration rites conducted by *seowon* carry importance in two major aspects. Insted of Confucius, the venerated figures are selected from the local area in an effort to actively support a distinct scholastic lineage. This provides a model who is a tangible and approachable figure rather than an idealized distant sage. Not only were exclusive veneration rites created, they were continued until today. As such, *seowon* in Korea provide an



Figure 3-2. Confucius Shrine of *Yuelu-shuyuan* in China



Figure 3-4. Confucius Shrine of *Ashikaga* Academy in Japan

important source for displaying how Neo-Confucianism was introduced and disseminated, and localized.

Comparison of social roles

Seowon in Korea served as intellectual institutes that promoted practical activities such as the formation of public political opinion. Students from Confucian educational institutes outside Korea made huge social contributions, but seowon are distinguished by the fact that the institutions themselves served as leading forums where political opinions were frequently exchanged and developed. Sarim gathered at seowon whenever there was an important issue in order to discuss to reach an agreement. They also circulated maninso, a ten thousand-signature petition, to firmly oppose decisions by the government when a need for protest was perceived. Most importantly, the government never suppressed or regulated the political petitions and influence generated from seowon. Sarim also devised hyangyak, village codes, for the purpose of edifying the public in an attempt to a wider practice of Neo-Confucianism. In some occasions, sarim themselves at seowon acted as a leader in times of difficulties. For example, during the 16th to 20th century, seowon became national centers for organizing Righteous Militia against the Japanese military. As such, varied activities of sarim at seowon provided multi-faceted aspects of their aspirations

to customize ideal Neo-Confucian philosophy.

There are certain similarities between *shuyuan* of China or *shijuku* of Japan with *seowon* of Korea. Functioning as a center of the local community, forming scholastic networks and engaging in creative works, they share common characteristics but they are different in terms of how they were socially accepted or viewed within country.

Shuyuan in China also played a leading role in the formation of public opinion in their initial period. However, it was only natural for them to become less active in politics as they evolved into more nationally-supported institutions. Some shuyuan suffered under suppression from the government.

Shijuku in Japan performed valued social functions as did seowon in Korea. However, the scope of social participation was not as wide since Confucianism was a less dominant philosophy within the nation and among the samurai. The ruling classes showed a degree of interest in Confucianism, but never adopted it as a governing ideology. The social role played by shijuku was more of promoting modern philosophy during the process of Westernization rather than reinforcing Confucian ideology.

Seowon in Korea hold a practical meaning as Neo-Confucian academies realizing an ideal society and carrying



Figure 3-5. Library of Yuelu-shuyuan in China

out daily practices. For this reason, *seowon* served as venues for social and intellectual activities and the formation of public opinion, steadily sustaining the tradition of this knowledge through the process of modernization.

Comparison of buildings and layout

Seowon are private educational institutes exclusively established through local members since their very beginning. Despite strong autonomy compared to national academies, seowon had formed a shared architectural type. This was made possible by sarim as they built strong networks that reaffirmed the vision and aims of seowon establishment. Sarim mobilized a collective intelligence to advocate for their common goal of creating an ideal Neo-Confucian society. Together they shaped types of seowon architecture. It is essential, therefore, to take note of seowon establishment on a broader scale as a knowledge movement.



Figure 3-6. A crescent-shaped pond in Bailudong-shuyuan

As private educational institutes, *seowon* achieved a distinctive type to a level displayed in no other period or nation. Such types eventually reached to a point where they were shared among the rest of *seowon* in the country.

Placing veneration, learning, interaction areas along a straight central axis, seowon organically created areas for specific purposes. Nevertheless, each area defined its independence by setting up inner doors or fences. Veneration area was literally raised above learning area by taking advantage of topographical slopes or by placing buildings off the axis to represent the hierarchy. Veneration areas provided direct interaction between sanctified human models and the transmitters; learning area was reserved for a direct communication among living people. Therefore, veneration and learning areas maintain their own formalities. Interaction area embraces the surrounding landscape as an essential facet of the building ensemble and feature pavilions where sarim could interact and discuss far-ranging matters.

The organic integration of veneration, learning, interaction areas taking advantage of natural topography clearly demonstrates the Korean interpretation of seowon architecture. Each area is connected but remains distinct. The connection from the entrance to the innermost part of the shrine is presented visually, but at the same time, elevation stemming from the natural topography allows a separation of areas to illustrate the hierarchy of the buildings. The application of topography is regarded as a sophisticated technique to display harmony yet hierarchy in the architecture as a whole.

The typical forms of *seowon* become more vivid when compared with China and Japan. *Seowon* in Korea were institutionally influenced by *shuyuan* in China in their functions of learning and veneration. *Bailudong-shuyuan* and others were fundamentally equipped with these functions, but in terms of their architectural representation, *seowon* differ from *shuyuan*.

One notable attribute of *shuyuan* is that their architecture is generally centered on a lecture hall and Confucius shrine. For example, buildings are erected symmetrically along the axis of lecture hall or Confucius shrine, whether it be laterally or on a central axis. Within this layout, learning and veneration areas are designed on a similar scale and located in a interconnected placement. Some *shuyuan* have separate areas dedicated

to temple of Confucius. The surrounding areas of the lecture hall or the outer part of *shuyuan* are reserved as places for appreciating nature, and a crescent-shaped pond was generally included.

Lasting more than ten centuries and covering an extensive geographical area, it is difficult to pinpoint patterns of Chinese shuyuan, but rough summarization is as the following. Along the water, buildings of Bailudong-shuyuan are arranged in juxtaposition to one another. There are library and lecture hall in a row at the center of the academy, while a statue of white deer is at the hill behind. Rows on the sides include various shrines and learning area. Buildings of Songyangshuyuan are located along the straight central axis. Though erected on the mountainous topography, the ground was constructed to a plain level. Veneration and learning areas are not separated, while two shrines for Confucius and ancient sages and one lecture hall are alternately aligned with library to the back. Yuelu-shuyuan is a largescale academy. Similar to Songyangshuyuan, the library is on the furthest location back. What is noticeable is that veneration area is placed last on the central axis. The veneration area is to the east of the library, and learning area in the south, and Confucius temple in the east of the learning area. A lecture hall is in front of the library and two largescale dormitories are on both sides of the leture hall. Shigu-shuyuan is located on a slope protruded out towards the river.

A wing of shrines for Confucius and local ancient sages is located on the frontal area followed by a building combined of lecture hall and library. *Lujiang-shuyuan* features a hall of rooms for the state examination.

As such, *shuyuan* of China put housing books as one of the core functions along with veneration and learning. This is why library is often situated at the center of the compound. Various shrines and their varied locations, sometimes in a separate space exclusively for Confucius and his disciples, are distinguished from other similar properties in Confucian culture.

The birth of Japan's Confucian educational institutes embraced aspects of both Shinto and temple. Therefore, their architecture rarely developed a typical form. Public schools like *Yushima Seido* or *hanko*, which were large in scale, had an inclination to follow Shinto forms. Although equipped with both veneration and learning functions, the relationship between the two was never standardized. *Shijuku* were built with the minimal space for learning, and had no veneration area.

Therefore, no standardized architectural forms were developed, and the academies were composed of a single building rather than an ensemble cluster. Another noticeable difference is their location: Japan's institutes prioritized student access to the school and convenience for transportation.

While no typical architectural layout developed in Japan, certain standards did form, as demonstrated by *Yushima Seido*, where buildings generally face the south regardless of the natural setting, and the Confucius shrine is placed at the center with a wing of shrines on both sides. However, no wing of dormitories like *seowon* were displayed. The orientation of the buildings is set to face south, unlike *seowon* where the direction they face depends on the surrounding natural topography.

Shizutani bears a similarity with Korean seowon in terms of its setting, but it is hard to identify in it exclusive architectural character as a Confucian institute since it embraced the mixture of Shinto and Buddhist temple forms. In addition, its single building was divided to perform the distinct needed functions. In many cases, veneration area is composed of a Japanese style Shinto shrine, but with a spirit tablet for Confucius.

Little in Japan has maintained its original form until today. Yushima Seido has suffered several damages from fire and earthquakes. The current buildings were reconstructed in concrete material following the 1923 Great Kanto earthquake, and the same is true for the buildings of hanko. Shizutani, however, have been well-maintained buildings in their original form as well as educational programs. Due to metropolitan locations like Tokyo, Kyoto and Osaka, many

shijuku are left with the empty site.

Seowon in Korea have developed distinctive architectural types that became nationally standardized. With organically formed veneration, learning, interaction areas, the functions of seowon are regarded as a whole, or as comprehensive institutions required for study rather than separate individual components. Moreover, a type has been created by integrating the surrounding environment into the architecture to form an essential part of the building ensemble. The Veneration area on the highest placement along the central axis is another distinctive feature.

Rural intellectual collectives in Korea forged distinctive types for *seowon* which were neither imported nor borrowed. *Seowon* were completed through an organic and collective set of veneration, learning, interaction areas, with the location enveloping it all within the surrounding nature. *Seowon* thereby developed into a comprehensive Neo-Confucian institution cultivating well-rounded talent, and secured their unique position within the Civilization of East Asia.

Comparison of architectural forms and landscape

The nominated property has not only developed unique characteristics in terms of its building layout, but also its architectural forms. The signature buildings of seowon—shrine, lecture hall, dormitories, and pavilion—are forms resulting from the Neo-Confucian concepts elaborated by sarim. The characteristics of each building are evident through their layout and composition, utilization of the surrounding landscape, and the details of the architecture.

The shrine of the nominated property is regarded as holding the highest position within the hierarchy. It has a three-*kan* width from the front and is located in a secluded area separated by enveloping walls and an unshared entrance gate, which was minimally and moderately designed to comply with traditional propriety.

Unlike those in *seowon*, the veneration areas of *Yuelu-shuyuan* and *Songyang-shuyuan* in China are larger, taller, and more vividly decorated. Japan's *shijuku* include no veneration area, but *hanko* maintain a mid-level building with notable decoration. The Confucian shrine in *Shizutani*, in contrast, is created on a much smaller scale.

The lecture halls of *seowon* are generally built as a five-*kan* building with a three-*kan* open wooden floor. Both sides are reserved as separated rooms with an under-floor heating system. Two set of stairs leading to the lecture hall are located to the right and left sides of the stylobate as viewed from the front.

Such a composition is a unique Korean representation of the *jeongchim* theory, an ancient architectural convention shared in East Asia. Jeongchim refers to the core area of an overall architectural element where the most important function is performed, such as veneration or hosting guests. The ongoing debate over jeongchim touches upon a wide range of topics, including historical values, usage, and architectural forms. Sarim sought to translate jeongchim into Korean forms of architecture. Donam-seowon's Eungdodang lecture hall provides an informative example of how sarim converted jeongchim into a systematic Korean interpretation of propriety, reaching the pinnacle of lecture hall design among seowon. In the seowon type, the lecture hall is equipped with an area for teachers on the right and students on the left seen from the open floor in front.

Shuyuan's lecture hall was designed to fulfill Chinese lifestyle of chair culture. Space dedicated to teachers is in the innermost area dedicated to students in the back. Mostly the building is constructed in a high and spacious design with Confucian phrases engraved on the inner walls. The nameplague hung on the innermost wall of the lecture hall is usually given and written by the king. Some shuyuan have separate rooms on east and west of the lecture hall for teachers' preparation or housing books. Buildings do not have underheating system identified in the property and,

instead, they used stove to keep the inside warm.

No typical architectural form for the lecture hall at *shijuku* was developed. *Shizutani* and other state schools have representative large-scale lecture halls built with an entirely open floor, but do not created any prototype. In addition, the lecture hall in a *shuyuan* of China is interconnected within the building and offers places to sit on chairs, not on the floor as in a Korean *seowon*.

Each building's architecture embodies propriety and the ideal world of Neo-Confucianism while incorporating exclusively Korean interpretations, such as an under-floor heating system, open wooden floor, and floor culture. The surrounding landscape was carefully planned by considering the eye level of someone sitting inside a lecture hall or pavilion.

The most distinctive feature of *seowon* is the pavilion, something not found in other countries. The pavilions in *seowon* are an outstanding piece of unique architecture synthesizing the floor culture of the Korean traditional lifestyle with scholars' social interaction. Pavilions also serve as an architectural strategy to fully invite the surrounding landscape and create a single frame of architecture with a lecture hall, courtyard in the middle, and pavilion itself. In terms of their function, pavilions drew local literati together to discuss various matters, to

take a rest and appreciate nature, or to engage in any other kind of social activity. East and west dormitories located at the courtyard in front of the lecture hall provided places for students to stay. These buildings accommodate a mixed form of open floor and underground heating room that strongly reflect the traditional Korean residential style.

Shuyuan in China frequently feature crescent-shaped ponds, or gardens inside the compound rather than make use of the surrounding nature. Structures are designed to highlight the closed environment rather than considering the view from inside. There are some cases of deftly utilizing nature, such as at Bailudong-shuyuan or Shigushuyuan, but it is not the case that such occurrences define the overall shuyuan of China. Yuelu-shuyuan and Songyangshuyuan opted for an environment closed to the outside. Interaction areas are generally created within the compound to allow students to enjoy a restful leisure time.

Seowon is a manifestation of an integrated form of moderation and creativity rooted in Neo-Confucian principles. Most architectures feature moderated and simplified decorative arts, while including touches of creative applications on structures that would otherwise be rigid. Sarim engraved names of Confucius classics on the structures, or engrave Neo-Confucian concepts on the walls. The same is true to most Confucius

educational institutes. *Dancheong* paintings on the wooden structures are the unique tradition of Korean techniques to decarate the inside structures of *seowon*, and are visible in lecture halls or pavilions. There are some cases where *dancheong* includes the concept of Neo-Confucianism. Adornments on wooden or stone materials give extra touch to otherwise plain *seowon* aesthetics, while maintaining harmony of architectural ensemble.

The philosophy of Confucianism is often applied when ornamenting *shuyuan* in China. Each building is named after a Confucian concept, which might also be engraved on either the walls or pillars of the academy. Decorative arts vary by region in reflection of the local architectural techniques. Some *shuyuan* lack excessive embellishment, but others developed conspicuous adornments.

Shijuku in Japan prioritized access to the academy rather than considering the landscape, and are commonly located in the middle of a city. The buildings were continuations from previously built architecture, and display little creativity in terms of architectural technique. Their spatial layout is within a compound. Embellishments are made to reflect the architectural trends of the period rather than any design exclusive to *shijuku*.

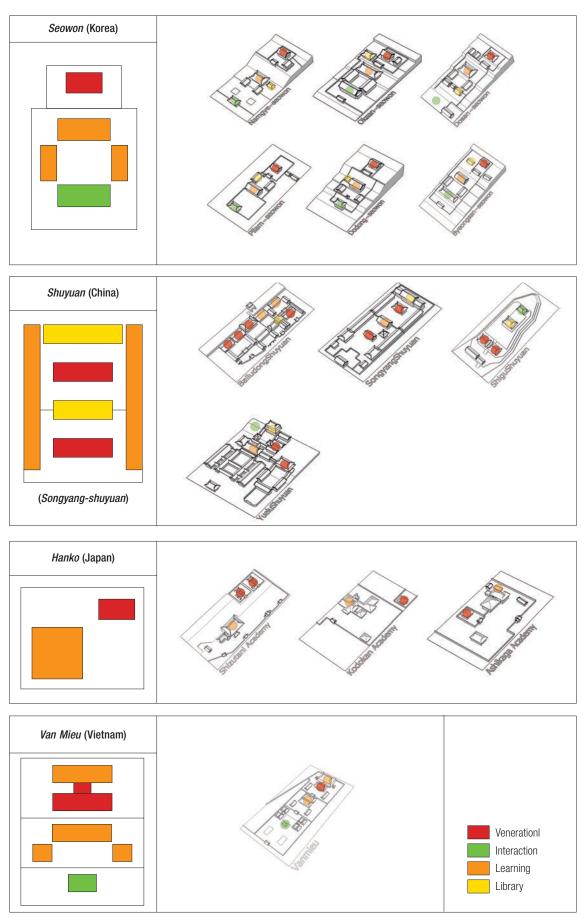


Figure 3-7. Comparison of layout with other confucian properties in East Asia



Figure 3-8. Lecture hall of Yuelu-shuyuan in China

Summary

Seowon have developed distinct exclusive attributes relative to other similar venerational or educational institutes in East Asia, and they are a testimony to universality of Confucian culture.

- Countries under the influence of Confucianism all have properties in regards to traditions of Confucian education, and especially private academies are evident in east Asia.
- The Curricula of private academies are different from country to country. Curricula of *Shuyuan* were uniformly operated because of the strong control of the government. The subject Confucianism had transformed along with the government's policies during the time. Curricula of *shijuku* were operated according to the interest and purpose of the founders, and provided various studies. Curricula of *Seowon* were operated autonomously by the *sarim* class, and remained faithful solely to the study of Neo-Confuciansim.



Figure 3-9. Lecture hall of *Shokasonjuku* Academy in Japan

- Traditions of veneration at private academies facilitated practice of propriety to emulate and practice virtuous lives and philosophy of the enshrined figures. Such tradition combined with learning is evident in Korea and China. *Shuyuan* venerated a large number of enshrined figures, including Confucius, while *seowon* venerated only those from the area to establish unique style of Korean tradition of veneration.
- Private academies share a factor where they naturally form a circle of scholars based on similar studies. However, the social impacts of such groups varied from country to country. That of China and Japan were not able to exert significant influence over the nation, whereas seowon of Korea had a great deal of influence over every aspect of society based on *seowon*.
- Private academies generally do not exhibit a certain form of typical pattern in architecture or layout due to longlasting history, environment and social factors during the establishment.

However, *seowon* offer distinctive type of architecture with characteristics shared by most *seowon*. (refer to Figure 3-3)

• Private academies reflect local tradition of construction techniques as well as lifestyle of the time.

Table 3-3. Subject of comparison attribute

		Korea	China	Japan	
Subject of comparison attribute		 Seowon in the Republic of Korea (including the property) and in Democratic People's Republic of Korea 	· Shuyuan	· Shijuku	
Introduced in		· 16 th century	· 7th century	· 17 th century	
Goal of establishment		Education of character building Veneration of local figures Formation of foothold for <i>sarim</i> activities	Cultivation of Confucian intellectuals -> civil officials Support to national school	Cultivation of Confucian and other areas of intellectuals	
Students		· Confucian scholars from the region	· No limitations	· Samurai	
Curricula		· Neo-Confucianism	Confucianism (curricula changed over time)	Confucianism, science and medicine, mathematics, and others	
Veneration	The subject of veneration	· Venerated scholar from the region	· Ancient sage	-	
	Formalities	· Yes · Continues until today	Yes Only some continues until today.	-	
Social roles		Center of local public opinion Center of local edification	· Roles change over national policies	enal • Contribution to modern society	
Architecture	Landscape settings	Consideration of landscape Connection to venerated figures	Consideration of accessibility Consideration of urban setting	Consideration of accessibility Consideration of urban setting	
	Function	· Veneration-learning-interaction	· Learning-veneration-library	· Learning	
	Buildings	Shrine Lecture hall, dormitory Library Pavilion	Shrine Lecture hall, dormitory Library Pond Stele (national exam passers)	Lecture hall Dormitory Library	
	Building layout	· Shared layout	· Different layout	No layout (normally one building)	
	Landscape	Nature-friendly Openness and interpenetration	· Human-made · Closedness	· Human-made · Closedness	
	Local culture	· Floor culture · Ondol and maru	Chair culture Chair, brazier	· Floor culture · <i>Tatami,</i> brazier	

3.2.c Comparison with similar properties in Korea

Established in the late 14th century, the Joseon Dynasty had developed Neo-Confucianism as the only philosophy pursued in the nation. Domestic Confucian educational institutes were characterized as either state (Seonggyungwan or hyanggyo) or private. Such institutes are worth comparing with the nominated property in various aspects, including their founder, educational purpose, venerated figures, the setting, and architectural type. Compared with other similar properties in Korea, the nominated property collectively represent the tradition of Neo-Confucianism and sarim activities that had led its movement. Unlike standardized state schools, seowon were established by private individual sarim to actively seek a distinctive architectural type on their own.

There are many *seowon* in Korea other than those that make up the nominated property. However, the selected components for the property played a critical role in the development of *seowon* as blossoming educational institutes and exhibit a wide range of aspects of the characteristics of *seowon* as a whole. The nominated property fully satisfies the requirements for integrity and authenticity.

1) Seonggyungwan and Hyanggyo

Seonggyungwan and hyanggyo were Neo-Confucian educational institutes established by the government to cultivate civil servants. Shrines to Confucius are included there to observe venerations to accompany study. The composition is similar to public schools in China which include a lecture hall and Confucian shrine as essential functions.

Seowon, on the other hand, were established by members of the private sector with the goal of fostering intellectuals fully equipped with Neo-Confucian principles and values. Seowon refused to venerate distant sages like Confucius, but instead selected their own exemplary models for a venerated figure. The formalities of their veneration and the subject of veneration were often closely related to the local area.

Seonggyungwan, as the highest-level national academy, was located in the capital city with Daeseongjeon Confucian shrine, Myeongryundang lecture hall, as well as Yangsajae student dormitories. Hyanggyo local schools were located in each borough and close to local administrative areas. Their compositional elements were similar to those of Seonggyungwan, but much smaller in size.

The architectural composition shows similarity as well. *Seonggyungwan* and *hyanggyo* both display similar forms

composed of Confucian shrine and learning area. Seonggyungwan has its Confucian shrine in front, followed by the lecture hall and dormitories, and hyanggyo generally follow a similar composition but the order of arrangement differs by region. State schools championed to education for becoming civil officials alongside observing venerations to Confucius. They are located in towns, so the surrounding landscape was not particularly considered.

Seowon were also established in towns, sometimes more than one each. They were physically situated far from the administrative capital, and highly connected to venerated scholars. Their composition was similar to that of Seonggyungwan and hyanggyo,

but different where more special consideration was carefully given to interaction area.

With the veneration area at the highest placement on the central axis followed by learning, interaction areas, seowon reserved the innermost area for venerations. Although veneration and learning areas were similarly positioned compared to those of Seonggyungwan and hyanggyo, the veneration area in a seowon is deemed the most revered place designated by natural topography or the central axis. Also, underscoring the social interaction is a distinguishing characteristic of seowon that is not seen in public academies.

The comparison is summarized in the table below.

Table 3-4. Comparison of Seowon with Hyanggyo and Seonggyungwan

Subject of comparison	Seowon	Hyanggyo	Seonggyungwan	
Founder	· Sarim	· Local governments	· Central government	
Distribution	· Each borough	· One in each provincial county	· Capital city	
Goal of establishment	• Education of character building • Veneration of local figures • Formation of foothold for sarim activities • Cultivation of civil off • Veneration of Confuc		Cultivation of civil officials Veneration of Confucius	
Social role Social role • Formation of local public opinions • Exchange of local culture		· None	Formation of local public opinions	
Landscape settings - Connection to venerated - Environment conducive to learning		· Center of local province	· Capital city	
Elements	Veneration shrine, veneration preparatory chamber Lecture hall, dormitory, library Pavilion	Confucius shrine, veneration preparatory chamber Lecture hall, dormitory	Confucius shrine, veneration preparatory chamber Lecture hall, dormitory, library	
Architectural type · Veneration, learning, social interaction		· Learning and veneration	· Learning and veneration	

2) *Seowon* outside the nominated property

Seowon of Korea were established and operated from the 16th to 19th century during the Joseon Dynasty. In the period, Neo-Confucianism had developed independently in Korea and become an influential philosophy that impacted every aspect of society as the governing state ideology spearheaded by the local literati, or sarim. They based themselves in seowon to pursue various activities including education, veneration, politics, and cultural endeavors, and evolved into a powerful social force. The period after the mid-16th century marked the fullest bloom of Neo-Confucianism, the period when seowon were first established. In other words, the emergence of seowon and the growth of sarim show a remarkable correlation. Understanding seowon requires an examination of various aspects, both tangible and intangible. Therefore, it is hard to grasp the full picture of seowon by looking at just one particular example. This is why the nominated property is proposed as a serial nomination with nine seowon.

Here is the rationale for the selection:

- A. The nominated property was established between the mid-16th and mid-17th century, which marks the early stage of *seowon* development, which continued until the late 19th century without cessation.
- B. The nominated property has sustained

- its authenticity and integrity until today.
- C. The nominated property displays the attributes fundamentally required for a comprehensive understanding of *seowon* in Korea.
- D. The nominated property exhibits each component of architectural type.

The four arguments above are the selection of the individual components.

Analysis A: Was the nominated property established in the beginning stages of the development of *seowon* in Korea and continued until modern times?

The nominated property was established during the first century of the history of seowon starting in the mid-16th century. Seowon establishment had coincided with the expansion of the influence of sarim based on Neo-Confucianism and its development. The philosophical elaboration of Neo-Confucianism and the emergence of sarim began in the mid-16th century and expanded for a century, which is identical to the onset of seowon history in Korea. During this time, sarim disseminated Neo-Confucian values through the veneration and learning activities took place in seowon and endeavored in various political and cultural activities.

The establishment of the nominated property concurrently emerged with the localized elaboration of Neo-Confucianism, which became social standards of the Joseon Dynasty. It was a group of local intellectuals *sarim* who had pioneered the development of Neo-Confucianism in the nation. They studied with Neo-Confucian materials to systemize the related theories, which were expanded in every aspect of society. As a result, Neo-Confucianism had become the social norms and customs in a wide spectrum of society, from political to economic, cultural and educational arena. Those traditions have partially survived in the nation even until today where modern lifestyles have become ubiquitous.

The institutions and architectural type of *seowon* evolved and were completed from the mid-16th to mid-17th century. Carefully considered veneration, learning, interaction, types of layout and setting, and creative techniques for architectural elements were all created during this period, shaping *seowon* that followed. In particular, the architectural type is noted for its unique and distinctive features distinct from other private educational institutes within the sphere of Confucian culture. Therefore, the onset of *seowon* provides an important indicator for understanding overall *seowon* history.

During the early period of *seowon* history, approximately 150 were established. However, there were only 16 *seowon* that sustained their traditions until the late 19th century. This is because *seowon* establishment and management were supported by members of the

private sector, whose financial stability was not guaranteed. If the government considered a particular *seowon* to have lost practical educational functions, it forced to close. There were many cases of government-ordered closures from the late 17th to mid-19th century. The closure took place not in the form of direct intervention or regulation by the government, but official discontinuation of those *seowon* faced extreme difficulties in their operation.

Against this backdrop, the nominated property continued to exhibit educational functions until the late 19th century, and has preserved tangible and intangible values until today.

Unfortunately, two seowon out of these 16 are difficult to contact. Sungyangseowon (named as Sungyang sowon in nomination dossier of the DPRK) was established in 1573 by the local sarim that have managed it until today. It exhibits the typical architectural composition, and was inscribed on the World Heritage List as a component part of "The Historic Monuments and Sites in Kaesong" in 2013. However, given that it is currently located in the DPRK and the current political situation, the academy is nearly unaccessible. Chungnyeol-seowon was established in 1650 by local literati and also survived until the early 20th century. The academy was severely damaged in the mid-20th century during the Korean War and lost its form. Currently, there is left only

the land upon which the academy was once located. Therefore, not enough information remains to prove the tangible and intangible values of this heritage.

Therefore, a total of fourteen *seowon* established from the mid-16th to mid-17th century and surviving into the modern era with sufficient access to be carefully analyzed in the several categories required to prove their heritage value remain accessible (refer to the table in the later document for the 14 *seowon*).

Analysis B: Does the nominated property satisfy authenticity and integrity?

The components of the nominated property satisfy the integrity and authenticity required for *seowon* of Korea.

The authenticity of the nominated property is illustrated through its conservation of the original form of tangible heritage and continuation of management and operations. Whether the nominated property retains its traditional condition is an important barometer for seowon. In addition, traditions of veneration and sarim's activities of the nominated property are good indicators of the property's authenticity. The nominated property ensures a high level of authenticity in terms of a range of aspects, including form and design, materials and substance, traditions, management techniques and systems, location and the setting, and the

surrounding environment.

The integrity of the nominated property means the intactness of the veneration, learning, interaction areas. Because it is a premodern traditional heritage, seowon may have gone through transformations, including in their settings and locations, resulting from various social and environmental shifts. In fact, seowon's educational function ceased in the late 19th century, thereby requiring considerable efforts and care for the preservation of traditions. In terms of tangible aspects, seowon are mainly composed of timber structures, which considerably differ from the modern residential styles of Korea.

Since the 20th century, seowon in Korea have faced destruction or damage from various internal or external issues. Most of all, the industrialization and the Korean War of the mid-20th century made it difficult for seowon to maintain their authenticity and integrity. Indeed, a great deal of the cultural heritage located in the middle regions of the nation, including seowon, faced severe violence during the Korean War, leaving much heritage lacking in terms of authenticity and integrity. Moreover, due to its close proximity to the burgeoning capital city, cultural heritage in the central region has often been at high risk from developmental pressure. In contrast, its locations further to the south have kept this nominated property relatively safe from industrialization, war, or development activities.

On the other hand, however, the setting of *Simgok-seowon* has changed from a previously quiet and secluded area into currently bustling town as the surroundings have undergone development. It is now surrounded by high-rise apartments, and its tradition of veneration has been discontinued. Therefore, this *seowon* minimally satisfies the condition of integrity. However, related *seowon* members have continued veneration tradition and programs related to modern experience. Various researches are in place to enhance the building's integrity.

Pasan-seowon partially satisfies the condition of integrity, as only its shrine survived the Korean War. Tradition of veneration, however, has been continued by members of *seowon* until modern days.

Ujeo-seowon partially fulfill the condition of integrity since many facilities outside of its shrine and lecture hall are absent due to internal issues that appeared in the 20th century. Modern buildings such as dormitories have been built recently. Apartments come to the view in front of *seowon*, and some development activities are taking place. Veneration tradition, however, has been continued until modern days.

Due to changes of social trend and required functions, fourteen *seowon* have

faced courses of transformation. Some were damaged by wars, development activities, natural disaster and fire. Out of fourteen *seowon*, the nine components of the nominated property have kept authenticity and integrity intact.

Analysis C: Does the nominated property represent the collective characteristics of *seowon*?

The nominated property fully satisfies elements that are required for understanding the educational, venerating, social and cultural activities of *seowon* as a whole. To understand *seowon* within the Korean cultural sphere, the following conditions should be fully or partially met.

First, the nominated property should provide a glimpse into the process of seowon development of layout and architectural type. Among educational heritage in East Asia, seowon are a form of private Neo-Confucian educational institutes that specifically developed in Korea. Seowon emerged with the blossoming of Neo-Confucianism, and served as a foundation for the work of sarim. Among other seowon existing in the nation, the nominated property exhibits such process. Sosu-seowon provided fundamentals of education and veneration. Namgye-seowon is the first example of an academy operated entirely through the support of sarim. Oksanseowon provides various records on education, Piram-seowon on financial activities, and Dodong-seowon on specific operational regulations. Sarim were able to form scholastic genealogies rooted firmly in the local area through seowon. Such vivid activities are illustrated by Dosan-seowon's service as a major forum for Neo-Confucian theoretical discussions, or Donam-seowon developing an independent sub-branch of Neo-Confucianism. Museong-seowon offers evidence of seowon's expansion to serve not just the high-born, but people from all walks of life. Byeongsan-seowon is a prime example of seowon reaching beyond education to perform social roles such as influencing public opinion. As such, their characteristics as educational institutes, contribution to Neo-Confucian development, and foundation for sarim activities are the major barometer for selection.

