

# **ARCHAEOLOGICAL SITE MANAGEMENT PLANNING:**

Focused on A Study of

## **Management Guidelines for Hwangryong Temple Historic Site**

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*This thesis is dedicated to my lovely country, South Korea*  
*With the hope that*  
*This will be a stepping stone to make an effort on preserving their World Heritage Sites*  
*And*  
*My immature work will be the silent beginning of it.*

(본 연구가 한국에 있는 세계문화유산을 보호하는 작은 노력의 시작이 되기를 바라며, 사랑하는 나의 조국 대한민국에 바칩니다.)

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## **Table of Contents**

<i>Acknowledgements</i> .....	iii
Table of Contents .....	v
List of Figures .....	viii
List of Tables .....	x
Introduction .....	1
Methodology .....	5

### **Chapter 1 International Charters and Archaeological Heritage**

1-1. History of International Collaboration for Heritage .....	8
1-2. Athens Charter (1931) and Venice Charter (1964) .....	10
1-2-1. Beginning of Modern concepts for heritage site .....	10
1-2-2. Paradigm Shift: Changing from ancient Monuments to historic Places .....	11
1-3. Burra Charter and its Management Planning .....	12
1-3-1. From Built Environment to Places with Cultural Value .....	12
1-3-2. Planning process in Burra Charter (1999).....	13
1-4 New Delhi recommendation (1956) and ICHAM Charter (1989) .....	15

### **Chapter 2 Planning Methodology in International Charters**

2-1. Flowcharts for management planning .....	20
2-2. Basic Tools and Framework .....	21
2-3. Proceeding Researches in Management Plan .....	23
2-3-1. Artifact Study (1974) .....	24
2-3-2. Michael Pearson and Sharon Sullivan's Management Planning (1995) .....	26
2-3-3. Martha Demas' Planning Process (2000).....	27
2-3-4. Management Guidelines for World Cultural Heritage Sites (1993) .....	28

### **Chapter 3. Hwangryong Temple Historic Site**

3-1. Management condition .....	33
3-2. Site Issue: Reconstruction of Hwangryong Temple Pagoda .....	34

## **Chapter 4. Planning Process I**

4-1. Analysis of International Charters for Process I.....	40
4-1-1. Archaeological site, Cultural Property and Heritage .....	40
4-1-2. Authenticity and Integrity in archaeological site .....	42
4-1-3. Excavation, Investigation and Documentation.....	44
4-1-4. Intervention - Reconstruction issue on Archaeological Sites.....	47
4-1-5. International Co-operation .....	52
4-2. Planning Process I: Site Recording and Analysis.....	57
4-3. Application Data: Description of the Site.....	58
4-3-1. General Information .....	58
4-3-2. Cultural information.....	62
4-3-3. Environmental information .....	63
4-3-4. Interests .....	65

## **Chapter 5. Planning Process II..... 67**

5-1. Analysis of International Charters for Process II .....	67
5-1-1. Value assessment.....	67
5-1-2. Interpretation .....	69
5-2. Planning Process II: Analysis of Significance.....	72
5-3. Application Data: Evaluation and Objectives .....	73
5-3-1. Physical Condition .....	73
5-3-2. Conservation Status of the site .....	75
5-3-3. Evaluation of site features and potential .....	76
5-3-4. Identification and confirmation of important features .....	82

## **Chapter 6. Planning Process III**

6-1. Analysis of International Charters for Process III .....	88
6-1-1. Maintenance .....	88
6-1-2. Integration of individual management factors .....	91
6-1-3. Legal Measures and Stakeholders.....	94
6-2. Planning Process III: Management Guidelines .....	98
6-2-1. Review and Add / Drop.....	98
6-2-2. Final Plan: Annual Management Guidelines .....	99
6-3. Application Data: Implementation, Monitoring, and Reassessment .....	100
6-3-1. Maintenance Strategies .....	100
6-3-2. Conservation Strategies.....	103

6-3-3. Visitor Management Strategies .....	105
6-3-4. Research and International Collaboration .....	107
<b>Conclusion</b> .....	110
Bibliography .....	112
Figures.....	116
Appendice.....	145
Abstract.....	183
Index.....	188
Notes.....	191

## List of Figures

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Fig.1 The Landscape of Hwangryong Temple Historic Site

Fig.2 The Planning Process in the Burra Charter by ICOMOS-Australia

Fig.3 General Planning Process in International Charters (analyzed by Jong Hyun Lim)

Fig.4 Six Steps in Management Plan of Heritage Sites (summarized by Jong Hyun Lim)

Fig.5 Diagram of a model of artifact study created by E. McClung Fleming in 1974

Fig.6 Heritage conservation planning framework

Fig.7 Process of assessment of significance

Fig.8 The planning process

Fig.9 Flowchart showing Planning Process Methodology (Martha Demas; 2002)

Fig.10 Management Guidelines for World Cultural Heritage (Bernard M. Feilden and Jukka Jokilehto; 1993)

Fig.11 Topographical Map of Kyongju Historic Area (2000)

Fig.12 Relics excavated in the Hwangryong Temple Historic Sites

Fig.13 Hwangryong Temple Wooden Pagoda comparing with China and Japan.

Fig.14 The current condition of the site for Hwangryong temple pagoda

Fig.15 Imaginary models of Hwangryong Temple and the landscape of Ancient Kyongju City.

Fig.16 Planning Process I: Site Recording and Analysis

Fig.17 Topographical Map of Hwangryong Temple Historic Site

Fig.18 Historical Changes in the Temple Complex and its Planning

Fig.19 Condition of Hwangryong Temple Site before Excavation

Fig.20 Excavation results- Hwangryong temple pagoda

Fig.21 Excavation results- Main Temple Hall building

Fig.22 Excavation results- Lecture Hall

Fig.23 Excavation results- Middle gate, Bell Tower, and Pavilion



Fig.24 Excavation results- Accessory Building

Fig.25 Planning Process II: Analysis of Significance

Fig.26 Planning Process III: Management Planning

Fig.27 Review and Add/Drop Process

Fig.28 Application Process I: Site Recording and Analysis

Fig.29 Application Process II: Analysis of Significance

Fig.30 The Guidelines of Final Management Plan for Hwangryong Temple Historic Site

## **List of Tables**

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Table-1 Phases of management planning process

Table-2 Framework of Management Process for Hwangryong Temple Historic Site

Table-3 Comparison between EGER principles and UNESCO recommendation

Table-4 Summary of the research concerning values in heritage site

Table-5 Michael Pearson & Sharon Sullivan's effective legislation

## **Introduction**

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The goal of this thesis is to create comprehensive guidelines for Hwangryong Temple Historic Site based on existing principles in international charters. Included is the result of previous planning research, intended to help create an effective management planning for this significant world heritage site. To construct better results in management planning and to specify its target to archaeological sites appointed as World Heritage, various strategies and approaches were adopted as primary theoretical backgrounds in the thesis.

Regardless of their cultural and natural significance, many heritage sites are being damaged due to lack of a systematic management plan. Damage usually occurs in developing countries on lots of precious heritage sites with long history.

In most cases, it is caused by two major reasons- (1) financial problems hinder the preservation and (2) a lack of professionals reduces management quality. For these reasons, many heritage sites are currently being managed under a policy of ‘stabilization’ meaning a lack of active maintenance policies. This includes the interpretation in a site’s various, efficient communication as well as a lack of well organization of educational programs for the public.

Among various kinds of heritage sites, archaeological sites usually require extensive collaboration among various agencies and financial assistance to satisfy the budget. These sites also need human resources for everything from excavation to management due to the large scale differences between these sites and conservation at house museums.

Archeological sites designated as World Heritage Sites need to be planned and maintained through a long-term policy with great care under international standards. As indicated in most

international charters, these sites belong not only to their own country but to the global cultural properties in modern society as well.

Recognizing the significance of long term policy, the study of annual management guidelines for Hwangryong temple historic site (皇龍寺址) in South Korea was initiated.

This study will critically review the current management policy for the Hwangryong temple site not only from a domestic point of view but also from an international perspective as a World Cultural Heritage Site. It will also analyze the universal validity and reasonability of the management policy based on International Charters and then suggest management guidelines for the site.

### ***History of Hwangryong temple***

According to Korean ancient history books titled “Sam-kuk-sa-ki” (三國史記; The story of three ancient kingdoms) and “Sam-kuk-yu-sa” (三國遺史; The legends of three ancient kingdoms), it was built to the order of King Jinheung (540-76) in the period of Shilla kingdom in 574. In this period, the first temple was erected with the image of Buddha (將六尊像; Sakyamuni triad). The Hwangryong wooden pagoda was added in the temple complex in the period of 645 A.D. based on the belief that the Buddhist symbol could be effective in protecting the Shilla kingdom against invasion from Tang-name of ancient China as well as other 8 surrounding countries and the great Buddhist bell made of 298.56 tons of iron<sup>1</sup> in 754 A.D. According to historical records, there were six restorations before 1238 in Koryo (高麗) kingdom.<sup>2</sup> Located in the center of the ancient capital of the Shilla kingdom, the temple stood as a landmark, it also played significant role in ancient urban planning.

However, the Mongolian invaders destroyed the temple in 1238. Although it has been researched by both Japanese and Korean scholars since 1927, their focus was concerned mostly with historical research. The history of Hwangryong temple site was forgotten and it was left unexcavated for around 1300 years.

### ***Current status***

The Hwangryong temple site was designated as historic site No.6 in 1963 and is the largest archeological site in the Kyongju Historic Area. (Fig.1) This historic area was designated as the sixth of the seven World Heritages in Republic of Korea and the 976<sup>th</sup> for World Heritage in 2000. In 1976, the Korean government decided to relocate the residents living in the Hwangryong temple area and begin a condition survey for the archeological site. The survey team identified many significant historic facts of the temple site including the location of wooden pagoda which was nine stories tall and eighty meters in height. Hwangryong temple site is significant for not only the history of Korean temple planning but also for ancient temple planning in all of East Asia.

Despite its scale and significance, the Hwangryong temple site has never possessed an efficient systematic management and conservation plan until now. Currently the National Research Institute of Cultural Heritage (國立文化材研究所) and the Administration of Kyongju City (慶州市) share the responsibility of managing the current conditions of this temple site under national and regional regulations and laws.

### ***Current Issue***

Under the absence of systematic management plan, various comparative studies with surrounding countries including Japan and China have been carried out based on the historic

records and existing pagodas, however, due to insufficient historic information related to technical and structural issues, most of the suggestions proved to be nothing more than imaginary model making or façade design alternatives, none of which suggest a clear answer for the exact prototype of the Hwangryong temple wooden pagoda. Despite the fact that Hwangryong wooden pagoda was the highest in Korean history and one of the highest in East Asia, the exact design and structure is still not clear. Still the reconstruction issue is being discussed among historians, historic architects, and scholars, as well as the government officers who are in charge of managing this historic site.

## Methodology

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This thesis was processed based on the combination of the four different methodologies outlined below:

### A. Preliminary Comparative Researches

Preservation policies, mostly related with archaeological site management from other countries were consulted as practical samples in order to look for a better understanding of world heritage management as well as development and make a more comprehensive planning process for these archaeological sites<sup>3</sup>. The Republic of China having similar cultural background and environments could be the best source for sharing both cultural objects with South Korea as well as cultural context of heritage surroundings and their management. The Chinese government and SACH (State Administration of Cultural Heritage) created their own heritage guidelines called *Principles for the Conservation of Heritage Sites in China* with International standards in collaboration with the Getty Institute (U.S), Australia and China ICOMOS in 2002.

### B. International Charters as Basic Principles

International charters were analyzed for planning methodology, as a way to set philosophical, legal, and operational guidelines in managing historic sites globally because they are the evolutionary product of management policies resulting from professional trial and error. Using international guidelines for heritage, different countries have modified some principles by adding and deleting based on their own unique social, political, and economical situation, producing the best suited management for their particular environment. The same basic principles were used as a background for creating a management plan for the Hwangryong

temple historic site in South Korea, in particular, the management system in the Burra Charter (ICOMOS-Australia, 1976; revised 1999) which was referred to as the theoretical framework for the management planning process.

### **C. Preceding Researches for Management planning**

Michael Person, Sharon Sullivan<sup>4</sup> and Martha Demas' management scheme was referred to as the framework for the archaeological site management plan. For the management plan of a World Cultural Heritage Site, Bernard M. Feilden and Jukka Jokilehto suggested guidelines in 1993 in the book-*Management Guidelines for World Cultural Heritage Sites* in 1993. Even though the guidelines in the management book were originally intended to control and manage world heritage sites, those principles can also be applied to general planning of archaeological site management<sup>5</sup> as well.

### **D. Final Result**

Based on the general management plan created in the previous four processes, the final result was applied with each theme of process, Site recording and analysis, Analysis of Significance, Management Planning, and final review and add/drop process, into the case study-Hwangryong temple historic site. Most of information about the site in the invented management plan were based on the "*Report on the excavation survey of Hwangryong temple*" (National Research Institute of Cultural Heritage, 1993), "*World Heritage List Applications*" (1995-2000), "*Protection of Cultural Properties Act*" (July 2003) and "*Enforcement Decree of the Protection of Cultural Protection Act*" (Volume version 19, July 2003) published by the Ministry Culture and Tourism of the Republic of Korea. In these processes, some of the categories in the general archaeological management plan were added



or removed according to the current political, economical, and cultural situation of Hwangryong temple historic site. With the analysis of actual data, the final results for four different categories in the process III were suggested.

Concerning using terminology related with Korean cultural heritage in this thesis, the English version book titled “*Dictionary of Korean Art and Archaeology*”<sup>6</sup> published in 2004 were referred as a primary resource with the reference of the website operated by Kyongju National Museum.

## Chapter 1 International Charters and Archaeological Heritage

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*“Modern conservation is principally characterized by the fundamental change of values in contemporary society, a paradigm based on relativity and the new concept of historicity. Therefore, identification of historic objects and structures as cultural heritage has led to different objectives than was the case with traditional repair.”<sup>7</sup>*

### ***1-1. History of International Collaboration for Heritage***

The concept of a “Universal Heritage” developed gradually between the eighteenth and nineteenth centuries when it became a formal expression in international agreements and conventions. Two World Wars showed the need for common agreements of preserving heritage sites not only with domestic cultural sense but also crisis of international heritage. With the inception of the League of Nations in 1919, an organization for international cooperation, the International Museums Office (1926) located in Paris suggested two significant international meetings for heritage preservation- The first was an international conference in Rome for the study of scientific methods for the examination and preservation of works of art, and the second was a meeting, intended to discuss the problems related to the conservation of architectural monuments in Athens.

The main issue of the Athens’ meeting which came to be called the Athens Charter (1931) was the restoration of historic monuments, and included seven topics and main resolutions. The topics included doctrines and general principles, administrative and legislative measures, aesthetic enhancements, restoration materials, deterioration, conservation techniques and international collaboration, which became the fundamental guidelines for other international

historic preservation documents. Even though the recommendations from this international meeting seemed to be mainly concerned with ancient monuments, the fundamental concept of preservation fit for the international protection of heritage sites and monuments as a whole. Therefore, the Athens Charter (1931) was recognized as the beginning of international collaboration for world heritage sites.