Second, their venerating function is among the most important seowon traditions and has been transmitted into the present. The nominated property's prominent figures from the local area who were highly recognized for their notable contributions to the community were chosen to be honored in a shrine with their spiritual tablet. This is why the general view of Neo-Confucianism in Korea is understood by both chronology and academic works during the introduction, development, and flourishing of the philosophy. In addition, they are the symbolic significance of sarim activities. Collecting comprehensive information on different venerated

figures dispersed throughout the regions provides understanding of the history of Neo-Confucianism. Not only venerated scholars, but also the succession of veneration provides another distinctive attribute of *seowon*, reflecting the strong solidarity and harmony among *seowon* members. Tradition of veneration has been continued in all fourteen *seowon*, but the nominated property has served representative figures and its distinctive way of observance.

Third, seowon's social roles suggest that the institutes expanded beyond their educational function. Seowon became major forums and cultural hubs of the respective regions. It is remarkable that seowon had an exceptional impact on not only education, but every aspect of daily life. Seowon as the definitive regional institution facilitated formation of public opinion, which was manifested via maninso, or ten thousand signature petitions, and tongmun, a kind of a circular that provided public communication on various local issues and opinions. Their activities are evident in the records preserved at each seowon, such as nameboards, old documents, and printing woodblocks, as well as in the literary works created by those who stayed at or visited seowon.

Fourteen *seowon* that remained in operation from their establishment into the 19th century reflect the partial or full process of *seowon* development in Korea. *Seowon* providing rich resources

on their educational methods offer detailed information on *seowon* during the Joseon Dynasty. In this regard, these fourteen *seowon* are applicable but nine *seowon* in particular have preserved tangible heritage and documents to an exceptional degree.

In addition, fourteen seowon have transmitted the tradition of venerations until today and satisfy the condition of continuation. Assuming that the venerated scholars should demonstrate the history of Neo-Confucianism in Korea and vivid activities of sarim, Neo-Confucianism's introduction (Sosuseowon, Geumo-seowon), theorization (Oksan-seowon, Dosan-seowon, Piramseowon, Pasan-seowon, Donamseowon), and the symbolization of sarim activities (Namgye-seowon, Dodongseowon, Byeongsan-seowon, Museongseowon) serve as key indicators. In this regard, Seoak-seowon is excluded, since its primary venerated figure General Kim Yu-shin (595-673) and others are better known for their contribution to the nation from the 7^{th} to 9^{th} century than to any tradition of Neo-Confucianism or sarim activities.

In regards to soci0-cultural function, these fourteen *seowon* are representative symbolic institutes for their regions. They pursued a wide range of activities, including the expression of political opinions created at *seowon*, which is supported by *maninso* launched at *Oksan-seowon*, *Dosan-seowon*, and

Byeongsan-seowon, as well as the tongmun circulated from Byeongsan-seowon and Donam-seowon. All the seowon edified the local community, something especially evident through the hyangyak promoted by Museongseowon. Cultural and creative activities are demonstrated through other various records they have preserved. Such attributes are evident in the nominated property.

For some *seowon*, however, it is difficult to demonstrate their creative cultural activities due to internal or external issues. Those located in the middle regions of Korea suffered severely from the Korean War and industrialization of the 20th century, resulting in a discontinuation of tradition and disintegration of the local community. *Pasan-seowon*, *Ujeo-seowon*, and *Simgok-seowon* fall into this category and lost substantial amounts of their records during that period.

Among the fourteen *seowon*, the nominated property relatively well-provide an evidence of roles in institution, veneration and interaction. Among others, the nominated property has preserved old documents, old books, name plaques and printing woodblocks in such a good condition. The nominated property also exhibits intangible heritage values of traditional *seowon* veneration.

Analysis D: Does the nominated property exhibit each component of the

architectural type to reach completion?

The nominated property proves how architectural type is formulated in each stage. It is necessary to take a closer look at the elements of each *seowon* and how they contribute to the overall whole to demonstrate each stage. Elements are characterized in their architecture, layout, setting, and specialized aspects.

The nine components were selected for the understandings of *seowon* in terms of these attributes. Architectural features in particular are highly considered. There are *seowon*, which made an attempt to type; *seowon*, which manifests architectural development; and *seowon*, which achieved architectural reinterpretation.

Seowon in regards to architectural introduction suggest guidelines of the building layout for many seowon started to be established afterwards. In this regard, Sosu-seowon, the first seowon in Korea, and Namgye-seowon, the first seowon to set the model of veneration, learning, and interaction areas along a central axis, provide solid evidence of the characteristics of architecture in this earliest stage of seowon history. Adopting the pavilion as an integral part of the architectural ensemble, Oksan-seowon became the model for subsequent academies to erect pavilion at the entrance to the learning area.

Seowon in regards to architectural development are understood in terms

of landscape and the setting. *Dosanseowon* provides an example of a nature-friendly landscape focused on the view from inside. As an example of *seowon* built on flat land and in mountainous areas, *Piram-seowon* and *Dodong-seowon* typify each setting, respectively. Therefore, these *seowon* display each stage of architectural development and provide essential information for understanding *seowon*. Later *seowon* followed suit.

Seowon in regards to architectural re-interpretation are visible in the architectural layout and the settings that were maximized. Byeongsan-seowon's Mandaeru pavilion, approximately 23-meter-long structure, and Donamseowon's Eungdodong lecture hall, approximately 16-meter-long, are prime examples of maximized architecture in their own unique ways. The landscape of Museong-seowon illustrates the potential for a shift from natural surroundings to a village.

Seoak-seowon, Pasan-seowon and Ujeo-seowon feature a standardized form for their architectural elements and layout. However, they either partially lack elements or evidence of attempts at setting new formats for some of the architectural forms that had later become architectural standard. Moreover, because they went through a series of reconstructions, extensions, and rebuilding, it is hard to observe the very initial characteristics of the architecture.

In some cases, the compounds no longer embody the required elements for integrity. With the partial buildings left at *Pasan-seowon* and *Simgok-seowon*, it is difficult to prove their architectural development in buildings or settings.

• Summary

To sum up, among the 14 remaining components, nine components satisfy all of the four above conditions whose values have already been recognized by the government of the Republic of Korea through designation as Historic Sites. The nine components are compared and analyzed in the following table.

Neo-Confucianism in Korea blossomed

Table 3-5. Comparison of Major Seowon in Korea

no.	Name of seowon	А	В	С	D
01	Sosu-seowon	0	0	0	0
02	Namgye-seowon	0	0	0	0
03	Seoak-seowon	0	0	0	0
04	Pasan-seowon	0	0	0	0
05	Geumo-seowon	0	0	0	0
06	Oksan-seowon	0	0	0	0
07	Dosan-seowon	0	0	0	0
08	Piram-seowon	0	0	0	0
09	Dodong-seowon	0	0	0	0
10	Byeongsan-seowon	0	0	0	0
11	Museong-seowon	0	0	0	0
12	Donamseowon	0	0	0	0
13	Ujeo-seowon	0	0	0	0
14	Simgok-seowon	0	0	0	0

Completely Satisfy
Partially Satisfy

as a widely-accepted principle during the mid-16th to mid-17th century. The principle had become systemized and widely prevalent. Practical principles like the study of propriety had developed. Such advancements grew together with the role of *seowon* spearheaded by *sarim*, groups of local literati. Therefore, *seowon* established during this period provide a thorough and collective understanding of Neo-Confucianism's development and the activities of the *sarim* in Korea.

The survival of individual *seowon* as educational institutes is a key to understanding their values. Because they were operated by private citizens instead of the government, a great number of *seowon* underwent serial discontinuation, re-opening, and closures. Nonetheless, the nominated property has maintained approximately 400 years of tradition, thereby offering high heritage values.

The nominated property suggests the process of how Neo-Confucianism developed and flourished in Korea, as well as the unique tradition of *sarim* as they led the Neo-Confucianist movement. The property grew with the development of this philosophy and served as an underlying base for *sarim* activities. Veneration, one of the most important function of *seowon*, has continued to be transmitted until the present day, suggesting the strong solidarity and unity of members of *seowon* and their focus on venerated scholars. The

property therefore represent distinctive characteristics that went beyond education to influence every corner of society.

Looking into *seowon*'s buildings, siting, layout, setting, landscape, and re-interpreted elements provides fundamental indicators for collective understanding *seowon*. In this regard, the nominated property that led and shaped the formation of the structural prototype for *seowon* and the creative techniques applied within the typical pattern hold great values.

As such, the components of the nominated property attain the OUV in their tradition, architectural development, integrity, and authenticity, more than any other *seowon* that exist in Korea today. The nominated property offers a collective understanding of the history of *seowon* in Korea, and this is why these nine components were particularly selected for the serial nomination.

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3.3 Proposed Statement of Outstanding Universal Value

• Brief synthesis

The nominated property was established from the mid-16th to mid-17th century through the backing of local literati. The property is comprised of nine components, which are *Sosu-seowon*, *Namgye-seowon*, *Oksan-seowon*, *Dosan-seowon*, *Piram-seowon*, *Dodong-seowon*, *Byeongsan-seowon* and *Donam-seowon*, all of which are located across the nation.

The property as a whole exhibits the unique process of the localized and thriving Neo-Confucianism that had been spread across East Asia. The property represents distinctive culture tradition completed by typification of architectural attributes of seowon in Korea. The property comprising nine components has preserved fully developed attributes that attest to *seowon* of Korea, and exhibits each stage of how *seowon* had been developed as an architectural type.

• Justification for Criteria

The nominated property is an outstanding testimony to the prevalence

of Neo-Confucianism in educational and social practices in the Joseon Dynasty. The property exhibits unique tradition of history and intangible values of Neo-Confucianism serving as an underlying base of education. The local literati at the property created educational system and tangible structures conducive to fully commit to Neo-Confucian learning. They made their own choices to determine their role models worthy to be venerated at the shrine, and formed strong academic lineage through continued veneration. As a result, the seowon promoted principles of Neo-Confucianism through offering venue for various social and political activities.

The nominated property is an outstanding testimony to architectural prototype of Neo-Confucian academies and each stage of development. The efforts at typifying architectural layout had been rapidly progressed during the early stage of *seowon* establishment movement to be shared by the subsequent academies. The property is conducive to the practices of learning, veneration and interaction with corresponding buildings of lecture hall, shrine and pavilion, respectively.

The hierarchy is displayed by the use of natural topography, outdoor space, stylobates, wall fences and gates.

• Statement of Integrity

The property as a whole exhibits the OUV, while individual components satisfy integrity on its own.

The property has preserved not only the corresponding buildings in learning, veneration, interaction areas, but also the original topography and surrounding environment. Shrines have been preserved in veneration area; lecture hall, dormitory and library in learning area have been maintained well; and pavilion in interaction area. Important elements in the landscape attesting to the OUV of the property are included in the property area and buffer zone.

Since the property is located far from urban areas and protected in accordance with the CHPA, there are no foreseeable issues in terms of development and environment. Various legal measurements prevent the property from any damage. In addition, daily monitoring is being carried out by on-site managers, while regular monitoring is executed by every three years.

• Statement of Authenticity

The property preserves high levels of authenticity in multiple aspects, including form and design, materials and substance, traditions, techniques and management system, location and setting, and the surrounding environment. The property has maintained its original form of the site and surrounding landscape; the architectural layout and buildings in relation to Of the learning, veneration, interaction practices.

Traditionally, local craftsmen applied vernacular construction methods and techniques, which have now been executed by carefully selected certified engineers and experts trained at traditional construction techniques since the mid-20th century.

The nine components are benefitting from both national and communal management. Administrative committee at each seowon has continued to involve in managing *seowon*, while the CHA and local governments provide legal protection.

Moreover, a diverse range of documentary and intangible heritage proving the entire history of *seowon* has been well maintained, contributing to the authenticity of the property.

Requirement for Protection and Management

The fundamental legal basis of protecting and managing the nominated property is the CHPA. As state-designated Historic Sites, the property is benefitted from multiple layers of legal protection, including the Historic and Cultural Environment Preservation Areas (hereinafter referred to as "HCEPA"). The boundaries of the nominated property are delineated within legal instruments, including all elements retaining its OUV.

Land utilization and development activities are strictly restricted in accordance with the CHPA, and additional relevant legal measures such as National Land Planning and Utilization Act and Framework Act on the Management of Disasters and Safety. Accordingly, there is little possibility of development and environmental pressure that may have negative impacts on the nominated property.

The nominated property has been managed and protected in accordance with the mid-to-long term programs worked out by the central government or by pertinent local governments with jurisdiction over the nine components. The CHA carries out a number of researches and education on protection of cultural heritages against natural disasters, fire, and climate change and regular monitoring. The Seowon Foundation has been established to work

closely with the related governments to set up the required monitoring indicators of regular inspections of the state of conservation of the nominated property. Although the current tourism pressure is low, all stakeholders are coming up with multiple approaches to minimize any negative tourism impacts, which may arise from the inscription on the World Heritage List.

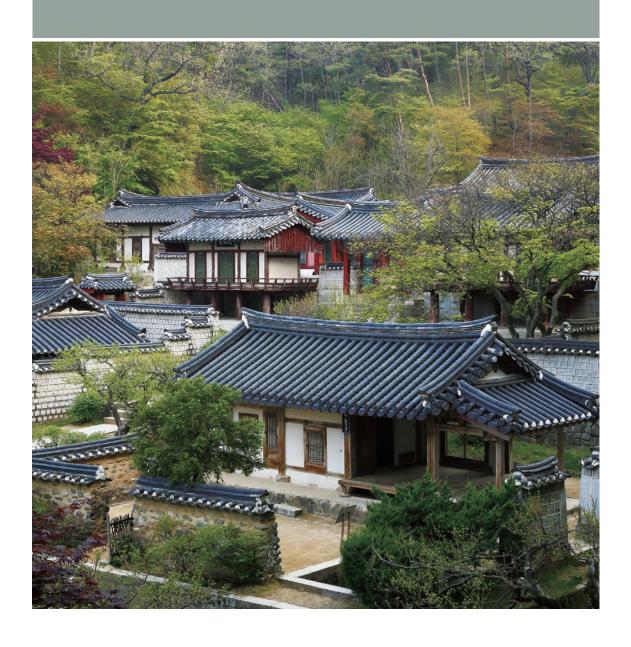
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For Inscription on the World Heritage List

Section 4

STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY



Section 4

State of Conservation and factors affecting the Property

The nominated property as well as its surrounding landscape benefit from legal protection from both the central government (via the CHA) and the local governments holding jurisdiction over the nine component sites, respectively under the CHPA (est. 1962, enf. 2017) and pertinent local ordinances. Each of the nine components is a state-designated heritage as a Historic Site in accordance with the CHPA, ensuring proper conservation conditions of not only individual buildings and structures, but also surrounding areas.

management of all nine components. It will provide foundation for a long-term protection and management of the property.

The CHPA contributes to the protection of the nominated property from impacts that may adversely affect its OUV. As a state-designated Historic Site, each of the nine components receives regular monitoring every three-to-five years by the National Research Institute of Cultural Heritage, a research arm of the CHA. The Seowon Foundation was established for constant and effective

List of Acronyms and Abbreviations

- 1. Cultural Heritage Administration of the Republic of Korea: CHA
- 2. Cultural Heritage Protection Act: CHPA
- 3. Historic and Cultural Environment Preservation Areas: HCEPA
- 4. Conservation and Management Foundation of Seowon: Seowon Foundation
- 5. National Intangible Heritage Centor: NIHC

4.a Present state of conservation

The nominated area, which includes the attributes that attest to the OUV of the nominated property, has been well maintained. The buffer zone encompassing the cultural and natural contexts required for an enhanced understanding of the OUV attributes has also been kept in good condition. Furthermore, documentary and intangible heritage associated with the nominated property have been safely transmitted to the present. Books, collections of literary works, woodblocks, and name plaques remain at all nine components providing testimony to the active academic pursuits and exchanges of the past. Venerations for enshrined personages are still observed according to identical procedures and methods as those used when the nine seowon were first established, contributing to the OUV of the nominated property. That the nine nominated seowon have been maintained in good condition since their original construction is attributable in large part to their designation as state-designated Historic Sites, and their surrounding landscapes have been protected by the HCEPA which set 500 m boundaries of historic sites, and therefore subject to strict development restrictions.

• Sosu-seowon

The property area of *Sosu-seowon* includes buildings and structures of great historical value. Among them are two state-designated buildings, the shrine and lecture hall as Treasures, have been protected by the NRICH every three years. Two ginkgo trees in the entrance area of *Sosu-seowon* are designated as Protected Trees (des. 1982) in accordance with the Forest Protection Act.

Some of the buildings, such as the lecture hall and veneration preparatory chamber, have recently undergone repair works in 2015 and 2017, respectively. Although there are some structures, including the *Sosu-seowon* management office (est. 1992), constructed with nontraditional materials such as concrete, these were rendered so as to remain in harmony with the traditional wooden buildings in form and style as well.

Namgye-seowon

A repair work was carried out on the western dormitory in 2017. During the repair work, existing architectural members were utilized to the greatest

possible extent and when replacement is deemed necessary, the same or similar materials and forms as the originals were adopted in close consultation with relevant experts. The repair process was conducted after deliberation by the Cultural Heritage Committee. As for the worn-out dancheong paintings on the pavilion and repository for printing woodblocks, the Hamyang County Government has conducted a documentation project in 2017 that has given details on the scope and method of repair. Such results will be used for the future reference on restoration and treatment on the corresponding structures.

Some of the structures at Namgyeseowon, such as the caretaker's house (est. 2016), information center (est. 2015), and bathroom (est. 2015), are equipped with modern facilities but have been constructed in the same style as the surrounding traditional wooden buildings to ensure harmony. In 2015 the repository for woodblocks was repaired, and the time-worn caretaker's house, built in modern style, was demolished and rebuilt in 2016 in accordance with the Records of Namgye-seowon (Namgyeseowonji). For the protection of the landscape, conservation plans have been made for the hill to the east of the academy, the nearby neighborhood, and facilities in the surrounding area.

• Oksan-seowon

Several worn-out roofs of the buildings, including Mingujae dormitory, Jeonsacheong veneration preparatory chamber and repository for woodblocks, are repaired in 2016. Oksan-seowon has Oksancheon Stream to the front and a small canal built as a landscape element running between the triple outer gate and pavilion. Gyeongju City Government has worked on an upgrade of drainage in 2017 to prevent flooding. The three sides excluding the eastern side of the academy are surrounded by trees, shrubs, and running water, resulting in relatively high humidity. The triple inner gate, in particular, shows signs of damage from moisture, and the area behind the shrine requires improvement to drainage. In this regard, the Gyeongju City Government is planning to modify the drainage and relocate vegetation that is currently growing close to the outer enveloping walls of the academy so as to ensure a ventilation channel and also to allow the trees and shrubs serve as a fire line.

Oksan-seowon boasts one of the greatest collections of books among the Neo-Confucian academies in Korea, a large portion of which is currently maintained at the Oksan-seowon Museum (est. 2010). Two earthquakes measuring 5.8 in September 2016 and 5.4 in November 2017 on the Richter scale hit the area near Gyeongju City but did no harm to Oksan-seowon and the surrounding

area. After the earthquake, the central and local governments reinforced their disaster-prevention system to better prepare for earthquakes in the future.

• Dosan-seowon

There are within the Dosan-seowon compound state-designated (the lecture hall Jeongyodang, and the shrine Sangdeoksa and its gate) and provincedesignated (Sisadan) buildings and structures, placing the academy under the protection of the central and local governments. The visitor facilities, such as Okjingak exhibition hall (est. 1970), management office (est. 1982), and bathroom (est. 1982), were constructed in the form and style that harmonize with the surrounding environment and do not adversely affect the landscape. Repair efforts were undertaken on front dormitory and shrine in 2015 and 2017, respectively, by heritage repair professionals under the supervision of the CHA and the Andong City Government. The thick vegetation at some parts of the academy is in need of rearrangement; and the banks of a small stream that is found to the east of the academy are unstable, resulting in cracking in the walls of Dosanseowon that face them. In this regard, the Andong City Government has plans to address this cracking through research on the surrounding topography and taking countermeasures such as stabilizing the slopes (by replacing the

varieties of plants), improving drainage, and preventing soil erosion.

• Piram-seowon

It has been noted that the large experience and utilization facilities, including Jipseonggwan Education Center (est. 2010) and exhibition hall (est. 2008) constructed outside the Piramseowon compound since the 2000s as part of renewal efforts, have created an adverse impact on the landscape of the property. To address this, in 2017 the Jangseong County Government has carried out landscaping and visual screening measures for these facilities. The roof of *Udongsa* shrine was repaired in 2016; during repair works, on the roof of Cheongjeoldang lecture hall in 2017, corrosion in the rafters and cracks in the beams supporting the roof were identified and treated by heritage repair professionals. Regarding the drainage system both within and outside the academy compound, necessary measures will be implemented in consultation with relevant experts and technicians.

• Dodong-seowon

In 2016, it was found that the bricks on the upper side of the platform of *Suwollu* pavilion were partially displaced and damaged, and the roof tiles of *Hwanjumun* gate and the triple inner gate were partially absent. These areas

in need of minor repair were dealt with by heritage repair professionals. The 1.3 km long road in front of the academy that has been damaged and is causing inconvenience to visitors is currently under a year-long renovation project scheduled to be completed in November 2019. Although a new road passing immediately in front of the academy was originally planned, it has been re-routed to preserve the landscape of Dodongseowon in accordance with the results of deliberation by the CHA. And there is a plan in place to relocate the parking lot to about 50 meters away from the current location.

• Byeongsan-seowon

According to the cultural heritage inspection carried out by the Andong City Government in 2013, the general conservation state of the academy was good, but there were cracks in some architectural members of Mandaeru. These cracks will remain under ongoing monitoring until a decision is made on the necessity of repair. The pertinent local government of Andong City is planning to set aside funds for required measures to repair Mandaeru. Located on a gentle slope below a mountainous area, Byeongsan-seowon has experienced deformation of its drainage canals, causing drainage. The courtyard in front of Ipgyodang lecture hall does not have a separate drainage canal, and rain that falls in the courtyard could cause damage from moisture to the lower columns of the pavilion. The Andong City Government has plans to repair the drainage and implement measures to prevent soil erosion. As for the parking lot that was in front of the academy, it has been moved about 300 m away in 2017, restoring the frontal landscape of the academy.

Museong-seowon

Unlike other Neo-Confucian academies. Museong-seowon is situated within a residential area and surrounded by houses. This locational characteristic of Museong-seowon engenders a unique landscape distinct from other Neo-Confucian academies, but the gradual modernization of the surroundings has been factored into the landscape. In 2016, the roof of Gangsujae dormitory was repaired, and walls around it were installed through heritage repair professionals. And in 2017 hongsalmun red spiked gate was relocated to the original location as depicted in the 1924 painting Portrait of Museong-seowon, restoring the authenticity of the entrance area.

• Donam-seowon

Nonsan City is ready to gradually improve the landscape of the interaction area of the academy. Hanok village was constructed in 2014, and *Yehakgwan* is expected to be completed in the first half of 2018.

As concerns have been raised over their extensive scale and the potential to harm the surrounding landscape, the Nonsan City Government decided to restore the original topography of the area by putting a separation between the experience and education facilities and the academy, thereby protecting the heritage values of *Donam-seowon*.

For the authenticity of *Donam-seowon*, the walls erected in 2006 around *Sanangnu* pavilion will be demolished, and *hongsalmun* red spiked gate and *hamabi* dismounting stele will be relocated in the first half of 2018. Long-term efforts will be made to bury the electrical cables visible in front of *Donam-seowon* as an effort to restore the scenic landscape.

4.b Factors affecting the property

The property and its surrounding area have been respectively protected under the CHPA as Historic Site and the HCEPA, and therefore subject to strict development restrictions. In addition, most land plots within the nominated property are owned by the government or the respective *seowon*. As for the few parcels of land remaining in public or private ownership, the government is making continuous efforts in close consultation with the owners in order to purchase them.

The nine nominated academies are located amidst natural landscape and are comprised of wooden buildings, and therefore remain vulnerable to environmental pressures, climate change, and fire, thus requiringconstant monitoring. Regarding pressure from visitation and tourism, which is certainly expected more in the future, the Seowon Foundation, respective academy and local governments are planning to compile a diverse range of countermeasures.

4.b.i Development pressures

The nominated property faces a low risk of pressures stemming from development and urban expansion. The entire buffer zone falls within the HCEPA that are delineated around the nine nominated academies according to the CHPA. Each Heritage Preservation Area is equipped with a set of Limits for Current Status Change of registered cultural heritages in the area to control development activities that may damage the landscape of the Historic Site. Any proposed construction works within the buffer zone that go beyond the prescribed permission levels are sent to the Cultural Heritage Committee for deliberation. With this rule in place, the historic and cultural landscape of the nominated property has been well maintained.

4.b.ii Environmental pressures

Sources of environment pressure on the nominated property include the natural weathering of wooden buildings, corrosion of wooden elements, and damage from insects such as termites or pine wood nematodes. At some of the nine academies, repair and maintenance are being carried out on the walls, stylobates, and drainage canals in order to prevent damage from flooding.

Pine trees are a major component of the vegetation in and around the seowon compounds, and major buildings and structures of the nominated property are made of wood, suggesting a risk of damage from pine wood nematodes and termites. In this regard, the central and local governments have implemented regular environmental monitoring and are conducting biannual activities every spring and autumn to mitigate damage from pine wood nematodes and other harmful insects. As to damage from termites, a separate set of regulations, the Guidelines on Preventing Damage by Harmful Insects at Cultural Heritage Sites (2012), has been enacted. There has been no instance reported from the nine nominated seowon regarding this issue, but continuous monitoring is currently in place.

Climate change in this region comes with an increase in average temperature and precipitation. Temperature change in the recent five years of the nominated property indicates that all nine components show an increase in average temperature. Annual precipitation, however, does not display any particular tendency. As the nominated property is composed of timber structures adaptive to the climate over the course of time, it may be affected by climate change.

The recent abrupt changes in climate are considered as threatening factor. The CHA is implementing various forms of research on climate change to establish comprehensive plans for responding to future impacts on cultural heritages.

Constant monitoring and management

On-site manager is patrolling each seewon on a daily basis. The regular inspection is executed in regards to safety and theft or fire prevention. Monthly check of emergency contact and firefighting equipment is executed as well as the surroundings of the facility. Fire drill is being operated twice a year.

As pine trees are planted in and out of the property, pine wood nematodes may pose a threat. Also the mostly wooden structures are especially vulnerable to termite infestations. The guidelines of preventing harmful insects are prepared by the CHA and are currently executed. In addition, the central and local governments are giving concerted efforts to reduce negative impacts on the property by constant monitoring, prevention activities from harmful insects in spring and autumn. The conditions of the fauna and flora, as well as changes

Table 4-1. Average annual temperature of areas in which the nominated property is located (Korea Meteorological Administration www.kma.go.kr)

(Unit: °C)

Seowon	2012	2013	2014	2015	2016	Average annual temperature (high/low)
Sosu-seowon	11.2	11.6	12.0	12.5	12.3	11.9
	(37.5/-19.9)	(34.8/-20.9)	(35.2/-14.4)	(37.1/-13.7)	(35.5/-16.9)	(36.0/-17.2)
Namgye-seowon	12.2	12.8	12.6	12.9	13.6	12.8
	(35.2/-13.0)	(36.9/-13.9)	(36.6/-12.3)	(36.6/-10.8)	(37.3/-11.1)	(36.5/-12.2)
Oksan-seowon	13.3 (37.3/-13.0)	14.1(38.6/-12.7)	13.8 (37.0/-8.8)	12.9 (34.7/-14.7)	14.0 (39.4/-12.9)	13.6 (37.4/-12.4)
Dosan-seowon	12.2	12.4	12.5	12.9	13.2	12.6
	(38.0/-18.6)	(36.0/-20.4)	(35.6/-13.4)	(37.2/-13.1)	(37.8/-15.7)	(36.9/-16.2)
Piram-seowon	13.7	14.2	14.3	14.6	15.0	14.4
	(37.7/-10.2)	(36.2/-10.3)	(36.5/-7.3)	(36.2/-8.7)	(37.2/-11.7)	(36.8/-9.6)
Dodong-seowon	14.1	15.0	14.9	14.4	14.6	14.6
	(37.2/-12.4)	(37.9/-12.5)	(37.5/-7.4)	(38.3/-9.4)	(38.1/-13.0)	(37.8/-10.9)
Byeongsan-seowon	12.2	12.4	12.5	12.9	13.2	12.6
	(38.0/-18.6)	(36.0/-20.4)	(35.6/-13.4)	(37.2/-13.1)	(37.8/-15.7)	(36.9/-16.2)
Museong-seowon	13.1	13.7	13.7	14.1	14.3	13.8
	(37.8/-13.2)	(37.1/-14.5)	(37.3/-11.4)	(36.6/-10.1)	(36.4/-14.7)	(37.0/-12.8)
Donam-seowon	12.6(36.9/-14.4)	13.1(35.0/-16.5)	13.4(34.9/-10.7)	14.0(36.3/-12.4)	14.0(37.6/-17.0)	13.4(36.1/-14.2)

Table 4-2. Average annual precipitation of areas in which the nominated property is located (Korea Meteorological Administration, www.kma.go.kr) (Unit:mm/day)

Ѕеоwоп	2012	2013	2014	2015	2016	Average annual precipitation (daily precipitation / no. of days with rainfall)
Sosu-seowon	1,431.0(12.1)	1,180.8(8.7)	1,156.4(10.6)	771.2(6.8)	1,263.3(12.1)	1,160.54(10.1)
	/ 118	/ 127	/ 109	/ 114	/ 104	/ 114
Namgye-seowon	1,576.8(13.5)	1,096.2(9.7)	1,305.1(11.8)	982.0(8.1)	1,128.0(9.6)	1,217.62(10.5)
	/ 117	/ 113	/ 111	/ 121	/ 118	/ 116
Oksan-seowon	1,060.5(9.8)	729.5(7.2)	1,299.5(11.7)	976.7(8.1)	1,251.4(11.7)	1,063.52(9.8)
	/ 108	/101	/111	/120	/107	/109
Dosan-seowon	1,047.0(9.7)	979.9(9.3)	960.4(9.4)	755.1(6.9	934.4(10.3)	935.36(9.1)
	/108	/105	/102)/110	/91	/103
Piram-seowon	1,626.8(12.4)	1,245.4(11.1)	1,290.3(10.3)	1,046.9(8.7)	1,482.3(11.8)	1,338.34(10.9)
	/131	/112	/125	/120	/126	/123
Dodong-seowon	1,189.9(11.0)	996.4(9.9)	1,072.1(10.4)	908.5(8.4)	1,227.3(11.7)/	1,078.84(10.3)
	/108	/101	/103	/108	105	/105
Byeongsan-seowon	1,047.0(9.7)	979.9(9.3)	960.4(9.4)	755.1(6.9)	934.4(10.3)/	935.36(9.1)
	/108	/105	/102	/110	91	/103
Museong-seowon	1,473.4(10.4)	1,061.9(8.5)	1,261.2(9.9)	988.5(7.5)	1,279.5(9.3)	1,212.90(9.1)
	/142	/125	/127	/131	/138	/133
Donam-seowon	1,409.5(11.0)	1,120.2(9.7)	1,117.7(10.0)	822.7(7.6)/	1,228.4(10.4)	1,139.70(9.8)
	/128	/116	/112	108	/118	/116

Table 4-3. Major researches on disaster prevention and risk management responding to climate change (2008-2016)

Category	Year	Name of research
Impact evaluation on natural disasters including earthquakes and flood	2010 2010 2011 2012 2012 2013 2013 2015	Assessment research on risks of disasters, including earthquake and flood, on built heritage Research on techniques on responding to climate change on cultural heritage Research on identification of types of wood on timber-structured cultural heritage and responsive measure against global warming Research on developing indicators of risks of disasters on cultural heritage Fundamental assessment research on risks of disasters, including earthquake and flood, on built heritage Mid-to-longterm climate change research on types of insects posing threats to timber-structured heritage Establishment of management system and Assessment research on risks of disasters, including earthquake and flood, on built heritage in Historical City Research on damage on cultural heritage cases by lightening
 Monitoring	2009	Research on sophistication of indicators of firefighting on timber-structured cultural heritage Standardization of monitoring and analysis of preserved environment of cultural heritage
Forecasting and preventive facilities and management of natural disasters or fire	2008 2015 2016	Research on mountain fire prevention on cultural heritage Research on establishing standardized design of on-site fire-prevention monitoring of cultural heritage Research on fire-prevention status on nearby environment of cultural heritage
Manual of responding to natural disasters or fire	2008 2009 2010 2012 2014 2016	Manual on fire-prevention against National Treasure and Treasure Manual on responses to fire on Historic Site or National Folklore Cultural Heritage Manual on disaster-prevention on cultural heritage Development research on fire-prevention manual on damage on cultural heritage by living organism Manual on safety check on firefighting facilities at cultural heritage Research on manual on comprehensive disaster-response mechanism on cultural heritage

and processes in the ecological system and installing test wood elements to detect termites will be included as environmental indicators in the monitoring system.