In 1957, after World War II, UNESCO collaborated with French authorities to organize an international meeting of architects and technicians responsible for historic monuments from 25 countries. As a continuation to this meeting, the Italian government invited conservation architects and technicians to meet in Venice, in May of 1964. This meeting was attended by over 600 participants from 61 countries, as well as representatives of international organizations, such as UNESCO, ICCROM, ICOM , ICOMOS and the Council of Europe. As a result of this meeting, the Venice Charter-one of the most significant in international charters -was created for the conservation and restoration of monuments and sites and was soon adopted as the principal doctrinal document by ICOMOS founded in 1965. The philosophical principles of this conference are stated in the charter's preamble:

*It is essential that the principles guiding the preservation and restoration of ancient buildings should be agreed and be laid down on an international basis, with each country being responsible for applying the plan within the framework of its own culture and traditions. (Venice Charter, [Preamble], 1964)*

Even though their basic principles for managing the ancient monument and heritage sites were mostly based on the Athens Charter, they felt differently in that

*Increasing awareness and critical study have been brought to bear on problems which have continually become more complex and varied; now the time has come to examine the Charter afresh in order to make a thorough study*

*of the principles involved and to enlarge its scope in a new document. (Venice Charter, [Preamble], 1964)*

These two international meetings and their recommendations titled “*The Athens Charter* (1931)” and “*The Venice Charter* (1964)” have long been influential and significant touchstones for various international charters and documents including recommendations and conventions regardless of different heritage issues and purposes in most countries. In particular the Venice Charter strongly influenced two significant charters analyzed in this thesis – the Burra Charter drafted by Australia ICOMOS in 1979 and the ICHAM Charter drafted by ICCROM in 1989. The Burra Charter is regarded as one of the most significant international charters after the Venice Charter for cultural place management.

## ***1-2. Athens Charter (1931) and Venice Charter (1964)***

### **1-2-1. Beginning of Modern concepts for heritage site**

The concept of ‘conservation’ in pre-modern periods was based on activities intended to preserve a site or building’s original state with authenticity or to repair damaged parts of the heritage with various intervention methods in order to extend the life of the cultural property. All kinds of conservation activities could be called “heritage conservation”. Each focused on a physical intervention in general, which meant there were no clear boundaries for specializing conservation projects based on the specific characteristics of individual sites; each intervention was different according to the types of the materials as well as the buildings. During the two World Wars, Europe experienced great damages to its heritage and recognized the need for international collaboration to preserve it. As referred to above, the first

international agreement for restoration of historic monuments was the meeting in Greece in 1931. 120 representatives from 23 countries participated in this first international meeting and the result of the meeting was the so called ‘Athens Charter’ with seven main resolutions called ‘Carta del Restauro’. Even though the main issues for this meeting were legal and technical regulations to preserve and restore the historic monuments and sites, the beginning of the concept ‘historic value’ of heritage was suggested in their Doctrine and General Principles<sup>8</sup>. After this kind of paradigm shift of conservation from the physical environment to invisible values, the “*Venice Charter (1941)*” was clearer and extended the recognition of heritage as follows:

*The concept of an historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or an historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time. (Venice Charter, [ARTICLE 1], 1964)*

### **1-2-2. Paradigm Shift: Changing from ancient Monuments to historic Places**

The content of each international document defined the objective and scope for preservation activities. The definition of the term “Heritage” has changed and its scope of meaning was expanded from tangible to intangible. (See Appendix-I)

At the beginning of an international conference such as “the Athens Charter (1931)”, the attendees did not define what the exact object was in their interest range of application for the restoration among historic monuments. In *the Venice charter (1964)*, the attendees used three different words for heritage-Monuments, Sites, and Buildings, which showed that the focus of

the conference was more on technical solutions in the world as a part of the overall preservation tools.

*The conference noted that there predominates in the different countries represented a general tendency to abandon restorations in toto and to avoid the attendant dangers by initiating a system of regular and permanent maintenance calculated to ensure the preservation of the buildings.(Athens Charter, [Preamble], 1931)*

The concept just for the ancient monuments and sites was expanded through the international meeting in the Venice (1964). In the “Venice Charter”, the concept of an “historic” monument was defined as a single architectural work as well as the urban or rural setting which was the evidence of a particular civilization, a significant development, and an historic event as following:

*[ARTICLE 1] The concept of an historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or an historic event. This applies not only to great works of art but also to more modest works of the past which have acquired **cultural significance** with the passing of time.*

From the international meeting in Venice, history began to be defined as both “tangible” things and “intangible” concepts within the broader sense in the preservation field.

### ***1-3. Burra Charter and its Management Planning***

#### **1-3-1. From Built Environment to Places with Cultural Value**

Through the evolution of international charters, recommendations and conventions concerning different kinds of topics and issues of heritage in the world, the Burra Charter (1979) was the first one to discuss the “place” and its “value” in historic sites instead of using only the physical sense of heritage. Most earlier international charters emphasized the physical context and interpretation of its built environments, not the methodology of site value and its interpretation as intangible site value until the *Burra Charter* (1979; revised 1999) appeared. In the preamble, the Burra Charter clearly answered the question of intangible value as this:

*Places of cultural significance enrich people's lives, often providing a deep and inspirational sense of connection to community and landscape, to the past and to lived experiences. They are historical records that are important as tangible expressions of Australian identity and experience. Places of cultural significance reflect the diversity of our communities, telling us about who we are and the past that has formed us and the Australian landscape. They are irreplaceable and precious.*

Before the Burra Charter, the concept of “heritage” did not clearly identify the characteristics of “place” with significant values. The Burra Charter expanded the interests of heritage-not only the significance of the built environment but also the decision-making process when people are considering the value of heritage sites. For the question of “What places does the Charter apply to?” the Burra Charter clearly shows its definition of the relationship between cultural significance and heritage. The Burra Charter

*can be applied to all types of places of cultural significance including natural, indigenous and historic places with cultural values. (Burra Charter, [Preamble], 1991)*

### **1-3-2. Planning process in Burra Charter (1999)**

*Considering the International Charter for the Conservation and Restoration of Monuments and Sites (Venice 1964), and the Resolutions of the 5th General Assembly of the International Council on Monuments and Sites (ICOMOS) (Moscow 1978), the Burra Charter was adopted by Australia ICOMOS (the Australian National Committee of ICOMOS) on 19 August 1979 at Burra, South Australia (Burra Charter, [Preamble], 1993)*

The Burra Charter is the main theoretical document used in the general planning process for archaeological sites, and its management process can be used as the framework for a management plan for the Hwangryong temple historic site. The charter has three related guidelines for each step which are (1) conservation policy, (2) cultural significance, and (3) procedures. In the preface, the purpose of this international charter was described as following:

*Prominent among the changes are the recognition of less tangible aspects of cultural significance including those embodied in the use of heritage places, associations with a place and the meanings that places have for people. The Charter recognises the need to involve people in the decision-making process, particularly those that have strong associations with a place. These might be as patrons of the corner store, as workers in a factory or as community guardians of places of special value, whether of indigenous or European origin. The planning process that guides decision-making for heritage places has been much improved, with a flowchart included in the document to make it clearer.*

The Burra Charter was the first international document to change the traditional concept of heritage from tangible to intangible. In this chapter, “place” is usually used in the articles instead of the various terms for sites. “Place” has a broader sense of heritage, which includes not only a physical sense of significance but also cultural value in a strong relationship with a place. With this in mind, the range of applications of the Burra Charter can include almost all types of heritage sites which have historic and indigenous significance.



The planning process in the Burra Charter clearly shows the general processes of management planning sequences including-understanding significance, developing policy, and managing. Compared with international ideas in the management process of heritage, the overall process is not very different from the general process of international charters created in this thesis. (Fig.2)

In the first phase of planning, the Burra Charter recommends to “*secure the place and make it safe*” which means implementing maintenance at the site as a primary resource. During the “understanding significance” phase, intangible information is the source for the information collection process using documentary and physical evidence. This phase demonstrates the fundamental difference between the Burra charter and other international charters as it relates to the management process. The distinctive part of the management process in the Burra Charter is the assessment of “significance” as well as the attempt to look for identity obligations. Based on these critical investigations for the significance of a place and its values, management plans with a policy can be created according to the characteristics of each place.

#### ***1-4 New Delhi recommendation (1956) and ICHAM Charter (1989)***

*The definition of "archaeological heritage" is that part of the material heritage in respect of which archaeological methods provide primary information. It comprises all vestiges of human existence and consists of places relating to all manifestations of human activity, abandoned structures, and remains of all kinds (including subterranean and underwater sites), together with all the portable cultural material associated with them. (ICCROM, ICAHM Charter [Article 1], 1989)*

Although there are many differences in management between individual historic buildings and archaeological sites both in their scale as well as in their method of treatments, specific

guidelines for archaeological site management did not exist until 1989. Few international charters even referred to archaeological resources as a part of their overall contents, accepting that there were no clear boundaries between heritage, ancient monuments and archaeological sites. Though the Athens Charter (1931) was the first one to refer to ancient monuments and sites, most of the content was focused on monument conservation and international collaboration-not the planning or management process.

*The Recommendation on international Principles applicable to Archaeological Excavations* (ICOMOS, New Delhi) for the first time defined the general principles, and regulations governing excavations and international collaboration, and other archaeological issues including trading in antiquities in 1956. However, the New Delhi recommendation did not include the principles of management such as “How should we preserve the archaeological site?” and “What is the process to manage these archaeological sites more efficiently in a modern environment after excavation activities?”

The New Delhi recommendation in 1956 was a meeting for the archaeological excavation process, the ICAHM Charter<sup>9</sup> in 1989 was more focused on the planning process related with social, economic and legal processes on archaeological sites and their management after excavation. This also provided guidelines and principles for separate management and treatment according to the type of remains-tangible (architectural structures) and intangible (living traditions).

*Some elements of the archaeological heritage are components of architectural structures and in such cases must be protected in accordance with the criteria for the protection of such structures laid down in the 1966 Venice Charter on the Conservation and Restoration of Monuments and Sites. Other elements of the archaeological heritage constitute part of the living traditions of indigenous peoples, and for such sites and monuments the participation of*

*local cultural groups is essential for their protection and preservation.  
(ICAHM Charter, [Introduction], 1989)*

In the introduction chapter, the ICHAM Charter (1989) divided features into two different types- (1) components of architectural structures and (2) archaeological heritage constituting part of the living traditions of indigenous peoples. Mutual collaboration between central and local governments to preserve archeological sites is needed including international collaboration<sup>10</sup> due to the difference of scale and physical condition in conservation work between individual housing and archeological sites, there is a greater need for economic assistance to satisfy the budget and human resources.

The management of archeological sites as World Heritage Sites should be planned and carried out through a long-term policy with great care based on international standards. They should be managed systematically and consistently because World Heritage Sites are no longer just of domestic concern but global cultural properties with universal value<sup>11</sup>. With this recognition, international preservation activities for World Heritage Sites should be executed with mutual understanding of philosophical backgrounds of each region to get propriety for the conservation planning.

## Chapter 2 Planning Methodology in International Charters

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*The Standard format is essential to the successful operation of a uniform planning system, providing a framework for consistent interpretation and easy cross-referencing of information relating to a wide range of resources. The Standardization of management activities associated with individual sites is also crucial to planning the management and monitoring the process of World Heritage sites as a group.*<sup>12</sup>

The main purpose in this chapter is to create an effective planning process for archaeological sites and to apply it for the Hwangryong temple historic site in accordance with a critical and reasonable ‘interpretation’ of international charters. Most of the international charters and recommendations published by UNESCO, ICOMOS, ICCROM and the Council of Europe until 2005 having treated heritage sites and monuments with only general principles and descriptions for guidelines, therefore, to specify the matter more closely on the archeological sites and heritage, several significant documents were selected as basic principles with separate themes. (See Appendix-II)

Before discussing archaeological site management, three things should be considered as preliminary steps for creating an archaeological site management plan.

(1) The first step is to clarify each term and its definition as used in archaeological site management. In general, many terms defined in international charters are used with various meanings according to the different themes in each international charter. (See Appendix-III)

(2) The second consideration is the selection of international documents applicable for archaeological sites from the various international documents concerning Heritage sites. They often use the term “cultural heritage” or “architectural site” instead of “archaeological site”. In

some cases, the meaning for “Site” is limited in the tangible (or visible) built environment. Strictly speaking, however, archaeological sites include not only historic sites and structures themselves but also the intangible customs and invaluable stories associated with them as discussed in the Burra Charter. To prevent use of ambiguous terms, specific analysis of several significant terms in each phase of the management process for heritage sites will be discussed intensively in this chapter. (See also Appendix-I)

(3) The last step concerns the evolution of the principles, terms and policies in international documents. These documents have been changed and modified through trial and error in a number of different social-cultural contexts and physical surroundings. Even though consideration is given only to the most recent version of charters, recommendations, conventions, and guidelines, their principles are the result of evolution throughout the historical experience. It should be taken into consideration that any international documents concerning heritage preservation can not be perfectly applied in every site or situation in the world due to the differences of political systems, financial matters, economic situations, and physical surroundings.

In some cases, other documents which are not selected as main resources for archaeological sites were used as references to explain several issues more effectively in this thesis.<sup>13</sup>

## ***2-1. Flowcharts for management planning***

International Charters do not directly describe a planning process for management of heritage sites, however, most of these charters have principles and recommendations for particular themes and site issues. Based on the selected international charters related with archaeological sites, a general management plan was created. (Fig.3) As the flow chart shows, this can be divided into three different parts- (1) recording, (2) assessing current conditions and their values and (3) Preparing Action Plans including conservation intervention as a final process.

**[Table-1] Phases of management planning process**

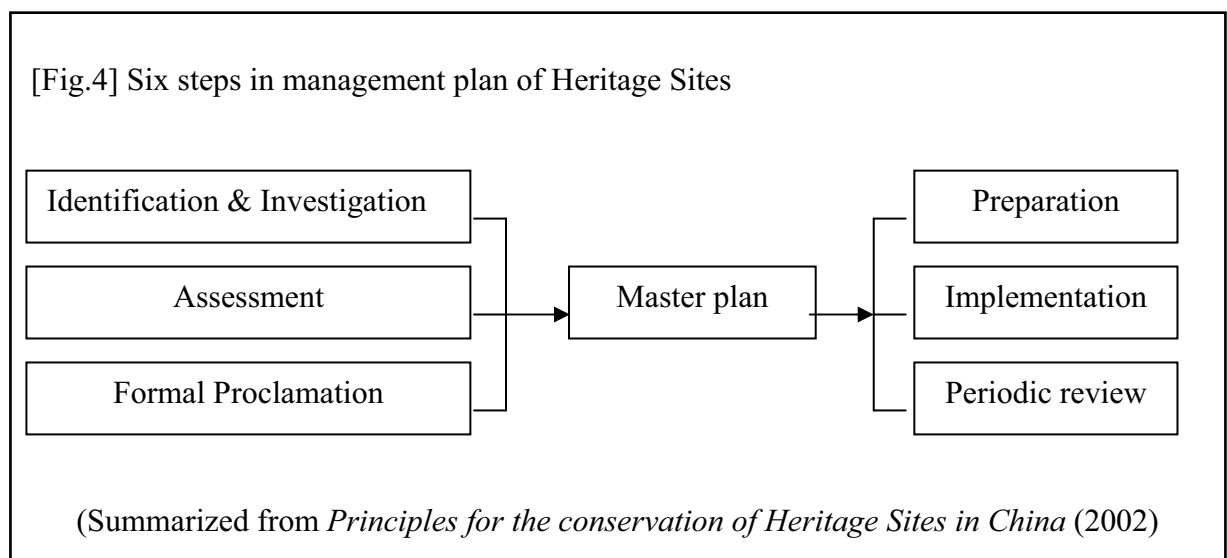
<b>PLAN</b>	<b>PROCESS I</b>	<b>PROCESS II</b>	<b>PROCESS III</b>
Burra Charter (1991)	Understand Significance	Development Policy	Manage
Michael & Sharon (1995)	Location, Identification, Documentation	Assessment	Planning Decision making Implementation
Martha Demas (2000)	Identification description	Assessment Analysis	Response
Bernard M. Feilden Jukka Jokilehto (2000)	Description	Evaluation and Objectives	Prescription for overall site management
New Guidelines (2005)	Documentation	Analysis	Response

Four different management plans were compared with the objectives in each process. [Table-1] These plans were determined to have three general processes-documentation, analysis, and response. Bernard M. Feilden and Jukka Jokilehto suggested a standard format for planning in *The Management Guidelines for World Heritage Sites (ICCROM, 1993)* with three separate parts- (1) a description of the site; (2) evaluation and objectives; (3) prescription, together including a mandatory preface summarizing the status and context of the site<sup>14</sup>. The Burra

Charter (1999) also suggests three different steps in their management process concerning the sequence of investigations, decisions and actions-(1) Understand significance, (2) Develop policy, and (3) Manage. These two guidelines were combined with the international principles and processes invented by critically analyzing International Charters in the [PROCESS III] for the final plan.

## 2-2. Basic Tools and Framework

Most of the international charters and management plans created by researchers have similar categories and sequences for the planning process. The layout for general processes in “*Principles for the conservation of Heritage Sites in China*” (Martha Demas, 2002) was summarized and analyzed due to the cultural similarity of its heritage sites and management policies (Fig.4) and it shows six well-organized steps which involves the conservation of heritage in the planning process. (See Appendix-IV)



As a result of analyzing international charters, the overall critical process for archaeological site management was divided into four different topics, which can be a frame work for the final results of the thesis. [Table- 2]

As references, three previous studies were selected in the planning process. ‘*General process in Planning for Conservation and Management of Archaeological Sites*’ (Martha Demas, 2000) was used as the guideline for the planning process methodology and ‘*Planning for Heritage management and implementing heritage management*’ (Michael Pearson and Sharon Sullivan, 1995) was used as a theoretical supplement with the Burra Charter. Martha Demas laid out a planning scheme with a values-based approach while Michael Pearson and Sharon Sullivan focused on systems and laws. In both cases, the authors focused on the “value” of the “place” as cultural heritage which historically originates from the Venice Charter of 1964.

The purpose of a management plan with a strategic vision and the process about how sites will be conserved and managed for a defined period of time was clarified in response to questions in the Martha Demas’ planning scheme.

Considering the characteristics of Hwangryong temple site as a World Heritage Site, the *Management guidelines for World Heritage Sites (ICCROM, 1993)* was referred to for a basic inventory of final management flow charts. Finally, the Burra Charter planning method was employed for the final process.



[Table-2] The Framework of Management Process for Hwangryong Temple Historic Site

Conceptual Frame	<i>Artifact Study</i> (E.McClung Fleming, 1974)		
	<i>Principles for the conservation of Heritage Sites in China</i> ( Martha Demas,2002)		
Phase		Objectives	Basic Resource
Process I	Documentation	Recording & Analysis	New Delhi recommendations (1956)
			Michael Pearson & Sharon Sullivan's planning scheme (1975)
Process II	Analysis	Statement of Significance	
Process III	Response	Implementation	Martha Demas' Scheme (Getty, 2000)
Final Process	Add / Drop	Categorization & Modification	Management Guidelines for World Heritage Site (ICCROM, 1993)

### ***2-3. Proceeding Researches in Management Plan***

The main purpose of management planning for archaeological sites is to preserve monuments in situ and retain their cultural significance through systematic interpretation. The management plan can be divided into various periods (long terms, mid term, and short term) including daily conservation processes to check on conditions. The management plan is related with almost all the processes not only in planning for conservation but also in fiscal and legal policies such as tourism and public policy. Based on those surrounding factors, cultural values and contemporary socio-economic values should be considered at the same time.

In many cases, the management plan is confused with the maintenance policy. Maintenance is not a static or passive treatment, and furthermore, it should be considered as a preliminary phase to make a site stable temporarily for the next process-the site management planning process. In many heritage sites, however, there is no management plan for specific strategies in various site issues, therefore, four management plans, which were the main framework for this study, were analyzed as examples to illustrate clearly the difference between activities for maintenance (or stabilization) and management planning. This analysis is the fundamental purpose of this thesis in order to point out current mistakes on archaeological sites in many countries.

### **2-3-1. Artifact Study (1974)**

The first research into artifact as a basic element in site management was studied by E. McClung Fleming in 1974. Even though he did not directly mention “archaeological site management”, instead focusing on several kinds of artifacts-history, material, construction, design, and function, Fleming described in his research that

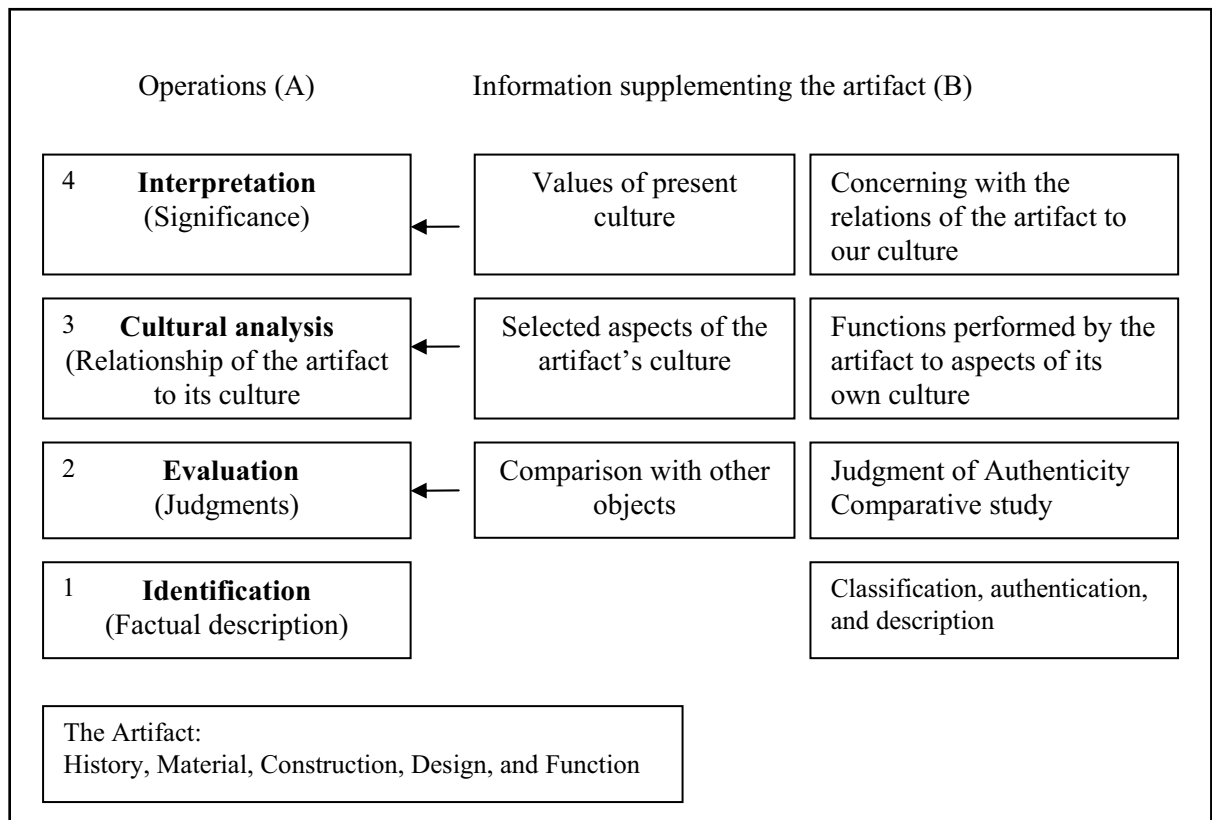
*The model has been developed in the context of the study of early American decorative arts. With this background it doubtless bears the special impress of thinking oriented toward cultural history, but it should be equally applicable in other areas of study.*

The process applied to the artifact study had nearly the same point as the basic concept for culture as a creation through human activities in history. Most of the process in his diagram for a model of artifact study has a similar process to that of site management schemes created later. He defined the range of artifact and its meaning as follows:

*Study of artifacts is therefore a primary humanistic study. Along with the study of man's physical settings in which he has lived, and the records of his actions in time, there is an obvious, natural, universal fascination with the things man has made.*

In the research, he focused on the interaction between artifacts as a historical source of interpretation and culture as a background place for the original place of the artifacts. His model utilizes two conceptual tools- (1) a fivefold classification of the basic properties of an artifact and (2) a set of four operations to be performed on these properties. (Fig.5) In the evaluation process, he used the method of comparative study to judge “authenticity” of the artifact. As a basic concept of archaeology and its management, the diagram originally created for artifact study also could be applicable to the site management study.

[Fig.5 Diagram of a model of artifact study]



### 2-3-2. Michael Pearson and Sharon Sullivan's Management Planning (1995)

Michael Pearson and Sharon Sullivan's suggestions of management (Fig.6, 7, 8) were added to the management guidelines for Hwangryong temple historic site as a reference for the framework in Process II and Process III. The authors clearly defined the management process and suggested four steps for effective management of heritage places involving the following:

- 1. **Location, identification and documentation** of the resource, that is, the heritage place or places within a defined area of land*
- 2. **Assessment of the value or significance** of the place to the community or sections of the community*
- 3. **Planning and decision making, weighing the values of the heritage place** with a range of other opportunities and constraints that the manager must consider to produce a management policy aimed at conserving cultural significance*
- 4. **Implementation of decisions** covering the future use and management of the place-ranging from active conservation to recording and disposal.*

In particular, they emphasized conservation, which is defined as all those processes of looking after a place so as to retain its cultural significance stating that:

*It includes maintenance, and may, according to circumstance, include preservation, restoration, reconstruction and adaptation, and will be commonly a combination of more than one of these. Conservation is not a simple issue. We can see clearly that the physical destruction of a place would not usually conserve its cultural significance, and that its sympathetic restoration and/or reuse, probably would...the conservation of as wide a range of heritage places as possible will be primary aim of sympathetic management<sup>15</sup>*

Unlike other management schemes, Pearson & Sullivan focused on the relationship of balance between management planning and conservation, though they admitted that the conservation of all heritage places in a given area is not often achieved. They also admitted that the role of a qualified site manager is important for good heritage management stating that:

*In fact, the manager needs to be able to practice or co-ordinate a wide range of skills. Above all, good heritage management relies on the manager having good general management skills. Specialized conservation skills alone will not make up for inadequacy in this area.*

### **2-3-3. Martha Demas' Planning Process (2000)**

Stating that the Burra Charter has more general planning processes relating to “place”, Martha Demas' scheme is much more focused on the planning for conservation and management of archaeological sites with a values-based approach. (Fig.9) It consists of three separate phases are:

- 1. Identification and Description: Collecting information*
- 2. Assessment and Analysis: taking stock; and*
- 3. Response: making decisions*

The difference between the Burra Charter and Marta Demas' plan is that Martha Demas' scheme is more focused on the physical evidence in the archaeological site

*standing as a record of the process and the decisions reached about how the site will be conserved and managed for a defined period of time.*<sup>16</sup>

In the first process- identification and description, she divides it into three different categories of (1) aims, (2) stakeholders, and (3) documentation and description. A significant component for the first process is that stakeholders can offer resources, knowledge, different perspectives, and a concern for different values, all needed in order to make decisions about the site.<sup>17</sup>

Another characteristic in Martha Demas' approach is that the Planning Process Methodology has two different research techniques concerning site information- “*Documentation and Description*” in the first process and “*physical condition*” in the second process. At

archaeological sites, physical condition means both excavation activities as well as field survey work for checking and recording current conditions.

One thing which the Martha Demas' planning process missed in its approach is the separation between unexcavated sites and those already excavated. Many studies about planning processes are likely to begin with the original unexcavated condition, however, most of the archaeological sites that need management systems were initially excavated and open to the public without strict controls. The Hwangryong temple historic site is a case in point.

For the process of Site Recording and Analysis in this thesis, two different cases were divided into separate sequences for management [PROCESS I]. This process was created based on Michael Pearson and Sharon Sullivan's scheme within the framework of the details in the New Delhi Recommendation (1956). (See also Chapter 4-2: Site Recording and Analysis)

#### **2-3-4. Management Guidelines for World Cultural Heritage Sites (1993)**

*These guidelines are written for all those concerned with a World Heritage site, specially World Cultural Heritage sites or other sites preserved for their cultural values. The aim is to help site management staff to become alert and self-sufficient, with adequate resources and active support from their central government.*

Considering Hwangryong temple historic site is one of the largest and most significant archaeological sites in the Kyongju Historic Area, Bernard M. Feilden and Jukka Jokilehto's guidelines for world cultural heritage sites (Fig.10) have been chosen for the annual management guidelines. "*Management Guidelines for World Cultural Heritage Sites*" (ICCROM, 1993) consists of three distinct parts- (1) a description of the site, (2) evaluation

and objectives, and (3) prescription, together with a mandatory preface summarizing the status and context of the site.

The basis of the guidelines is that the principles of management planning are focused on the human values as they relate to social and economic contexts in relation to an architectural framework. This definition is part of the critical process aimed at cultivating an appreciation of heritage as an integral part of present-day society by developing a framework for assessing resource values, establishing management objectives, and preparing presentation and interpretation policies in the Management Guidelines for World Cultural Heritage (ICCROM, 1993).<sup>18</sup>

*a. Survey: methodical inspection, survey and documentation of the resource, its historical setting and its physical environment*

*b. Definition: critical-historical definition and assessment of the object and its setting, so giving it its significance;*

*c. Analysis: scientific analysis and diagnosis of the material substance and associated structural system with a view towards its conservation; and*

*d. Strategy: long term and short-term programmes for conservation and management of change, including regular inspections, cyclic maintenance and environmental control.*

Due to economic, social, and political variants in each society, the final process as implementation strategy can be changed in accordance with the situation. In the annual management guidelines for the Hwangryong temple historic site developed for this thesis, the previous two phases, (“a description of the site” and “evaluation and objectives”) were selected as guidelines for the main content. Additionally four different site project issues were added as strategies for the final management plan as prescription.

# **Annual Management Guidelines<sup>1</sup>**

**For**

**Hwangryong Temple Historic Site (皇龍寺址)**

**in Kyongju Historic Areas (慶州歷史地區)**

## **Preface**

Hwangryong temple historic site is one of four historic belts in the Kyongju Historic Area as a World Heritage Site and one of the largest temple sites in East Asia. Currently, it is included as part of the management plan for the Kyongju Historic Area, which focuses on urban planning and policy making with a broad sense of preservation. According to the monitoring report carried out by Korea-ICOMOS in 2004, one of the issues in the Kyongju Historic Area is that current management is carried out under a unified general policy that ignores specific characteristics for each property<sup>19</sup>. Among four different historic districts, the management policies of the Hwangryong temple historic site are mainly based on the general directions and laws for the Kyongju historic area. However, to create a better understanding and to manage the site in accordance with international trends in preservation, the Hwangryong temple historic site needs a separate management plan from Kyongju city employing a standard



format following World Heritage Site guidelines. Before considering the Hwangryong temple historic site, two things were considered as follows:

(1) Hwangryong temple is an archaeological site with different characteristics from other heritage areas that have visual structures to enhance understanding. In most preservation (or conservation) policies in South Korea, there is no consideration of the characteristics of the site itself. Instead, they are currently applying common management policies regardless of any unique characteristic. Archaeological site management at places such as Hwangryong temple needs to develop specific and systematic strategies from the beginning of the excavation process. These developments need to include scientific conservation strategies for better “interpretation” of the site as a way to compensate for the absence of tangible structures.

(2) Hwangryong temple was designated as significant historic site No.6 on January 21, 1963, before Kyongju was designated as a historic area with World Heritage status. The original management was carried out by the National Research Institute of Cultural Heritage under the control of the Cultural Properties Administration in the Republic of Korean government. There was no local government at that time, and no consideration for stakeholders’ property rights and participation of management process for the site. Further, because the first national preservation plans for the Kyongju city<sup>20</sup> was focused on the development as an international destination for tourism based on Kyongju Tourism Development Master Plan (1971-1981), most of the policies and constructions were focused on the construction of a traffic access network, not the conservation management of individual cultural properties including the Hwangryong temple site.