• Education to responding to climate change

Seowon members and the local governments are continuously receiving education designed for improving fire prevention and preparedness. The CHA has been publishing materials, including Safety Education for Improving Fire Prevention on Cultural Heritage (2012).

In addition, the CHA is providing online and offline classes on related subjects. The Korea National University of Cultural Heritage under the management of the CHA is executing cultural heritage management from climate change and fire. The government has designated Feb 10th as the Day of Fire Prevention of Cultural Heritage, and operating fire drills every year on major cultural buildings.

Currently the management capacity is scheduled to be improved by providing classes for *seowon* members, the local community and visitors on damages of cultural heritage, such as land

usage, insect infestation, and bluestain, in response to climate change. Such classes for traditional techniques will encouragethe local community and visitors to actively participate on heritage protection.

4.b.iii Natural disasters and risk preparedness

The property has not been affected significantly by the impacts of natural disasters and unexpected events. Significant natural disasters in the past several hundred years have not occurred, and this indicates that the property is located in a land conducive to the changes of nature.

However, there is still a potential threat on the property by earthquake and fire. In response, the central government legislated the Framework Act on the Management of Disasters and Safety (2004) to address both natural and human-caused disasters. For risk preparedness for cultural heritage in particular, a series of rules and regulations have been enacted and cooperation among relevant organizations and agencies has been actively pursued.

Two earthquakes measuring 5.8 in September 2016 and 5.4 in November 2017 on the Richter scale hit the Gyeongju area. Thanks to the wooden structures that are naturally responsive to earthquake, those two incidents did no harm to *Oksan-seowon*. After the earthquake, precautions against earthquakes are being researched by professional organizations to better protect wooden materials from earthquakes in the future.

The nominated property consists primarily of wooden buildings and structures with an inherent risk of fire. This is why special attention has been paid to fire prevention. The location of the nominated property adds to the risk of fire since the sites are mostly situated in mountainous areas and consequently vulnerable to forest fires. Therefore the property is currently under control of potential risks of mountain fire by keeping its fire preparedness. In addition, there are some buildings and structures within the compound of the seowon that are used as living quarters and have been equipped with electricity, including caretaker's houses (gojiksa), veneration preparatory chambers (jeonsacheong), and dormitories. These structures are at risk of fire caused by worn-out wiring or overloading of heating devices. It is estimated that electrical safety issues are responsible for about 20 percent of all fires in wooden buildings. Wear in the wiring and growing demands from expanding interpretative programs all contribute to the risk of fire at historic wooden buildings. The property therefore is reinforcing its safety preparedness against fire through firefighting

Table 4-4. Firefighting equipment and integrated security systems at the nominated property

Name of the nominated <i>seowon</i>	Fire extinguishers (units)	Outdoor fire hydrants / water guns (units)	Method of water storage	Lightening protection facilities	Firebreaks	Surveillance system (CCTV, etc.)	Integrated security based on CCTV
Sosu-seowon	18	4 / 5	Piped water	0	×	0	Management office, Security Camera Control Tower of Yeongju
Namgye-seowon	20	3/0	Storage tank	×	×	0	Security Camera Control Tower of Hamyang
Oksan-seowon	20	6 / 1	Storage tank	0	0	0	Caretaker's house, Security Camera Control Tower of Gyeongju
Dosan-seowon	28	4 / 6	Storage tank	0	0	0	Management office, Video Information Control Tower of Andong
Piram-seowon	20	2/2	Storage tank	×	0	0	Exhibition hall
Dodong-seowon	32	3/3	Storage tank	×	0	0	Management office, Control Tower of Dalseong (to be established)
Byeongsan-seowon	21	3/0	Piped water	×	0	0	Caretaker's house, Video Information Control Tower of Andong
Museong-seowon	17	2/0	Piped water	×	×	0	Management office
Donam-seowon	28	4 / 2	Piped water	0	0	0	Management office

equipment, patrolling system and surveillance cameras in connection with control tower.

The CHPA stipulates provisions on fire and disaster prevention in Article 14. The recent revision of the act on March 21, 2017 added the preparation of response manuals for fire and other disasters at cultural heritage sites, installation of fire-prevention facilities, designation of no-smoking areas, cooperation with

relevant agencies, and establishment of a disaster database. For the safety of the nominated property, regular checks of firefighting equipment are carried out. In addition, quarterly joint firefighting drills are conducted featuring the participation of the CHA, National Emergency Management Agency, Korea Forest Service, and pertinent local governments. In addition, the CHA reached an agreement with the Korea Electrical Safety Corporation and Korea Electrical Contractors Association as part of efforts to promote the wider installation of fireprevention equipment and lightening protection facilities at heritage sites.

Among the nine nominated componerts, those facing a river or situated on a steep slope should devote particular attention to the prevention of damage from flooding. In this regard, constant monitoring is required for *Sosu-seowon* and *Oksan-seowon*, which have streams in their vicinity.

Regarding the risk of earthquakes, a strong earthquake measuring 5.8 on the Richter scale took place in Gyeongju City on September 12, 2016, and again on November 15, 2017 a magnitude 5.4 earthquake happened in Pohang City, about 30 km north from Gyeongju City. Wooden architecture is known to respond well to earthquakes, and those in 2016 and 2017 did no harm to the nominated property. However, research on earthquakes and wooden buildings should be conducted for the sake of long-term preparedness.

Since the nominated property is vulnerable to fire due to the primary materials and forested locations, firefighting equipment has been installed at each of the nine component sites to ensure an effective first response in the case of fire. In addition, each nominated academy has developed a close cooperative relationship with a nearby fire station to ensure that

with no delay. The Guidelines on the Installation of Firefighting Equipment at Cultural Heritage (2014) are currently being applied for equipping the nominated property with firefighting devices. The pertinent local governments holding jurisdiction over the nine component academies are drawing up disaster and risk preparedness plans and establishing a disaster prevention system at each *seowon*. Irregular fire drills and education are being carried out for better disaster prevention as well.

The fire-response manual for each of the nine nominated academies is comprised of action guidelines in the case of fire, as well as information on fire prevention and management. The action guidelines encompass the information included in the chart below on the response procedures, an autonomous fireresponse organization, reporting network and emergency contacts, a diagram of firefighting equipment, detailed placement of firefighting equipment in each building or structure of the academy concerned, information on first responses, and a list of cultural heritage items for evacuation. The information on fire prevention and management includes cooperation with relevant agencies, fireprevention activities, and protection measures for portable heritage. Also included here are instructions on the use of firefighting equipment, a scenario for firefighting simulations, techniques for fire suppression, a facility

Table 4-5. Fire stations for the nominated property

Name of the nominated seowon	Fire station nearby	Distance to the seowon (km)	Arrival time (minutes)	Annual number of firefighting drills (2016)
Sosu-seowon	Sunheung 119 Firefighting Squadron	1.0	2	
Namgye-seowon	Anui 119 Safety Center	10.3	12	
Oksan-seowon	Angang 119 Safety Center	6.0	11	
Dosan-seowon	Dosan 119 Firefighting Squadron	5.0	8	
Piram-seowon	Samgye 119 Safety Center	12.5	15	Biannually (each in the early
Dodong-seowon	Hyeonpung 119 Safety Center	10.0	15	and later half of the year)
Byeongsan-seowon	Hahoe Village 119 Firefighting Squadron	6.0	15	
Museong-seowon	Chilbo 119 Firefighting Squadron	1.3	3	
Donam-seowon	Yeonsan 119 Safety Center	2.7	5	

checklist, a location map, and a plan including all major buildings. Among the suggested firefighting organizations, the autonomous fire team is primarily made of management staff for the academy and consists of a head and three subdivisions: the reporting/contact division, firstresponse division, and the division for guiding firefighters. The firefighting squadron or safety center closest to an academy is designated as the first responder. A network of emergency contacts has been established among the pertinent local governments, fire stations, police stations, and the Korea Forest Service and the CHA. Information on hiring heavy equipment is also included just in case of need.

This manual is revised every six months to one year in order to reflect changes in the status of disaster-prevention facilities or in information on disaster-prevention personnel. If a fire at a nominated seowon is reported through an emergency call to 119, the situation room of the pertinent local government receives the report and then sends instructions to the fire station (information is passed from the fire station to the 119 safety center to the firefighting squadron). Firefighters can arrive at the fire scene within 3-15 minutes. Command authority in the field is first given to the head of the autonomous fire team and then transferred to the firefighters upon their arrival. When intentional destruction of cultural heritage is inevitable as a means to prevent further damage, the

Emergency Chart

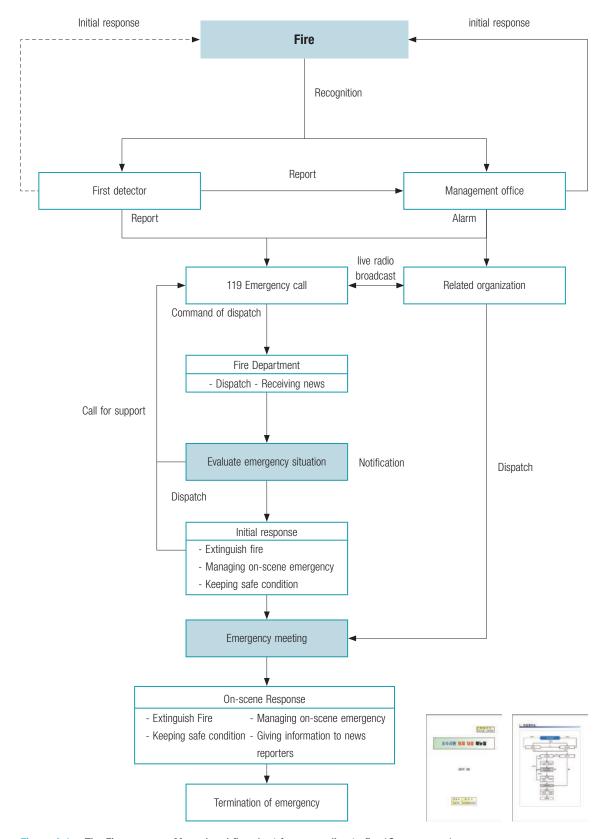


Figure 4-1. The Fire-response Manual and flowchart for responding to fire (Sosu-seowon)

extent and method of the destruction are jointly agreed upon through consultation between the fire station, local government, and people affiliated with the academy concerned. The table below shows the preparation of a response manual, type of fire-drill scenarios, list of major buildings, and evacuation areas in response to the major risk factor of fire. If a fire occurs in one of the nominated

academies, the personnel who have been trained through joint firefighting drills take responsibility for the initial firesuppressing efforts, and the pertinent local governments initiate the operation of the integrated control system for onsite firefighting. In addition, the CHA activates its disaster situation room to provide overall supervision and direction. A research team and advisory group are

Table 4-6. Fire-response procedures at the nominated property (the closest fire station marked in grey)

Name of the			Mathed of		Fire	station in ch	arge
Name of the nominated seowon	ed – Provincial level delivering lev		Municipal level	Fire station	119 safety center	119 firefighting squadron	
Sosu-seowon		119 Situation Room of the Gyeongsangbuk-do Provincial Government	,	Yeongju City	Yeongju Fire Station	Punggi 119 Safety Center	Sunheung 119 Firefighting Squadron
Namgye-seowon		119 Situation Room of the Gyeongsangnam-do Provincial Government		Hamyang County	Hamyang Fire Station	Anui119 Safety Center	-
Oksan-seowon		119 Situation Room of the Gyeongsangbuk-do Provincial Government		Gyeongju City	Gyeongju Fire Station	Angang 119 Safety Center	-
Dosan-seowon		119 Situation Room of the Gyeongsangbuk-do Provincial Government		Andong City	Andong Fire Station	Beopheung 119 Safety Center	Dosan 119 Firefighting Squadron
Piram-seowon	Report to 119 in case of fire	119 Situation Room of the Jeollanam-do Provincial Government	Broadcasting	Jangseong County	Jangseong Fire Station	Samgye 119 Safety Center	-
Dodong-seowon		119 Situation Room of the Daegu Metropolitan City Government		Dalseong County	Dalseong Fire Station	Hyeonpung 119 Safety Center	-
Byeongsan-seowon		119 Situation Room of the Gyeongsangbuk-do Provincial Government		Andong City	Andong Fire Station	Pungsan 119 Safety Center	Hahoe Village 119 Firefighting Squadron
Museong-seowon		119 Situation Room of the Jeollabuk-do Provincial Government		Jeongeup City	Jeongeup Fire Station	Habuk 119 Safety Center	Chilbo 119 Firefighting Squadron
Donam-seowon		119 Situation Room of the Chungcheongnam-do Provincial Government		Nonsan City	Nonsan Fire Station	Yeonsan 119 Safety Center	

formed to investigate the damage, offer recovery advice, and devise measures to preserve the authenticity of the academy. Since the nine nominated academies are all designated on the national heritage list, disaster-inflicted damage when it occurs will be immediately addressed through the swift allocation of the necessary funds in order to prevent secondary damage caused by any delay in repair work.

Table 4-7. Response to fire at the nominated property

Name of the nominated seowon	Existence of a fire response manual	Type of scenario	Major cultural heritage	Major evacuation area
Sosu-seowon	0	Fire due to a visitor's accident	The name plaque and horizontal hanging plaques from the lecture hall, and the name plaque for Munseonggongmyo	Management office
Namgye-seowon	0	Fire due to a visitor's accident		
Oksan-seowon	0	Arson	Significant documents, etc.	Outside the academy
Dosan-seowon	0	Fire from an electrical short circuit	The name plaque and horizontal hanging plaques from <i>Jeongyodang</i> , and 50 artifacts in the exhibition hall	Exhibition hall (first evacuation), management office (second evacuation)
Piram-seowon	0	Fire from an electrical short circuit	Woodblocks for the anthology of Kim In-hu (650) and other woodblocks (56)	Storage building
Dodong-seowon	0	Spread of embers from a heater during the preparation of a rite	Numerous name plaques and horizontal hanging plaques, and books and ritual vessels from the exhibition hall	Parking lot
Byeongsan-seowon	0	Fire from an electrical short circuit	The name plaques of Byeongsan-seowon, Mandaeru, and Bongnyemun	Hahoe Village Management Office
Museong-seowon	0	Arson	Numerous name plaques and horizontal hanging plaques	Outside the academy
Donam-seowon	0	Fire from a candle after the observation of a rite	The name plaque and vertical hanging plaques (8) from Eungdodang, and horizontal hanging plaques (6)	Management office







Figure 4-3. Fire drill (Namgye-seowon)



Figure 4-4. Fire drill (Dodong-seowon)

4.b.iv Responsible visitation at World Heritage sites

The nominated property is comprised of nine academies that have preserved the history and culture of *seowon*, the definitive private education institution of the Joseon Dynasty. People visit the nominated property for the purpose of learning, teaching, and exploring the ageold history and culture of *seowon*. Given that the bulk of the nine nominated sites are located away from city centers and that visitors are mostly family-based or group tour and mainly well-intentioned and hold a baseline understanding of *seowon*, it can be presumed that there exists little danger posed by visitation.

The number of visitors is expeted to increase after possible inscription. To proactively response, the pertinent local governments are planning to establish an effective reservation system to distribute visitors into different time slots. Casual entrance to shrines and other major buildings will be prohibited or partially opened to minimize direct impacts of visitors on the property.

Accommodations of cultural education, and visitor information are planned to be established.

The current and estimated future visitation at the nominated property is far below its physical carrying capacity, given the total volume of accessible areas and the number of visitors. The current annual average number of visitors to the nine nominated academies taken over the last three years (2014–16) is 960,872, with the greatest portion drawn from Sosu-seowon at 256,421. The inscription of the nominated property on the World Heritage List would increase the number of visitors. Hahoe Village, which includes one of the nominated academies (Byeongsan-seowon) was inscribed on the World Heritage List in 2010 as part of "Historic Villages of Korea: Hahoe and Yangdong" and saw a major increase of about 50 percent in visitation after inscription: the annual number of visitors grew from 787,210 between 2005 and 2009 to 1,182,573 from between 2010 and 2016 after inscription. When the same increase rate (about 50 percent) is reflected in the number of visitors to the nominated property, it is estimated that the annual average number of visitors would increase from the current 960,872 (2014–16) to 1,441,311 between 2020 and 2022 after inscription.

The estimated annual number of visitors in the future accounts for only about 22 percent of the annual carrying capacity of the nominated property based on the total amount of accessible areas (both indoor and outdoor) (details are presented below). Given this, it is inferred that the nominated property will face little risk of damage due to visitation after inscription.

To calculate the physical carrying capacity of the nominated property, the volume of the areas accessible by visitors was first figured. Out of the property area, the accessible area is calculated by taking the outdoor space where

visitors pass by or linger and combining it with the architectural (indoor) space where visitors may enter. The parts of the property area that disallow visitor access or are otherwise inaccessible (like waterways) are excluded from the accessible area.

Next, a desirable occupant area per capita is set at 30 square meters of outdoor space and 6 square meters of architectural space. The number of daily visitation cycles is calculated by dividing the opening hours (8 hours; from 9:00–18:00 minus a 1-hour lunch break for heritage interpreters) by the average time required for a tour. The average tour time does not differ much across the nine academies, but varies between general tours and experience tours, which respectively require roughly

Table 4-8. Number of visitors to the nominated property (unit: individuals)

Name of the nominated seowon	2014	2015	2016	Total	Current annual average number of visitors (2014–16)	Estimated annual average number of visitors after inscription (2020–22)
Sosu-seowon	264,040	249,279	255,944	769,263	256,421	384,632
Namgye-seowon	41,605	41,813	42,332	125,750	41,917	62,875
Oksan-seowon	25,500	28,050	30,800	84,350	28,117	42,175
Dosan-seowon	251,743	220,908	275,271	747,922	249,307	373,961
Piram-seowon	15,485	14,600	16,200	46,285	15,428	23,143
Dodong-seowon	19,767	26,937	24,713	71,417	23,806	35,709
Byeongsan-seowon	206,775	215,286	225,808	647,869	215,956	323,935
Museong-seowon	45,000	43,000	45,000	133,000	44,333	66,500
Donam-seowon	85,000	85,312	86,450	256,762	85,587	128,381
Total	954,915	925,185	1,002,518	2,882,618	960,872	1,441,311

Table 4-9. Accessible area in the nominated property (unit: ha)

Name of the	Dronovtv ovoc	Accessi	sible area	
nominated seowon	Property area	Outdoor space	Architectural (indoor) space	
Sosu-seowon	17.16	22,451	1,153	
Namgye-seowon	4.11	17,330	735	
Oksan-seowon	6.44	18,460	508	
Dosan-seowon	36.73	7,024	740	
Piram-seowon	1.38	12,388	384	
Dodong-seowon	2.32	12,503	477	
Byeongsan-seowon	30.08	12,328	458	
Museong-seowon	0.84	5,813	186	
Donam-seowon	3.43	13,389	617	
Total	102.49	121,686	5,258	

1.5 and 3 hours. Accordingly, the number of daily visitation cycles is considered to be around five (8 hours divided by 1.5 hours) for general tours and approximately three (8 hours by 3) for experience tours.

Presented below is the annual physical carrying capacity for the nominated property (the maximum number of people who could visit the nominated property without causing an adverse impact) and the estimated annual number of visitors after inscription compared with the annual physical carrying capacity.

Given the above calculations, it is estimated that the nominated property is capable of accommodating the projected increase in visitation after inscription with little burden imposed on its heritage values and the surrounding environment. In the case of *Dosan-seowon*, the burden of visitation could surpass its carrying capacity if the required time for experience tours or their relative proportion compared to general visits is increased.

* Annual physical carrying capacity (individuals)

$$= \left(\frac{\text{Outdoor space (m²)}}{\text{Per-capita occupant area (30m²)}} \right) + \left(\frac{\text{Architectural area (m²)}}{\text{Per-capita occupant area (6m²)}} \right) \times \text{Number of daily visitation cycle } \times 365 \text{ days}$$

^{*} Estimated annual number of visitors after inscription compared with the annual physical carrying capacity (%)

⁼ Estimated number of visitors after inscription (individuals) ÷ annual physical carrying capacity (individuals) × 100 (%)

Table 4-10. Annual physical carrying capacity of the nominated property (unit: individuals)

Name of the nominated <i>seowon</i>	(B) Annual physical carrying capacity for general tour (individuals)	(C) Annual physical carrying capacity for experience tour (individuals)	Estimated annual number of visitors after inscription compared with the annual physical carrying capacity (%)
	Visitation cycles: 5 times a day	Visitation cycles: 3 times a day	(A) ÷ [(B+C)÷2] × 100
Sosu-seowon	1,716,449	1,029,869	28 %
Namgye-seowon	1,277,792	766,675	6 %
Oksan-seowon	1,277,482	766,489	4 %
Dosan-seowon	658,442	395,065	70 %
Piram-seowon	870,397	522,238	3 %
Dodong-seowon	905,675	543,405	4 %
Byeongsan-seowon	889,250	533,550	45 %
Museong-seowon	410,187	246,112	20 %
Donam-seowon	1,002,162	601,297	16 %
Total	9,007,836	5,404,700	About 22 percent on average

4.b.v Number of inhabitants within the property and the buffer zone

There are 8 people residing within the property area and 885 in its buffer zone. For the daily maintenance of the nominated property, some of the nine academies maintain caretakers residing within the academy compound (Namgyeseowon, Oksan-seowon, Piramseowon, Dodong-seowon), while others have managing staff living outside but commuting into seowon on a day-and-night rotation (Sosu-seowon, Dosanseowon, Byeongsan-seowon, Museongseowon, Donam-seowon). In this regard, there is little risk of damage to the nominated property posed by residents.

With the exception of *Dosan-seowon*, the buffer zones of the eight nominated academies have residents inside. The buffer zone of Dosan-seowon is primarily comprised of mountains or rivers, preventing any human residence. Although the buffer zones of the eight academies are inhabited, they fall within the HCEPA under the CHPA, and are therefore subject to rigorous restrictions on construction projects. Given the strict legal measures of development activities both within the property and its buffer zones, it is unlikely that development activities or the number of residents will rapidly increase in the future. The number of inhabitants in the nominated property and the buffer zone is presented below.

Table 4-11. Number of inhabitants within the nominated property and buffer zone (as of December 2017)

Name of the	Nomina	ted property	Buffer zone		
nominated seowon	Area (ha)	Inhabitants (individuals)	Area (ha)	Inhabitants (individuals)	
Sosu-seowon	17.16	0	73.62	114	
Namgye-seowon	4.11	2	78.67	124	
Oksan-seowon	6.44	2	80.83	186	
Dosan-seowon	36.73	0	166.84	0	
Piram-seowon	1.38	3	51.06	76	
Dodong-seowon	2.32	1	81.23	51	
Byeongsan-seowon	30.08	0	164.30	24	
Museong-seowon	0.84	0	54.96	236	
Donam-seowon	3.43	0	45.23	74	
Total	102.49	8	796.74	885	

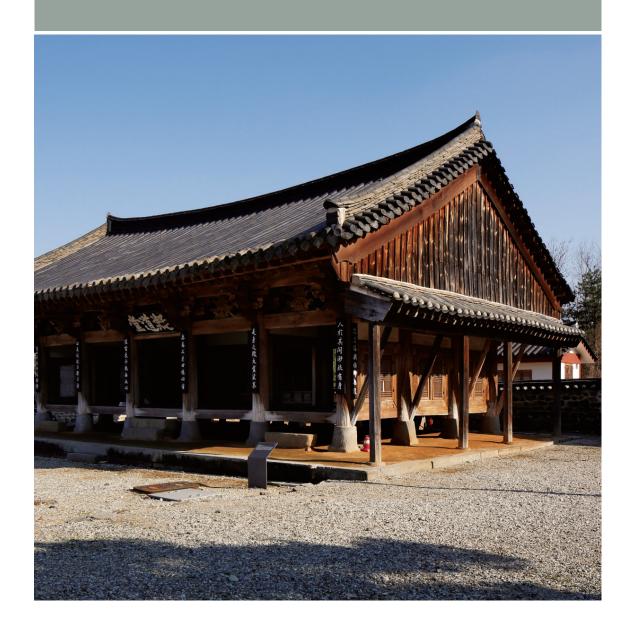
SEOWON,

Korean Neo-Confucian Academies

For Inscription on the World Heritage List

Section 5

PROTECTION AND MANAGEMENT OF THE PROPERTY



Section 5

Protection and Management of the Property

The fundamental legal basis is provided by the Cultural Heritage Protection Act, and additional legislations are the National Land Planning and Utilization Act (ena. 2002, enf. 2017) and the Framework Act on the Management of Disasters and Safety (ena. 2004, enf. 2017), municipal ordinances of the local governments with jurisdiction over the nine components, Forest Protection Act (ena. 2009, enf. 2017), Act on Cultural Heritage Maintenance, Etc. (ena. 2010, enf. 2017), Act on the Safeguarding and Promotion of Intangible Cultural Heritage (ena. 2015, enf. 2017) and Safety Guidelines set by the CHA. The nine components are designated as Historic Sites. Based on the CHPA, a cultural heritage is deliberated by the Cultural Heritage Committee in its historical and cultural values worthwhile to be recognized by the state. The next step is to delineate the HCEPA extending 500 m from the boundary of the Historic Site. Then the pertinent local governments in close consultation of the administrator of the CHA then establish management plans for the preservation and management of the property. The government provides financial supports to the property in the portion of 70% of central and 30% of local governments.

The nomination of the nine seowon and their integrated protection and management are all conducted by the Seowon Foundation. This foundation was launched based upon an agreement signed by the CHA and the pertinent local governments. In operation about seven years, the Seowon Foundation is tasked with the responsibilities of implementing affairs related to World Heritage inscription and carrying out the consistent and integrated conservation of the nominated property. Comprised of an expert committee (consisting of academics) and an administrative committee (of civil servants), and a secretariat in charge of operating and

supporting the committees, the Seowon Foundation is striving for the cooperative and systematic conservation of the nine nominated academies through its effort at their inscription on the World Heritage List, establishing integrated monitoring and management plans, and research and promotion programs.

Although the CHA is a main organization for protecting and managing the property, the pertinent local governments are also responsible for a wide range of protecting the property, including repair, research, regulating any changes or illicit activities and visitor management. The Seowon Foundation has long been in cooperation with diverse stakeholders such as the CHA, local governments, heritage experts, and seowon-related families and seowon organisation in pursuit of the conservation of the nine seowon. To strengthen the capacity for the sustainable management, conservation, and utilization of the property after its inscription, the Seowon Foundation is planning an organizational expansion. Financial and administrative support for the Foundation's expansion and daily operation is offered by the central and local governments, that initially signed the agreement on its establishment, including the CHA, Daegu Metropolitan City Government, Chungcheongnam-do Provincial Government, Jeollabuk-do Provincial Government, Jeollanam-do Provincial Government, Gyeongsangbuk-do Provincial Government, Gyeongsangnamdo Provincial Government, Nonsan City Government, Jeongeup City Government, Gyeongju City Government, Andong City Government, Yeongju City Government, Dalseong County Government, Jangseong County Government, and Hamyang County Government.

5.a Ownership

The nominated property consists of state-owned land, land under collective ownership by the seOwon-related families or seowon organization (seowonowned land), and land owned by private individuals. Roads, rivers, and some mountainsides in the nominated property are state-owned land and are kept under government management, while the academies and their surrounding areas are mostly owned by seowon-related families or seowon organization. There are scattered plots in the nominated property that are owned by private individuals, but these are subject to strict development restrictions under the CHPA. The buffer zone is also comprised of stated-owned land. seowon-owned land, and private land, encompassing mountains, rivers, farmland, and residential lots. As the buffer zone falls within the 500 m boundaries of the HCEPA delineated around the nine component academies, construction of any kind within it falls under different levels of restrictions basically depending on the distance from the cultural Heritage Preservation Areas.

Four out of the nine components include privately owned plots within the nominated property: three at *Sosu-*

seowon (one riverside plot, one rice paddy plot, and one orchard), three at *Dosan-seowon* (three plots on a mountainside), three at *Dodong-seowon* (one agricultural plot and two plots of a road), and one plot at *Museong-seowon* (one building plot). Although still in private ownership, they all fall within areas where development activities are rigorously restricted by the CHPA.

The land ownership in the nominated properly is categorized as below.

Table 5-1. Land ownership in the nominated property

Name of the	State- owned land	Seowon- owned land	Private land		Private land			
nominated <i>seowon</i>	The state	Seowon- associated families and yurim	Private individuals	Total	Number of land plots	Use of	land	Possibility of development
						1	River	
Sosu-seowon	2.40	13.96	0.80	17.16	3	1	Rice paddy	No possibility
						1	Orchard	
Namgye-seowon	2.78	1.33	0	4.11			None	
Oksan-seowon	1.50	4.94	0	6.44			None	
						1		
Dosan-seowon	18.00	17.55	1.18	36.73	3	1	Mountain	No possibility
						1		
Piram-seowon	0.67	0.71	0	1.38		I	None	
Dodong coowen	0.46	1.83	0.03	2.32	3	1	Field	To be purchased by the government (part of the state-
Dodong-seowon	0.40	1.03	0.03	2.32	3	2	Road	designated cultural heritage)
Byeongsan-seowon	16.78	13.30	0	30.08			None	
Museong-seowon	0.10	0.72	0.02	0.84	1	1	Building site	No possibility (the owner is not identified)
Donam-seowon	0.12	3.31	0	3.43			None	
Total	42.81	57.65	2.03	102.49	10	River (1), rice paddy (1), orchard (1), mountain (3), field (1), road (2), building site (1)		Development activities banned by the CHPA

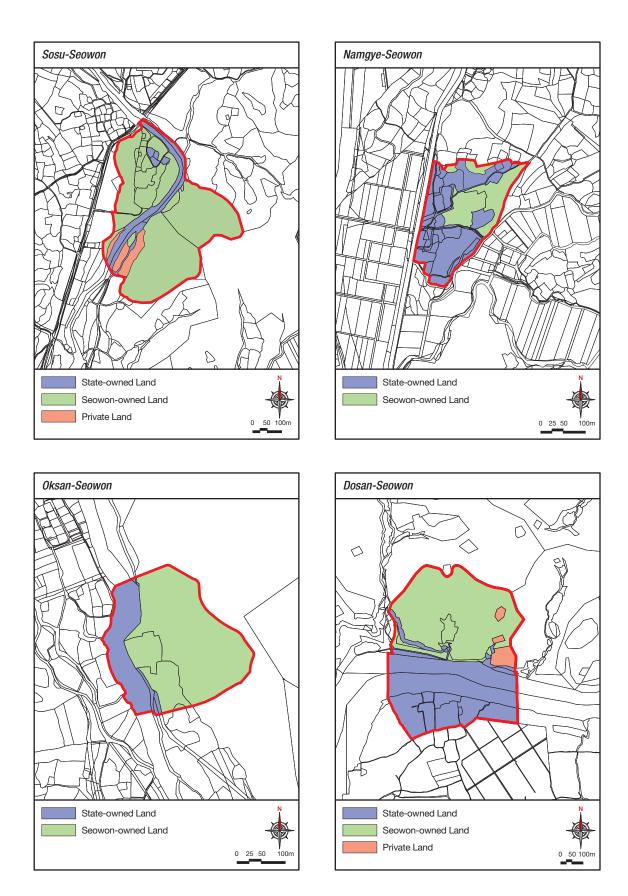


Figure 5-1. Ownership of land plots in the nominated property(1)

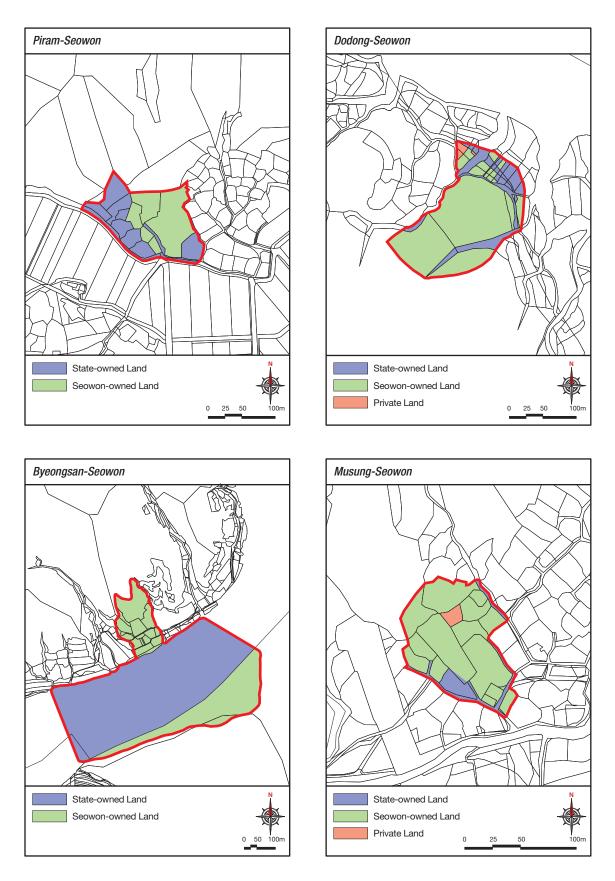


Figure 5-2. Ownership of land plots in the nominated property(2)

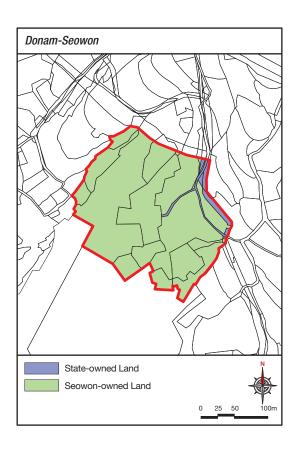


Figure 5-3. Land ownership in the nominated property(3)

5.b Protective designation

The nominated property is set so as to include all the major areas of *seowon* and the elements that contribute to displaying the OUV of the nominated property. The boundaries of the nominated property are drawn with consideration of views and the land use pattern. The boundaries of the buffer zone are set to appropriately encompass the neighboring areas so that the authenticity and integrity of the property can be well preserved. The buffer zone is delineated considering the surrounding environment, important views, land uses, and the designated area

of the HCEPA. Mountain ridges, which limit visibility, are applied as the borders in mountainous regions while in flatlands the land use divisions including the inner edges of rivers and roads are reflected in delineating the boundaries of the buffer zone.

The special considerations of delineation of the boundaries of the nominated property and buffer zone are shown in the following table.

Table 5-2. Special considerations in delineating the boundaries of the nominated property and buffer zone

Name of <i>seowon</i>	Nominated property	Buffer zone	
Sosu-seowon	Chwihandae pavilion and Gyeongja-bawi rock, and the mountain that provides their background are included.	Natural topographic features and lot divisions are considered.	
Namgye-seowon	Considering the topographic integrity, recently built visitor facilities on the northern valley are exceptionally included.	Namgyecheon stream flowing to the west of seowon is included as it is an important element of interaction area.	
Oksan-seowon	Lot divisions, ownership and view from <i>seowon</i> are considered.	-	
Dosan-seowon	Sisadan stele pavilion is included as it testifies sarim actrivities of seowon.	Natural topographic features and lot divisions are consdidered.	
Piram-seowon	Lot divisions, ownership and view from seowon are considered.	The fields in front of <i>seowon</i> are included.	
Dodong-seowon	Plan of relocation of the parking lot in front of <i>seowon</i> , and the nominated property is extended as far as the local road.	Nakdonggang River in front of <i>seowon</i> and the mountain that lies beyond the river are included.	

Name of seowon	Nominated property	Buffer zone
Byeongsan-seowon	Nakdonggang River and Mt. Byeongsan are included as they naturally mingle with <i>seowon</i> to create an integrated landscape.	-
Museong-seowon	Lot divisions and ownership are considered.	Local village and sarim's edifying activities at seowon are considered.
Donam-seowon Lot divisions and ownership are considered.		Natural topographic features and lots divisions are considered : visually undermining buildings (factories and gas station) are excluded.

^{**} Boundaries of Oksan-seowon and Byeongsan-seowon are partially overlapped with those World Heritage "Historic Villages of Korea: Hahoe and Yangdong"

The nine *seowon* are all state-designated Historic Sites, and some of the buildings, portraits, and documents found within their compounds that are of great historic value are separately designated as other categories of state-designated heritage such as Treasure and National Treasure.

Some of the academies have one or two ginkgo trees within their compounds that are listed as Protected Tree by local governments.

Table 5-3. Categories of cultural heritage designation stipulated in the CHPA

Category	Tangible heritage	Monuments		Folklore cultural heritage	
State-designated	National Treasure	Historic Site	Scenic Site	Natural Monument	National Folklore Cultural Heritage
cultural heritage	Treasure	Thistoric Site			
City/province- designated heritage	City/province-designated Tangible Heritage	City/province-designated Monument		City/province-designated Folklore Cultural Heritage	
Cultural heritage material			-		
Registered cultural heritage				*Intangible o	cultural heritage not included

Table 5-4. List of designated cultural heritage items within the nominated property

Name of the nominated seowon	Designator (state- or city/province- designated)	Category and designation number	Name	Immovable/ movable cultural heritage	Date of designation
		Historic Site No. 55	Sosu-seowon	Immovable	1963. 01. 21.
		National Treasure No. 111	Portrait of An Hyang	Movable	1962. 12. 20.
		Treasure No. 1402	Munseonggong Shrine of Sosu-seowon		2004. 04. 06.
	State	Treasure No. 1403	Lecture Hall of <i>Sosu-seowon</i>	Immovable	2004. 04. 06.
		Treasure No. 59	Entrance Stele of <i>Suksusa</i> Temple Site		1963. 01. 21.
		Treasure No. 485	Confucius and His Disciples (painting)	Movable	1968. 12. 19.
Sosu-seowon		Treasure No. 717	Portrait of Ju Se-bung	Wovabic	1981. 03. 18.
ood comen		Tangible Cultural Heritage No. 238	Royal Banquet at <i>Seochongdae</i> Pavilion (painting)		1988. 09. 23.
	Gyeongsangbuk-do Province	Tangible Cultural Heritage No. 330	Name Plaque of <i>Sosu-seowon</i> with Inscription in King Myeongjong's Calligraphy	Movable	2001. 11. 01.
		Tangible Cultural Heritage No. 331	Woodblocks of <i>Sosu-seowon</i>		2001. 11. 01.
	Yeongju City	Protected Tree (11-28-7) Protected Tree (8-14)	Ginkgo trees (about 500 years old)	Immovable	1982. 10. 26.
	State	Historic Site No. 499	Namgye-seowon	Immovable	2009. 05. 26.
Namgye-seowon	Gyeongsangnam-do Province	Tangible Cultural Heritage No. 166	Woodblocks for the Collection of Literary Works by Ildu (Jeong Yeo-chang)	Movable	1979. 12. 29.
		Tangible Cultural Heritage No. 167	Woodblocks for the Collection of Literary Works by Gaeam (Gang Ik)	Movable	1979. 12. 29.
	State	Historic Site No. 154	Oksan-seowon	Immovable	1967. 03. 08.
		Treasure No. 413	Dongnakdang House	IIIIIIOVADIC	1964. 11. 14.
Oksan-seowon		Treasure No. 524-1	Books of the Oksan Branch of the Yeoju Yi Clan		1970. 12. 30.
		Treasure No. 524-2	Books of the Oksan Branch of the Yeoju Yi Clan		2006. 07. 18.
		Treasure No. 525	Samguk sagi (History of the Three Kingdoms)	Movable	1970. 12. 30.
		Treasure No. 526-1 and No. 526-2	Calligraphy Collection of the Oksan Branch of the Yeoju Yi Clan		2006. 09. 01.
		Treasure No. 586	Manuscripts of Yi Eon-jeok		1975. 05. 01.
	Gyeongsangbuk-do Province	Tangible Cultural Heritage No. 376-1	Memorial Stele for Yi Eon-jeok	Immovable	2006. 01. 02.

Name of the nominated seowon	Designator (state- or city/province- designated)	Category and designation number	Name	Immovable/ movable cultural heritage	Date of designation
	01.1	Historic Site No. 170	Dosan-seowon		1969. 05. 28.
		Treasure No. 210	Jeongyodang Lecture Hall of <i>Dosan-</i> seowon	Immovable	1963. 01. 21.
Dosan-seowon	State	Treasure No. 211	Sangdeoksa Shrine and Triple Gate of Dosan-seowon		1963. 01. 21.
		Treasure No. 522	Dosan-seowon (painting)	Movable	1970. 08. 27.
	Gyeongsangbuk-do Province	Tangible Cultural Heritage No. 33	Sisadan Pavilion	Immovable	1973. 08. 31.
	State	Historic Site No. 242	Piram-seowon	Immovable	1975. 04. 23.
	State	Treasure No. 587	Documents of <i>Piram-seowon</i>		1975. 05. 01.
Piram-seowon	Jeollabuk-do Province	Tangible Cultural Heritage No. 215	Woodblocks for the Collection of Literary Works by Haseo (Kim In-hu)	Movable	1999. 07. 05.
		Tangible Cultural Heritage No. 216	Woodblocks for Calligraphy Works by Haseo (Kim In-hu)		1999. 07. 05.
	Jangseong County	Protected Tree (704)	Ginkgo tree (about 200 years old)	Immovable	1982. 12. 03.
	State	Historic Site No. 488	Dodong-seowon	Immovable	2007. 10. 10.
Dodong-seowon		Treasure No. 350	Jungjeongdang Lecture Hall, Shrine, and Walls of Dodong-seowon		1963. 01. 21.
	Dalseong County	Protected Tree (3-9)	Ginkgo tree (about 400 years old)		1982. 10. 29.
Byeongsan- seowon	State	Historic Site No. 260	Byeongsan-seowon	Immovable	1978. 03. 31.
Museong-	State	Historic Site No. 166	Museong-seowon	Immovable	1968. 12. 19.
seowon		Treasure No. 1181	Village Code of Gohyeon-dong, Taein	Movable	1993. 11. 05.
Donam-seowon	State	Historic Site No. 383	Donamseowon		1993. 10. 18.
		Treasure No. 1569	Eungdodang Lecture Hall of Donam- seowon		2008. 07. 10.
	Chungcheongnam- do Province	Tangible Cultural Heritage No. 155	Yugyeongsa Shrine of Donam-seowon	Immovable	2000. 01. 11.
		Cultural Heritage Material No. 366	Wonjeongbi Stele		2000. 01. 11.

5.c Means of implementing protective measures

The primary legal foundation for the management, conservation, and utilization of the nominated property is provided by the CHPA. On the basis of this act, the CHA implements a range of policy measures while various levels of local government enact cultural heritage protection ordinances and carry out needed conservation activities. The pertinent local governments have all prepared legal measures for the management of the academies by enacting relevant ordinances.

Table 5-5. Laws on the management, conservation, and utilization of the nominated property and their main contents

Name of the <i>seowon</i>	Laws and ordinances		Main contents in relation to the conservation of <i>seowon</i>
Sosu, Oksan, Dosan, and Byeongsan-seowon		Cultural Heritage Protection Ordinance of Gyeongsangbuk-do Province	
Dodong-seowon		Cultural Heritage Protection Ordinance of Daegu Metropolitan City	
Namgye-seowon	CHPA	Cultural Heritage Protection Ordinance of Gyeongsangnam-do Province	Conservation and management of state- designated heritage and HCEPA
Museong-seowon	GIIFA	Cultural Heritage Protection Ordinance of Jeollabuk-do Province	→ Subject to stringent regulation
Piram-seowon		Cultural Heritage Protection Ordinance of Jeollanam-do Province	
Donam-seowon		Cultural Heritage Protection Ordinance of Chungcheongnam-do Province	

The CHPA relates as the foremost principle the preservation of the original state of cultural heritage. It encompasses provisions on the authorization of heritage managers and their duties and rights, as well as a range of regulations for heritage conservation. The act also demands the establishment of the Cultural Heritage Master Plan and of annual action plans to implement the

master plan. The conservation and management of the nominated property are conducted within the frameworks of these master plans. Also covered under the CHPA are the designation of cultural heritages and the delineation of protection zones, as well as principles for the limits for the current state changes of the surrounding areas of designated heritages and their surrounding areas.

5.c.i Cultural Heritage Protection Act

The conservation of the nominated property is fundamentally guaranteed by the CHPA and additionally by other heritage laws enacted by the CHA. Among these are the Act on Cultural Heritage Maintenance, Etc. and the Act on the Safeguarding and Promotion of Intangible Cultural Heritage. These instruments play a major role in ensuring the systematic conservation of the nominated property in terms of carrying out repairs and safeguarding venerations.

Table 5-6. Principal laws on heritage protection in Korea

Law	Presidential decree	Ministerial order	
CHPA	Enforcement Decree of the CHPA	Enforcement Regulations of the CHPA	
OHFA	Rules on the Cultural Heritage Committee	-	
Act on Cultural Heritage Maintenance, Etc.	Enforcement Decree of the Act on Cultural Heritage Maintenance, Etc.	Enforcement Regulations of the Act on Cultural Heritage Maintenance, Etc.	
Act on the Safeguarding and Promotion of Intangible Cultural Heritage	Enforcement Decree of the Act on the Safeguarding and Promotion of Intangible Cultural Heritage	Enforcement Regulations of the Act on the Safeguarding and Promotion of Intangible Cultural Heritage	

Table 5-7. Main contents of the Cultural Heritage Protection Act

Category	Relevant articles	Theme	Main contents
Principle	Article 3	Basic principles	"The basic principle for the preservation, management, and utilization of cultural heritage is to preserve them in their original state."
	Articles 23–26	State designation	Designation of important buildings, monuments, sites, artifacts, intangible heritage elements, and folk materials on the national heritage list by the Administrator of the Cultural Heritage Administration
	Articles 70–74	City/provincial designation	Provisions on the designation of heritage on city/provincial heritage lists, the registration of Cultural Heritage Material, the establishment of city/provincial cultural heritage committees, the bearing of expenses, and reporting, and provisions to be applied mutatis mutandis
Designation	Article 27 (Articles 13–15 of the Enforcement Decree of the act)	Designation of protective facilities and protection zone	Designation of protective facilities or protection zones by the Administrator of the Cultural Heritage Administration, when specially needed for the protection of state-designated heritage
	Article 13	Historic and Cultural Environment Preservation Areass	Mandatory designation of Heritage Preservation Areas around a state- designated cultural property in accordance with provincial/municipal ordinances
	Article 19	World Heritage inscription and protection of World Heritage Sites	"The Administrator of the Cultural Heritage Administration may order any person who engages in any activity that could affect a World Heritage site, etc. or its historic and cultural environment to take necessary measures for the protection of a World Heritage Site, etc. and its historic and cultural environment."
Management organizations	Article 34 (Article 20 of the Enforcement Decree of the Act; and Article 13 of the Enforcement Regulations of the act)	Management organizations	"Where the identity of an owner of state-designated cultural heritage is unknown or it is deemed difficult or inappropriate for the owner or custodian to manage the state-designated cultural heritage, the Administrator of the Cultural Heritage Administration may designate a local government, corporation or organization competent to manage the cultural heritage as a management organization for the management of the state-designated cultural heritage."

Category	Relevant articles	Theme	Main contents				
	Articles 6–7	Establishment of plans for heritage conservation	Establishment of the Master Plan and its annual implementation plans for the conservation of cultural heritage				
Conservation	Articles 10–11 (Articles 6–7 of the Enforcement Decree of the act)	Basic research	"The state and local governments may investigate the current state, management condition, etc. of existing cultural heritage, and prepare records thereon for preventing the loss of cultural heritage and for other purposes."				
activities	Article 16	Training of heritage experts	"The Administrator of the Cultural Heritage Administration may train experts to be specialized in the protection, management, maintenance, etc. of cultural heritage."				
	Article 41 (Article 18 of the Enforcement Decree of the act)	Safeguarding and nurturing of National Intangible Cultural Heritage	Safeguarding and nurturing National Intangible Cultural Heritage for the transmission and development of traditional culture				
Means for conservation	Article 12	Protection of cultural heritage during construction works	"Where cultural heritage is likely to be damaged, destroyed, or submerge due to construction works, or where it is necessary to protect a historic and cultural environment of cultural heritage, the implementer of such construction works shall take necessary measures in compliance with instructions by the Administrator of the Cultural Heritage Administration. I such cases, expenses incurred in taking such measures shall be borne be the implementer of the construction works."				
Means for conservation	Article 4-3	Protection of cultural heritage from development projects	"The state and local governments shall endeavor not to damage cultural heritage, protective facilities and protection zones of cultural heritage, and historic and cultural environments in developing and implementing various development projects."				
	Article 42	Administrative orders	"Where the Administrator of the Cultural Heritage Administration or the head of a local government deems it necessary to manage and protect state-designated cultural heritage, he/she may order to take any of the following measures: prohibition or restriction on certain activities by an owner, custodian, or management organization of state-designated cultural heritage; repair, installation of other necessary facilities, or removal of any obstacle by an owner, custodian, or management organization of state-designated cultural heritage"; and other measures deemed necessary				
	Article 83	Expropriation and use of land	"Where necessary for the protection and management of cultural heritage, the Administrator of the Cultural Heritage Administration or the head of a local government may expropriate or use land, buildings, trees, bamboo, or other structures within designated cultural heritage or its protection zone"				
	Article 35 (Article 23 of the Enforcement Decree of the act), and Article 38 (Articles 27 and 36 of the Enforcement Decree of the act)	Matters subject to permission	With regard to state-designated heritage Acts which alter the current state of state-designated heritage Acts which could affect the preservation of state-designated cultural heritage 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 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				

The nine components are all state-designated heritages. The CHPA takes precedence over other laws within the boundaries of Historic Sites, and activities of any kind that have potential, however slight, to alter the current state of Historic Sites or affect their conservation are subject to review by the Cultural Heritage Committee in its planning stage and then approval by the CHA.

Article 13 of the CHPA stipulates that the HCEPA should be delineated surrounding a designated cultural heritage to protect. This is done by the head of the pertinent local government holding jurisdiction over the cultural heritage through a local ordinance and in consultation with the Administrator of the CHA. The HCEPA is delineated within 500 m from the boundary of a Historic Site in consideration of the cultural, artistic, academic, and scenic values of the heritage, its surrounding environment, and other necessary matters for its protection. When a certain construction is planned outside of the HCEPA 500 m but is clearly deemed to affect the heritage, the HCEPA may be set in excess of 500 m.

Within six months after the designation the delineation of the HCEPA and a set of limits for altering the current state of designated cultural heritage must be prepared and made public. The preparation of these standards involves the participation of a wide range of stakeholders—relevant civil servants, heritage experts, and local residents—through public hearings. Once ready they are uploaded for public access on the webpage of the CHA (http://gis-heritage.go.kr/board/boardAnnPerList.do; click "Administrative Information," and then "Information on Laws," "Public Notices," and "limits for the current state changes of designated cultural heritages," which shows the relevant set of standards for each state-designated cultural property).

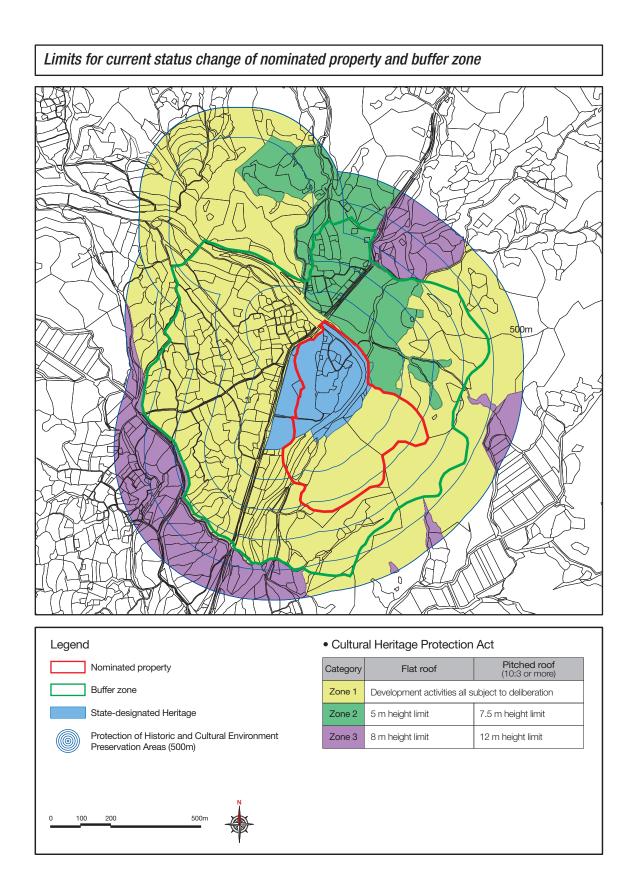


Figure 5-4. Legal restrictions on development at Sosu-seowon

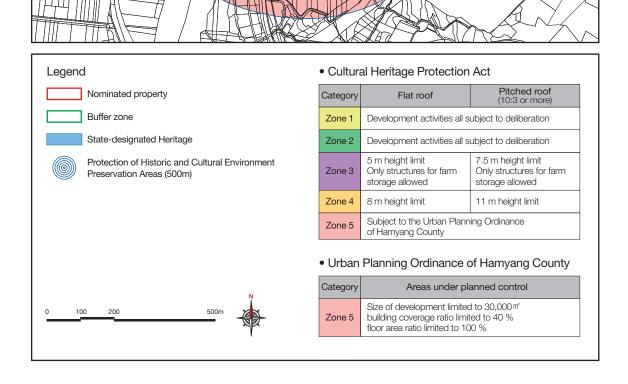


Figure 5-5. Legal restrictions on development at Namgye-seowon



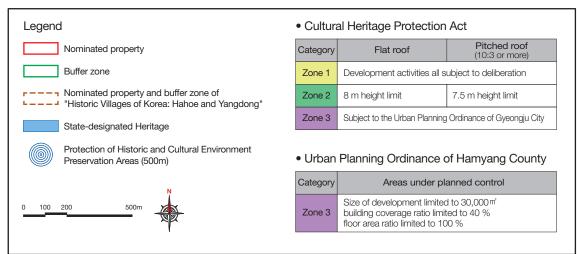


Figure 5-6 Legal restrictions on development at Oksan-seowon

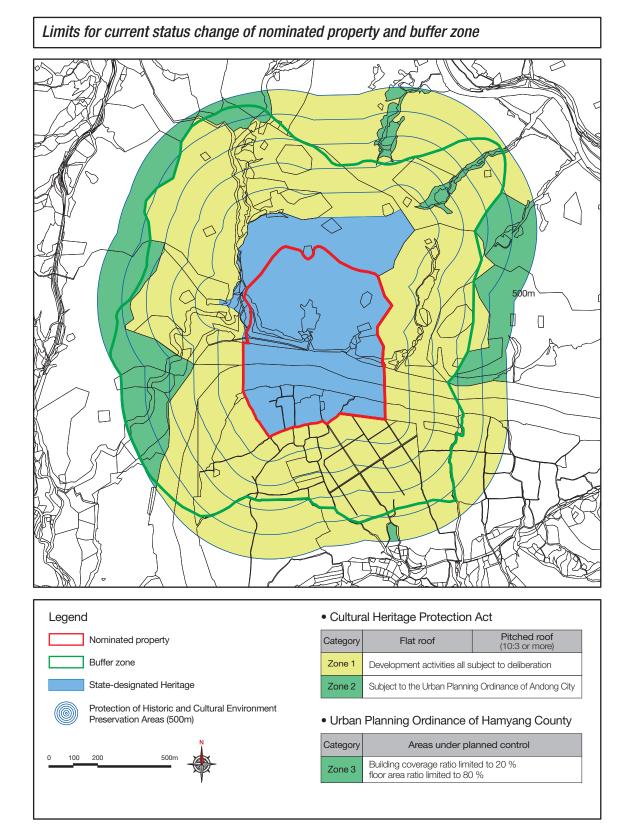
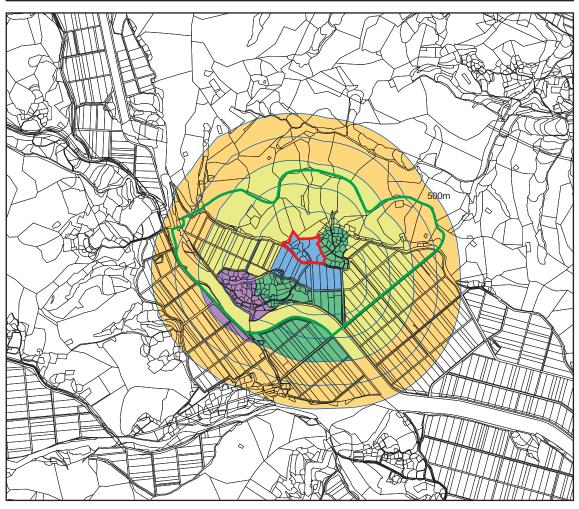


Figure 5-7. Legal restrictions on development at Dosan-seowon



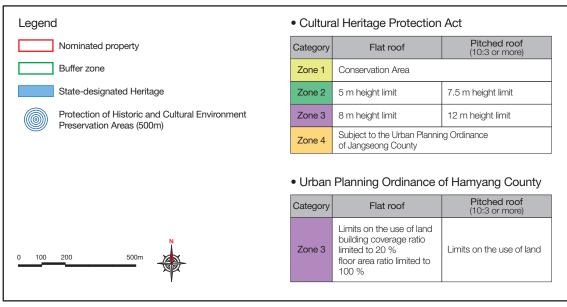


Figure 5-8. Legal restrictions on development at Piram-seowon

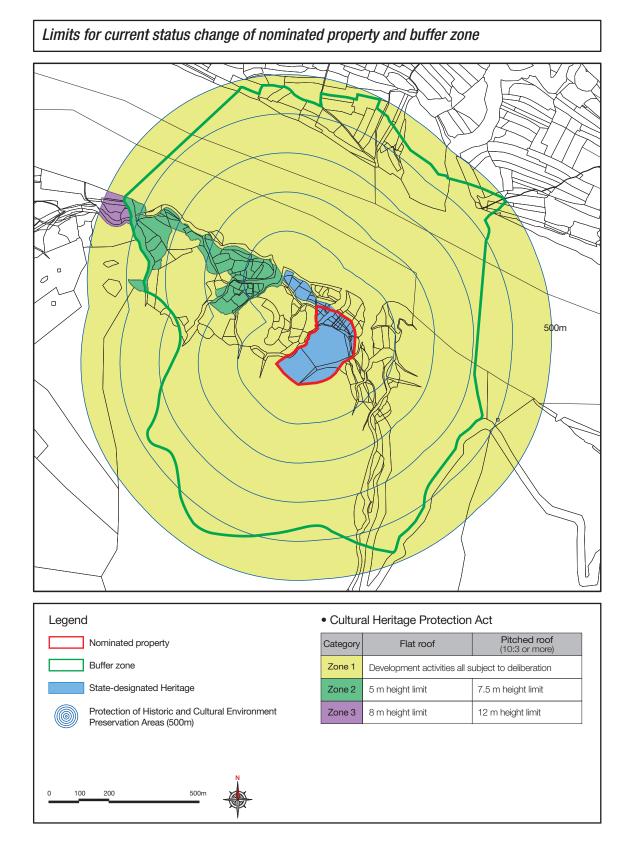
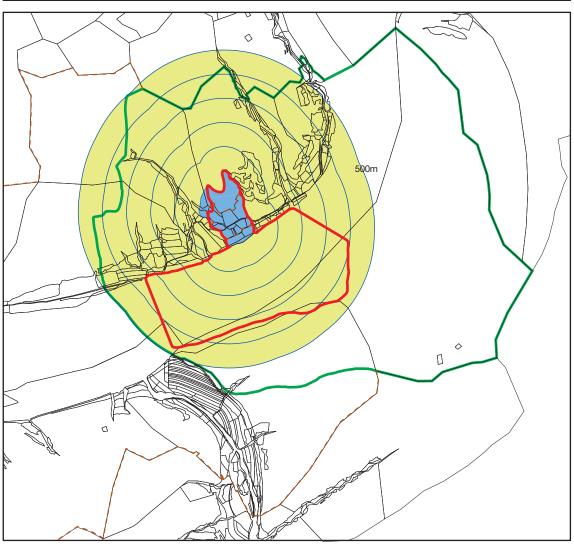


Figure 5-9. Legal restrictions on development at *Dodong-seowon*



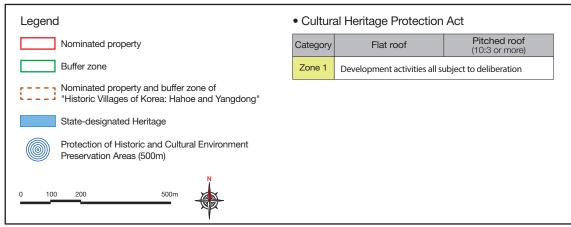
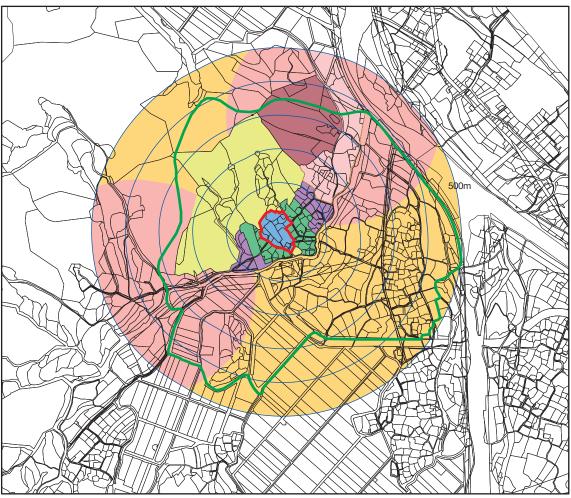


Figure 5-10. Legal restrictions on development at Byeongsan-seowon



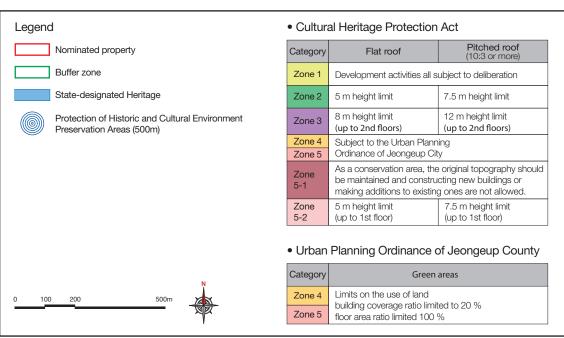
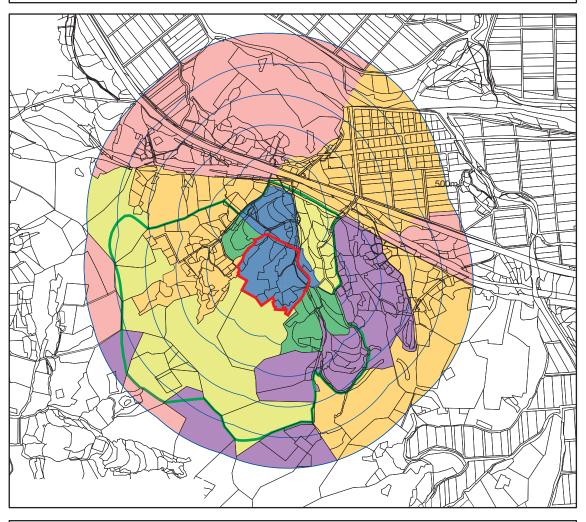


Figure 5-11. Legal restrictions on development at Museong-seowon



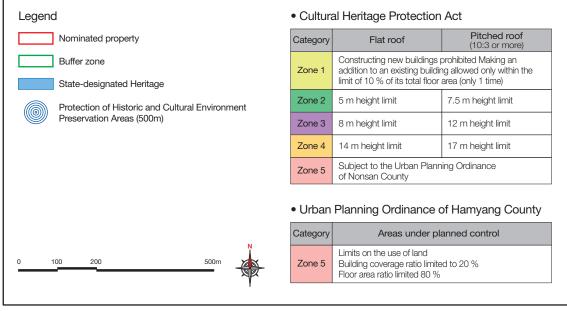


Figure 5-12. Legal restrictions on development at Donam-seowon

5.c.ii Other Relevant Laws

Other framework legal instruments that impact the conservation of the nominated property alongside the CHA Act are the National Land Planning and Utilization Act and the Framework Act on the Management of Disasters and Safety.