For the two reasons referred to above, the main body for management of the Hwangryong temple historic site was not clear for a long time after the Kyongju local government joined them to manage the site. Therefore, the invention of the annual management guidelines is to set the basic framework for better planning in the future. The information from the original site conditions and excavation information used in the thesis was based on the *Report on the Excavation Survey of Hwangryong temple* (皇龍寺發掘調査報告書) published by the National Research Institute of Cultural Heritage in 1983. (See also Appendix-V) Basic information concerning current regulations and policies was referred to in the “*World Heritage Application*”, documented and submitted by the Cultural Properties Administration, Republic of Korea in 1999 and submitted to the UNESCO and The “*World Cultural Heritage List – Preservation Plan for the Kyongju Historic Areas*” published in April.2000.

Legal and political variants were not considered in these management guidelines. Based on the annual management guidelines, short term and long term plans can be created, organized and implemented with the consideration of other specific elements in various situations of the site.

**May 2005**

***JONG HYUN LIM***

## Chapter 3. Hwangryong Temple Historic Site

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### *3-1. Management condition*

Hwangryong temple historic site is one of four belts in the Kyongju Historic Area, and the property rights for the 380,087m<sup>2</sup> of this historic site were shared between the government of South Korea and private owners living on the original site. (Fig.11) During the excavation from 1976 to 1982, over four thousand pieces of relics were found at the site including Chal-ju-bon-gi (刹住本記; Polished Pillar Record), nine small gilt-bronze Buddha statues, Yong-mu-nui-jeon (Brick with dragon design), Sa-rae-gi-wa (Rafter roof-end tile with lotus design) including 182 cm long Chimi (Ridge end ornament tile) used for the main building showing the huge size of the temple when it was built on the site. (Fig.12) In spite of its historic value and significance, the Hwangryong temple site does not possess an efficient systematic conservation management plan.

The Hwangryong temple historic site is currently managed by Kyongju City with Kyongju National Research Institute of Cultural Heritage (KNRICH). Since the Kyongju was designated as a World Heritage Site in December, 2000, it has been managed under the Korean Historic Property Act like other historic sites in the Kyongju Historic Area.

Current management policies in the Korean government and Kyongju City for the Hwangryong temple historic site are to maintain its original excavated condition from 1983. Most of the management policies were carried out by the Korean government as a part of long term plan for Kyongju City<sup>21</sup>.

Considering the significance of Hwangryong temple in Korean history, current management policy is not efficient enough to interpret this historic site to its greatest potential.

Hwangryong temple historic site needs more careful interpretations not only as academic research resources (historic value) but also as one of most significant archaeological sites and cultural landscapes in the ancient Shilla kingdom and contemporary Kyongju historic area (cultural and natural value).

Therefore, the Hwangryong temple historic site needs to be managed with an independent management plan which can be integrated into policies and systematic planning to uncover its potential significance at international, national, regional and local levels as a part of World Heritage Site.

### ***3-2. Site Issue: Reconstruction of Hwangryong Temple Pagoda***

*Archaeological monuments are often presented to the visitor as “visible history” with the help of partial or total reconstructions, a legitimate approach as long as history is not falsified and the original remnants-the actual monument-are not removed. Indeed in some circumstances reconstructions, which always should remain recognizable as such, can be erected at another location so that they do not endanger the existing original materials.<sup>22</sup>*

As the Venice Charter (1964) pointed out Reconstruction in cultural heritage is an extremely sensitive issue for site management and needs careful research to determine its authenticity and originality. Topics concerning “Restoration” and “Excavation” in the Venice charter clearly show the significance of historical research and a fundamental understanding of its original structures before reconstruction and restoration of heritage. C.Hoepfner, M.P. Leone and P.B.Potter insisted that

*“Ideology appears to be real because once people have been socialized to incorporate it in their lives, they use it to define their world according to the givens of everyday life. Ideological constructs include time, history, and the*

*idea of knowledge as independent of the society which produce it. Despite the fact that it is widely know that history and historic events are presented through the eyes of the visitors, many people simultaneously believe that a completely accurate account of the past can in fact exist.”<sup>23</sup>*

In fact, the reconstruction issue is not free from political intention of society regardless of its various purposes.

The original site which included sixty four corner and basement stones were revealed through eight years of excavation work. Many historians have tried to reveal the original form and methods of the structural combination of the Hwangryong temple pagoda. The type of research on the reconstruction was categorized into three different topics – (1) designing traditional façade, (2) floor plan based on the historic records and structural analysis and (3) suggestion of alternative model through comparative studies with neighborhood countries- China, Japan and India. The main method of this academic trend is the conviction or deduction from historical documents and the results of the survey reported in 1983.

While Hwangryong temple pagoda was the highest pagoda (approximately eighty meters) in South Korea and one of the highest pagodas in East Asia through history, the ancient documents failed to provide clear documentary evidence of the architectural details, which reduced most of the scholar’s works to unverified guesses. (Fig.13) Historic documents should be treated as the first source to get basic cultural information of a site, not decisive reasons for imaginary reconstruction. PCHSC (2002) clearly pointed out that:

*[2.1.3]Documentary records may be used to provide supporting evidence to authenticate the date of a site but should not be used as the main basis for determining age. A site with components or fabric from different periods requires an explanation of their dates.*

Even though the Athens Charter and the Venice Charter (1964) accepted using the modern techniques and materials, the essential prerequisite is *the efficacy of which has been shown by scientific and proved by experience.*<sup>24</sup>

The excavation report showed that there were several stone basements in front of the main building of Hwangryong temple<sup>25</sup> and the legend of the Hwangryong pagoda was proven to be true. This excited many historians and traditional architects leading them to consider reconstruction of this memorable historic pagoda. (Fig.14) However, the European Convention (revised, 1992) recommended that:

*the creation of archaeological reserves, even where there are no visible remains on the ground or under water, for the preservation of material evidence to be studied by later generations;*

Currently, tourists can see the unverified small scaled model of Hwangryong temple site in the exhibition hall of the National Museum in South Korea and “Hwangryongsa room” in Kyongju National Museum. (Fig.15) The problem is that this kind of visual model can make a historical illusion for the public from unverified information of the original history. There is no verified or sufficient existing historical data except archaeological relics such as base stones and the site itself, so it is not easy to suggest designing alternatives for restoration of the temple site or reconstruction of the pagoda. Digital restoration can be a possible alternative option not only for the educational purposes but also for tourism, without damage to the site. As the ENAME Charter (ICOMOS, 2004) recommended that:

*Visual reconstructions, whether by artists, conservator or computer model, should be based upon detailed and systematic analysis of environmental, archaeological, architectural, and historical data, including analysis of building materials, structural engineering criteria, written, oral and pictorial sources, photography and iconography. However, such visual renderings remain hypothetical images and should be identified as such.*

Since 2000, another excavation work titled “Excavation of the capital in Shilla kingdom” is currently going on near the Hwangryong temple historic site. Due to the fact that Hwangryong temple site was a landmark of the capital at that time, much more historic interpretation of Hwangryong temple site and the pagoda may be added through this excavation additionally.

On March 24 2005, the Minister of Culture & Tourism of South Korea requested on his periodic reports to the president that the restoration of the Hwangryong temple pagoda through the process of international technical competition.<sup>26</sup> Considering that only a small amount of information has been verified, this reconstruction project is impossible to carry out.<sup>27</sup> The fundamental problem can be found in two international guidelines. *The Management Guidelines for World Cultural Heritage Sites* (1993) recommended that

**Reconstruction means building anew.** *The term may be used in reference to work executed, using modern or old material, or both, with the aim of rebuilding dismembered or destroyed elements, or parts of them.*  
**Reconstruction must be based on accurate archaeological and architectural documentation and evidence, never on conjecture.**

and the PCHSC (2002) suggested clear criteria concerning the permission of reconstruction as follows:

***[13.3.5] Reconstruction is not appropriate when***

- i The ruined state of a site has acquired significance in its own right, or the site forms part of a landscape that is publicly accepted as having special aesthetic significance*
- ii There exist remains of aboveground structures of early cultures and ancient tombs*
- iii No footings of building exist*
- iv The evidence of texts or physical remains is insufficient for the purposes of reconstruction*

In reconstructing the Hwangryong temple pagoda, many issues arise, not only technically but also philosophically or ethically. The site needs in depth studies in various areas including history, art history, traditional interior and exterior design, and wooden pagoda design made of timbers. The most reliable documentary of physical evidence for the Hwangryong temple site is the “*Report on the excavation survey of the Hwangryong temple*” published in 1983 as well as several historic documents that support its existence historically. Based on the historical records, the Hwangryong temple site had been added to, and its pagoda was restored three times because of structural problems and natural disasters.<sup>28</sup> There is still the issue of deciding which period it should be restored to, as well as the issue of maintaining its authentic form of structure even if technical problems are solved in the future.

Consequently, Korean government should consider some critical questions regarding the integrity, authenticity, and justification of Hwangryong temple historic site as a significant historic part of cultural landscape in Kyongju historic area as the questions below:

- 1) If the understanding of historical analysis in traditional timber pagodas is the proper level both in historically and technically<sup>29</sup>.



- 2) What can be a general model for ancient timber pagodas which has similar structural systems around the Shilla kingdom period<sup>30</sup>?
- 3) Why should the pagoda be reconstructed in Hwangryong temple site<sup>31</sup>. For tourism or a patriotic sense of superiority in history?

It is not easy to carry out reconstruction work if the original timber structure can only partially be verified. In that case, we should think of those kinds of reconstruction work as replicas, which can be an experiential process to learn modern restoration. Even though this kind of restoration is possible for us to carry out currently, it is better to choose another site for the reconstruction work (relocation), instead of at the original site lest we should damage historic heritage sites. Again, it goes without saying that reconstruction should be carefully carried out on the site only with clear historical evidence.

## Chapter 4. Planning Process I

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### *4-1. Analysis of International Charters for Process I*

#### **4-1-1. Archaeological site, Cultural Property and Heritage**

It is important to clarify the definition of “Cultural Property” for specifying the meaning of the values related with an archaeological site. The American Institute for Conservation of Historic & Artistic Works (AIC) defined it as

*Objects, collections, specimens, structures, or sites identified as having artistic, historic, scientific, religious, or social significance. (AIC, 2005)*

“Culture” is a practice of cultivating or improving a particular form or type of intellectual development such as civilization, customs, and artistic achievement. In general, these kinds of cultural properties can be divided into two broad categories- movable and immovable. Ranges for these properties vary from visual heritage or built environments to the invisible and intangible cultural concepts such as traditional skills of artistic craft.

*[Article 1.2] Cultural property is closely related with ‘Significance’ or ‘Value’ in the historic evidence of every society and cultural significance means aesthetic, historic, scientific or social value for past, present or future generations. (Burra Charter, 1979)*

Similar to the meaning of cultural property, heritage means anything given by ancestors and characterized by or pertaining to the preservation or exploitation of local and national features of historical, cultural, or scenic interest as tourist attractions (Oxford English Dictionary, 2004) Also,

*[Article 22] Cultural heritage value means possessing historical, archaeological, architectural, technological, aesthetic, scientific, spiritual, social, traditional or other special cultural significance, associated with human activity. (New Zealand Charter, 1992)*

With this in mind, criteria for evaluation of the *National Register (revised in 1991)* in US can be good examples to show that which is identified as a cultural property with the sense of “tangible” and “intangible”. These criteria are as follows:

- a. That are associated with **events** that have made a significant contribution to the broad patterns of our history; or*
- b. That are associated with the lives of **persons** significant in our past; or*
- c. That embody the **distinctive characteristics** of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or*
- d. That has yielded or may be likely to yield, **information** important in prehistory or history.*

Most descriptions for cultural property in the criteria of the National Register include “intangible” things/events and information based on the “tangible” place.

As a result, cultural property can carry the same concept as “Cultural heritage” or “Cultural surroundings or environment” meaning both the physical surroundings and their related mind and manners which human beings have made through history. In this sense, archaeological sites are one of various types of heritage which can be interpreted not only as architectural property and movable heritage but also intangible (or invisible) culture itself.

#### 4-1-2. Authenticity and Integrity in archaeological site

A clear definition of “authenticity” for each archaeological site is a necessary step for the basis of every process in management planning, not only as a philosophical or intangible value approach but also as a standard of every other step in management planning.

Authenticity can be considered a significant criterion for judging the value of most historic sites. It is often a main issue in archaeological sites containing different layers of culture over time. Authenticity is usually related with the three conservation interventions for archaeological sites— restoration, relocation and reconstruction. ‘Identity’ is often used interchangeably with the term ‘authenticity’ in the conservation field. Jukka Jokilehto describes its original meanings and difference as follows:

*The word authentic refers to the Greek authentikos (autos, myself, the same) and the Latin suctor (an originator, authority), and thus to original as opposed to copy, real as opposed to pretended, genuine as opposed to counterfeit. Comparing ‘**authentic**’ with ‘**identical**’ is to compare the specific with the general. Being authentic refers to acting autonomously, having authority, being original, unique, sincere, true or genuine. Being ‘**identical**’ refers to what is representative of a class with the same properties, e.g., an identical reproduction, replica, copy, reconstruction.<sup>32</sup>*

The same mistake is often made with the term “Genuineness”, which can evoke questions regarding the exact period of initial construction or material integrity when compared with the original use of “authenticity”. More often than not, the word “Integrity” is used instead of “authenticity” in some international charters. The Venice Charter uses “integrity” as follows:

*[Article 7] The sites of monuments must be the object of special care in order to safeguard their **integrity** and ensure that they are cleared and presented in a seemly manner. The work of conservation and restoration carried out in such places should be inspired by the principles set forth in the foregoing articles.*

In this application, the word “integrity” can be replaced with “authenticity” as a physical status of “originality”, opposite meaning with “copy”. Even though most of the international charters deal with these kinds of issues, it is not easy to find an accurate use of the each word for every situation. For example, in the ICHAM Charter, there is no clear explanation for its meaning and definition or relationship with reconstruction work. The charter uses the word “authenticity” in its Article 7 stating that:

*[Article 7] Reconstructions serve two important functions: experimental research and interpretation. They should, however, be carried out with great caution, so as to avoid disturbing any surviving archaeological evidence, and they should take account of evidence from all sources in order to achieve **authenticity**. Where possible and appropriate, reconstructions should not be built immediately on the archaeological remains, and should be identifiable as such.*

The Nara document (1994) might be a clue for producing a clear definition for this term. In the [Preamble 4], it states that

*In a world that is increasingly subject to the forces of globalization and homogenization, and in a world in which the search for **cultural identity** is sometimes pursued through aggressive nationalism and the suppression of the cultures of minorities, the essential contribution made by the consideration of authenticity in conservation practice is to clarify and illuminate the **collective memory of humanity**.*

This is a very significant comment on site interpretation, not based on the nationality or a historic sense of superiority to prevent rational interpretation of the heritage site, but instead based on focusing on the authentic value as accumulated experience in both physical form and historic facts. It implies that all types of cultures in society should be respected for their

authentic value rooted in the particular forms and means of “tangible and intangible” expression.

### **4-1-3. Excavation, Investigation and Documentation**

#### **a. Documentation**

The first step of field work is to record the current conditions of the archaeological site using historical documents and research. Most of the international charters agree that every historical resource from a site should be protected *in situ* and kept in a public archive for further research. Every stage of the work including clearing, consolidation, rearrangement and integration, as well as technical and formal features identified during the course of the work, should be precisely recorded and documented.

Most of the international charters, recommendations, and conventions commonly emphasize the preservation of an original state as a documentary form of historic condition focused on historical research and cultural value, before and after excavation or investigation.

Based on research and survey, the value of a site should be defined, and a philosophy to guide various interventions should be decided. The Burra charter clearly addresses this as follows:

*the records associated with the conservation of a place should be placed in a permanent archive and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate.(Burra Charter [32-1], 1999)*

The record of documentation process before and after excavating works can be first hand sources to provide researcher’s knowledge about what a site looks like before and after excavation activities and interventions. The Venice Charter (1964) recommends that the

recording of historic physical evidence be illustrated with drawings and photographs. Most international charters recommend that investigation, excavation, and documentation processes should be carried out in accordance with scientific standards, non-destructive techniques and systematic explorations on the site. Among many international charters, the ICHAM Charter (1989) clearly emphasizes this as follows:

*[ARTICLE 5] Archaeological knowledge is based principally on the **scientific investigation** of the archaeological heritage. Such investigation embraces the whole range of methods from **non-destructive** techniques through sampling to total excavation. It must be an overriding principle that the gathering of information about the archaeological heritage should not destroy any more archaeological evidence than is necessary for the **protectional or scientific objectives** of the investigation. Non-destructive techniques, aerial and ground survey, and sampling should therefore be encouraged wherever possible, in preference to total excavation.*

## **b. Excavation**

The key point for management process I is that the physical features be kept in the original states in which they were found before the excavation process and then kept following those activities. One of the most predominant international documents referring to excavation processes and principles is the New Delhi recommendations (ICOMOS, 1956). In particular, these international recommendations emphasized the ‘verification process’ under the control of an excavator. Its related regulations and principles in archaeological site surveying differ from the ICHAM Charter (ICOMOS, 1989) which is much more focused on the surveying of archaeological resources as one of the strategies for protection of on archaeological site.

Different from the documentation process, excavation work which includes investigation is a more practical and active step for checking historical changes, current quality and conditions,

overall integrity as it relates to authenticity, and the entire existence in its original context in comparison with the first built, excavated, and recorded condition. (Sometimes, it happens simultaneously) In general, there are three necessary steps – (1) Site selection, (2) field survey before and after excavation, and (3) conservation intervention. The Washington Charter (1987) points out that:

*[5] The conservation plan should determine which buildings must be preserved, which should be preserved under certain circumstances and which, under quite exceptional circumstances, might be expendable. Before any intervention, existing conditions in the area should be thoroughly documented.*

Concerning the basic principles in excavation process, the ICAHM Charter (1993) states that:

*Excavations should be conducted in accordance with the principles embodied in the 1956 UNESCO Recommendations on International Principles Applicable to Archaeological Excavations (New Delhi Recommendations) and with agreed international and national professional standard.*

### **c. Investigation**

As the New Delhi recommendations (1956) pointed out, Site investigation means looking for more sustainable and durable methods through scientific experimentation. This investigation also requires a check of physical changes of a site according to time periods. As the Burra Charter points out, the objects of the investigation should be varied and defined.

*(With these two steps) Work on a place should be preceded by studies to understand the place which should include analysis of physical, documentary, oral and other evidence, drawing on appropriate knowledge, skills and disciplines. (Burra Charter [26-1], 1999)*



In previous centuries, most of investigations were carried out by focusing on tangible and visible objects such as buildings, relics and archaeological evidences on a site. In the main solution called “Carta del Restauro” of the Athens Charter (1931), this trend appears clearly in the sentence that follows:

*[2]Proposed Restoration projects are to be subjected to knowledgeable criticism to prevent mistakes which will cause loss of character and historical values to the structures. [5] Modern techniques and materials may be used in restoration work.*

Finally, aside from the beginning of the site recording process, periodic monitoring should be added to any short and long term management plan at the end of a project. In a short term plan, any change in an archaeological site should be recorded based on a regular form and then consulted and reported as a management resource. Based on this result, a long term plan should be considered along with a moderate conservation plan in order to delay decay.

#### **4-1-4. Intervention - Reconstruction issue on Archaeological Sites**

*“...Conservation can be realized by different types of interventions such as environmental control, maintenance, repair, restoration, renovation and rehabilitation. Any intervention implies decisions, selections and responsibilities related to the complete heritage, also to those parts that may not have a specific meaning today, but might have one in the future.”(The Charter of Krakow, 2000)*

The condition of “Historical evidence” is significant for selecting an intervention process for a site. The concept of intervention should be considered based on the current condition of the archaeological site. Most of international documents unanimously agree that intervention at a heritage site should be minimal-especially in cases of archaeological remains of national

significance. Even though the definition of each intervention is slightly different for each document, there are eight general kinds of interventions in general- (1) Preservation, (2) Conservation, (3) Restoration, (4) Reconstruction, (5) Relocation, (6) Rehabilitation, (7) Recreation, and (8) Replication. (See also Appendix-III)

Intervention, however, is not necessary when provisions for maintenance and management after excavation cannot be guaranteed. In this case, archaeological sites should not be exposed or improperly excavated. Additionally the important issue thing to keep in mind is that:

*excavation always implies the necessity of making a selection of evidence to be documented and preserved at the cost of losing other information and possibly even the total destruction of the monument, a decision to excavate should only be taken after thorough consideration. (ICAHM Charter [Article 5], 1989)*

#### **a. Definition**

There is a tendency to confuse the three different concepts of reconstruction, replication, and recreation. The “Reconstruction” is the building of a historic structure using replicated design and/or materials.<sup>33</sup> In other words, reconstruction means building anew<sup>34</sup>. The Burra charter (1991) defines it as returning a place to a known earlier state and it distinguishes “Reconstruction” from “Restoration” by the introduction of new material into the fabric. The concept “conjectural recreation” is tied closely to the concept of “Reconstruction” However the subtle difference is that reconstruction work should always be identifiable aside from original work, while replication is the exact copy of original work. “Replication” and “Reconstruction” are the same concepts in that they are used for reproducing work that no longer exists.

## **b. Proper Use**

“Reconstruction” may be used in reference to work executed, using modern or old material, or both, with the aim of rebuilding dismembered or destroyed elements, or parts of them. “Reconstruction” should always be based on accurate archaeological and architectural documentation and evidence, never on conjecture.<sup>35</sup> The reconstruction of entire parts in the same style as the building should be avoided. The reconstruction of very small parts which have architectural significance can be acceptable as an exception on the condition that their reconstruction be based on precise and indisputable documentation. If necessary, for a proper use of the building, completion of more extensive spatial and functional parts should reflect contemporary styles. Reconstruction of an entire building, destroyed by armed conflict or natural disaster, is only acceptable if there are exceptional social or cultural motives that are related to the identity of the entire community.<sup>36</sup>

Reconstruction is appropriate only where a place is incomplete through damage or alteration, and only where there is sufficient evidence to reproduce an earlier state of the fabric.<sup>37</sup> This kind of action for heritage, therefore, should be considered as a final option. In rare cases, reconstruction may also be appropriate as part of a use or practice that retains the cultural significance of the place<sup>38</sup>.

The PCHSC (2002) is a good example which shows clearly possible cases to be reinstalled in historic sites.

### *Reinstatement of a site is permitted*

- i Where collapse, burial, damage or abandonment has occurred.*
- ii Where deformation, incorrect placement, or bracing has occurred*
- iii where there exists sufficient physical remains to reveal the historic condition of a small number of missing parts*

*iv Where there are no physical remains to reveal the original condition of a small number of missing or altered components, but where after scientific investigation and comparison with components of the same type and period, the original condition can be determined.*

*v Where, following appraisal, parts of a site that do not have historical value because of later interventions are removed so that the site can be returned to its historic condition at a specific period in the past.*

*vi If reinstatement enables the historic setting to reveal the values of the site*

The sixth part of the list is not a clear definition and has the possibility of being subjectively interpreted in many cases. For archaeological sites, these concepts can evoke significant and serious issues when reconstructing original historic stages on current sites. The Florence Charter (1981) can be viewed as argument against these recreations regardless of the different characteristics from the archaeological site, stating that:

*Where a garden has completely disappeared or there exists no more than conjectural evidence of its successive stages a reconstruction could not be considered an historic garden. (ICOMOS, Florence Charter [17], 1981)*

### **c. Caution**

Where possible and appropriate, reconstructions should not be built immediately on archaeological remains, and they should be easily identifiable as reconstructions.<sup>39</sup> All reconstruction work should, however, be ruled out "a priori." Only anastylosis<sup>40</sup>, which is the reassembling of existing but dismembered parts should be permitted. The new material used for integration should always be recognizable and should be used in minimal amounts, only enough to ensure the conservation of the monument and the reinstatement of its form<sup>41</sup>. Also, the extent of treatment can be divided into four different levels- (1) regular maintenance; (2) physical protection and strengthening; (3) minor restoration; and (4) major restoration.<sup>42</sup> Prior

to the development of a conservation plan or activity on a specific site, research should be carried out to determine which of these can be applied to historic sites. As the Burra Charter (1999) points this out as follows:

*[4.1] Conservation should make use of all the knowledge, skills and disciplines which can contribute to the study and care of the place. [4.2] Traditional techniques and materials are preferred for the conservation of significant fabric. In some circumstances modern techniques and materials which offer substantial conservation benefits may be appropriate.*

Because of the irreversible characteristics of any action applied to an archaeological site, each process chosen should be cautiously tested and examined before application. A degree of intervention should be considered in response to the physical survey and site interpretation.

If the site is in need of conservation intervention, conservation processes should be applied to parts or components of historic sites with great care. (See Appendix-IV) It should be recommended that intervention is associated with “integrity” of the sites as previously discussed. In cases where is not enough evidence to verify the historical records of the site, any intervention should not be carried out for any reason. ‘Non-intervention’<sup>43</sup> is an appropriate method to preserve original condition until historic evidence is discovered through further research.

#### **d. Function**

Reconstruction serves two important functions: experimental research and interpretation. They should, however, be carried out with great caution, so as to avoid disturbing any surviving archaeological evidence, and they should take into account evidence from all sources in order to achieve authenticity.

## 4-1-5. International Co-operation

### a. Technical and Political aspects

*The policies that have been tested in an increasing number of different social-cultural contexts and physical realities. A need has appeared to define some international charters, recommendations and guidelines, as well as in the development of scientific methodologies for the analysis and care of heritage<sup>44</sup>.*

In modern society, it is commonly accepted that a Heritage Site is not only a local but an international property as well. The Venice Charter (1964) suggests that:

*The archaeological heritage is the common heritage of all humanity. International cooperation is therefore essential in developing and maintaining standards in its management. (Venice Charter, [ARTICLE 9], 1964)*

From the beginning of the international conference in Athens in 1931, international cooperation concerning heritage in each country was emphasized. A good example is the international partnership to preserve World Heritage Sites. Both technical and political collaboration work, including financial assistance, has been carried out through international organizations such as UNESCO, ICOMOS, the Council of Europe and ICCROM.

Recently, the EGER Principles (ICOMOS, 1990) organized International Scientific Committees with four broad fields<sup>45</sup> of activity which can be responded with UNESCO recommendations from 1972 and this field should be expected to be accessible to all qualified individuals and groups with a capacity to contribute, and concerned with increasing the impact of their programs on standards of care in the field. [Table-3]

[Table-3] Comparison between EGER Principles and UNESCO Recommendations(1972)

EGER Principles ( ICOMOS, 1990)	Recommendation ( UNESCO, 1972)
Recognition of the heritage	<i>(b) organization of seminars and working parties on particular subjects</i>
Technology and process	<i>(a) exchange of information and of scientific and technical publications (d) provision of facilities for scientific and technical training abroad, by allowing young research workers and technicians to take part in architectural projects, archaeological excavations and the conservation of natural sites</i>
<i>Doctrine</i>	<i>(e) co-ordination, within a group of Member States, of large-scale projects involving conservation, excavations, restoration and rehabilitation work, with the object of making the experience gained generally available</i>

Concerning technical aspects of archaeological sites, the New Delhi Charter (1956) emphasizes significant joint work between domestic scientists and foreign institutions. In the preamble, it states this international cooperation as follows:

*Convinced that the feelings aroused by the contemplation and study of works of the past do much to foster mutual understanding between nations, and that it is therefore highly desirable to secure international co-operation with regard to them and to further, in every possible way, the fulfillment of their social mission*

The Council of Europe also agreed to the international collaboration stating that

*The Parties undertake: i) to afford mutual technical and scientific assistance through the pooling of experience and exchanges of experts in matters concerning the archaeological heritage; ii) to encourage, under the relevant national legislation or international agreements binding them, exchanges of specialists in the preservation of the archaeological heritage, including those responsible for further training. (European Convention [revised], 1992)*

Also, the New Delhi recommendations (1956) explained how international cooperation should be carried out stating that:

*[15] Member States should encourage excavations carried out by joint missions of scientists from their own country and of archaeologists representing foreign institutions, or by international missions... [18] A Member State whose technical or other resources are insufficient for the scientific carrying out of an excavation should be able to call on the participation of foreign experts or on a foreign mission to undertake it.*

On the contrary to technical and legal aspects of heritage site management, two different tendencies appeared in the international collaboration of heritage preservation. The ICHAM Charter (1989) focused on the system and standards for maintenance of archaeological site management. It states that:

*[Article 9] International cooperation is therefore essential in developing and maintaining standards in its management. There is an urgent need to create international mechanisms for the exchange of information and experience among professionals dealing with archaeological heritage management. ICOMOS, through its specialized groups, should promote this aspect in its medium- and long-term planning. International exchanges of professional staff should also be developed as a means of raising standards of archaeological heritage management.*

Dramatic changes from the exchange of professional knowledge, both technically and historically to collaboration of interpretation in international communities can be shown in the ENAME Charter (2004) which states

*[3.6] The cross-cultural significance of heritage sites should become part of their interpretation, as co-existing or contested viewpoints are recognized providing outside visitors as well as local residents with a sense of personal connection.*



## **b. Standardization and Professionals**

Many developing countries have a tendency to lack appropriate specialists and financial assistance for the excavation and management of archaeological sites. Furthermore, they leave the excavated site unattended and exposed to the public without scientific examination or protective intervention. In these cases, international cooperation between international conservation institutions can be an alternative for protecting and compensating the scientific knowledge about site protection and effective management. The Getty Conservation Institute and the Aga Khan Trust are good examples of international collaboration research work. In 2002, The Getty Conservation Institute proposed guidelines titled “*Principles for the Conservation of Heritage Sites in China*” from a collaboration work with ICOMOS-China. These guidelines are based on the Venice Charter (1964) and the Burra Charter (1979; revised 1999) in 2002. As Nevile Agnew and Martha Demas point out in the forward of these guidelines

*...It will be clear from study of the Principles that from the approach to preservation of Heritage is consistent with present-day international practice while reflecting both the requirements of the nation and the characteristic need's of China cultural heritage.*

This is good point, illustrating how successful international collaboration and cooperation can be realized regardless of cultural differences. Successful policies can be implemented through the analysis of international trends in heritage management policies and critical applications of international charters based on mutual understanding of vernacular cultural backgrounds in heritage and traditional conservation techniques.

Another significant aspect of collaborative work between countries is the creation of standards as shown here in the Venice charter (1964):

*International exchanges of professional staff should also be developed as a means of raising standards of archaeological heritage management (Venice Charter, [ARTICLE 9], 1964).*

Needless to say, regional characteristics should be considered as a primary concern for an international mechanism making process. International collaboration work should be carried out with sufficient understanding both technically and culturally.

#### ***4-2. Planning Process I: Site Recording and Analysis***

Documentation and excavation survey are the first step of a good management planning process. Careful field surveying and documentation can result in more specific, systematic, and efficient flow charts for the management of archaeological sites. In [Process I], *Michael Pearson and Sharon Sullivan's scheme* was used as the frame work, and the New Delhi recommendation (1956) was used as the guidelines of the detail objectives in each step for the excavation work process. (Fig.16)

In general, most archaeological management does not have separate plans for both unexcavated and excavated sites. International collaboration is becoming critical for success in managing archaeological site. Before analyzing the final results on a site, public hearings should be considered as an indispensable step for better understanding of the site as well as the interests of stakeholders concerning the sites.

In modern society, due to social and economic factors, the stakeholder is more complex than in the past, resulting in a management process which is also more complicated.

For [Process I], the excavated as well as the unexcavated site were considered due to different aspects of that process. The difference between these two types is that the documentation work in each case includes separate contents. In particular, the policies such as relics excavated, site protection, public education and the formation of a collection should be decided before [Process II] and [Process III] on the site.