According to the National Land Planning and Utilization Act, local governments draw up respective urban planning ordinances that designate special-purpose areas, districts, and wards, and apply restrictions on building coverage ratio, floor area ratio, and construction projects within the designated areas. Some areas that fall within the buffer zone of the nominated property are subject to restrictions under local governments' urban planning ordinances in terms of standards for permits on the alteration of the current state (these areas are all apart from the property area and therefore have little direct impact on it). Four out of the nine academies, Namgye-seowon, Oksan-seowon, Piramseowon, and Museong-seowon include areas protected by local urban planning ordinances within the boundaries of their buffer zones.

Following provisions prescribed in the Framework Act on the Management of Disasters and Safety the central and local governments establish safety management systems for the nominated property in preparation for natural and manmade disasters such as fire, typhoons, flooding, heavy snow, and earthquakes. It also includes rules on the prevention of, response to, and recovery from disasters.

5.c.iii Local Ordinances

The pertinent local governments have prepared respective heritage protection ordinances based on the CHPA as fundamental legal instruments for the conservation and management of the nominated property. Local ordinances also offer a basis for the establishment and operation of an organization for the integrated management of the nominated property.

5.d Existing plans related to municipality and region in which the proposed property is located

5.e Property management plan or other management system

The significant value of the nominated property is basically attributed to the overall harmony created by the diverse elements of *seowon*. Management plans for the nominated property contain conservation principles that are relevant to well-defined for conservation objectives and targets in consideration of the OUV.

5.e.i Management Plan

The nine *seowon* are equipped with respective management plans; there exist relevant plans in regard for their repair and landscape management. To promote more systematic and effective conservation, the pertinent local governments carry out documentary and field research and pursue expert advice on a regular basis for the academies over which they have jurisdiction. A

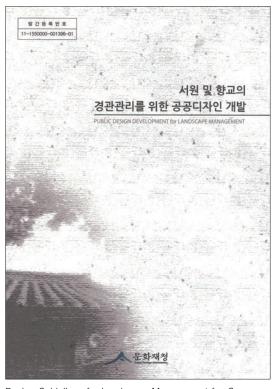
conservation manual for Korean Neo-Confucian academies (or *seowon*) and design guidelines for their landscape management have also been prepared by the CHA using expert researches commissioned from heritage research institutes.

The recently established the Manual on the Conservation and Management of Seowon (est. 2011) and Design Guidelines for Landscape Management for Seowon and Hyanggyo (est. 2012) also pertain to the conservation of the nominated property. The Manuals on the Conservation and Management of Seowon contain primary information on seowon required for their management, relevant laws and regulations, repair procedures, building management, and utilization guidelines. The Design Guidelines for Landscape Management for Seowon and Hyanggyo suggest harmonious designs that are suited to

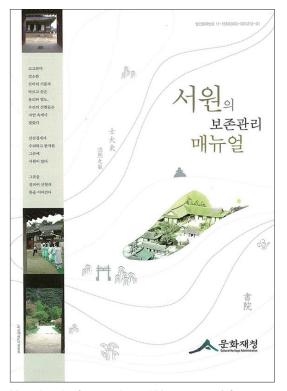
the characteristics of seowon.

Currently the CHA is pushing forward 'Guidelines for *seowon* preservation and management' based on materials above. If the guidelines are enacted, the

protection and management of *seowon* will be more effective. (Announcement: Jan/5/2017, Modification: Jan/25/2017, Effective: Feb/2017)



Design Guidelines for Landscape Management for *Seowon* and *Hyanggyo* (CHA, 2012)



Manual on the Conservation and Management of *Seowon* (CHA, 2011)

Figure 5-13. Other management plans for the nominated property

5.e.ii Management System

The management system for the nominated property is mainly comprised of the Seowon Foundation, the *seowon*'s steering committee, and central and local governments. The CHPA (Articles 33 and 34) dictates that the property be managed by a pertinent local government or *seowon* community.

- 1. Managing Agents for the Nominated Property
- 1) The Conservation and Management Foundation of Seowon (the Seowon Foundation)

For the serial World Heritage nomination of the nine *seowon*, the central government and pertinent local governments have entered a mutual cooperation agreement. A working-level agreement was additionally forged for preparing a nomination dossier and ensuring integrated management. For the cohesive management of the serial property, the Seowon Foundation was established.

In the Foundation, decision-making is made on the integrated management of the nominated property through joint participation of the central and local governments, heritage experts, and the steering committees of the nine *seowon*. The Foundation maintains a secretariat as its supporting organ. The operation is funded by the central and local governments. The foundation cooperates with diverse stakeholders such as the local governments, steering committees of *seowon*, heritage experts, and local residents for the management and conservation of the nominated property.

2) Organizations of the Nominated Property

The property is organized by *seowon* communities, which have organized a steering committee at each *seowon* to take charge of its operation and management. These community members do not reside in *seowon*, but commute in case of need. The duties carried out by the steering committee include biannual venerations in spring and autumn, budgeting and settlement of accounts, electing board members, and property management.

The nine components are daily managed by the government and private sector (seowon personnel), respectively during working hours and on a round-theclock basis. Some have managing staff employed by the pertinent local governments-either local civil servants or people hired by the local governments for this purpose. They commute from home to serve at the academy during working hours. There are also cases where a seowon-hired caretaker resides at the gojiksa house within the academy concerned, taking care of it while carrying on with daily life. The steering committee of each academy also undertakes daily management.

3) Government (Central and Local)

The local governments that hold jurisdiction over the nominated property include six provincial governments and eight municipal governments. These fourteen local governments join with the central government (represented by the CHA) to serve as administrative managers for the property. The CHA draws up protection and management plans for the state-designated cultural heritages that compose the property. As the national authority responsible for cultural heritage management and policymaking, the CHA crafts relevant laws, implements heritage policies, and provides financial support for heritage conservation. The CHA also plays a support and supervision role for organizations performing heritage management and conservation.

The six provincial governments related with the nominated property (Daegu Metropolitan City, Chungcheongnamdo Province, Jeollabuk-do Province, Jeollanam-do Province, Gyeongsangbuk-do Province, and Gyeongsangnam-do Province) are the agencies in charge of heritage, management, local development and urban planning, security and firefighting for the region concerned. They serve as provincial World Heritage managers, provide relevant subsidies, and give support to the

Seowon Foundation which is in charge of the integrated management of the property. There are also eight involved municipal governments: Nonsan City, Jeongeup City, Gyeongju City, Andong City, Yeongju City, Dalseong County, Jangseong County, and Hamyang County. As working-level managers of each *seowon*, they maintain close relation with the Seowon Foundation and provide supports including financing.



Figure 5-14. Agreements among the pertinent governments

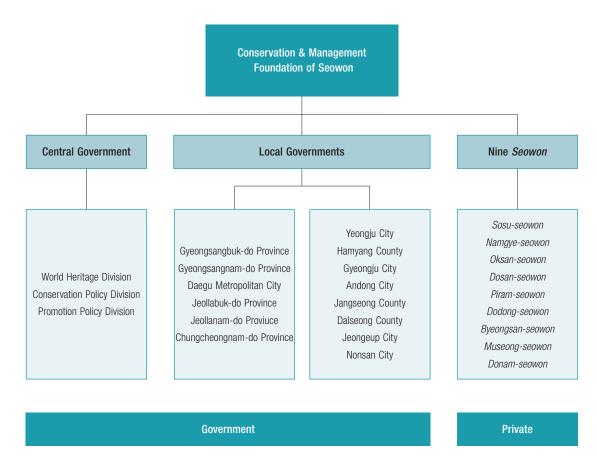


Figure 5-15. The organizational chart of the managing agents for the nominated property

2. Integrated Management of the Nominated Property

The Seowon Foundation was established to ensure the integrated management of the nominated property and the preservation of its heritage values. The decision-making process of the Seowon Foundation includes participation by the central government, local governments, heritage experts, and the *seowon* steering committees. Its secretariat strives for the effective management, utilization, and promotion of the nominated property.

1) Roles of the Seowon Foundation

The Seowon Foundation is an organization for the integrated administration of the nominated property. Its current duties include the implementation of the nomination process, field management, integrated monitoring, and operating a webpage for the academies. After inscription, however, it will expand its working scope to entail the development of value-based interpretation programs (both for the nine *seowon* together and for individual ones), the promotion of public appreciation of the significance

and values of Korean Neo-Confucian academies, and ultimately to offering interpretation advice to other academies not included in this nomination. The Seowon Foundation will help the general public and participants in interpretation programs to better understand the traditional philosophy and culture associated with *seowon*. It is also planning to suggest an integrated system of facilities and interpretation materials for the nominated property and provide regular education for heritage interpreters.

2) Operation and Organization of the Seowon Foundation

The Seowon Foundation serves as a coordinator in the consultation process among the CHA, local governments, and the *seowon* steering committees, with the ultimate objective of ensuring the integrated management of the nominated property. For collective management,

three divisions have been established: the Expert Committee, Administrative Committee, and Seowon Steering Committee. At the regular quarterly meeting, they divide roles and coordinate and implement diverse affairs related to the conservation and management of tangible and intangible elements of the nominated property. The integrated management of the nominated property is carried out by the Seowon Foundation in close and systematic cooperation with the central and local governments and the *seowon* steering committees. The secretariat fulfills the following roles.

Secretary-General: Operation of the Administrative Committee and general affairs of the secretariat

Administrative and Planning Division: Management of the three committees plus administrative and financial affairs

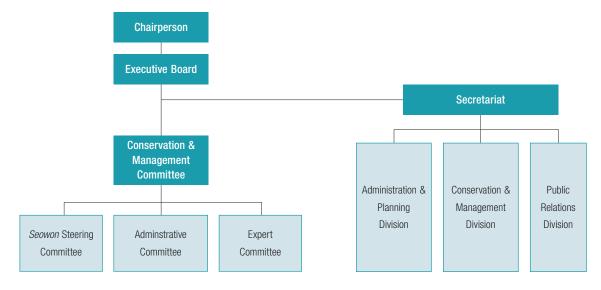


Figure 5-16. The organizational chart of the Seowon Foundation

Conservation and Management Division: Affairs regarding the conservation of the nine *seowon* and coordinating their integrated management

Public Relations Division: Operation of a website, as well as managing media and public promotion.

There are five-member staff, including the Secretary-General working part time and the four full-time members. Since the capacity of the current human resources falls short of that required for the integrated management role, the Seowon Foundation plans to supplement its personnel to ensure a more effective collective management of the nominated property. The Seowon Foundation is set to expand its roles in evaluating effectiveness of long-term coordination such as reviewing human resources, finance, related managing frameworks, updates on conservation management plans, education on related staffs.

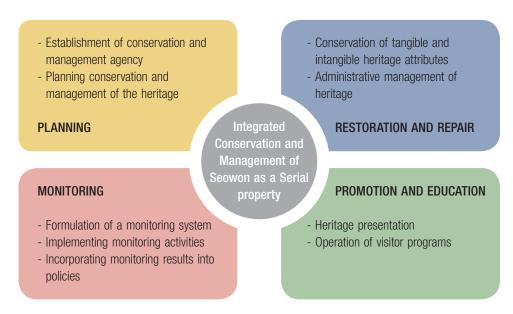


Figure 5-17. A diagram for the integrated management of the nominated property as a serial nomination

5.f Sources and levels of finance

5.f.i Financial Sources

Financing of the nominated property is subsidized by government for such activities as repair and maintenance, promotion and utilization, and academic research for the UNESCO World Heritage inscription. As for the funds for repair and maintenance projects, 70 percent of the total is offered by the central government and 30 percent by the pertinent provincial or municipal (city or county) governments; in terms of promotion/utilization and research projects, the subsidizing ratio between the central and local governments is fifty-fifty.

As the organization supporting the integrated management of the nominated property, the Seowon Foundation operates using funds provided by the CHA, the six provincial governments, and the eight municipal governments. The contributions collected allow the Seowon Foundation to cover employment and administrative expenses, to support academic research for World Heritage inscription, and to fund projects for the management and promotion of the nominated property.

The nine *seowon* have traditionally covered the expenses incurred by the regular veneration services through the receipt of rents from seowon-owned land. As these revenues have dwindled with the aging of farming communities, a growing number of seowon are becoming unable to secure sufficient funds for the regular performance of venerations. Among the nine seowon, Sosu-seowon and Dosan-seowon operate a visitation fee system and receive a portion of their revenues from the transfer of admission ticket revenues into their account by the pertinent local governments. As the other academies, which do not charge a fee to visitors, suffer greater financial difficulties, they are increasingly requesting to support for veneration services.

Financial plans for the nine are worked out at different levels of government, from the central to the provincial and municipal. There is no set amount of money allocated for the academies, but repair and maintenance needs are proactively addressed through monitoring efforts.

Table 5-8. Composition of financial sources

Category	Budget for state-d	esignated heritage	Budget for others
Activities	Repair and maintenance	Promotion, utilization and academic research for Tentative List inscription	Income from renting farmland and facilities, and donations (expense: venerations and ceremonies,
Ratio of financial sources	70 % by the central government, 30 % by the local governments	50% by the provincial governments, 50% by the municipal governments	tax payment and costs for executing related events)

Table 5-9. Budget for the Seowon Foundation (unit: 1,000 KRW or approximately 1 USD)

Year Category	Total	2012	2013	2014	2015	2016	2017	Note
Central government subsidies	234,000	-	-	54,000	108,000	-	72,000	Research projects for the nomination of the
Local government subsidies	2,970,000	1,288,000	338,000	124,000	569,112	208,888	412,000	nine seowon on the World Heritage List; financial contributions from the pertinent
Total	3,204,000	1,288,000	368,000	178,000	677,112	208,888	484,000	provincial and municipal governments

Table 5-10. Budgets for repair and maintenance and for utilization and promotion at the nominated property from 2015–17 (unit: 1,000 KRW or approximately 1 USD)

	Buo	lget		Local governm	nent subsidies
Name of the nominated <i>seowon</i>	Year	Total	Central government subsidies	Provincial government subsidies	Municipal government subsidies
	2015	625,500	181,250	79,375	364,875
Sosu-seowon	2016	269,500	66,000	45,450	158,050
<i>3</i> 05น-560W0H	2017	517,600	155,000	61,800	300,800
	Subtotal	1,412,600	402,250	186,625	823,725
	2015	1,819,685	897,000	262,050	660,635
Namawa gaawan	2016	991,844	339,850	50,528	601,466
Namgye-seowon	2017	107,559	70,000	10,050	27,509
	Total	2,919,088	1,306,850	322,628	1,2896,10
	2015	528,120	370,000	61,000	97,120
Oksan-seowon	2016	371,428	240,000	49,428	82,000
Unsaii-Seuwuii	2017	336,743	205,000	50,943	80,800
	Subtotal	1,236,291	815,000	161,371	259,920

	Buc	dget		Local governn	nent subsidies
Name of the nominated <i>seowon</i>	Year	Total	Central government subsidies	Provincial government subsidies	Municipal government subsidies
	2015	223,000	0	17,000	206,000
Dosan-seowon	2016	603,008	310,450	50,665	241,893
	2017	251,500	42,000	16,150	193,350
Dosan-seowon	Subtotal	1,077,508	352,450	83,815	641,243
	2015	579,800	366,800	73,900	139,100
Diram accuran	2016	425,000	264,500	58,150	102,350
Piram-seowon	2017	461,000	283,700	47,700	129,600
	Subtotal	1,465,800	915,000	179,750	371,050
	2015	581,672	354,636	115,318	111,718
Dadaaa	2016	446,072	239,536	89,768	116,768
Dodong-seowon	2017	533,600	356,800	88,400	88,400
	Subtotal	1,561,344	950,972	293,486	316,886
	2015	1,351,400	632,500	93,950	624,950
	2016	507,000	35,000	17,000	455,000
Byeongsan-seowon	2017	1,126,200	465,000	74,000	587,200
	Subtotal	2,984,600	11,32,500	184,950	1,667,150
	2015	240,000	150,000	33,000	57,000
Museona-seowon	2016	247,000	130,400	31,800	84,800
Museong-seowon	2017	138,600	66,800	28,400	43,400
	Subtotal	625,600	347,200	93,200	185,200
	2015	2,898,500	1,125,000	1,053,500	720,000
Damana	2016	4,628,000	1,491,000	1,431,300	1,705,700
Donam-seowon	2017	220,000	90,000	27,000	103,000
	Subtotal	7,746,500	27,06,000	2,511,800	2,528,700
Total		21,029,331	8,928,222	4,017,625	8,083,484

The list in the following page shows the projects approved for the nominated property in 2017 and the related budgets. The projects are categorized into those

supporting the direct management and conservation of the property and others for its utilization and promotion.

Table 5-11. Approved budget for the nominated property in 2017 (unit: 1,000 KRW or approximately 1 USD)

Name of the			Œ	Repair and ma	maintenance projects		Œ	omotion and	Promotion and utilization projects
nominated seowon	Total	Central government subsidies	Local government subsidies	Total	Projects	Central Local government government subsidies subsidies	Local government subsidies	Total	Projects
Sosu-seowon	517,600	110,000	164,000	274,000	Facility maintenance, termite repellence, pine tree management, etc.	45,000	198,600	243,600	Operation of interpretation projects (under the Lively Seowon program), preparation of promotional materials, etc.
Namgye-seowon	107,559	70,000	29,559	99,559	Maintenance of the roof tiles of the eastern and western dormitories, disaster-prevention facilities maintenence, etc.	0	8,000	8,000	Observation of venerations and ceremonies, preparation of promotional materials, etc.
Oksan-seowon	336,743	160,000	76,143	236,143	Refurbishment of electrical facilities, drainage maintenance, etc.	45,000	55,600	100,600	Operation of the Seonbi Academy, preparation
Dosan-seowon	251,500	42,000	80,000	122,000	Maintenance of staircases, restrooms, and vegetation, etc.	0	129,500	129,500	of promotional materials, etc.
Рігат-ѕеомоп	461,000	238,700	102,300	341,000	Repair of worn buildings, replanting vegetation, etc.	45,000	75,000	120,000	Operation of interpretation projects (under
Dodong-seowon	533,600	315,000	135,000	450,000	Purchase of private land plots within the protection zone	41,800	41,800	83,600	ure Every Sectional programs, preparation or promotional materials, etc.
Byeongsan-seowon	1,126,200	435000	201,200	636200	Refurbishment of electrical facilities, restrooms, and other facilities, etc.	30,000	460,000	490,000	Operation of conservation and interpretation projects, preparation of promotional materials, etc.
Museong-seowon	138,600	25,000	25,000	50,000	Refurbishment of electrical facilities, etc.	41,800	46,800	88,600	Operation of interpretation projects ("In Search of the Confucian Ideas of Choi Chi-won"), preparation of promotional materials, etc.
Donam-seowon	220,000	0	40,000	40,000	Preparation of management plan, maintenance of facilities, etc.	90,000	90,000	180,000	Operation of interpretation projects (under the Lively Seowon program), preparation of promotional materials, etc.
Total	3,692,802	1,395,700	853,202	2,248,902		338,600	1,105,300	1,443,900	

5.f.ii Financial Plan

Budgets for the nominated property have been calculated in consideration of the particular needs of each academy; those for integrated management and for individual management are separately accounted. In case that no largescale repair projects are planned, the approved conservation budget for 2017 is multiplied by a certain percentage of increase (5 percent) to estimate budgets for the next two years. In terms of the utilization and promotion budgets, a fixed amount is reflected in each of the nine *seowon*. The financial plans suggested below are subject to change depending on circumstances.

Table 5-12. Planned budget investments for the Conservation and Management Foundation of Seowon for 2017–19 (unit: 1,000 KRW or app. 1 USD)

Total	2017	2018	2019	Note
1,564,000	484,000	675,000	405,000	Expenses for personnel, daily operation, academic research, heritage management, World Heritage promotion, etc.

Table 5-13. Planned budget investments for the nominated property for 2017-19 (unit: 1,000 KRW or app. 1 USD)

				Cate	gory		
Name of the nominated <i>seowon</i>	Total	Repair ar	nd maintenance	projects	Utilization	and promotion	projects
		2017	2018	2019	2017	2018	2019
Sosu-seowon	1,631,734	274,000	287,700	302,085	243,600	255,780	268,569
Namgye-seowon	339,080	99,559	104,537	109,764	8,000	8,400	8820
Oksan-seowon	1,061,583	236,143	247,950	260,348	100,600	105,630	110,912
Dosan-seowon	792,854	122,000	128,100	134,505	129,500	135,975	142,774
Piram-seowon	1,453,303	341,000	358,050	375,953	120,000	126,000	132,300
Dodong-seowon	1,682,174	450,000	472,500	496,125	83,600	87,780	92,169
Byeongsan-seowon	3,550,346	636,200	668,010	701,411	490,000	514,500	540,225
Museong-seowon	436,935	50,000	52,500	55,125	88,600	93,030	97,680
Donam-seowon	693,550	40,000	42,000	44,100	180,000	189,000	198,450
Total	11,641,559	2,248,902	2,361,347	2,479,416	1,443,900	1,516,095	1,591,899

5.g Sources of expertise and training in conservation and management techniques

5.g.i Educational Institutions for Nurturing Heritage Professionals

The conservation and management of the nominated property entails managing the physical environment of the property, which in turn covers such diverse areas as traditional architecture, traditional landscaping, excavation, and *dancheong* or woodwork painting. Training in these varied areas of conservation is mainly offered by the CHA and other public

agencies. Except for minor efforts, all repair and maintenance work on the nominated property may only be implemented by certified heritage repair engineers or technicians in respective areas. Training programs that are currently offered by public agencies for officials in charge of heritage conservation at local governments and professional heritage professionals are listed below.

In terms of education on heritage management and conservation, the CHA has been implementing a three-pronged

Table 5-14. Training agencies and their programs for nurturing heritage professionals

Category	Agency	Program	Target participants	Main contents
		Heritage management course	Civil servants in charge of heritage risk preparedness at local governments	This annual program purposed to enhance expert knowledge and working capacity among relevant civil servants started in 1988 and since 2008 has been operated as part of the training courses of the Education Center for Traditional Culture of the Korean National University of Cultural Heritage.
Central government	Cultural Heritage Administration	Heritage repair techniques course	Civil servants in charge of the supervision of heritage repair at local governments	This annual program purposed to improve capacity for heritage conservation and repair among relevant civil servants started in 1978 and since 2008 has been operated as part of the training courses of the Education Center for Traditional Culture of the Korean National University of Cultural Heritage.
		Heritage Caretakers	Individuals and groups involved in heritage upkeep and repair	This program is purposed to establish a preventive heritage management system led by the private sector and also to create quality jobs in the heritage sector. The program started in 2010 as Daily Heritage Management and in 2013 changed its name to Heritage Caretakers. A special corporation named Central Heritage Caretakers Center will be launched in 2018.

Category	Agency	Program	Target participants	Main contents
Research institute	National Research Institute of Cultural Heritage	Cultural Heritage Research Portal	Relevant civil servants at the Cultural Heritage Administration, researchers, and heritage conservation and repair professionals	The Cultural Heritage Research Portal offers research results on various subjects through its webpage, including on archaeology, traditional arts, architecture, conservation, restoration, and risk preparedness. Information on the portal is disseminated and used as materials for various education programs conducted by the National Research Institute of Cultural Heritage and its local branches.
	National Intangible Heritage Center	Intangible heritage (traditional course	Relevant civil servants at the Cultural Heritage Administration, researchers and heritage conservation and repair professionals	It provides supports to transmission, research, documentation and educational programs of intangible heritage
		Four-year undergraduate school	High-school graduates and those recognized for completing a similar level of education	It opened in 2000 according to the Act on the Establishment of the Korea National University of Cultural Heritage, with a view to nurturing heritage experts versed both in theoretical knowledge and practical experience with regard to heritage conservation, management, and utilization. Operating seven departments (traditional architecture, traditional landscaping, conservation science, traditional arts and crafts, intangible heritage, and archaeology), the university offers education for enhancing administrative abilities and expert knowledge on heritage conservation and management.
University		Graduate school	Academic researchers in traditional architecture, traditional arts, and heritage management	It opened 2013 for the purpose of training heritage experts in three Heritage Preservation Areas such as traditional architecture, traditional arts and crafts, and "convergence" cultural heritage.
	Korea National University of Cultural Heritage	Graduate school of cultural heritage	Heritage repair and restoration experts	It opened 2013 for the purpose of nurturing heritage professionals equipped with practical abilities in heritage conservation, repair, and restoration. It has two departments—heritage repair and heritage restoration.
			Relevant civil servants at local governments, experts, the general public, people from abroad	Diverse training programs were established in 2007, respectively targeted at civil servants in charge of heritage conservation and management (job training), heritage repair professionals (professional training), members of the public (public training), and people from abroad (international training).
		Programs by the Education Center for Traditional Culture	Heritage repair engineers, heritage repair supervisors	A re-education program for heritage professionals was established in 2016 (four times a year in 2016 and seven times a year in 2017) in accordance with Article 28 of the Enforcement Decree of the Act on Cultural Heritage Maintenance, Etc.
			Heritage repair technicians	A heritage repairer-nurturing program, which offers training in seven different areas (including ornamental woodwork painting) through a one-year course consisting of primary training, in-depth training, and field training.

Category	Agency	Program	Target participants	Main contents
Private association	Cultural Heritage Conservation Association	Programs for field experience and administrative practices	Heritage repairers or corporations (technical and management education offered)	The Korea Cultural Heritage Repair Association established in accordance with Article 42 of the Act on Cultural Heritage Maintenance, Etc. was transformed into the special cooperation Cultural Heritage Conservation Association in December 2015. The association works for the purpose of protecting benefits of heritage repairers and improving repair techniques.
	Korea Foundation for the Traditional Architecture and Technology	Education on architectural members, materials, and techniques	Experts in the area of repairing traditional buildings	The Korea Foundation for the Traditional Architecture and Technology is a special cooperation established under the Cultural Heritage Administration in accordance with Article 41.2 of the Act on Cultural Heritage Maintenance, Etc.

policy consisting of accumulating and offering expert knowledge, nurturing professionals, and supporting private sector research.

First, the National Research Institute of Cultural Heritage, an affiliated research organ of the CHA real-time research results on various subjects through its webpage, including on architecture, conservation, restoration, and risk preparedness (Cultural Heritage Research Portal, http://portal.nrich.go.kr). In addition, National Intangible Heritage Center, an intantible heritage center of the CHA as well, provides education on transmission, preservation and modern continuation of intangible heritage.

Second, the CHA established the Korea National University of Cultural Heritage (under Article 16 of the CHPA) as a specialized educational institution for nurturing heritage professionals. Both undergraduate and graduate courses in such fields as traditional architecture and conservation science are offered

to foster the heritage professionals needed for different levels of heritage conservation. The Education Center for Traditional Culture, an affiliated training organ of the university, operates lifelong education and re-education courses for heritage officials working at the central and local governments, heritage repair professionals, the general public, and interested people from abroad.

Third, the CHA provided recognition to the Cultural Heritage Conservation Association as a special corporation commissioned with the role of offering education on heritage repair techniques. In addition, it established the Korea Foundation for the Traditional Architecture and Technology as a special corporation with a view to strengthening the capacity for securing and maintaining traditional architectural materials and mastering related techniques and skills.

According to the Act on Cultural Heritage Maintenance, Etc., heritage professionals involved in repair and restoration efforts



Figure 5-18. The webpage of Korea National University of Cultural Heritage



Figure 5-19. Cultural Heritage Research Portal

for the nominated property are classified as heritage repair engineers concentrating on six different areas (maintenance, woodwork painting, survey and design, landscaping, conservation science, and vegetation conservation) and heritage repair technicians focusing on twenty-four areas (traditional carpentry, masonry, painting, structural reassembling, roofing, plastering, iron working, carving, lacquering, gilding, mounting, landscaping, cleaning, conservation treatment, vegetation conservation, survey and design assistance, stuffing and specimen production, copying, floor heating system installation, refining masonry, wooden building construction, wood carving, stone carving, and fumigating).