### ***4-3. Application Data: Description of the Site***

#### **4-3-1. General Information**

##### **a. Site Definitions: Kyongju Historic Area as a World Heritage<sup>46</sup>**

The Kyongju Historic Areas contain a remarkable concentration of outstanding examples of Korean Buddhist art, in the form of sculptures, reliefs, pagodas, and the remains of temples and palaces from the flowering of this form of unique artistic expression. Kyongju City and its surroundings have inherited traces of the glory that bloomed and withered in the ancient Shilla Kingdom (57 BCE-CE 935). Many royal burial mounds and Buddhist remains are contained within the center of the town and its suburbs which have preserved art and culture. Excavations continue to reveal the buried secrets of this enchanted city.

The Kyongju historic areas consist of four different historic districts and constitute a reserve of materials for studying Buddhist culture and the arts of the Far East. The ruins of Wol-seong (月城; the Half Moon Palace), many temples and fortress sites including Hwangryong Temple Site, huge royal mounds, as well as ancient wells and bridges continue to provide a wealth of archaeological data. The legends of the Kyongju Kim clan (金氏), the family that ruled throughout most of the Shilla Kingdom, are located in the serene woods of Gye-rim (溪林). These areas are considered to be an outdoor museum housing many cultural properties centered on Mt. Namsan (南山) and its surroundings. (See the Fig.11)

In terms of the categories of cultural property defined in Article 1 of the 1972 World Heritage Convention, this constitutes a group of buildings. The criterion on the Justification for the

state party was accepted by the UNESCO committee under criteria (ii) and (iii)<sup>47</sup> of the operational guidelines.

## **b. Location**

Hwangryong Temple Historic Site is located in Kyongju historic area, one of seven world heritage sites, in South Korea. The address is #320-1 Guhwang-dong, Kyongju city in Kyungsangbuk-do. Hwangryong temple historic site is surrounded by four mountains- Myung-hwal mountain (明活山) on the East, Seon-do mountain(仙挑山) on the West, little Kum-gang mountain (小金剛山) on the North, and Nam mountain (南山) on the South. (Fig.17)

## **c. Site planning - Historic Changes**

The built area on Hwangryong temple site is 228 meters on the East-West axis and 281 meters on the South-North axis. The total area inside of Hwangryong temple historic site is 80,928 square meters. The current architectural plan on the site is composed of the south and middle gate, the wooden pagoda, the main Buddhist building and the main hall on the south-north axis of the site. Two towers were erected on each side of this axis. Over twenty buildings were added to the north of the main hall, showing that Hwangryong temple was the largest one in the Shilla kingdom. There are currently 31 archaeological sites for each building, with 1,138 meters of wall covering the outside of the site, as well as a well, and a pond built at an unknown time.

According to the results of the excavation, which were reported in the 1983 survey, the Hwangryong temple originally had one pagoda (塔) and one main building (temple hall; 金堂),

though there were minor changes in the basic plan. (Fig.18) In addition, there was a middle gate(中文), a wooden pagoda (木塔), one main building, and one lecture hall (講堂) in a line along the south axis which was surrounded by outside walls. Additionally, there was a south gate to the south of this middle gate. The excavation later found that the extended temple site showed different site plot planning and that Hwangryong temple had one main building (temple hall; 金堂) located on the North of wooden pagoda(木塔) and another two small ceremony buildings on each side of the main ceremony building beyond wooden pagoda. As time went on, a bell tower(鐘樓) and a storage building (經樓) were added on both sides of the wooden pagoda. Following Buddhist tradition, a stone lion guarded each corner of the basal platform in front of the wooden pagoda. There was a doorway in the center of the four walls on the lowest story each with two sliding doors flanked by high-relief carvings of fierce warriors or kings.

#### **d. Excavation History**

The excavation project at the Hwangryong temple historic site was the largest and longest national wide project carried out in Korean excavation history. It began in April of 1976 at the center of the Hwangryong temple historic site. The entire process to excavate Hwangryong temple site was carried out in eight phases over eight years. (See also Appendix-V)

Through the eight year of excavation work, 29,091 square meters of the site were revealed. As the excavation continued, the government removed 100 families from the site gradually buying the 56,000 square meters of the total site. (Fig.19) The excavation project of Hwangryong temple site was originally intended to survey current conditions based on the historical research documents. Few researchers working for the excavation project of Kyongju

royal tombs took part in this project beginning April 20, 1976. However, as the project went on, the excavation boundary was extended beyond what the government expected. As a result, the government had to modify their original survey plan for this project and organize a new director's committee for only this archaeological site. Additionally, in December of 1977, they extend their master plan from three years to five years<sup>48</sup>.

The National Research Institute of Cultural Heritage published "*Record on the archaeological survey on Hwangryong temple*" in 1983, which includes information on the excavation process, as new as archaeological records, historic information about the site, plan sketches, and photographs showing over forty thousand artifacts. These artifacts include golden standing Buddhist statues, various pieces of glass art and sculptures made in the Shilla kingdom as well as china from China's Tang (唐) periods. (Fig.20-24) Based on the survey report, academic research was added in various fields by historians and architectural historians<sup>49</sup>.

The excavation of the capital of Shilla kingdom is currently being carried out near the site as well. With the result of the excavation, the Hwangryong temple historic site, including the Punhwang temple site, covers approximately 72,500 square meters. Excavations led by the Korean government and professionals in various field of study began in July of 1976 and finished in November of 1983.

#### **e. Research History**

Two field surveys were carried out by Fujisima Gaijiro (藤島亥治郎), a Japanese professor in Gyung-sung industrial college (京城工電) during the period of Japanese imperialism in 1927. He reported survey results with an imaginary site plan for Hwangryong temple in 1930. After

his academic survey, there was no additional research on the Hwangryong temple site until 1933 during the period of Japanese imperialism, when the Japanese local government in Korea designated it as part of the National Treasury of Cho-sun (朝鮮) kingdom<sup>50</sup>. The first protection act for Hwangryong temple was its designation as a historic place (史址) in 1962 intended to preserve the boundary of the temple site. Many parts of Hwangryong temple site, however, had been continuously damaged due to the residents in the temple area.

In 1969, the Korean government and Ihwa University collaborated in an attempt to excavate Hwangryong temple but failed due to the huge scale of the site as well as the limited budget. This failed attempt lacked a systematic plan for the excavation of the archaeological site. Finally, in 1971, the Korean government made a comprehensive plan for Kyongju development as a sightseeing city. Hwangryong temple became one of the thirteen development issues of this comprehensive plan<sup>51</sup>. The first excavation work could begin in April, 1976.

#### **4-3-2. Cultural information**

##### **Agreed plans related to property<sup>52</sup>**

The management of Hwangryong temple historic site follows the general principles of those of Kyongju historic area. The backbone of the long-term plans for the cultural properties in Kyongju City, the Kyongju Tourism Development Master Plan (1971-1981), was set in 1971. The 3<sup>rd</sup> Phase National Development Plan (2001), the 2<sup>nd</sup> Phase Development Plan of the North Kyongsang Province, and the Long Term Development Plan of Kyongju City have taken non-stop and detailed care of preservation. The 3<sup>rd</sup> Phase National Development Plan,



for instance, covers the development of Kyongju City into an international destination with historic, cultural and tourist attractions, with highways and byways. It also lays out plans to foster historic sentiment through educational programs in a blend of preservation and development projects.

#### **4-3-3. Environmental information**

Based on the information from the World Heritage Application documented by the Cultural Property Administration of Republic of Korea in 1999, Factors affecting the site are as follows<sup>53</sup>:

##### **a. Ground Subsidence**

These cultural properties and historic sites are located mostly on a solid rock bed and thus ground subsidence by natural calamity is not likely to happen. Still, periodic maintenance and inspection of roads, drainage, and flood-prevention facilities are carried out to guard against natural disasters. Year-round patrols by watchmen are conducted on all these historic sites. There is an ongoing campaign aimed at mountaineers and therefore the admission of mountaineers is controlled or prohibited when necessary.

##### **b. Agricultural development**

The Cultural properties identified in villages and arable lands at the foot of the Mt. Namsan Belt are almost all already in a designated Cultural Property Protection Zone or forest reserve. Protective fencing, planting of grass, and other maintenance care, as well as year-round

patrolling to guard against destructive activities and deliberate alternation of arable land, are strictly enforced, especially, near Hwangryong temple historic sites, where agricultural activities are still carried out by farmers.

#### **c. Precautionary measures Against Calamity**

The western side of Mt. Namsan was victimized by fire in 1997. In 1998 there was a partial landslide on Mt. Namsan caused by localized heavy rain of over 600mm per hour. Luckily the historic sites and cultural properties suffered no damage. To prevent natural and artificial damage, flood-prevention facilities have been installed. There are intensive patrols for every site and mountain climbers are restricted or even stopped at the entranceway of all climbing paths. There is also an ongoing campaign to keep climbers from carrying flammables.

#### **d. Earthquake**

Kyongju City has not reported any earthquake tremors so far and thus may be judged a safe zone. Still, so as be able to take immediate measures in time of need, all historic sites and cultural properties are recorded on a distribution map and a survey map includes an accurate drawing of each relic.

#### **e. Flood**

Annual precipitation is about 1,049mm. About 800mm of rain is concentrated in June, July and August. But there is good natural and artificial drainage. For more intensive measures against major typhoons and other extraordinary atmospheric phenomena on accurate surveys,

the city has also set up a new master plan for the better maintenance and renovation of each historic site and for overall renovation of the Shilla cultural sphere.

#### **4-3-4. Interests**

##### **a. Land use and resource use history**

Hwnagryong temple historic site had lasted 686 years until the temple was vandalized by the Mongolian invasion in 1238 during the Koryo Kingdom (高麗; 918-1392). Over time the temple ruins became occupied by about 100 households. After the destruction by fire in 1238, the use of Hwangryong temple site was changed to agricultural land. More and more people built houses on it as time passed and finally it became a village called “Gu-hwang-dong (九黃洞)” in Kyongju city. As with many other historic archaeological sites, the construction materials for original buildings and structures in the temple site were used as building materials for the native residents in the temple site. Most of these residents are occupied with agriculture, which means their cultivating action (digging the earth) could result in serious damages to the original site.

##### **b. Public and private interests, ownership pattern**

Most properties of the Hwangryong temple site belong to the Republic of Korean government. The National Research Institute of Cultural Heritage is continuing to purchase other properties near the site. Government agencies, archaeologists, other researchers, local community members, private tourist agencies and local government are all stakeholders in Hwangryong temple historic site. The central government and the Kyongju local government share

responsibility for the role of managing this site financially as well as culturally. The main body for management is Kyongju Research Institute of Cultural Heritage (KRICH) as well as the local government. Concerning local community members, non-governmental organizations (NGO) get involved in monitoring and the central and local governments keep pace with them regarding cooperative monitoring of the Kyongju Historic Area.<sup>54</sup>

## Chapter 5. Planning Process II

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### ***5-1. Analysis of International Charters for Process II***

#### **5-1-1. Value assessment**

*[2.3] The fundamental significance of a heritage site resides in its inherent values. Inherent values are a site's historical, artistic, and scientific values. Recognition of a site's heritage values is a continuous and open-ended process that deepens as society develops and its scientific and cultural awareness increases. (PCHSC, 2002)*

In most cases, value assessing can be a preliminary step before interpretation. Most of the international charters intermix this term with “interpretation” - a part of the activities under the process of assessment. Assessment is closely concerned with “value” in site. The Venice Charter (1964) was the first international charter to refer to the possibility of value assessing in heritage site<sup>55</sup> even though the Athens charter (1931) referred historic value of the structure as a tool of physical restoration. Later on, recent international charters including the Burra Charter (1999) more focused on the “values” of a heritage site rather than the physical conservation.

More recently, Randall Mason and Erica Avrami discussed heritage value as a general viewpoint, dividing heritage value into specific categories which is useful to suggest a typology as a common reference point. Martha Demas suggested more practical methods in “A Value-Based Approach” in the planning for conservation and management of archaeological sites. The *Principles for the Conservation of Heritage Sites in China* (1992) is the most descriptive resources about assessment and includes 1) heritage values of a site (or

significance) 2) existing condition of a site and 3) management context. Interpretation is a more active and creative tool for making main aspects of heritage values, by measuring the benefits to society from the heritage values of the site. [Table-4] Also, PSHSC indicated that it is possible to get different heritage values and benefits through rational use of the site, which includes historical, artistic, and scientific values, as well as social and economic benefits.

[Table-4] Summary of the research of the values in heritage site

	<b>Randall Mason &amp; Erica Avrami</b>	<b>Martha Demas</b>	<b>PSHSC</b>
Traditional	Historical and artistic value	Symbolic (identity)	Historical value
	Social or civic values	Social or civic values	Artistic value
	Spiritual or religious value	Spiritual or religious value	Social function
	Research values	Research values	Scientific value
			Aesthetic function
Recent (Diverse)	Natural values	Natural values	Economic benefits
	Economic values	Economic values	

Even if the kinds of value for a site are not fixed, the categories of value for archaeological sites are not so far from the general list described above chart. One thing which is different from other research categories, PSHSC uses the word “function” and “benefit” instead of “value” which seems to focus more on the practical impact to the public (Tourism) legally and economically even though the basic meaning is not so different from “value”. Value assessing (or approach) is a more significant and essential process for archaeological sites which have few physical historic layouts or visual evidence. Values depend a great deal on one’s perspective and are most often in flux and contested as Randall Mason and Erica Avrami point out<sup>56</sup>. This means value in a site is not a fixed concept but instead is flexible and mixed with

other values simultaneously. Several values for one site can not be applied accurately into every site.

Unlike western countries, most countries in East Asia focus on historic, scientific (or research), and economic values instead of other values for a site. In particular, in developing countries, including South Korea and China, they usually place a heavy emphasis on the long history and its related construction, materials, and techniques. In most cases, these countries often lose other significant aspects which archaeological sites have in the site. However, intangible values in cultural aspects can be more strong impact on its value assessing and further interpretation to the public. They should know that value assessing both tangible and intangible culture in a site is closely related with the public education which is one of the most efficient ways of preservation planning for site management and its economic benefits.

### **5-1-2. Interpretation**

*'The initial step is the realization that there is no such thing as the 'truth' about the past; only our subjective interpretation, now, about what happened in the past. We will never have all the evidence to re-create the past, only at best artifacts that give us clues and documents giving us past interpretations of it, which we then reinterpret.'*<sup>57</sup>

The purpose of interpretation is to communicate historical meaning of an archaeological site which can be used to educate people based on first hand experience of historical artifacts in their physical surroundings and current cultural context. Public education is a significant and core step in sharing ideas of heritage site with people not only with respect to visual aspects but also in the historical context of the site. In fact, the education process can be included in the interpretation process as a whole. In addition, economic value accessing can be considered

as an efficient tool to continuously communicate with the public and the stakeholders of a site. More often than not, the education process brings the topic-visitor management to an archaeological site, which means tourism related events at the site. A visitor center can be a tool to provide public education for the archaeological site, in place of visual information on the site.

*The sheer magnitude of tangible mementos and documentary traces inhibits creative action. Worship of a bloated heritage invites passive reliance on received authority, stifles, rational inquiry, replaces unpleasant reality with feel-good history, and saps creative innovation. And all too often it ignores the needs of local inhabitants whose involvement is essential.*<sup>58</sup>

The key issue for interpretation is the enhancement of public understanding of the site museum. The international Cultural Tourism Charter (1999) recommended using the current interpretational tools for considering the stakeholders including visitors stating that

*Interpretation programmes should present that significance in a relevant and accessible manner to the host community and the visitor, with appropriate, stimulating and contemporary forms of education, media, technology and personal explanation of historical, environmental and cultural information.*

The Burra Charter (1999) also suggested in [Article 12] that

*...the participation of people for whom the place has special associations and meanings, or who have social, spiritual or other cultural responsibilities for the place.*

A significant number of charters, principles, and guidelines – including the Nara Document on Authenticity (1994), the Burra Charter (1999), the International Charter on Cultural Tourism (1999), the Principles for the Conservation of Heritage Sites in China (2002), and ENAME Charter (2004)—have emphasized the fundamental role of sensitive and effective



interpretation in heritage conservation.<sup>59</sup> The ENAME Charter (ICOMOS, 2004) provided a clear definition in every possible case for archaeological site management with seven principles (See Appendix-VI).