They are all government-certified heritage professionals qualified through national examinations operated by the Human Resources Development Service of Korea. From 2011-16, a total of 1,632 heritage repair engineers and 7,161 heritage repair technicians were newly added to the pool of heritage professionals. Besides, CHA is actively implementing Heritage Caretakers program, involving both heritage experts and general members of the public; Heritage Caretakers conduct minor conservation activities for preventive purposes. The CHA has established a two-tiered management and conservation system for all statedesignated heritages, including those components composing the nominated property: certified heritage repair engineers and technicians address repair and maintenance needs as they occur, while those participating in the Heritage Caretakers' program perform daily and preventive efforts.

Table 5-15. People involved in the Heritage Caretakers program (as of December 2016) (unit: individuals)

		People in	volved in the	Heritage Care	takers progr	am
Name of the nominated <i>seowon</i>	Location	Total	Expert knowledge	Daily maintenance and repair	Monitoring	Administration
Sosu-seowon	Yeongju in Gyeongsangbuk-do					
Dosan-seowon	Andong in Gyeongsangbuk-do	38 (northern Gyeongsangbuk-do)	14	28	5	5
Byeongsan-seowon	Andong in Gyeongsangbuk-do					
Oksan-seowon	Gyeongju in Gyeongsangbuk-do	38 (southern Gyeongsangbuk-do)	8	28	5	5
Dodong-seowon	Dalseong in Daegu	17 (Daegu)	4	9	4	4
Piram-seowon Jangseong in Jeollanam-do		51 (Jeollanam-do)	17	41	6	4
Namgye-seowon	Hamyang in Gyeongsangnam-do	45 (Gyeongsangnam- do)	10	36	4	5
Museong-seowon	Jeongeup in Jeollabuk-do	39 (Jeollabuk-do)	16	28	5	6
Donam-seowon	Nonsan in Chungcheongnam-do	56 (Chungcheongnam- do)	19	44	7	5
Ot	her areas	278	64	219	30	29
	Total	562	152	433	66	63

5.g.ii Heritage Research Institutes

The CHPA (Article 6.2), stipulates support for research activities with a view to enhancing the effectiveness of heritage management.

Cultural Heritage Research and Development (newly introduced March 21, 2017; and to be effectuated on March 22, 2018)

① The Administrator of the CHA can undertake joint research, besides

internal projects, to enhance the research and development capacity for heritage conservation, management, and utilization.

- ② The joint research described in the first provision can be carried out after selecting research topics and then forming agreements with universities, corporations, local governments, or government-sponsored research institutes.
- ③ The Administrator of the CHA can provide part or all of the expenses required for the implementation of

the joint research mentioned in the second provision within the limits of the available budget.

The subjects for the joint research mentioned in the second provision and other matters required for their implementation are decided by presidential decree.

Academic associations and research institutes specializing in the study of *seowon*, Korean Neo-Confucian academies, carry out in-depth research on the nominated property under relevant laws and institutions, offering both direct and indirect support for working out management and conservation plans. Leading examples of these organizations include the NRICH, NIHC Advanced Center for Korean Studies, and Korean Seowon Society.

The NRICH (www.nrich.go.kr) is a government organization tasked with research, excavation, conservation, and restoration of cultural heritage. The Institute is comprised of seven research divisions, and maintains under its supervision five local branch research institutes and the Cultural Heritage Conservation Science Center. Projects pursued by the Institute related to the nominated property as state-designated heritages include academic research and regular survey on the buildings of the academies, heritage safety checks, and ongoing monitoring.

The NRICH is responsible for preservation and transmission of intangible heritage through various forms including exhibition, concerts, classes, and research. It operates into four departments, and is currently building strong networks with related organizations in and outside of Korea. It provides supports to ritual and old documents related to the nominated property.

The Advanced Center for Korean Studies (http://www.koreastudy.or.kr) is dedicated to undertaking comprehensive and systematic research on cultural heritage and educating the general public to allow a better appreciation of traditional thinking and values. It has accumulated a vast collection of approximately 420,000 items of valuable traditional materials since 2002. The woodblocks and collections of literary works that were transmitted at the nine seowon have been commissioned to the Center for management. Its public campaign to collect 100,000 Confucian woodblocks was highly successful, and the assembled woodblocks were inscribed on the Memory of the World Register in October 2015.

The Korean Seowon Society (www. ksw2007.or.kr) is composed of heritage researchers specializing in diverse areas including history, philosophy, literature, architecture, bibliography, and pedagogy, all of whom are dedicated to the transmission and development

of *seowon* culture. They have been organizing workshops and seminars on a range of themes related to the nominated property. The research results they have accumulated have significantly contributed to the in-depth understanding the nominated property.

Research institutes that conduct studies supporting the sustainable management and conservation of the nominated property are listed below.

Table 5-16. Research institutes related to the nominated property

Name of the nominated seowon	Museum / archives		nt research itute	Priv	vate research institute	Others
Sosu-seowon	Sosu Museum		-			Yeongju Culture Center
Namgye-seowon	Hamyang Museum		Advanced Center for Korean Studies	Korean	Yeungnam University Institute of Korean Cultural Studies	Hamyang Culture Center
Oksan-seowon	Gyeongju National Museum		-			Gyeongju Culture Center
Dosan-seowon	Andong Folk Museum	National Research Institute of Cultural Heritage National Intangible Heritage	Advanced Center for Korean Studies		Seonbi Culture Training Center of <i>Dosan-seowon</i> , Yeungnam University Institute of Korean Cultural Studies, Andong National University Institute of Toegye Studies, Center for Toegye Studies	Andong Culture Center
Piram-seowon	Gwangju National Museum		e -	Seowon Society	Honam Advanced Center for Korean Studies, Chonnam National University Institute of Honam Studies	Jangseong Culture Center
Dodong-seowon	Daegu National Museum	Center			Yeungnam University Institute of Korean Cultural Studies	Dalseong Culture Center
Byeongsan-seowon	-				Yeungnam University Institute of Korean Cultural Studies, Seoae Memorial Center	Andong Culture Center
Museong-seowon	Taesan Seonbi Culture Archives, Jeongeup Museum		-		-	Jeongeup Culture Center
Donam-seowon	-		-		-	Nonsan Culture Center

5.h Visitor facilities and infrastructure

5.h.i Heritage Interpreters

The nominated property serves as physical testimony to Neo-Confucian ideology and traditional culture that have long been transmitted throughout Korean society. Visitors to the nominated property are primarily motivated by a desire to learn more about traditional history and culture. Upon arrival they can request guided tour service from heritage interpreters at the academy. The pertinent local governments for the nominated academies operate courses to train heritage interpreters. Those eligible to apply include local residents, heritage researchers, retired teachers, and people fluent in other languages. Graduates of training programs can serve as heritage interpreters. The dispatch and management of heritage interpreters are the responsibility of the culture and tourism division of the pertinent local government.

With the exception of *Piram-seowon*, the eight nominated academies have regular heritage interpreters that offer daily interpretation services. In the case of *Sosu-seowon* and *Dosan-seowon*, in particular, heritage interpreters proficient

in English, Japanese, and Chinese interpretation are in the rotation to serve visitors. Those who wish to take a guided tour with a heritage interpreter can make a reservation by phone (indicated below) or through the webpage of the pertinent local government. The number of heritage interpreters dedicated to each of the nine academies is as follows.

Table 5-17. Number of regular heritage interpreters at the nominated property

Name of the nominated <i>seowon</i>	Number	Language provided	Affiliation	Request for interpretation
Sosu-seowon	3	Korean; English, Japanese, and Chinese in rotation	Yeongju City / Sosu-seowon visitor center	+82-54-639-5852
Namgye-seowon	1	Korean	Hamyang County / Namgye-seowon visitor center	+82-55-962-9785
Oksan-seowon	1	Korean	Gyeongju City / Oksan-seowon visitor center	+82-54-741-2594
Dosan-seowon	2	Korean; English, Japanese, and Chinese in rotation	Andong City / Dosan-seowon visitor center	+82-54-840-6599
Piram-seowon	0	Interpretation provided on demand	Heritage interpreters affiliated with Jangseong County	+82-61-390-7241
Dodong-seowon	1	Korean; English and Japanese in rotation	Dalseong County / Dodong-seowon visitor center	+82-53-616-6407
Byeongsan-seowon	1	Korean	Andong City / Byeongsan-seowon visitor center	+82-54-858-5929
Museong-seowon	1	Korean	Jeongeup City / Museong-seowon visitor center	+82-63-539-5232
Donam-seowon	1	Korean	Nonsan City / Donam-seowon visitor center	+82-41-746-5403

In preparation for a rise in international visitation with the World Heritage inscription of the nominated property, plans have been made to introduce diverse visitor management policies such as increasing the number of personnel involved in heritage interpretation and management, expanding comfort facilities, and introducing a visitor reservation system. Currently the Seowon Foundation is working on monitoring of the nine component sites and operating a comprehensive website that covers the nine seowon. In addition, the Foundation created an English brochure for the comprehensive understanding of the nine seowon as a serial nomination on the World Heriage List. Efforts will also be made to develop safe and convenient visitor routes with a minimum impact on the nominated

property and improve the environment of visitor centers and interpreters' stations.



Figure 5-20. A design prototype of the information center (from the CHA)



Figure 5-21. The information center installed at Dodong-seowon

5.h.ii Number of Visitors and Visitor Facilities

For *Sosu-seowon* and *Dosan-seowon*, visitors can be counted by the number of entrance tickets sold. Visitors from abroad at *Sosu-seowon* over the past five years (2012–16) totaled 9,967, an average

of 1,993 per year. The number peaked in 2012–13 and began to stabilize in 2014. In the case of *Dosan-seowon*, the total number of international visitors for the same period is 27,743, with an annual average of 5,549. Visitation by people from abroad hovered around 4,000 from 2012–14, but surged past the 7,000-mark after 2015.

Table 5-18. Number of visitors to Sosu-seowon and Dosan-seowon (unit: individuals)

Category		2012	2013	2014	2015	2016	Total	Annual average
Sosu-seowon	National	558,031	584,361	263,456	248,198	255,120	1,909,166	381,833
	International	4,237	3,241	584	1,081	824	9,967	1,993
Dosan-seowon	National	241,765	201,268	247,723	213,897	267,466	1,172,119	234,424
	International	4,170	4,737	4,020	7,011	7,805	27,743	5,549

Visitor facilities have been established and operated in accordance with the five categories specified in the Guidelines on the Design of Public Spaces at Cultural Heritage (prepared by the CHA in 2011). Visitor facilities at the nominated property are presented below.

Table 5-19. Visitor facilities at the nominated property

Name of the nominated seowon	Parking and accommodation facilities	Cultural and educational facilities	Comfort facilities	Management and safety facilities	Information and interpretation facilities
Sosu-seowon	0	0	0	0	0
Namgye-seowon	0	×	0	0	0
Oksan-seowon	0	0	0	0	0
Dosan-seowon	0	0	0	0	0
Piram-seowon	0	0	0	0	0
Dodong-seowon	0	×	0	0	0
Byeongsan-seowon	0	×	0	0	0
Museong-seowon	0	0	0	0	0
Donam-seowon	0	0	0	0	0

1. Parking and Accommodation Facilities

In terms of long-haul transport such as expressways and railways, seven academies, excluding Dosan-seowon (34 kilometers away) and Byeongsanseowon (14 kilometers away), are all located within a thirty-minute distance of expressways, or easily accessible to public transportation from the cloest railstation. Sosu-seowon, Oksan-seowon, Dodong-seowon, Museong-seowon, and Donam-seowon have a convenient access to passenger railways, and local buses connect the other five academies to nearby railway stations. In the case of transit buses between the academies and area inter-city bus terminals, eight out of the nine academies have good access: transit bus services are offered every 30-60 minutes (Byeongsan-seowon is served by only three buses each day). As most seowon are located away from the city cener, visitors generally opt for driving their own cars than using public transportation. Inconvenient accessibility can be beneficial in terms of protection of the property and management of visitors.

Accommodation facilities are equipped at the nominated property: Seonbichon Village and Seonbi Culture Training Center at Sosu-seowon, a experience building at Namgye-seowon, Dongnakdang House (experience lodging at the house of a head family) at Oksan-seowon, Seonbi Culture Training Center at Dosan-seowon, the Lifelong Education Center at Piramseowon, a hanok village at Dodongseowon, Hahoe Village (experience lodging at the house of a head family) at Byeongsan-seowon, Taesan Seonbi Culture Center at Museong-seowon, and a hanok village at Donam-seowon. The nine academies operate a range of educational and experience programs (including Seowon Stay programs) based on these accommodation facilities. When the need exceeds the capacity of the existing lodging facilities due to a surge in visitation, visitors are guided to private facilities outside the property area such as old houses, training centers, camping facilities.

Parking and accommodation facilities at the nominated property are shown below.

Table 5-20. Parking and accommodation facilities at the nominated property

Category	Sosu- seowon	Namgye- seowon	Oksan- seowon	Dosan- seowon	Piram- seowon	Dodong- seowon	Byeongsan- seowon	Museong- seowon	Donam- seowon
Parking lot (number/ capacity)	3/145	1/45	1/20	3/195	1/30	1/19	1/40	1/15	1/30
Public lodging	0	0	0	0	0	0	0	0	0







Figure 5-23. Bus stop at *Dodong-seowon*



Figure 5-24. Seonbichon Village (accommodation facility) at Sosu-seowon

2. Cultural and Educational Facilities

Cultural and educational facilities are critical for enhancing the public understanding of the tangible and intangible values of the nominated property and transmitting them to future generations. Four academies—Sosuseowon, Oksan-seowon, Dosan-seowon, and Piram-seowon—are equipped with exhibition space.

Among the exhibition facilities at the nominated property, the Sosu Museum situated near *Sosu-seowon* is the only publicly funded exhibition space. It is operated by the Yeongju City Government. Out of its collection of 22,246 artifacts, 623 are on public display and the rest are maintained in storage. The collection covers a wide range of artifacts, including historical books and documents, woodblocks, name plaques, and folk artifacts. A staff of five is responsible for the operation of the museum and the management of the artifacts: a director, a curator, and three managing staff. There are no dedicated personnel at the other exhibition facilities, and the exhibits are mostly replicas. Original artifacts have been entrusted to national museums in the pertinent areas for management.

Table 5-21. Exhibition halls at the nominated property

* A dedicated managing staff exists at the museum and storage rooms, but not at the exhibition halls.

Name of the nominated seowon	Туре	Year of establishment	Area (m²)	Staff (individuals)	Collection	Major facilities
Sosu-seowon	Museum	2004	4,359	5	Portrait of An Hyang (National Treasure No. 111), Portrait of Ju Se-bung (Treasure No. 717), 22,246 items of historical documents and books, etc.	- Permanent exhibition room (open to the public) - Special exhibition room (open to the public) - Artifact storage (not open to the public)
	Exhibition hall	1982	61		Documents on historic figures, replicas of historic books, etc.	- Exhibition rooms (open to the public)

Name of the nominated seowon	Туре	Year of establishment	Area (m²)	Staff (individuals)	Collection	Major facilities
Oksan-seowon	Exhibition hall	2010	65	5 (from the Yangdong Village Management Office)	Samguk sagi (History of Three Kingdoms, Treasure No. 525), historical documents and books transmitted at the academy, 6,300 artifacts including woodblocks, etc.	- Exhibition room (open to the public) - Artifact storage (not open to the public)
Dosan-seowon	Exhibition hall	1971	232	9 (from the Dosan-seowon management office)	Items left by Yi Hwang, 114 items of historical documents, etc.	- Exhibition rooms (their relocation currently under discussion)
Piram-seowon	Exhibition hall	2008	538	18 (from the Lifelong Education Centre)	Nobibo (Pedigree of Bond Servants) and Bongsimnok (personal records for 1,500 persons), part of the records designated as Treasure 587; and 3,795 items of donated artifacts, etc.	- Exhibition rooms (open to the public) - Artifact storage (not open to the public)







Figure 5-26. The *Oksan-seowon* exhibition hall



Figure 5-27. Artifact storage at Piram-seowon

There are also training facilities within the nominated property. The training centers for traditional Korean scholarly culture at *Sosu-seowon* and *Dosan-seowon*, in particular, are well equipped with the assorted areas for lecturing, accommodation, nature appreciation, and exhibition that are required for effective education on and transmission of *seowon* culture. They offer a wide range of programs, including field visits, dialogue with *seowon* members, lectures on Neo-Confucianism, an experience of the traditional health-maintenance practices

devised by the prominent Confucian scholar Yi Hwang, traditional calligraphy, and tea ceremony. They are designed to suit different ages or groups: elementary, middle, high school, and university students; corporate excursions; and civil servants. The Lifelong Education Center at *Piram-seowon* focuses on the austere lifestyle of traditional Korean scholars and offers relevant programs in its facilities for exhibition, lecturing, accommodation, and nature appreciation.

Table 5-22. Training facilities at the nominated property

Name of the nominated seowon	Name	Year of establishment	Area (m²)	Components
Sosu-seowon	Seonbichon	2004	57,719	 Experience facilities: traditional village and traditional streets Accommodation facilities: traditional houses (both thatched and tileroofed)
Sosu-seowoii	Korean Seonbi Culture Training Center	2008	60,395	Education facilities: meeting rooms Accommodation facilities: hanok traditional housing
Namgye-seowon	Experience facilities	2015	560	- Education facilities: meeting rooms - Accommodation facilities: hanok traditional housing
Dosan-seowon	Dosan-seowon Seonbi Culture Training Center	2002	4,615	- Education facilities: meeting rooms - Accommodation facilities: modern lodging
Piram-seowon	Lifelong Education Center	2010	1,986	Education facilities: space for education on traditional etiquette and calligraphy Accommodation facilities: modern lodging
Museong-seowon	Taesan Seonbi Culture Archives	1998	2,512	- Education facilities: exhibition hall and space for audiovisual education - Accommodation facilities: hanok traditional housing and Taesan Seonbi Culture Center
Donam-seowon	Yehakgwan Hall	2019	1,145	- Education facilities: exhibition hall and visitor center (to be opened) - Accommodation facilities: hanok village



Figure 5-28. The Korean Seonbi Culture Training Center at Sosu-seowon



Figure 5-29. Hanok accommodations Figure 5-30. at Namgye-seowon



re 5-30. The hanok village at Donam-seowon

3. Comfort Facilities

Comfort facilities are designed to relieve visitors' fatigue and address their physical needs without undermining the authenticity of the nominated property. Shade canopies and benches are installed according to the conditions at the given academy in areas conducive to nature appreciation and with good views; they can easily be adapted in response to an increase in visitation in coming years. As for water fountains, food stalls (including vending machines), trash receptacles, and toilets, their exterior designs are customized to suit the atmosphere of the educational heritage of *seowon* and are generally placed in parking areas outside the *seowon* compounds or at their entrances. When the need exceeds their capacity due to a surge in visitation, visitors are guided to facilities within the

Table 5-23. Comfort facilities at the nominated property

Comfort facilities	Sosu- seowon	Namgye- seowon	Oksan- seowon	Dosan- seowon	Piram- seowon	Dodong- seowon	Byeongsan- seowon	Museong- seowon	Donam- seowon
Shade canopies	0	×	×	0	0	0	×	0	×
Benches (with or without back supports)	0	×	0	0	0	0	0	×	0
Water fountains	0	×	×	0	0	0	0	×	0
Food stalls/ vending machines	0	×	×	0	×	×	×	×	×
Trash receptacles	0	0	0	0	0	0	0	0	0
Toilets	0	0	0	0	0	0	0	0	0
Wheelchairs / strollers	0	×	×	0	×	×	×	×	×
Emergency medications	0	0	0	0	0	0	0	0	0

surrounding neighborhood or cultural and educational facilities.

Extra amenities for seniors and those with disabilities, such as wheelchairs and emergency medications, are installed at the information center or management office in certain of the nine academies. As the academies are mainly located in sloping areas rather than on flatlands and generally lack paved pathways, the use of wheelchairs has not been facilitated at some sites. Measures to alleviate this concern are under consideration, such as applying different paving materials in different sections of a visitor trail.

4. Management and Safety Facilities

Management offices exist at all nine academies: a separate structure has been constructed at *Sosu-seowon*, *Namgye-seowon*, and *Dosan-seowon*, while the

function is incorporated into an existing structure such as a caretaker's house or museum at Oksan-seowon. Piramseowon, Dodong-seowon, Byeongsanseowon, Museong-seowon, and Donamseowon. Ticket offices have been installed only at Sosu-seowon and Dosan-seowon, where fees are charged for visits, respectively based on the Ordinance on the Management and Operation of the Sunheung Cultural Area of the Yeongju City Government (2007) and on the Ordinance on the Collection of Fees at Dosan-seowon of the Andong City Government (1995). For the safety of the nominated property and also visitors, on-site managing staff at the nine academies carry out daily patrols. When an emergency occurs to visitors at one of the nine academies, the nearest fire station (119 safety center or firefighting squadron) can arrive at the scene within 15 minutes for emergency response.

Table 5-24. Management facilities at the nominated property

Category	Sosu- seowon	Namgye- seowon	Oksan- seowon	Dosan- seowon	Piram- seowon	Dodong- seowon	Byeongsan- seowon	Museong- seowon	Donam- seowon
Management office/ management booth	0	0	0	0	0	0	0	0	0
Ticket office	0	×	×	0	×	×	×	×	×
Regular patrols (by security guards, etc.)	0	0	0	0	0	0	0	0	0

5. Information and Interpretation Facilities

Digital information on the nominated property provided through the internet or mobile applications plays a critical role in enhancing visitors' understanding of the academies before or during their visits. Leaflets handed out on-site are also among the most reliable information sources for visitors. Heritage signs serve not only as an information source, but also as an element of the design of the space, contributing greatly to the formation of landscape. Heritage signs include interpretation panels providing information on the heritage concerned and functional items such as road signs and cautionary announcements.

The Seowon Foundation is currently operating a webpage both in Korean and English dedicated to offering information on the nine academies. This webpage contains not only information on each of the nine academies, but also on related interpretation programs and

World Heritage in general. Although some of the nine academies do not maintain individual webpages, the Seowon Foundation will be helping them to establish an individualized internet presence in the coming days. It will make efforts to build close relations between its current integrated webpage and dedicated pages for each academy. Comprehensive brochure will be prepared for providing information of public transportation, lodging facilities, and tourist attractions nearby areas.



Figure 5-31. The webpage of the Conservation and Management Foundation of Seowon (in English)

Table 5-25. Webpages on the nominated property

Name of the information service (operating entity)	Korean webpage (URL)	Webpages in foreign languages (URL)	
Korea National Heritage Online (Cultural Heritage Administration)	http://www.heritage.go.kr/	English, Chinese, Japanese	
Conservation and Management Foundation of Seowon	http://www.seowonheritage.org	http://en.seowonheritage.org/	
Korean Seowon Association	http://www.seowonstay.com	N/A	
Sosu-seowon (management office)	http://seonbichon.yeongju.go.kr/	N/A	
Dosan-seowon (Andong City)	http://www. <i>Dosan-seowon</i> .com	English, Chinese, Japanese	
Byeongsan-seowon (Andong City)	www.byeongsan.net	English, Chinese, Japanese	
Donam-seowon	http://donamseowon.co.kr	N/A	
QR Code-based Culture Heritage Information Service (Cultural Heritage Administration)	http://m.cha.go.kr/qr/index.jsp	N/A	
My Cultural Heritage (Cultural Heritage Administration)	Mobile applications	English, Chinese, Japanese	

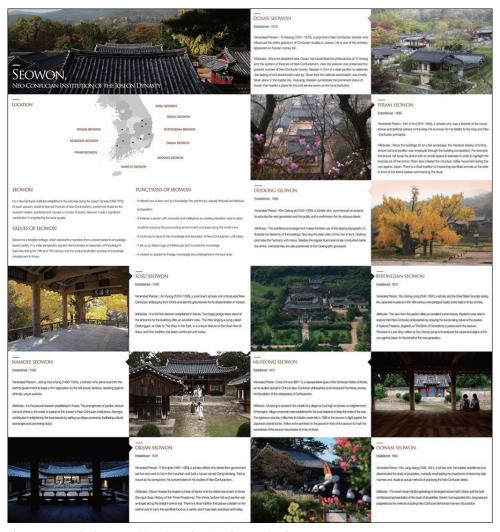


Figure 5-32. An integrated brochure for the nine academies

Table 5-26. Current promotional materials on the nominated property

Name of the nominated seowon	Name	Language	Where to find
	Seonbi's Travel of <i>Sosu-seowon</i>	Korean	At the information center, ticket office, Sosu Museum, and Seonbichon's ticket office
Sosu-seowon	In Search of the Origin of Seonbi Culture (Sosu-seowon)	Korean	At the information center, Sosu Museum, and management office
	Yeongju, the Birthplace of Seonbi	Korean	wuseum, and management office
Namgye-seowon	Seonbi Cultural Exploration	Korean	At the information center
Oksan-seowon	Gyeongju Guide	Korean, English	At the information center
OKSAII-SEOWOII	Gyeongju Tour	Chinese, Japanese	At the information center
Dosan-seowon	Dosan-seowon	Korean, English, Chinese, Japanese	At the ticket office and information center
Piram-seowon	An Encounter with Haseo Kim In-hu	Korean	At the lecture hall and Lifelong
	Piram-seowon	Korean	Education Center
Dodong-seowon	Dodong-seowon	Korean, English, Chinese, Japanese	At the information center
Byeongsan-seowon	Hahoe Village Tour Guide (inclusive of <i>Byeongsan-seowon</i>)	Korean	At the information center
Museong-seowon	Museong-seowon	Korean	At the information center
Donam-seowon	Donam-seowon	Korean	At the information center

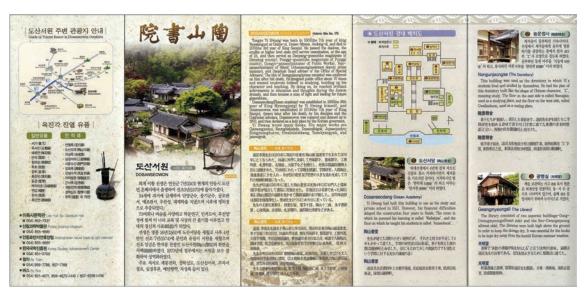


Figure 5-33. A promotional leaflet on *Dosan-seowon* in Korean, English, Japanese, and Chinese

Table 5-27. Heritage signs at the nominated property

Category	Sosu- seowon	Namgye- seowon	Oksan- seowon	Dosan- seowon	Piram- seowon	Dodong- seowon	Byeongsan- seowon	Museong- seowon	Donam- seowon
Interpretation panel for the entire academy	0	0	0	0	0	0	0	×	0
Interpretation panels for each of the three functional areas (veneration, learning, interaction)	0	0	0	×	0	0	0	0	×
Interpretation panels for individual buildings	0	0	0	0	0	×	0	0	0
Road signs	0	×	0	0	0	0	0	0	0
Cautionary signs	0	0	0	0	0	0	0	0	0



The comprehensive interpretation panel for *Dosan-seowon*



An interpretation panel for an individual building at *Donam-seowon*



Road signs at Piram-seowon



Cautionary signage at Sosu-seowon

Figure 5-34. Types of the heritage signs at the nominated property

5.i Policies and programmes related to the presentation and promotion of the property

The utilization of a heritage site is primarily intended to enhance its public presentation and promotion, but it is also effective in enhancing local communities' interest in its significance and therefore encouraging their participation in the conservation of the heritage site. With a view to presenting the tangible and intangible values of the nominated property to a wider audience and improving public understanding of its significance, the families associated with the seowon (and other relevant organizations) are implementing diverse interpretation activities based on subsidies offered by the Ministry of Culture, Sports, and Tourism, CHA, or pertinent local governments. These programs are intended to interpret and promote the contemporary values of the seowon and ultimately to transmit these values to future generations. The families are implementing these interpretation programs through close cooperative management featuring participation by local experts, civil organizations, and the government. With the inscription of the nominated property on the World Heritage List, they will develop an array of educational and promotional programs that suit the OUV of the nine academies as a serial property.



Figure 5-35. Promotion of the nominated property on a mobile device (by the CHA)

The CHA has recently developed an online interpretation platform offering free and immediate access to information on the nominated property. By downloading an application to a smart phone or other mobile device, visitors can enjoy a guided tour using navigation technology and voice interpretation in foreign languages, as well as information, photographs, and video footage on the nominated property. While managing the current version of the application, the CHA is also continuing to develop interpretation programs to further enhance public participation.

The CHA has been undertaking interpretation programs at *seowon* since 2008 as part of its efforts at fostering

public utilization of local cultural heritage. In 2014, the heritage agency established its Master Plan on the Utilization of *Seowon* and, according to this framework, has been supporting diverse interpretation programs at the nominated property and other Neo-Confucian academies. As the implementing bodies of the interpretation programs, the pertinent local governments are making utmost efforts to support their success by, for example, offering information not only on the academies but also on the surrounding areas via handouts and webpages.

Drawing on the results of the interpretation programs implemented so far, the CHA is planning to expand the scope of heritage interpretation at Korean seowon. An active interpretation and utilization policy for seowon, which played the role of nurturing scholars and honoring Neo-Confucian personages in traditional society, contributes to developing their additional heritage values and transmitting these values to future generations, and ultimately transforming the Neo-Confucian academies into cultural and historical resources for sustainable development. Intended to invest the Neo-Confucian academies with the contemporary function as a space for history and culture education, the CHA has been undertaking the Lively Seowon program since 2015. Beneficiaries of the government subsidies offered under the program include some of the nominated academies: six academies in 2015 (Sosuseowon, Namgye-seowon, Piram-seowon, Dodong-seowon, Museong-seowon, and Donam-seowon); five in 2016 (Sosu-seowon, Dosan-seowon, Dodong-seowon, Museong-seowon, and Donam-seowon); and five in 2017 (Sosu-seowon, Oksan-seowon, Dodong-seowon, Museong-seowon, and Donam-seowon). The Lively Seowon program offers subsidies to the educational, cultural, experience, and tourism projects that contribute to the creation of cultural and historical values of seowon; and the 2018 budget for the program is shown below.

Table 5-28. Subsidy plan for the Lively *Seowon* program in 2018

Category	Category Pilot projects		Projects in sustainable growth
Implementation period	1 year	2–4 years	5 years or more
Maximum amount of government subsidies	30 million KRW	50 million KRW	100 million KRW

With public awareness of the significance of *seowon* currently at a low state, the interpretation programs carried out at the nominated property are making a critical contribution to boosting public interest in Neo-Confucian academies. The Seowon Foundation is currently working on ways to improve modern continuing programs to promtoe significance of the nominated property as World Heritage. In this regard, efforts will be made to accentuate the essential values of the nominated

Table 5-29. Interpretation programs for the nominated property

Category in relation to the three functions of <i>seowon</i>	Program	Objective	Main contents
Veneration	Veneration experience	Understanding of the significance of long-transmitted memorial rites at the <i>seowon</i>	 Public participation in biannual memorial rites for the enshrined Confucian personages Public participation in an almyorye ceremony, which can take place on demand Efforts for developing more veneration experience programs based on such traditions as community codes and community assemblies
Learning	Traditional education	Transmission of character-building education offered by the <i>seowon</i>	 Academic seminars on education systems and academic activities of the seowon Study camp at the eastern and western dormitories Education on historical periods and figures, and other themes including politics by Neo-Confucian scholars Reading classical books, research of historical documents related to the seowon
Interaction	Field trips and cultural experience	Experience of social and cultural activities of the seowon	 Field-visit courses developed at each seowon Exploration of diverse heritage elements including buildings, books, woodblocks, stone inscriptions, and relics related to traditional lifestyle Stories developed in relation to historical events, renowned figures, and relics associated with each seowon

property when planning interpretation programs and to involve the associated families and *seowon* community more actively in their implementation.