In addition, the “*Principles for the conservation of Heritage Sites in China (2002)*” presented three different kinds of values – historical, artistic, and scientific values.<sup>60</sup> Basically, the interpretation of an historic site can usually accomplished two different approaches – (1) interpretation of cultural value and (2) analysis of historic information (or historic value), however, in some cases, market value and economic benefits from these approaches are likely to be considered as the practical tools of maintenance.

Most academic research has focused on the informative interpretation of the site which usually requires the services of a professional historian or archaeologist, who can place the site in its cultural context. Governmental actions on the other hand are mainly planned on the relationship with cultural tourism which is more focused on the market value of the site. The latter is mostly concerned with economics and politics (sometimes with public policy), which can be a clue to such questions as “why we should preserve?” or “how can we maintain this historic site?”. The ICHAM Charter (1989) and the New Zealand Charter (1992) agree with each other in that

*the presentation of the archaeological site to the public is an essential method of promoting an understanding of the origins and development of modern society (therefore) presentation and information should be conceived as a popular interpretation of the current state of knowledge.(ICHAM Charter, [Article 7])*

However, for the ideal use of interpretation tools in value assessing of a heritage site

*...Any interpretation should not compromise the values, appearance, structure or materials of a place or intrude upon the experience of the place. (New Zealand Charter [21], 1992)*

The focus of interpretation for a site ranges from objects to the site as a whole. Therefore the results should be taken in various fields with delicate and systematic process which can combine those things at the same time. Sensitive issues for archaeological site can be evoked during this process such as restoration, reconstruction and so on.

As a result, for the success of the public education process, all the information and methods for historic meaning of the site should be consistent in a cultural, natural and historical context on the basis of the correct interpretation.

## ***5-2. Planning Process II: Analysis of Significance***

A value-based approach in management planning of heritage sites was not seriously consulted in most international charters with the exception of the Burra Charter (1999) and the ENAME Charter (2004), even though it is the most critical and significant process for recent archaeological sites.

After carefully reviewing and analyzing these two international charters, the *Process of assessment of significance* developed by Michael Pearson and Sharon Sullivan<sup>61</sup> was selected as the framework for the value assessment process. Its eight steps were modified for the archaeological management process after site selection. (Fig.25) The important thing in this process is to gather evidences not only physical but also documentary since archaeological sites do not have enough physical and visual evidence to show their original conditions and historic changes compared with other types of heritage sites.

The site itself can be interpreted effectively based on its physical condition and its related values in it. Through more complicated processes, the phase of Significance and Value assessment is focused to be a “Statement of Significance”. A case study is a necessary step for the rationality of the statement of significance and a more comprehensive plan.

### ***5-3. Application Data: Evaluation and Objectives***

#### **5-3-1. Physical Condition**

The total area of Hwangryong temple historic site is about 20,000 square meters which consists of 8800 square meters for the temple site and 150 square meters for the wooden pagoda site. The basement stones used for the foundation are dispersed on the archaeological site. It was discovered after excavation work, that the plot planning of this temple site in line with the south gate, middle gate, pagoda, main temple hall, and storage building. The archaeological site is currently preserved in bad condition and open to the public. Most of the basement stones in each building and pagoda are eroding due to the air pollution and weathering such as heavy rain in the summer particularly. The 64 basement stones of the wooden pagoda are regularly located a meter apart in rows and columns. This includes, in the center, the huge central pillar foundation. In December, 1964, a box containing relics of monks in the central pillar foundation was stolen by grave robbers, however, it was received and the robbers were prosecuted. This significant relic helped to clarify the history of Hwangryong wooden pagoda.

**a. Main Temple Hall:** According to the history of Hwangryong temple, there was a images of Seokga-samjon (釋加如來三尊佛像; Sakyamuni triad) with images of Ten disciples of Buddha

and Guardians of Buddha in the main temple hall whose size was 9 front columns and 4 side columns. Three pieces of stone anvils on the site were used for sitting images of the Sakyamuni triad, which can be an evidence of the original size of the main temple building and temple complex as well.

**b. Wooden Pagoda:** One side of the wooden pagoda is 22.2 meters in length. The original wooden pagoda was of two different parts consisting of the -pagoda roof and body stones (183 Cheok; 64.2 meters), finial of the pagoda (42 Cheok; 14.75 meters). The total height is estimated to be 225Cheok (79 meters). According to historic records called Chal-ju-bong-gi (刹柱本記; polished pillar record) located in the box of monk's relics, this wooden pagoda had been partly restored in 873 and totally rebuilt six times through its history as a result of structural problems and fires. In 1238, the Mongolian's invasion destroyed this monumental historic pagoda which endured for 593 years on the Hwangryong temple historic site.

**c. Bell, Well, and Dang-gan-ji-ju (幢竿支柱; flag post):** According to historic records, there was a Buddhist bell made in 754. However it does not exist today. The Korean government restored the original well of Hwangryong temple located on the front road of the historic site, which is also an indication of the original scale of the Hwangryong temple. Dang-gan-ji-ju, a flag post with the stone support with turtle inscription, is standing on the road between Bunhwang temple and Hwangryong temple.

### **5-3-2. Conservation Status of the site**

#### **a. Hwangryong temple as a part of World Heritage Site**

The basic approach to the Kyongju historic area, including Hwangryong temple historic site, is to maintain it as a precious monument of indigenous and innate value through scientific and academic studies as well as conservation work including Hwangryong temple historic site. Preservation of their original condition is prior to development. Adjacent areas must be developed in an eco-friendly manner and linked with nearby tourist destinations. The current conservation work for Hwangryong temple historic site is managed by Kyongju City. The related documentation work, which included publication of the survey reports, was carried out by the National Research Institute of Cultural Heritage (NRICH) in Kyongju City. Most of the management guidelines are destined to preserve the city itself and are not focused on individual historic sites within each historic district.

#### **b. Indication of potentially damaging operations or threats**

The most serious concern for Hwangryong temple historic site is the loss of its original stone conditions due to weathering and corrosion of the elements. Due to the expose to the elements, the surface suffers serious dimensional loss and erosion. For this reason, current conservation intervention (stabilization) should be reinforced using more preventive methods and policies. The Charter of Krakow (2000) advised that

*Any intervention involving the archaeological heritage, due to its vulnerability, should be strictly related to its surroundings, territory and landscape. The destructive aspects of the excavation should be reduced as far as possible. At each excavation, the archaeological work must be fully documented.*

Digitizing using GIS with AutoCAD for each stone condition, including each section in the site, should be executed for the purpose of preserving historic records as well as addressing treatment in the future.

### **c. Resource definition and boundary**

During the excavation work in Hwangryong temple historic site, various ancient remains were discovered such as tiles, blocks, Bowls, Jades, Stone ware, golden Buddhist statuary, golden remnants mixed with copper, bronze-ware, and iron ware. These remains are currently preserved in the Kyongju National Museum. The historic architectural evidence such as basement stones, water lanes, and the well in the Hwangryong temple historic sites are currently set in their original location.

## **5-3-3. Evaluation of site features and potential**

### **a. Authenticity and Integrity**

The authenticity of Hwangryong temple historic site should be considered in the boundary of Kyongju historic area. The people of Shilla kingdom made Mt. Namsan a worldly representation of the Buddha Land by covering it with statues, rock-face etchings, as well as pagodas and temples. Their architecture which was based on the most advanced technology of the time was exquisite. Together with Mt. Namsan, the abode of the ancient nature cult and of Buddhism, the Kyongju Historic Areas are cultural landmarks which have preserved cultural properties in excellent condition for a long span of history. Their authenticity and integrity are verified through historic records, excavations, and the research of archaeologists, historians,

and art historians. Concerning the level of authenticity, the overall complex in Kyongju is high. The authenticity of individual components, are largely archaeological sites and carvings, is equally high. Little restoration has been carried out, in accordance with scientific evidence from excavation and other forms of research.

In the excavation of Hwangryong temple site, the central pillar foundation stone was reburied. Other excavated stones are located in correct positions when compared with original conditions under the policy of “Stabilization”. As a main temple for taking in charge of significant ceremonies in ancient times, the interpretation issue of Hwangryong temple should be placed in the center of cultural integrity issue of Kyongju historic area.

## **b. Cultural Significance and Values<sup>62</sup>**

### **i) Significance**

The scale of Hwangryong temple, the largest temple ever built in Korea, was hard to imagine at that time. According to the historic books, the total height was about eighty meters with nine stories. Based on historical research,<sup>63</sup> it was also thought to be a landmark of the ancient Shilla dynasty, which was located in the center of the ancient city with the four main mountains in Kyongju city. This evoked many Korean scholars to study its main function as an urban landmark or observation tower with military purpose. Mostly based on historic documents and direct visits to the site, the study of ancient Kyongju city was carried out by Japanese scholars in the 1920's.<sup>64</sup> Having not gained any evidence for their research, these scholars guessed the general planning of this ancient city and the Hwangryong temple.

In 1986, during the eight years of work on the Hwangryong temple site, the excavation found ancient traces of building sites, roads, water ways, and walls on the temple site, which was

crucial evidence of the ancient Shilla kingdom. In 1987, the Korean government started additional excavation work for the ancient Shilla kingdom and is continuing their work<sup>65</sup> currently. For the excavation process of the capital of the Shilla kingdom, the Hwangryong temple site is significant as the central landmark which reveals the planning of the ancient capital city in Shilla kingdom. This fact alone has significant meaning for the ancient history of Korea and urban planning in East Asia as well.

Considering the historic changes of the pagoda in East Asia, the Hwangryong temple pagoda can be seen as a significant clue for interpreting the relationship among the countries of Chinese, South Korea, and Japan in the history of temple plot planning. Due to the geographical adjacency, these three countries have inseparable mutual relationships in their culture, including the traditional architecture of the pagoda based on the structure and its philosophical formation, specifically focused on Buddhism.

## **ii) Value Assessing**

A Value based approach is a significant current trend in developing a conservation plan for archaeological site management because the best decisions and plans that preserve values for the long term plan take into consideration as many stakeholders as possible.

*A value framework achieves the pragmatic goal of setting the context for conservation decision making and planning by (1) acknowledging and framing different positions in a comprehensive, mutually intelligible framework; and (2) helping to clarify trade-offs in the sense that conservation measures will cultivate some values and not others*<sup>66</sup>.

Hwangryong temple site retains value for its scale and cultural significance in the Shilla kingdom. Research value for the site<sup>67</sup> includes architecture and city planning, and economic



value. Value assessing and its combination with management planning are relative concepts according to the characteristics and peculiarities of the site itself, not strict principles. Therefore, values should be considered as tool of interpretation and more comprehensive process among stakeholders, many individuals groups and institutions with an interest in the outcome of heritage and management issues.

#### **i) Historic Value – as historic evidence of cultural exchange among ancient countries**

With relics, tales, and historic events, Hwangryong temple historic site has historic value for the culture of those periods. The history of Hwangryong temple showed the international relationship to other ancient kingdoms near the Shilla kingdom such as India, Japan, and China with interesting historic records and evidence. In 574, after King Asoka of India failed to make a image of the Seokga-samjon (釋加如來三尊佛像; Sakyamuni triad) with tons of Iron (34.2 tons) and gold (18 tons)<sup>68</sup>, he then sent those materials with miniatures of the Sakyamuni triad on a boat without destination. The boat arrived in Shilla kingdom in 584 and King Jinpeong made a main temple hall to set the images of the Sakyamuni triad in.

Based on this tale, it is possible to guess there were cultural interaction between India and the Shilla kingdom. It has been said that there was a wall painting done by Solgeo (率居) who was a famous painter in the period of the Shilla kingdom. The excavated white porcelain jar shows the possibility of cultural exchange between the Shilla kingdom and Tang-ancient China at that time.

#### **ii) Cultural and research values**

As a significant cultural source for not only ancient traditional temple planning but also as a main place of the ancient capital of the Shilla kingdom, Hwangryong temple pagoda was a landmark of the Shilla kingdom as the highest wooden pagoda in Korean history and its temple site was located in the center of the capital of the kingdom.

Beginning in 1987, National Research Institute of Cultural Properties in Kyongju carried out the excavation work to verify the traces of “The Ancient capital of the Shilla kingdom” located near Hwangryong temple historic site<sup>69</sup>. The longer it takes, the larger the excavation area will be extended. Until now, many ancient artifacts have been discovered and the outline of the ancient capital of the Shilla kingdom appears.

Related with this project, the significance of Hwangryong temple historic site is growing larger and larger as one of the main historic restoration resources of ancient urban planning in the Shilla kingdom. As archaeological evidence, the excavated site will also be of significant historic value in ancient temple planning not only in South Korea but also East Asia.

### **iii) Symbolic and spiritual (religious) Value**

As one of the largest historic site of the capital of the Shilla kingdom, Hwangryong temple was the main cultural place which held several important ceremonies in the ancient capital of the Shilla Kingdom. It was completed after ninety three years of construction. As the Mecca for flourishing Buddhism and related culture, Hwangryong temple is one of the most important places of symbolic significance of Buddhism in Korean history. It has been said that there were three treasures in the Shilla kingdom, and Hwangryong temple has two of them- One of them was the nine story wooden pagoda and the other is the set of Images of the Sakyamuni triad in the main temple hall of Hwangryong temple. It is not hard to guess the

significance of this temple as a religious Mecca at that time. According to Buddhist records and remnants excavated at the site, they show that Hwangryong temple was a nucleus of Shilla Buddhism and Buddhist arts which bears ancient philosophy and is indeed invaluable for the study of Shilla Buddhism and Culture.<sup>70</sup>

#### **iv) Economic Value-related with Kyongju historic area**

Due to its exceptionally rich heritage and beautiful scenic places, Kyongju is the most popular tourist destination in South Korea recording 8.7 million tourists a year, of whom over 500,000 are foreigners. Mt Namsan alone records about 200,000 visitors a year. An excellent traffic network offers smooth access to the city, where there are bicycle-only paths, and tourists have a variety of options for accommodations, restaurants, and travel routes.

As one of the largest archaeological sites in Kyongju historic area, Hwangryong temple site can be a fascinating site as an outdoor museum providing beneficial information about the history of the ancient Buddhist temple and pagoda. With careful preservation planning, site interpretation, and the development of tour programs, this archaeological site can be a great place for people to learn the ancient history of the Shilla kingdom and Buddhist culture. The direct experience of Hwangryong temple site should be considered more systematically and programmatically because archaeological site needs many field workers including tour guides, directors, and other employers to lead tourists around the site.

#### **v) Educational value**

The Athens Charter (1931) recommends that

*educators should urge children and young people to abstain from disfiguring monuments of every description and that they should teach them to take a greater and more general interest in the protection of these concrete testimonies of all ages of civilization.* (<sup>Athens</sup> charter, 1931)

Educational value of a heritage resource includes its potential for cultural tourism, and the awareness of culture and history that it promotes as a means of integrating historic resources in present day life.<sup>71</sup> However emphasis on Tourism or excessive patriotism can cause unjustified reconstruction issues on Hwangryong temple pagoda. For the better understanding of its original history in the Shilla kingdom and related culture, Hwangryong temple site can be used as an extraordinary example of a historic place with cultural value.

#### **5-3-4. Identification and confirmation of important features**

##### **a. Ideal Site management objectives**

Based on the *Preservation plan* in monitoring report published in April 2004, general objectives for Kyongju Historic Area are as below:

- *The historic, scientific, and artistic values of cultural properties must be kept well intact and their harmony with their surroundings continuously looked after.*
- *A master plan for integrated preservation must be set that considers the distribution, historic background, and specific characteristics of different cultural properties.*
- *To restore damaged properties to their original condition, repair and conservation work must be performed on the basis of authenticity through historical research.*
- *The preservation plans must also respect the property rights and way of life of residents of the proposed areas.*
- *Approach roads will rerouted for more streamlined access. Trees lanes are planned around cultural vestiges.*

## **b. Ideal Conservation management**

- Conservation survey should be planned according to periodical time lines – monthly, quarterly and yearly.
- Current Site Condition should be put using digital data including photographs and plans so that historic changes on the site condition can be recorded for further improved intervention.
- Further intervention<sup>72</sup> should be put into the current archaeological site lest it should fail to preserve current condition and created new methods to preserve original site condition against the rain and acid snow.