5.i.i Programmes on the Veneration

One of the significant characteristics of the nominated property setting it apart from other similar sites is the age-old observation of rites for the venerated figures enshrined at each *seowon*. The tradition of performing these regular rites is intended to commemorate their outstanding academic accomplishments and admirable character, and ultimately to inspire emulation. The nominated property is implementing programs on understanding and experiencing the regular memorial rites for the enshrined scholars as a means to celebrate the enshrined Confucian personages' academic and personal virtues and disseminate Confucian values among the public.

The regular spring and autumn memorial rites for the Confucian scholars enshrined at each nominated *seowon* is considered their foremost veneration tradition. The procedures for the rite vary depending on the academy, but is normally comprised of three stages: preparation, beginning, and completion.

Preparation: The preparation of a regular

memorial rite begins with a meeting of the *seowon* decision-makers. Officiants are selected at the meeting, and a letter indicating their respective veneration duties is provided to them either in person or by post. The food, drink, and other necessities for the observation of

Preparation



Beginning



Completion

Figure 5-36. Procedures for the spring and autumn veneration rites of the nominated property

the rite are collected.

Beginning: Thirty minutes before the official commencement of the rite, officiants should be ready and fully costumed in the veneration attire and other accouterments. A manager opens the door to the shrine and lights the candles on either the left or right side of the veneration table. The veneration begins with a recitation of the written protocol by an officiant.

Completion: When the rite is completed, the veneration participants assemble to hold a discussion on the observation of the rite to ascertain that it has been successfully performed. They then partake of food and drink from the veneration table. The leftover foods are divided among the participants as the final step of the rite.

While the academic function of the nominated academies wound down with the introduction of modern education, their veneration role has been maintained and therefore entails a critical element in sustaining their significance into the present. Although multiple rites take place throughout the year, the regular memorial rites in spring and autumn carry the greatest significance. The nine academies are all observing regular memorial rites in spring and autumn, as shown in the table below.

Memorial rites occur within the private realm of the *seowon* concerned, but the

Table 5-30. Regular memorial rites at the nominated property

Name of the nominated seowon	Date	Time (in the morning)	Operation organization	Participants	Public participation
Sosu- seowon	The first jeong (the fourth heavenly stem) day of the third and ninth lunar months	10:00–11:30			
Namgye- seowon	The first jeong (the fourth heavenly stem) day of the third and ninth lunar months	05:00-06:30			
Oksan- seowon	The first jeong (the fourth heavenly stem) day of the third and ninth lunar months	02:00-03:30			
Dosan- seowon	The second jeong (the fourth heavenly stem) day of the second and eight lunar months	11:00–12:00	Seowon	Seowon-	Participation is open to anyone for freeParticipation procedures:
Piram- seowon	The second jeong (the fourth heavenly stem) day of the second and eight lunar months	10:00–11:30	members (<i>seowon</i> - associated	associated families and	prior application participation decided
Dodong- seowon	The second jeong (the fourth heavenly stem) day of the second and eight lunar months The tenth day of the third lunar month, the second day of the tenth lunar month	05:30-07:00	families and Seowon members	yurim, and members of the public	and roles assigned participation in a rite (donned in veneration attire)
Byeongsan- seowon	The first jeong (the fourth heavenly stem) day of the third and ninth lunar months	06:00-07:30			
Museong- seowon	The second jeong (the fourth heavenly stem) day of the second and eight lunar months	10:30–12:00			
Donam- seowon	The second jeong (the fourth heavenly stem) day of the second and eight lunar months	11:00–12:30			

nine nominated academies currently allow public participation in their regular rites. Those who wish to take part may send in an application and the authorities (the families and *seowon* community associated with the academy) at the relevant academy make a decision on their invitation. They can participate in a memorial rite, which runs about 90 minutes, as assistants for the observation of the rite by *seowon* members. The level of public participation varies between the *seowon*, however, since the timing and procedural solemnity of the rites are different among the nine academies.

It is difficult to gain an opportunity to participate in the biannual memorial rites, so those who wish to experience a tradition of veneration can also apply for participation in almyorye ceremonies (a rite for paying tribute to the spirit tablets at the shrine that can take place on demand). Application can be made through the integrated webpage for the nine academies operated by the Seowon Foundation (http://www.seowonheritage. org). Participants experience a harmonious encounter between the past and the present during this program. They are first briefly informed about the seowon concerned and then guided as they perform a ceremony with the help of seowon members. Diverse interpretation programs related to Confucian rites and protocols will be further developed in the

future to improve public understanding of the significance of the seowon's veneration traditions. People associated with the seowon and the Seowon Foundation will take a leading role in this effort.

The veneration experience programs are effective in disseminating the tangible and intangible values of the nominated property among the public. Continuous observation of the regular memorial rites can play the educational function of disseminating and fostering Confucian virtues in contemporary society, and contribute as well to the successful maintenance of the nominated property far into the future. For the more effective operation of the veneration experience programs, efforts should be made at each of the nine academies to prepare additional veneration accessories for program participants and to train heritage interpreters.

5.i.ii Programmes on the Learning

Although a modern education system has replaced *seowon* as a primary education provider in contemporary society, they have maintained their traditional role as a regional education center and are serving as a base for local sociocultural studies and a source of identity. A series of policies and projects have been

undertaken with a view to transmitting the significance of seowon's study function to future generations. To this end, efforts are being made to transform seowon from a closed environment into a vibrant space broadcasting stories and memories and also into an educational arena where young people can take time to think about their society and culture and nurture their character. The CHA devised its Master Plan on the Utilization of Seowon in 2014 and has been supporting relevant programs ever since. Some of the nine nominated academies primarily receive subsidies under this framework, but those that are not covered are also actively operating their own interpretation programs.

Seowon members (the families and seowon community associated with the academy) and organizations specializing in heritage utilization are the main operators of the interpretation programs, and their targets are younger people (children and teenagers). The programs have been created by combining existing educational programs or infusing contemporary content into traditional education formats. They are mainly about the spirit of traditional scholars, classical books, traditional etiquette, traditional culture and arts, and visits to historic sites.

Table 5-31 Major interpretation programs at the nominated property

Name of the nominated seowon	Program	Main contents	Operation organization	Participants	Note
Sosu-seowon	Program on the transmission of the academic lineage of <i>Sosu-</i> <i>seowon</i> and nurturing the spirit of traditional scholars	Purposed to enhance public appreciation of cultural heritage through educational, cultural, and touristic programs at the academy	The academy, universities	Children, teenagers, adults	Selected for central government subsidies in 2017
Namgye- seowon	Ildu Seonbi Culture Festival	A commemorative event for the Confucian scholar Jeong Yeo-chang with a view to enhancing public appreciation of his academic achievements and promoting their transmission	The academy, Ildu Memorial Center	Children, adults, the academy's family and yurim	Autonomous program
Oksan-seowon	Seowon Time Travel	A cultural experience program for character building and traditional education	The academy, private research institutes	Children, teenagers, adults	Selected for central government subsidies in 2017
Dosan- seowon	Reenactment of Dosan Byeolgwa	A reenactment of the state examination conducted by the royal order of King Jeongjo in commemoration of the preeminent Confucian scholar Yi Hwang	The academy, Andong City, Andong Culture Center	The academy's family and yurim, adults	Autonomous program
Piram- seowon	Daily Seonbi Experience; 2 Days & 1 Night Seonbi Experience; Coming-of-age Ceremony; field trips	A educational and experience program purposed to make contributions to the development of a ideal value system in contemporary society	The academy	Children, teenagers, adults (including international visitors)	Autonomous program
Dodong- seowon	Seonbi Life at <i>Dodong-seowon</i>	A modern interpretation of Confucian ideas offered along with diverse field-trip and experience programs	The academy, Dalseong Culture Foundation	Children, teenagers, adults	Selected for central government subsidies in 2017
Byeongsan- seowon	Humanities Academy	Lectures on Neo-Confucianism and the spirit of traditional scholars for visitors to <i>Byeongsan-seowon</i> and local communities	The academy	Adults	Autonomous program
Museong- seowon	In Search of the Confucian Ideas of Choi Chi-won	Presentation of both tangible and intangible heritage elements of Jeongeup with a view to enhancing public appreciation of their values	The academy	Teenagers, adults	Selected for central government subsidies in 2017
Donam- seowon	Character-building Camp	Purposed to contribute to character building of teenagers	The academy, private research institutes	Children, teenagers, adults	Selected for central government subsidies in 2017

During the Joseon Dynasty the *seowon* entrance was open to those aged 18 or above, or the present-day university entrance age, but the interpretation programs currently operated at Neo-Confucian academies, including the nominated property, primarily target elementary, middle, and high school students. In this respect, efforts are made to expand the scope of interpretation programs and the age range for their target participants. Plans have been made to develop programs where people in their 20s and 30s gather to discuss a wide range of social issues, including environmental, political, and educational agendas.

Efforts are being made to expand the range of educational programs, for example, inviting local professors or academics to offer lectures or classes at seowon through cooperative relationships with local universities. Special attention is being paid to the development of educational programs that can contribute to the resolution of contemporary social issues through character-nurturing efforts at seowon. Donam-seowon is utilizing the building of Jeonghuidang as a public library. Using the lecture hall and dormitories of seowon as an educational space and its jangseogak library and jangpangak repository of printing woodblocks as a public library (as seen in the case of Donam-seowon) will be a good way for revitalizing the study function of seowon.

5.i.iii Programmes on the Interaction

Seowon members and the pertinent local governments are providing appropriate programs for disseminating and promoting the interaction function of seowon. The nine nominated academies cooperate with the pertinent local governments to operate field-visit and cultural experience programs that take full advantage of the characteristics of the academy concerned. In particular, the Seowon Stay program offers a chance for individuals, families, or groups of diverse ages to spend the night at seowon and experience diverse aspects of seowon culture, including philosophical respect for all humans and traditional lifestyles, arts, and performances. Dosan-seowon, Sosu-seowon, and Piram-seowon each offer a diverse range of cultural programs utilizing their own visitor facilities. Donam-seowon, with support and participation from the local community, established the Kiho Utilizing Cultural Heritage Agency as an implementation organization for conservation and utilization projects for the academy. These interpretation programs operated under the leadership of the families and seowon community associated with the seowon provide excellent opportunities for members of the general public to improve their understanding of seowon's roles in nurturing spiritual values.

Table 5-32. Cultural experience programs at the nominated property

Name of the nominated seowon	Program	Period	Main contents	Operation organization	Participants
	Yeongju Seonbi Culture Festival	Yearly (May)	Performances, experience and educational programs, and exhibitions related to traditional scholars	Sosu-seowon, Yeongju City, Yeongju Culture and Tourism Foundation	The academy- associated family and <i>yurim</i> , adults
Sosu-seowon	Seonbi Culture Training Center	By reservation	Lectures, study of classical books, education of traditional etiquette, traditional performances	Sosu-seowon, Korean Seonbi Culture Training Center	
	Seonbichon Village	Year-round	Educational programs on Seonbi culture in such areas as character building and traditional etiquette; experience programs on traditional crafts, games, and food	Seonbichon Village	Children, teenagers, adults (including international visitors)
	"Four Gentlemen" Calligraphy Class	Designated dates	Calligraphy classes	Namgye-seowon	
Namgye-seowon	Cultural tours	Designated dates	Cultural tours liking Namgye-seowon and the old house of Jeong Yeo-chang, an overnight stay at the academy accompanied by cultural experiences	Namgye-seowon, Hamyang County, Jeong Yeo-chang Memorial Center	Adults
	Seowon Stay	By reservation	Hanok traditional house experience, tea ceremony, traditional archery, and traditional etiquette education	Namgye-seowon, Hamyang County	
Oksan-seowon	Cultural explorations and experiences	Designated dates	Cultural exploration and experience programs at Yangdong Village, Dongnakdang House, and <i>Oksanseowon</i>	Oksan-seowon, Gyeongju City, the management office of Yangdong Village	Adults
Dosan-seowon	Programs on Seonbi culture	By reservation	Programs on Yi Hwang and <i>Dosan-seowon</i> ; lectures on classical books; experience of the health-maintenance practices devised by Yi Hwang; traditional culture experiences	Dosan-seowon, Andong City, Seonbi Culture Training	Elementary, middle and high, and university students, adults
	Seowon Stay	By reservation	Overnight stay at the academy accompanied by cultural and educational experiences	Center	Adults
Piram-seowon	Seonbi Academy	Weekly	Study of the scholarly spirit and academic ideas of Kim In-hu, traditional etiquette education, cultural experience	Piram-seowon, Lifelong Education Center, Piram-seowon Sanang Association	Adults
i ilain-seowoli	Experience of the austere lifestyle of traditional scholars	Designated dates	Lectures on the austere lifestyle of traditional scholars, on-site experience, discussion on austere lifestyles	Jangseong County, Lifelong Education Center	Civil servants, educators, business people
Dodong-seowon	Cultural explorations and experiences	Designated dates	Cultural explorations and experiences	Dodong-seowon, Dalseong County	Adults
Byeongsan- seowon	Lectures	Biannually (spring / autumn)	Humanities lectures	Byeongsan-seowon	The academy- associated family and <i>yurim</i> , adults

Name of the nominated seowon	Program	Period	Main contents	Operation organization	Participants
	Seowon Stay	By reservation	Overnight stay at the academy, cultural experiences	Byeongsan-seowon, Andong City	Adults
Byeongsan- seowon	Education on Seoae's Character	Three times a year	Special lectures on boosting spirits and enhancing self-esteem among soldiers	Byeongsan-seowon, Andong City, Hahoe Village Conservation Association	Soldiers
Museong-seowon	Seowon Camp	By reservation	Study of Confucian classics	Museong-seowon	Yurim
	Academic seminars	By reservation	Seminars and education classes on Neo-Confucianism at the academy		The academy- associated family and yurim, experts
	Lectures and concerts	Designated dates	Lectures by invited speakers, cultural performances	<i>Donam-seowon</i> , Nonsan City, Kiho	Civil servants, the academy-associated family and <i>yurim</i> , teenagers, adults
Donam-seowon	Reenactment of hyangsi	Yearly	Reenactment of the first-stage civil examination in the Joseon Dynasty, cultural events for teenagers	Utilizing Cultural Heritage Agency	Nonsan City, the academy-associated family and <i>yurim</i> , teenagers, adults
	Reenactment of giroyeon	Yearly	Reenactment of the state banquet for senior literary officials in the Joseon Dynasty with a view to transmitting Confucian virtues		Nonsan City, the academy-associated family and <i>yurim</i> , teenagers, adults



Figure 5-37. Cultural experience programs at the nominated property

Currently, respective field-visit and cultural experience programs are operated at each of the nine academies. Each academy is unique in terms of its historical background and academic and philosophical foundation, but as a whole the nine institutions provide stellar testimony to Korean *seowon* culture in general. Since the nine academies have been nominated as a serial property, tailored programs to distinguish each *seowon* from the others, but also integrated programs are currently developed.

Table 5-33. One-or-two-day programs for each of the nine academies

Name of the nominated seowon	Program	Number of participants (period)	Target participants
Sosu-seowon	 Study of veneration procedures including the memorial protocol for a memorial rite for Ju Se-bung Singing after <i>Dodonggok</i> (Ode to the Way in the East), a song featured during the rites of the academy 	About 10	Undergraduate/graduate students, adults, the seowon-associated family and yurim
Namgye-seowon	- Study of Neo-Confucian ideas and philosophies of Jeong Yeo-chang - Experience of the old house of Jeong Yeo-chang	About 10	Children, adults
Oksan-seowon	- Tour of the mountainous areas around <i>Oksan-seowon</i> - Tour of <i>Oksan-seowon</i> with a curator	About 15	Adults, heritage interpreters
Dosan-seowon	Reenactment of the Dosan Byeolgwa state examination conducted in commemoration of the preeminent Confucian scholar Yi Hwang Study of Neo-Confucian ideas and philosophies of Yi Hwang	About 50	Undergraduate/graduate students, adults, the seowon-associated family and yurim
Piram-seowon	- Discussion on issues related to Kim In-hu - Tour of <i>Piram-seowon</i> and related heritage sites	About 15	Undergraduate/graduate students, adults
Dodong-seowon	- Exploration of stone sculptures - Field trip to the tomb of Kim Goeng-pil	About 15	Adults, heritage interpreters
Byeongsan-seowon	- Lecture on the leadership of Ryu Seong-ryong - Appreciation of traditional poets at <i>Mandaeru</i> and experience of the academy	About 10	Undergraduate/graduate students, adults
Museong-seowon	- Field visit to sites related to Choi Chi-won such as <i>Pihyangjeong</i> and <i>Yusangdae</i> - Leaning about the Gohyeon-dong Village Code	About 15	Adults, heritage interpreters
Donam-seowon	- Education on character building and traditional etiquette - Lectures at <i>Eungdodang</i> Hall and 3-D puzzle game	About 10	Students, adults

Table 5-34. Integrated programs for the nine academies

Program	Main contents	Number of participants/ period	Target participants
Korean Seowon Tour	Tours of the definitive academies of the Gyeongsang, Jeolla, and Chungcheong regions) - Course 1: Sosu-seowon, Dosan-seowon, and Byeongsan-seowon - Course 2: Oksan-seowon, Dodong-seowon, and Namgye-seowon - Course 3: Piram-seowon, Museong-seowon, and Donam-seowon	About 30 / 2 days 1 night	Limited to seowon members, undergraduate/graduate students majoring, heritage interpreters, Heritage Caretakers, and other stakeholders
Thematic Seowon Tour	Thematic tours of Korean seowon - Veneration: Sosu-seowon, Dodong-seowon, Byeongsan-seowon, Donam-seowon, and Museong-seowon - Study: Dosan-seowon, Sosu-seowon, Oksan-seowon, Dodong-seowon, and Museong-seowon - Landscape & literature: Sosu-seowon, Dosan-seowon, Dodong-seowon, Oksan-seowon, and Byeongsan-seowon - Publication: Sosu-seowon, Oksan-seowon, Dosan-seowon, and Piram-seowon	About 20 / once per month	Open to seowon members, undergraduate/ graduate students, social clubs related to traditional culture, and other members of the public
Exchange programs for the nine academies	Information exchange among members of the nine academies - Information on conservation and management - Information on measures for the utilization and transmission of the seowon's heritage values - Discussion on further exchanges among the nine seowon	About 30 / quarterly	About 3 participants from each of the nine academies

5.j Staffing levels and expertise

Personnel dedicated to the management and conservation of the nominated property consist of members of the Seowon Foundation, the pertinent local governments holding jurisdiction over the nine academies, resident caretakers and *seowon* community visiting the academies depending on the situation, and the steering committees. A pool of heritage repair professionals—nationally certified heritage repair engineers and technicians registered with the CHA—conduct maintenance and repair efforts on the nominated property.

As there exist differences in the volume and composition of dedicated management staff among the pertinent local governments that make up the leading managing entities for the nine academies, the Seowon Foundation has been established as an organization for the coordination of the management of the nine academies. Currently composed of the academies' steering committees, the local and central governments, academic experts, and working-level officials, the Seowon Foundation is expected to undergo an organizational expansion following the inscription of the nominated property on the World Heritage List.

Each of the pertinent local governments is equipped with a dedicated division for the conservation and management of the cultural heritage within each locality, including the nominated property. Its staff is comprised of civil servants working as administrative officials, researchers, and technical professionals specializing in various sectors of heritage. Administrative officials and researchers are in charge of drawing up budgets for heritage management and conservation, implementing relevant programs, and addressing development pressures. Technical professionals carry out onsite checks to prepare for fire and other disasters, and supervise maintenance and repair projects. The pertinent local governments also dispatch heritage managers to the nominated property for continuous monitoring, daily management, and addressing seasonal disaster risks. The dedicated heritage management and conservation staff within each pertinent local government annually receives relevant training and is equipped with a high level of expertise, playing a primary role in the management and conservation of the nominated property.

The pertinent local governments operate a pool of heritage interpreters for local cultural heritage, including the nominated property. Heritage interpreters affiliated with local governments, in cooperation with seowon members (the seowon-associated families and seowon members) and heritage volunteers, offer interpretation services to visitors. In order reflect the significance of the nominated property as a serial World Heritage site in their interpretation after inscription, there is a plan that heritage interpreters, seowon members, heritage volunteers, and relevant civil servants have quarterly meetings to discuss ways to improve the appreciation of the tangible and intangible values of the nominated property among the public and ensure transmission to future generations.

Each of the nine academies supports a steering committee mainly composed of members of the family and seowon communityassociated with the academy. Although there are variations in the details of their organization, the steering committees of the nine academies generally consist of a chairperson as the head of the committee and committee members who undertake seowon management. Major functions of the steering committees include the observation of rites, preparation and execution of budgets, election of executive members, and management of the property, as well as overseeing visitor management. In some cases, the steering

committee includes a civil servant from the pertinent local government, contributing to the maintenance of a cooperative relationship with the local government.

Table 5-35. Dedicated management staff for the nominated property

Name of the	Affiliation			
nominated seowon	Local government / seowon	Name	Number (individuals)	Note
		Culture and Arts Division	8	1 director, 2 researchers, 5 heritage managing and administrative officials
Sosu-seowon	Yeongju City Government	Management office	15	1 director, 9 staff members, 5 Sosu Museum staff members
Susu-seuwun		Heritage interpreter	3	Korean; English, Japanese, and Chinese in rotation
	Seowon	Steering committee	19	1 chairperson, 18 members
	Hamyang County	Culture and Tourism Division	4	1 director, 3 administrative officials
Namgye-seowon	Government	Heritage interpreter	1	Korean
	Seowon	Steering committee	23	1 chairperson, 22 members
		Culture Heritage Division	4	1 director, 1 researcher, 2 administrative officials
	Gyeongju City Government	On-site management	1	Daily management (working at the exhibition hall)
Oksan-seowon		Heritage interpreter	1	Korean
	Seowon	Steering committee	22	1 chairperson, 21 members
	Seowoli	Caretaker	2	Daily management
		Culture and Arts Division	7	1 director, 2 researchers, 4 administrative officials
Посап соощоп	Andong City Government	Management office	11	1 director, 11 staff members
Dosan-seowon		Heritage interpreters	2	Korean; English, Japanese, and Chinese in rotation
	Seowon	Steering committee	13	1 chairperson, 12 members
		Culture and Tourism Division	5	1 director, 1 researcher, 3 administrative officials
	Jangseong County Government	On-site management	1	Daily management (working at the exhibition hall)
Piram-seowon Piram-seowon	S. S	Heritage interpreter	0	On demand
	Control	Steering committee	16	1 chairperson, 15 members
	Seowon	Caretaker	1	Daily management

Name of the		Affiliation		Note	
nominated seowon	Local government / seowon	Name	Number (individuals)		
		Tourism Division	13	1 director, 1 researcher, 11 administrative officials	
	Dalseong County Government	On-site management	1	Daily management (working at the management office)	
Dodong-seowon		Heritage interpreter	1	Korean; English and Japanese in rotation	
	Seowon	Steering committee	24	1 chairperson, 23 members	
	Scowon	Caretaker	1	Daily management	
		Culture and Arts Division	7	1 director, 2 researchers, 4 administrative officials	
	Andong City Government	Hahoe Village Management Office	1(14)	1 director, 13 staff members	
Byeongsan- seowon		Heritage interpreter	1	Korean	
	Seowon	Steering committee	9	1 chairperson, 8 members	
		Caretaker	1	Daily management	
	Jeongeup City Government	Culture and Arts Division	5	1 director, 1 researchers, 3 administrative officials	
Mucaana aaawan		On-site management	1	Daily management (working at the management office)	
Museong-seowon		Heritage interpreter	1	Korean	
	Seowon	Steering committee	27	1 chairperson, 26 members	
		Culture and Arts Division	6	1 director, 1 researcher, 4 administrative officials	
Donam-seowon	Nonsan City Government	On-site management	1	Daily management (working at the management office; on duty in rotation round-the-clock)	
บบกลกา-จับพบH		Heritage interpreter	1	Korean	
	Seowon	Steering committee	25	1 chairperson, 24 members	

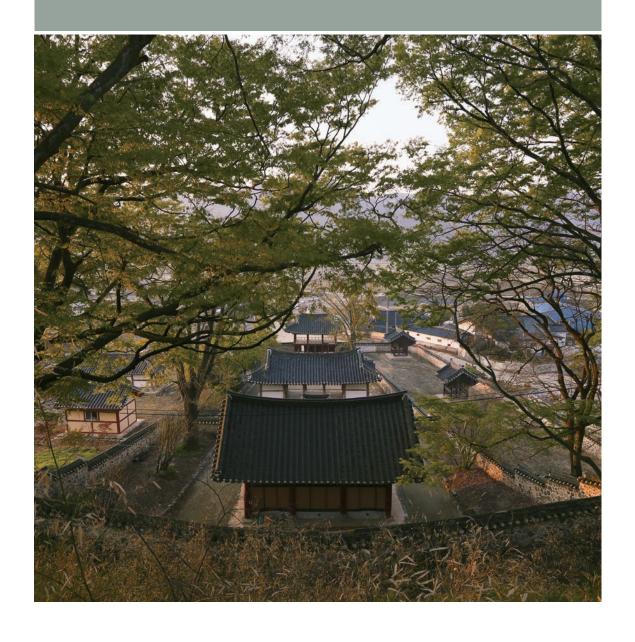
SEOWON,

Korean Neo-Confucian Academies

For Inscription on the World Heritage List

Section 6

MONITORING



Section 6 Monitoring

A monitoring system has been established for the nominated property that continuously observes the state of conservation with a view to maintaining its OUV. In addition to voluntary Heritage Guardians, the daily monitoring of the nominated property is being carried out by on-site managers. Both those working at the management offices and caretakers reside at the gojiksa houses. Quarterly or biannual monitoring is conducted by heritage experts and regular monitoring is executed every three years by the National Research Institute of Cultural Heritage(NRICH), a research arm of the CHA. An online platform has been prepared to allow casual visitors to serve as Heritage Guardians by voluntarily reporting on safety issues and risk factors they might encounter on site through a webpage or mobile application.

Entities involved in the conservation and management of the nominated property include the government, nine individual seowon. Seowon Foundation, and Heritage Guardians. Each of the nine components has been a state-designated heritage as a Historic Site under the CHPA. Therefore, the nominated property are subject to regular research and special monitoring to find and deal with the risk of damage from disasters such as earthquakes and fire. The onsite managing staff at each seowon implements daily monitoring, and the Seowon Foundation was established to support the integrated management of the nine seowon, has been practicing regular monitoring and field checks of the property since May 2016.

For the implementation of monitoring as an effective tool for determining the state of conservation and analyzing threats, it is essential to set appropriate indicators. Indicators for the monitoring of the nominated property have been developed by modifying the existing

monitoring indicators for Historic Sites in consideration of the management issues identified in section 4. and section 5. These indicators are divided into three categories: general, core, and special indicators. The general indicators are daily management of the property, its surrounding environment, and tourist facilities, subject to daily monitoring by the management office staff and gojiksa caretakers. Dealing with factors that could pose a threat to the nominated property, such as natural disasters, fire, and environmental pressures, the core indicators are checked every three months by such entities as the individual seowon such as seowon-related families, and seowon-organization members, management offices, and the Seowon Foundation. The special indicators were designated by considering both the

immovable elements of the property, and movable and intangible heritage elements; they are monitored every six months by the experts of diverse areas.

Currently, information on the state of conservation and daily logs for the nominated property are maintained separately by the respective monitoring entities, such as the CHA, pertinent local governments, the Seowon Foundation, and nine components. But following inscription, data on the conservation state of the nominated property will be integrated under the management of the Seowon Foundation. At present, when monitoring results indicate a need for maintenance or repair, accordingly plans are immediately or annually prepared to address them.

Table 6-1. Major aspects of monitoring

Area	Major aspects of monitoring		Implementing entity / record-keeping entity	Period	
	Tangible elemente	Wooden buildings			
	Tangible elements	Stone structures	CHA and the pertinent local	- Daily	
		Surrounding environment	governments, <i>seowon</i> , and the Seowon Foundation	- Quarterly - Biannually	
	Intangible elements	Veneration and movable heritage	the second roundation	- Diamidally	
Nominated property	Regular inspection on state-designated cultural heritage		CHA and the pertinent local governments	Every three to five years	
	Inspection of firefighting	g equipment/facilities	Pertinent local governments	Monthly	
	Inspection of electrical	equipment/facilities	Pertinent local governments	Monthly	
	Number of visitors		Management office (Sosu- seowon and Dosan-seowon)	Daily	
	Number of inhabitants	within the nominated property	Pertinent local governments	Yearly	

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Area	Major aspects of monitoring	Implementing entity / record-keeping entity	Period
Buffer zone	Surrounding environment	CHA and the pertinent local governments	Daily
Dunel Zone	Changes of the buffer zone	CHA and the pertinent local governments	Daily

 Table 6-2.
 Monitoring indicators for Historic Sites

Category	Checklist	Details
	Firefighting facilities	Fire extinguishers, fire hydrants, fire engines, water tanks, fire pumps, fire alarms (equipped with receiver, sender, and detector), and fire line
		Length of the fire line
		Map of firefighting facilities
	Management of	Elements that are subject to evacuation during a fire
Disaster prevention	firefighting facilities	Access of fire engines
		Fire insurance
		Self-preparedness for fire prevention
	Others	Performance of firefighting facilities
		Management of electrical facilities
		Management of dangerous materials (including gas)
		Drainage, humidity
		Vegetation
Duildingo	Surrounding environment	Sunshine, ventilation
Buildings		Vibration, noise
	Buildings and	Buildings
	affiliated facilities	Affiliated facilities

6.a Key indicators for measuring state of conservation

6.a.i General indicators

General indicators are designed for monitoring the general management of the nominated property. Concerned with the general management of surrounding environment and tourist facilities, the general indicators are used for daily monitoring by the on-site managing staff at each academy.

Table 6-3. General indicators for monitoring

Category	Indicators	Implementing entity	Period	Result
	Is a daily management record being kept?			Y / N
General management	Are disaster response plans in place?			Y / N
	Is there emergency action plan in case of fire?			Y / N
	Is the landscape intact?			Y / N
Surrounding	Is the drainage system for inbound water working properly?	management office staff; managers at the management offices, gojiksa caretakers	Daily	Y / N
environment	Is the treatment of garbage and the management of waste bins being hygienic?			Y / N
	Are there any neglected objects or items?			Y / N
	Are tourist signs for visitors appropriately placed?			Y / N
T	Are promotional materials in place?			Y / N
Tourist facilities -	Have emergency medications been prepared?			Y / N
	Is equipment for the disabled in place?			Y / N

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6.a.ii Core indicators

Core indicators are designed to monitor critical threats to the conservation of the nominated property, such as natural disasters, fire, and environmental pressures. These indicators are used every three months by the individual *seowon* (*seowon*-related families and *seowon*-organization members), management offices, and the Seowon Foundation.

Table 6-4. Primary indicators for monitoring

Area	Threats	Indicators	Implementing entity	Period	Result
		Is there any damage to the topography?			Y/N
	Natural disasters	Is there any change in the water level of rivers or waterways?			Y/N
		Is there a risk of landslides caused by floods?			Y / N
		Are anti-disaster equipment/facilities in place?			Y/N
Nominated property	E.	Do the anti-disaster alarms work?	The individual seowon (the	Regular (quarterly)	Y/N
property	Environmental pressures	Is the electrical wiring secure?	seowon- related families and seowon- organization members); management offices; the Seowon Foundation		Y / N
		Does dangerous substance such as gas managed properly?			Y / N
		Has any damage been inflicted by termites or other harmful insects?			Y / N
		Has any damage been inflicted by humidity?			Y / N
		Is the drainage working properly?			Y / N
		Is there any damage to the topography?			Y / N
	Natural disasters	Is there any change in the water level of rivers or waterways?			Y/N
Buffer zone		Is there a risk of landslides caused by floods?			Y / N
-	Environmental	Is there any change in the vegetation?			Y/N
	pressures	Is there any sign of pine wood nematodes?	1		Y / N

6.a.iii Special indicators

Special indicators are developed to examine the detailed state of management and conservation of the diverse types of cultural heritage that compose the nominated property. The special indicators are concerned with not only the tangible and intangible element but also with the movable and immovable elements of the property. These indicators are used for biannual monitoring by the experts of diverse academic fields.

Table 6-5. Checklist for wooden and stone heritage

Category	Sub-category	Points to be checked	Implementing entity	Period
	Ground	Impact of earthquakes, damage to stylobates, drainage in surrounding areas, hazards, etc.		
Wooden heritage	Structural members	Conservation state (cracks, damage, deflection, and leaning) of columns, beams, and rafters, damage to joints, damage by harmful insects, deterioration, etc.	Diverse experts from architecture,	
	Roof	Uneven roof, deformation of rafters	landscape architecture.	Regularly (biannually)
	Ground and surrounding areas	Impact of earthquakes, drainage in surrounding areas, hazards, etc.	civil engineering,	(Diariffually)
Stone heritage	Form and composition	Looseness, sinking, cracks, deflection, etc.	etc.	
	Composition of architectural members	Absence, deformation, damage, etc.		

Table 6-6. Checklist for landscape and surrounding environment

Category	Sub-category	Points to be checked	Implementing entity	Period
	Natural landscape	Damage to the topography, conservation state of native plants, withering of plants, etc.		
Landscape	Human-made landscape	Retaining walls adversely affecting the landscape, buildings or structures not in harmony with landscape, slope by cut and fill adversely affecting landscape, colors not in harmony with landscape, etc.	Diverse experts from architecture, landscape	Regularly
	Facilities	Safety of walls or stone embankments, damage to facilities in the vicinity of the property, etc.	architecture, heritage	(biannually)
Surrounding environment	Vegetation	Vegetation Damage to pine colonies from harmful insects, including pine wood nematodes, damage by visitor routes studies, etc.		
	View	Eyesores		

Table 6-7. Checklist for movable heritage

Category	Sub-category	Points to be checked	Implementing entity	Period
Old documents	Paper	Place, number by title, and conservation state	Diverse experts from history, heritage studies,	Regularly (biannually)
Woodblocks	Wood	Place, number by title, and conservation state	conservation, etc.	

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6.b Administrative arrangements for monitoring property

The CHA formulates policies and master plans for the conservation and management of the nominated property. However, working-level management responsibilities such as repair, research, prevention of current-state changes and illegal activities, and visitor management are assigned to the pertinent local governments holding jurisdiction over the nominated property. Three of the nine <code>seowon—Sosu-seowon</code>, <code>Dosan-seowon</code>, and <code>Byeongsan-seowon—have management offices affiliated to the pertinent local governments. The management of artifacts associated</code>

with the academies, such as books, collections of literary works, and woodblocks, is entrusted to museums under the pertinent local governments and to exhibition halls affiliated with seowon. Monitoring of the nominated property is currently carried out through the cooperation of the pertinent local governments and the Seowon Foundation.

Presented below is information on the organizations responsible for the management and monitoring of the nominated property.

Table 6-8. Organizations responsible for the monitoring of the nominated property

Name of the nominated	Organization		
seowon	Category	Name	
Integrated management	Public	CHA	
Integrated management	FUDIIC	Seowon Foundation	
	Public	Cultural Heritage Division of the Gyeongsangbuk-do Provincial Government	
C		Culture and Arts Division of the Yeongju City Government	
Sosu-seowon		Management office of Sosu-seowon	
	Private	Steering committee of Sosu-seowon	
	Dulelia	Culture and Arts Division of the Gyeongsangnam-do Provincial Government	
Namgye-seowon	Public	Culture and Tourism Division of the Hamyang County Government	
	Private	Steering committee of Namgye-seowon	

Name of the nominated	Organization			
seowon	Category	Name		
	Public	Cultural Heritage Division of the Gyeongsangbuk-do		
Okaan aaawan		Cultural Heritage Division of the Gyeongju City Government		
Oksan-seowon	Private	Steering committee of Oksan-seowon		
		Oksan-seowon caretaker		
	Public	Cultural Heritage Division of the Gyeongsangbuk-do Provincial Government		
Doggo gogwan		Culture and Arts Division of the Andong City Government		
Dosan-seowon		Management office of <i>Dosan-seowon</i>		
	Private	Steering committee of Dosan-seowon		
Piram-seowon	Public	Culture and Arts Division of the Jeollanam-do Provincial Government		
	Public	Culture and Tourism Division of the Jangseong County Government		
Piram-seowon	Private	Steering committee of <i>Piram-seowon</i>		
		Piram-seowon caretaker		
		Culture and Arts Policy Division of the Daegu Metropolitan City Government		
	Public	Tourism Division of the Dalseong County Government		
Dodong-seowon		Management office of <i>Dodong-seowon</i>		
	Drivoto	Steering committee of <i>Dodong-seowon</i>		
	Private	Dodong-seowon caretaker		
	Public	Cultural Heritage Division of the Gyeongsangbuk-do Provincial Government		
		Culture and Arts Division of the Andong City Government		
Byeongsan-seowon		Management office of Byeongsan-seowon		
	Private	Steering committee of Byeongsan-seowon		
		Byeongsan-seowon caretaker		
	Public	Culture Heritage Division of the Jeollabuk-do Provincial Government		
Museong-seowon		Culture and Arts Division of the Jeongeup City Government		
	Public	Cultural Heritage Division of the Chungcheongnam-do Provincial Government		
Danam sassas		Culture and Arts Division of the Nonsan City Government		
Donam-seowon		Management office of <i>Donam-seowon</i>		
	Private	Steering committee of Donam-seowon		

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6.c Results of previous reporting exercises

The nine *seowon* as Historic Sites and their major elements as other types of state-designated heritage have been regularly monitored by the CHA, through such programs as regular inspection of Historic Sites, regular inspection of state-designated heritage buildings, and special inspection of cultural heritage. Information gained from these regular monitoring programs is uploaded to the Electronic Heritage Administration System by each *seowon*.



Figure 6-1. Disaster-prevention monitoring results for Oksan-seowon on the Electronic Heritage Administration System

The nominated property has also been subject to national disaster-prevention monitoring. The nine components are located in mountainous areas and are mainly composed of wooden buildings and structures. Taking these conditions into account, a wide range of disaster-prevention monitoring activities are carried out periodically, such as

firefighting training, safety inspection of firefighting equipment and electrical facilities, and examining the condition of cultural heritage in response to flooding, the spring thawing, and earthquakes. Results from these monitoring activities are dispatched through the pertinent local governments to the CHA, which then lead to timely countermeasures.

Daily monitoring of the nominated property is carried out by keeping a daily log. The daily monitoring includes not only regular patrols of the *seowon* compound, but also safety inspection of gas and electrical equipments.

There has recently been a growing trend of voluntary civilian participation in the conservation of cultural heritage through the utilization of smartphones. The CHA has developed an online reporting system (http://www.cha.go.kr/culmweb_event) through which visitors can gain information on cultural heritage. They make an immediate report of any concern with regard to safety issues, risk factors, and errors on tourist signs they spot at any component *seowon*.

Along with carrying out nominationrelated tasks, the Seowon Foundation performs field surveys and monitoring of the nominated property. It supervises monitoring every three months and sends the results to the pertinent local governments, which then place the necessary countermeasures and share information on the follow-up measures. These activities promote informationsharing among the nominated *seowon*, local communities, and government agencies, and ultimately contribute to enhancing appreciation of the property among a wider public.

문화계 관리일지(안)				
(소수서원)				
. 문화재 안전경비원 (성명)	소원수 기용반 김 도 건			
6월 27일(급요임) <오늘 분임>	날씨(밝 등)			
수보 지소 요구 급 요방기가 내부 중 소방 용수 작용에서 대답합함	は中心			
	12합사항> 구에서 방송도등571447 1 수 3 시			
(문화제관의상황 점검 전파(웹 업): 1당당자 : 박윤주 (연락처 : 639 - 6563	老斯州於司分替並 喷剂>			

Daily log		
Patrol by on-site manager (name)	An Cheol-woong, Kim Jong-han, Kim Do-hyeon	
Jun 23 (Fri)	Weather condition: clean sky	
Today's to-do-list Clean out the feces of animals		
Foreseeable danger None		
Irregularities reported to person in charge (city hall or county office)		
None Thank you for sending us a portable light.		
Outcome of inspection on cultural heritage		

Figure 6-2. Report of daily log



Figure 6-3. Voluntary civilian participation

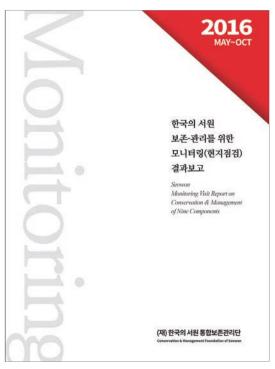


Figure 6-4. Results of the field checks and monitoring by the Seowon Foundation

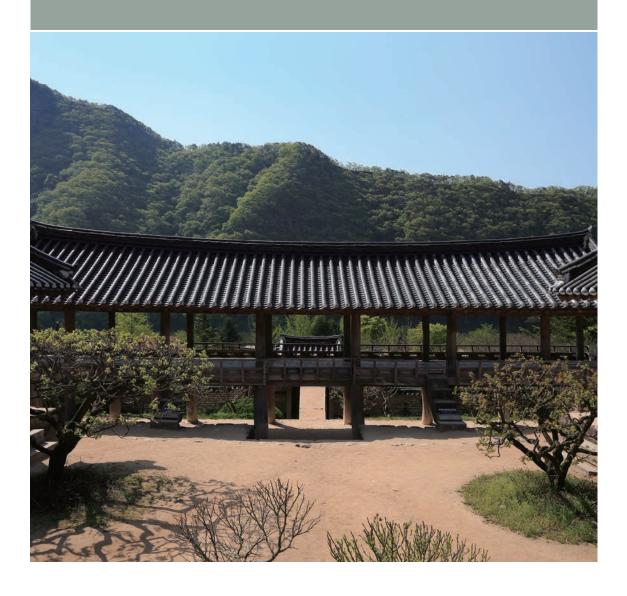
Section 6 - Monitoring

SEOWON,

Korean Neo-Confucian Academies

For Inscription on the World Heritage List

DOCUMENTATION



Documentation

7.a Photographs and audiovisual image inventory and authorization form

ld. No	Format	Caption	Year of Photograph	Photographer	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
2-1	JPG	Overall View of Namgye-seowon	2013	Oh Jong-eun	Management & Conservation Foundation of Seowon (Hereafter Seowon Foundation)	Management & Conservation Foundation of Seowon (Hereafter Seowon Foundation)	yes
2-2	JPG	Veneration Procedure	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-3	JPG	Aerial View of Byeongsan-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-4	JPG	Seowon Community Meeting at Oksan-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-5	JPG	Aerial View of Oksan-seowon	2013	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	yes
2-6	JPG	Aerial View of Sosu-seowon	2013	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	yes
2-7	JPG	Aerial View of Dodong-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes

ld. No	Format	Caption	Year of Photograph	Photographer	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
2-8	JPG	Aerial View of Piram-seowon	2013	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	yes
2-9	JPG	Area Composition of Nominated Property	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-10	JPG	Aeiral View of Dodong-seowon	2013	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	yes
2-12	JPG	Aerial View of Sosu-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-13	JPG	Social Interaction area of Sosu-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-14	JPG	Painting of Sosu-seowon	-	Kansong Art and Culture Foundation	Kansong Art and Culture Foundation	Kansong Art and Culture Foundation	yes
2-15	JPG	Ritual Music Dodonggok Sung at <i>Sosu-seowon</i>	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-16	JPG	The Ritual Proceedings of Sosu-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-19	JPG	Aerial View of Namgye-seowon	2017	Management & Conservation Foundation of Seowon (Hereafter Seowon Foundation)	Seowon Foundation	Seowon Foundation	yes
2-20	JPG	Learning area of <i>Namgye-</i>	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-21	JPG	List of officials at Namgye-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-22	JPG	Printing blocks for the collected works of Jeong Yeo-chang	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-23	JPG	Seowon community meeting at Namgye-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-26	JPG	Aerial View of Oksan-seowon	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
2-27	JPG	Cheinmyo Shrine at Oksan-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-28	JPG	Mubeonnu pavilion viewed from the lecture hall at Oksan-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-29	JPG	Evaluation records of students	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes

ld. No	Format	Caption	Year of Photograph	Photographer	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
2-30	JPG	A petition never submitted by 10,000 people	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-33	JPG	Aerial View of Dosan-seowon	2013	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	yes
2-34	JPG	Learning area of Dosan-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-35	JPG	Overall view of Dosanseodang	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-36	JPG	Collected Works of Yi Hwang	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-37	JPG	Painting of Dosan-seowon	-	Kansong Art and Culture Foundation	Kansong Art and Culture Foundation	Kansong Art and Culture Foundation	yes
2-38	JPG	A petition to posthumously restore the honor of Crown Prince Sado	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-41	JPG	Aerial View of Piram-seowon	2013	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	yes
2-42	JPG	Piram-seowon seen from the back of its memorial shrine	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-43	JPG	Hwakyennu of Piram-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-44	JPG	Learning area of Piram-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-45	JPG	Archived documents designated as Treasure at Piram-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-48	JPG	Aerial View of Dodong-seowon	2013	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	yes
2-49	JPG	Veneration area of <i>Dodong-</i> seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-50	JPG	Veneration rites at the gravesite of a venerating scholar	2009	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	yes
2-51	JPG	Full view of <i>Jungjeongdang</i> lecture hall and the surrounding walls	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-52	JPG	Stylobate and stairs of Jungjeongdang	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes

ld. No	Format	Caption	Year of Photograph	Photographer	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
2-55	JPG	View of <i>Byeongsan-seowon</i>	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-56	JPG	View from the lecture hall in Byeongsan-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-57	JPG	Printing blocks for Jingbirok	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-58	JPG	Tongmun, a circular that facilitated the public communication to collect	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
2-61	JPG	Aerial View of Museong-seowon	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
2-62	JPG	Painting of Museong-seowon	-	Jeongeup City	Jeongeup City	Jeongeup City	yes
2-63	JPG	Integrated records of Museong-seowon	2014	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
2-64	JPG	Path sprinkled with yellow soil to mark the divine atmosphere at Museong-seowon	2011	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	yes
2-65	JPG	Learning area of Museong- seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-68	JPG	Aerial View of Donam-seowon	2013	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	National Research Institute of Cultural Heritage	yes
2-69	JPG	Eungdodang Lecture hall at Donam-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-71	JPG	Printing woodblocks preserved at <i>Donam-seowon</i>	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-72	JPG	Literary works of a venerating scholar Kim Jip and printing woodblocks archived at <i>Donam-seowon</i>	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-75	JPG	Records of the operation of Sosu-seowon in 18 th and 19 th	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-76	JPG	Reconstruction record of Pungyeongnu	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-77	JPG	Journals recording the reconstruction of <i>Guindang</i>	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-78	JPG	Woodblocks of <i>Dosan-seowon</i> at the Advanced Center for Korean Studies	2013	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes

ld. No	Format	Caption	Year of Photograph	Photographer	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
2-79	JPG	Records of repair works of Piram-seowon	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-80	JPG	List of goods to paid the academy	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-81	JPG	Resource collection related to <i>Byeongsan-seowon</i> 's receipt of its official royal charter	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-82	JPG	Lecture hall reconstruction record at <i>Museong-seowon</i>	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-83	JPG	Commemoration stele of Donam-seowon's relocation	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
2-84	JPG	Commemoration stele in Donam-seowon	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
3-1	JPG	Confucius Shrine of Bailudong-shuyuan in China	2013	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
3-2	JPG	Confucius Shrine of Yuelu-shuyuan in China	2013	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
3-3	JPG	Confucius Shrine of Yushima seido in Japan	2013	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
3-4	JPG	Confucius Shrine of Ashikaga Academy in Japan	2013	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
3-5	JPG	Library of <i>Yuelu-shuyuan</i> in China	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
3-6	JPG	A crescent-shaped pond in Bailudong-shuyuan	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
3-8	JPG	Lecture hall of <i>Yuelu-</i> <i>shuyuan</i> in China	2013	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
3-9	JPG	Lecture hall of <i>Shokasonjuku</i> Academy in Japan	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
4-2	JPG	Fire education (Sosu-seowon)	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
4-3	JPG	Fire drill (<i>Namgye-seowon</i>)	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
4-4	JPG	Fire drill (<i>Dodong-seowon</i>)	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
5-21	JPG	The information center installed at <i>Dodong-seowon</i>	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
5-22	JPG	Parking office for Dosan-seowon	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes

ld. No	Format	Caption	Year of Photograph	Photographer	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
5-23	JPG	Bus stop at Dodong-seowon	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
5-24	JPG	Seonbichon Village at Sosu-soeown	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
5-25	JPG	The Sosu Museum	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
5-26	JPG	The <i>Oksan-seowon</i> exhibition hall	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
5-27	JPG	Artifact storage at Piram-seowon	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
5-28	JPG	The Korean Seonbi Culture Training Center at <i>Sosu-seowon</i>	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
5-29	JPG	Hanok accommodations at Namgye-seowon	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
5-30	JPG	The hanok village at Doman-seowon	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
5-34	JPG	Types of the heritage signs at the nominated property	2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes
5-36	JPG	Procedure for the spring and autumn veneration rites of the nominated property	2013	Oh Jong-eun	Seowon Foundation	Seowon Foundation	yes
5-37	JPG	Cultural experience programs at the nominated property	2015-2017	Seowon Foundation	Seowon Foundation	Seowon Foundation	yes

7.b Texts relating to protective designation, copies of property management plans or documented management systems and extracts of other plans relevant to the property

7.b.i Legal instruments

- Cultural Heritage Protection Act
- National Land Planning and Utilization Act
- Enforcement Decree of the Framework Act on the Management of Disasters and Safety
- Forest Protection Act
- Cultural Heritage Maintenance Act
- Act on the Safeguarding and Promotion of Intangible Cultural Heritage

7.c Form and date of most recent records or inventory of property

Refer to Annex 1. Legal Instruments

7.d Address where inventory, records and archives are held

- Cultural Heritage Administration (http://www.cha.go.kr)
 189, Cheongsa-ro, Seo-gu, Daejeon, Republic of Korea
- Conservation and Management Foundation of Seowon (http://www.seowonheritage.org/)
 Unit 802, Nonhyeon Building, 183, Bomun-ro, Seongbuk-gu, Seoul, 02861,

Republic of Korea

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Other Documents

- Database

Institute for the Interpretation of Korean Classics DB(http://db.itkc.or.kr/)
National Institute of Korean History DB(http://db.history.go.kr/)
Center for Korean Studies Materials DB(http://kostma.aks.ac.kr/)

Videos

Video of Seowon Veneration at National Research Institute of Cultural Heritage (http://www.iha.go.kr)

– Мар

Seamless cadastral map. Local autonomous governments (Yeongju City, Hamyang County, Gyeongju City, Andong City, Jangseong County, Dalseong County, Jungeup City, Nonsan City)

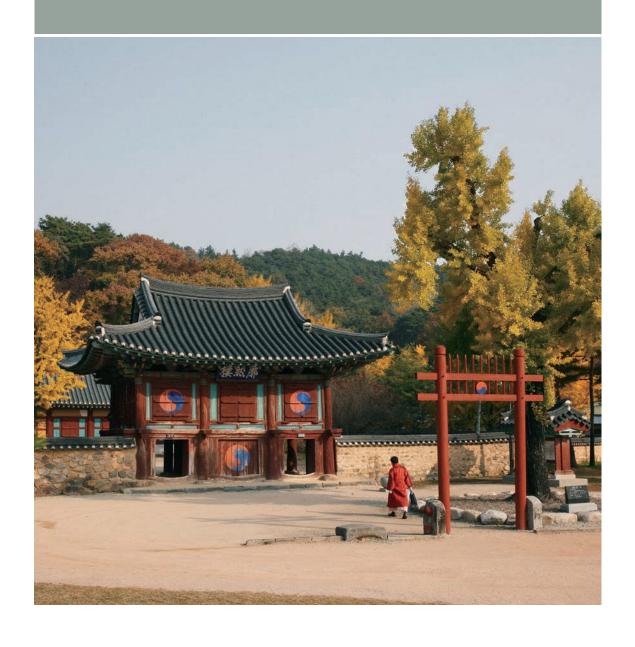
Seamless digital cartographic map (1/5000). National Geographic Information Instutute, Ministry of Land, Infrastructure and Transportation

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For Inscription on the World Heritage List

CONTACT INFORMATION OF RESPONSIBLE AUTHORITIES



Contact Information of responsible authorities

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8.b Official Local Institution / Agency

Management Office

Name	Address	Tel.	Fax.
Conservation and Management Foundation of Seowon	Unit 802, Nonhyeon Building, 183, Bomun-ro, Seongbuk-gu, Seoul, 02861, Republic of Korea	+82-2-3673-5443	+82-2-3673-5444

Local Governments

Name	Address	Tel.
Cultural Heritage Division Gyeongsangbuk-do Province	455 Docheong-daero, Pungcheonmyeon, Andong-si, Gyeongsangbuk-do	+82-54-880-3160
Culture and Art Division Gyeongsangnam-do Province	300 Jungang-daero, Uichang-gu, Changwon-si, Gyeongsangnam-do	+82-55-211-4751

Name	Address	Tel.
Culture and Art Division Jeollanam-do Province	Oryong-gil Samhyang-eup Muan-gun, Jeollanam-do	+82-61-286-5445
Tourism Division Daegu Metropolitan City	88 Gongpyeong-ro, Jung-gu, Daegu	+82-53-803-3753
Cultural Heritage Division Jeollabuk-do Province	225 Hyoja-ro, Wansan-gu, Jeonju, Jeollabuk-do	+82-63-280-3314
Cultural Heritage Division Chungcheongnam-do Province	21 Chungnam-daero, Hongbuk-myeon, Hongseong-gun, Chungcheongnam-do	+82-41-635-3914
Culture and Art Division Yeongju City	1 Sicheong-ro, Yeongju-si, Gyeongsangbuk-do	+82-54-639-6560
Culture and Tourism Division Hamyang County	Unlim-ri, Hamyang-eup, Hamyang-gun, Gyeongsangnam-do	+82-55-960-4353
Cultural Property Division Gyeongju City	260 Yangjeong-ro, Gyeongju-si, Gyeongsangbuk-do	+82-54-779-6102
Culture and Art Division Andong City	115 Toegyero Andong-si, Gyeongsangbuk-do	+82-54-840-5237
Dept. of Culture and Tourism Jangseong County	200 Yeongcheon, Jangseong-eup, Jangseong-gun, Jeollanam-do	+82-61-390-7224
Tour Division Dalseong County	33 Dalseongguncheong-ro, Nongongeup, Dalseong-gun, Daegu	+82-53-668-3162
Culture and Art Division Jeongeup City	234 Chungjeong-ro, Jeongeup-si, Jeollabuk-do	+82-63-539-5181
Culture and Art Division Nonsan City	201-9 Simin-ro, Nonsan-si, Chungcheongnam-do	+82-41-746-5411

8.c Other Local Institutions

Name	Category	Address	Tel.
	Seonbichon	2796 Sobaek-ro, Sunheung-myeon, Yeongju City, Gyeongsangbuk-do Province	+82-54-638-6444
Sosu-seowon	Information center	2740 Sobaek-ro, Sunheung-myeon, Yeongju City, Gyeongsangbuk-do Province	+82-54-639-5852
	Sosu Museum	2740 Sobaek-ro, Sunheung-myeon, Yeongju City, Gyeongsangbuk-do Province	+82-54-634-3310
Namaya saayan	Information center	8-11 Namgye-seowon-gil, Sudong-myeon, Hamyang County, Gyeongsangnam-do Province	+82-55-962-9785
Namgye-seowon	Hamyang Museum	55 Pilbongsan-gil, Hamyang-eup, Hamyang County, Gyeongsangnam-do Province	+82-55-960-5546

Name	Category	Address	Tel.
Oksan-seowon	Information Center	216-27 <i>Oksan-seowon-</i> gil, Angang-eup, Gyeongju City, Gyeongsangbuk-do Province	+82-54-741-2594
Organ-Scowoli	Oksan-seowon Museum	216-27 <i>Oksan-seowon</i> -gil, Angang-eup, Gyeongju City, Gyeongsangbuk-do Province	+82-10-6529-7786
	Information Center	154 <i>Dosan-seowon</i> -gil, Dosan-myeon, Andong City, Gyeongsangbuk-do Province	+82-54-840-6599
Dosan-seowon	Advanced Center for Korean Studies	1997 Toegye-ro, Dosan-myeon, Andong City, Gyeongsangbuk-do Province	+82-54-851-0700
	Dosan-seowon Seonbi Culture Training Center	268-6 Baegun-ro, Dosan-myeon, Andong City, Gyeongsangbuk-do Province	+82-54-843-1035
Diram caawan	Gwangju National Museum	110 Haseo-ro, Buk-gu, Gwangju City, Jeollanam-do Province	+82-62-570-7000
Piram-seowon	Piram-seowon Exhibition Hall	377 Piram-ro, Hwangryong-myeon, Jangseong County, Jeollanam-do Province	+82-61-393-7270
	Advanced Center for Korean Studies	1997 Toegye-ro, Dosan-myeon, Andong City, Gyeongsangbuk-do Province	+82-54-851-0700
Dadam assum	Dalseong Art Foundation	188, Daesillyeokbuk-ro 2-gil, Dasa-eup, Dalseong County, Daegu Metropolitan City	+82-54-715-1231
Dodong-seowon	Information Center	726 Gujiseo-ro, Guji-myeon, Dalseong County, Daegu Metropolitan City	+82-53-616-6407
	Daegu National Museum	321 Cheongho-ro, Suseong-gu, Daegu Metropolitan City	+82-53-768-6051
Dunangaan aaguan	Advanced Center for Korean Studies	1997 Toegye-ro, Dosan-myeon, Andong City, Gyeongsangbuk-do Province	+82-54-851-0700
Byeongsan-seowon	Information Center	386 Byeongsan-gil, Pungcheon-myeon, Andong City, Gyeongsangbuk-do Province	+82-54-858-5929
	Taesan Seonbi Cultural Center	73-8 Taein-ro, Taein-myeon, Jeongeup City, Jeollabuk-do Province	+82-10-289-6292
	Taesan Seonbi Experiential Center	1507 Chilbosan-ro, Chilbo-myeon, Jeongeup City, Jeollabuk-do Province	+82-63-536-7742
Museong-seowon	Jeongeup Museum	370-12 Naejangsan-ro, Jeongeup City, Jeollabuk-do Province	+82-63-539-6792
	Information Center	44-12 Wonchon 1-gil, Chilbo-myeon, Jeongeup City, Jeollabuk-do Province	+82-63-539-5232
Donam-seowon	Information Center	26-14 lm 3-gil, Yeonsan-myeon, Nonsan City, Chungcheongnam-do Province	+82-41-746-5403

8.d Official Web address

Government Institutions

- Cultural Heritage Administration (http://www.cha.go.kr)
- National Research Institute of Cultural Heritage (http://www.nrich.go.kr)
- National Intangible Heritage Center (http://www.nihc.go.kr)
- Ministry of Culture, Sports and Tourism (http://www.mcst.go.kr)
- Ministry of Government Legislation (http://www.moleg.go.kr)
- Gyeongsangbuk-do Province (http://www.gb.go.kr)
- Gyeongsangnam-do Province (http://www.gsnd.net)
- Jeollanam-do Province (http://www.jeonnam.go.kr)
- Daegu Metropolitan City (http://www.daegu.go.kr)
- Jeollabuk-do Province (http://www.jeonbuk.go.kr)
- Chungcheongnam-do Province (http://www.chungnam.net)
- Yeongju City (http://www.yeongju.go.kr)
- Hamyang County (http://www.hygn.go.kr)
- Gyeongju City (http://www.gyeongju.go.kr)
- Andong City (http://www.andong.go.kr)
- Jangseong County (http://www.jangseong.go.kr)
- Dalseong County (http://www.dalseong.daegu.kr)
- Jeongeup City (http://www.jeongeup.go.kr)
- Nonsan City (http://www.nonsan.go.kr)

Related Public Institutions

- Korea Tourism Organization (http://www.visitkorea.or.kr)
- Korea National University of Cultural Heritage (http://www.nuch.ac.kr/)
- Cultural Heritage Conservation Association (http://kcpra.or.kr/)

Institutions Related to Seowon

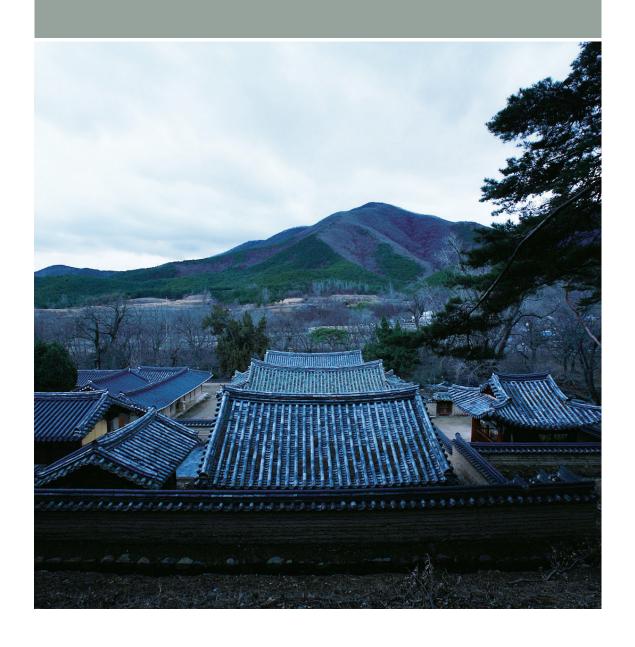
- Conservation & Management Foundation of Seowon (http://www.seowonheritage.org/)
- Korea Seowon Association (http://www.seowonstay.com)
- Institute of Korea Seowon (http://www.ksw2007.or.kr/)
- Sosu-Seowon (http://seonbichon.yeongju.go.kr/)
- Dosan-Seowon (http://www.dosanseowon.com)
- Byeongsan-Seowon (http://www.byeongsan.net)
- *Donam-Seowon* (http://www.donamseowon.com)

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SIGNATURE ON BEHALF OF THE STATE PARTY



Signature on behalf of the State Party

Kim Jong Jin

Administrator Cultural Heritage Administration Republic of Korea