## **c. Factors influencing management**

### **i) Legal status** (See also Appendix-VII)

The basic principle of Protection of Cultural Properties in the Republic of Korea is that

*any conservation, management and utilization of cultural properties shall be performed on the basic principles of maintaining their original forms*<sup>73</sup>.

Kyongju city has kept intact numerous cultural properties and natural settings. To protect them strict regulations have been applied which infringe on private property rights. Therefore it has been suggested that supplementary laws be enacted which can effectively preserve the city's heritage and at the same time respect the interests of the residents. However, due to the absence of special laws regulating World Cultural Heritage Sites, the control of the sites mostly depends on the Cultural Properties Protection Act applied for general properties in

South Korea. These acts have only one regulation concerning the Registration and Protection of World Heritage [Article 78-2] stating that

*1. Under the regulation of [Article 11] of the Protection of the World Cultural and Natural Heritage, The chair of National Research Institute of Cultural Property can apply for the cultural and natural heritage, which has outstanding human value as a World Heritage to the International Council for Monuments and Sites-ICOMOS. In this case, it is necessary to discuss with related official institution for the process of registering Natural Heritage as a World Heritage. (Cultural Properties Protection Act [Article 78-2], 2002)*

The problem is that the acts do not state the laws and mostly depend on the “Protection of the World Cultural and Natural Heritage” written in 1972 which is not legal document but only guidelines and basic principles for heritage. This is one of the reasons most world heritage sites can not set up a management plan and active strategies.

Finally, Korean Government made a special law in 2004 called ‘*Historic City Preservation Law* (考都保存法)’ on preserving ancient cities with the goal of preserving historic cultural surroundings to maintain traditional cultural heritages for future generations, protecting local owners’ property rights harmonized with local residents. *The Historic City Preservation Law* clearly specifies that cultural properties and natural preservation areas are designated as special preservation zones and those areas needs renovation works for the preservation of cultural properties designated as development zones. The new law aims at regulating special areas using stricter measures, while remaining areas harmonize development and renovation with tradition. The law will provide tax benefits to residents under these regulations and the government will keep purchasing private land to best revive the special characteristics of the ancient capital. With this new law, local residents as stakeholders should be one part of the

main body setting management plans, not only for the general process but also for individual sites as Hwangryong temple historic site.

## **ii) Management body & Financial matters**

- The Hwangryong temple site is maintained and managed by competent local governments (Kyongju City and Kyongsangbuk-do Province) and supported financially by the Korean government.
- Expenses for repair work on cultural properties and historic sites are subsidized by national funds under [Section 28] of *the Protection of Cultural Properties Act* and [Section 4], [13], and [16] of *the Law on National Subsidy Budget and Management*.
- Expenses for repair work and maintenance on nationally designated cultural properties and historic sites are subsidized seventy percent (70%) by national funds and thirty percent (30%) by local funds. Such expenses on locally designated cultural properties and historic sites are subsidized fifty percent (50%) by national funds, fifty percent (50%) by local funds
- Admission fees are levied on the public under [Section 39] of the Protection of Cultural Properties Act.

## **iii) Operational objectives and management options**

The Current management system of Hwangryong temple historic site is being carried out as a part of the Kyongju Historic Area management scheme, meaning lack of cautious conservation and management control planning. To make a more efficient, preventive

maintenance plan for the site, two things need to be considered and reorganized with the Kyongju historic management plan:

- Successful professional input<sup>74</sup> should be considered as the first condition not only for efficient site management but also for conservation management.
- Regular staffs should be appointed for Hwangryong temple historic site including field watchers, surveyors and researchers and a site manager. They should be different from general management group for the Kyungju Historic Area.

#### **iv) Conservation management options**

Every hand drafted field survey data recorded in the “*A Report on Excavation Survey for Hwangryong temple (1983)*” during the excavation period should be digitally re-input based on digital photographs, documents scanning, AutoCAD drawings, and GIS information. This digitizing data can be used as criteria for comparative study among two or more different periods to figure out changes of the site or material condition exactly. The end product of the recording and site analysis should be placed in the public archive for other researchers and site managers to look for the archaeological site.

#### **v) Research, Education and interpretation options**

Kyongju National Museum should try to invent various programs for the archaeological site between management planning and tourism. Most of the tourism activities and programs are currently being managed by the Kyongju National Museum. According to the ‘Programs and Budget’ data of the Kyongju National Museum, the budget for research, such as conservation, public relations and exchange, and excavation in 2004 was under five percent (5%). (See



Appendix-IX) These factors are extensively related with site interpretation and management. Public education and interpretation tools should be more focused on the Site tour and related outdoor programs for tourists and foreigners.

These days, rather than simple travel, “themed package tours” which provide sightseers with information more professionally, are becoming popular. This trend in the long run is expected to improve attitudes towards the preservation of cultural and historic tourist sites. Archaeological sites such as Hwangryong temple historic site have limited tangible and visual elements for understanding the history of the site itself. Furthermore, archaeological sites always have an increased rate of damage due to the tourism pressure. For this reason, the safest and most efficient way for both tourism and preservation for archaeological site management is the tour package with site staff who have necessary information about the historic background of the site.

## Chapter 6. Planning Process III

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*Most heritage places are subject to decay and ultimately to destruction by the processes of natural weathering or human activity, and so may require stabilization or restoration. In other cases adaptation to new uses or physical protection from overuse may be necessary.*<sup>75</sup>

### **6-1. Analysis of International Charters for Process III**

#### **6-1-1. Maintenance**

There is no doubt that archaeological sites as cultural heritage should be maintained systematically and periodically according to a conservation and management plan. Especially after excavation work, a proper conservation program should be applied to the archaeological sites so that current conditions can be managed more safely and efficiently. In fact, many archaeological sites are kept as its excavated condition or stabilized and protected with its current condition.

Hwangryong temple historic site can be one of those in the latter case – in condition of stabilization physically and maintenance politically. To suggest better management guidelines for Hwangryong temple historic site, clear definitions must exist between the two separate concepts-maintenance and stabilization. Different from the stabilization, physical intervention in conservation, means the activities or process of maintaining a site in good condition by regularly checking it and repairing it when necessary. In this case, the term is used as a preservation policy rather than a technical one.

On the contrary, stabilization is almost the same concept as consolidation which means

*1) the action of making solid, or of forming into a solid or compact mass 2) combination into a compact mass, single body, or coherent whole such as combination and unification. (Oxford English Dictionary, 2004)*

It is a more technical concept to preserve heritage buildings and sites unchanged passively<sup>76</sup>.

Therefore, in the sense of the definition, “maintenance” does not have the same meaning as “Stabilization”. As New Zealand Charter, defined it that:

*Maintenance means the **protective** care of a place which always should be considered with specific plan to create social value for the sites, not just keep it as the site as it was.*

This means maintenance is a kind of active preservation based on a more systematic scheme for the protection of original conditions. Reviewing international charters in chronological order can give a clue of the historic changes in the meaning of “Maintenance” as following:

*[21] The deed should, in particular, provide for guarding, **maintenance** and restoration of the site together with the conservation, during and on completion of his work, of objects and monuments uncovered. (New Delhi Recommendations, 1956)*

*[ARTICLE 4] It is essential to the conservation of monuments that they be **maintained** on a permanent basis... [Article 15] Ruins must be **maintained** and measures necessary for the permanent conservation and protection of architectural features and of objects discovered must be taken. (Venice Charter, 1964)*

*[7] Continuing **maintenance** is crucial to the effective conservation of a historic town or urban area. (Washington Charter, 1984)*

*[ARTICLE 6] Owing to the inevitable limitations of available resources, active **maintenance** will have to be carried out on a selective basis. It should therefore be applied to a sample of the diversity of sites and monuments, based upon a scientific assessment of their **significance** and **representative character**, and not confined to the more notable and visually attractive monuments. (ICAHM Charter, 1989)*

*[Article 16] **Maintenance** is fundamental to conservation and should be undertaken where fabric is of cultural significance and its **maintenance** is necessary to retain that cultural significance. (Burra Charter, 1999)*

*[2] **Maintenance** and repairs are a fundamental part of the process of heritage conservation. These actions have to be organised with systematic **research, inspection, control, monitoring and testing**. Possible decay has to be foreseen and reported on, and appropriate preventive measures have to be taken. (Charter of Krakow, 2000)*

*[Article 20] Regular **maintenance** is the most basic and important means of conservation. A routine **maintenance** program should be established to carry out regular monitoring, to identify and eliminate potential threats, and to repair minor deterioration (PCHSC, 2002)*

According to the historic changes of definition, maintenance can be categorized into two different types- (1) regular (or routine) maintenance as a physical intervention tool for tangible values in conservation and (2) active maintenance as a political intervention for intangible values in interpretation of the site or place.

The former is the traditional concept of conservation, keeping the original condition as it is, and the latter is a new concept to find characteristics of the site (or place) based on cultural significance such as those in the ICHAM Charter (1989) and the Burra Charter (1999). In particular, the applicable range was broadly expanded in the Charter of Krakow (2000) from just an effective conservation skill to multiple methods in interpretation of the site for the effective management of the site.<sup>77</sup> Protection of an archaeological site must involve a continuing program of maintenance not only for the better condition of the site but also for the fundamental steps in efficient management.

Therefore, creating a maintenance policy is an essential process in deciding what kind of function the historic sites will have both for contemporary society and for future generations as a precondition in the interpretation of cultural value and significance of heritage.

It is important to distinguish the difference among action plans, conservation plans and management plans in archaeological site management. Conservation planning is more focused on the technical intervention and treatment as a part of the management planning process. In any case, the words “Action plan” were misused by international charters or national principles in management. It is used in specific topics or strategies in the management process such as public education, tourism, and so on. Every strategy has a separate action plan under the overall layout of the site management plan in general.

### **6-1-2. Integration of individual management factors**

Protection policies including zoning, design review, and building permits can be a strong and effective restriction to preserve a site from outside threats. Even though, in most cases, these policies seem to be dependent upon the political situation, the fundamental action is to recognize the significance of social and cultural impacts of the heritage site on society.

Since it was created in 1964, the Venice Charter (1964) has been used as a main resource for the basic principles, philosophical background and protection policies of the heritage site and buildings. The clearest definition of the conservation intervention and management for heritage values is the Burra Charter (1976; revised 1999). Among various protection principles, integrity is one of the most significant and decisive factors to judge the protection focused on values, therefore, protection policies for archaeological sites should be considered as a primary concern for the heritage site focused on the four categories as below:

### **i) Professional policy integration:**

*In order to be most effective, the conservation of historic towns and other historic urban areas should be an integral part of coherent policies of economic and social development and of urban and regional planning at every level. (Washington Charter [5], 1987)*

This is the same concept used for making an integrated management plan for archaeological sites. Professional knowledge from various fields should be included in the archaeological site such as architecture, archaeology, history, sociology, urban planning and economics. Although the Tlaxcala declaration (1982) did not directly refer to the archaeological site, it recommends:

*[1] That any initiative with a view to the conservation and revitalization of small settlements must be designed as a part of a programme embracing the historical, anthropological, social and economic aspects of the area and the possibilities for its revitalization, failing which it would be fated to be superficial and ineffectual.*

### **ii) Physical or visual integration:**

The integration of tangible aspects through preservation techniques is significant for a site to be properly interpreted. This can include visual elements such as architectural remains. Archaeological sites should be considered as a whole and not as separate parts. The Athens charter (1934) represented this idea strongly as below:

*Considers it highly desirable that qualified institutions and associations should, without in any manner whatsoever prejudicing international public law, be given an opportunity of manifesting their interest in the protection of works of*

*art in which civilisation has been expressed to the highest degree and which would seem to be threatened with destruction;  
Expresses the wish that requests to attain this end, submitted to the Intellectual Co-operation Organisation of the League of Nations, be recommended to the earnest attention of the States. (Athens Charter [VII], 1931)*

### **iii) Environmental & Social integration:**

Environmental and social integration can be the most significant elements in making an action plan for an archaeological site because management plans should consider

*that the conservation and rehabilitation of small settlements is a moral obligation and a responsibility for the government of each state and for the local authorities and that their communities have a right to share in the making of decisions on the conservation of their town or village and to take part directly in the work of carrying them out. (Tlaxcala Declaration [2a], 1982) and*

*Active participation by the general public must form part of policies for the protection of the archaeological heritage. This is essential where the heritage of indigenous peoples is involved. Participation must be based upon access to the knowledge necessary for decision-making. The provision of information to the general public is therefore an important element in integrated protection. (ICAHM Charter [Article 2], 1989)*

including environment factors such as community activities, the relationship with surrounding areas, and urban planning in cases where it is located in the urban area.

### 6-1-3. Legal Measures and Stakeholders

*The management of heritage places, at what level, takes place within a legal and administrative framework established by governments...It is essential for the manager to know what the legislation is, how it can be used, what its limits are, and how it affects the management of Aboriginal and historic places.*<sup>78</sup>

The relationship between legal measures and stakeholders is an extremely sensitive issue in site management for its operation before and after selection as a heritage site. In fact, the most influential and crucial process which international charters have pointed out is the consultation and public hearing process involving stakeholders. Participation must be based upon the knowledge necessary for decision-making as ICHAM Charter (1989) pointed out that

*[ARTICLE 6] Local commitment and participation should be actively sought and encouraged as a means of promoting the maintenance of the archaeological heritage. This principle is especially important when dealing with the heritage of indigenous peoples or local cultural groups... [ARTICLE 8] It should also take into account the fact that the study of the history of indigenous peoples is as important in preserving and understanding the archaeological heritage as the study of outstanding monuments and sites.*

Martha Demas defined stakeholders as

*government agencies, archaeologists and researchers, groups with an affinity or ancestral relationship to a site, local community members, private tourist agencies and specialized tourists.*<sup>79</sup>

Concerning international legal measures for heritage sites, in 1962 and 1968, UNESCO recommended the adoption of strict legal restrictions on a site, however, even though



UNESCO has international recommendations for legal and financial measures, they are dependent on the economic and political situations in each country. The ICOMOS recommendations (1968) suggest that:

*[21] At the preliminary survey stage of any project involving construction in a locality recognized as being of cultural interest or likely to contain objects of archaeological or historical importance, several variants of the project should be prepared, at regional or municipal level, before a decision is taken.*

In particular, stakeholders, including native residents, should be the first to be considered in the process of decision-making at the regional or municipal level. Regardless of the recommendations in International Charters, many centralized governments in developing countries usually ignore the stakeholders' proper rights to participate in the management process of heritage sites.

For example, when the excavation for Hwangryong temple site began, the first action of the Korean government was to buy stakeholders' personal properties and remove them from the original site to another location. Any cultural information from the native people was not recorded in the official survey report published between 1982 and 1984. Of course, most of the research for this archaeological site was mainly carried out based on documentation. Currently, though there are indigenous people living near the site working in agriculture, they are totally excluded in the process of management policies of Hwangryong temple historic site.

In most cases, they are considered solely as property owners, and not as participants in the site management process. The ENAME Charter (2004) clearly stated regarding the range of stakeholders that:

*[3.3] Interpretation should take into account all communities and stakeholder groups connected with the site (such as minorities, women, immigrants, exiles, indigenous peoples and descendants), as well as the dominant culture,*

and the International Cultural Tourism Charter (1999) also emphasized that

*[4.1] The rights and interests of the host community, at regional and local levels, property owners and relevant indigenous peoples who may exercise traditional rights or responsibilities over their own land and its significant sites, should be respected. They should be involved in establishing goals, strategies, policies and protocols for the identification, conservation, management, presentation and interpretation of their heritage resources, cultural practices and contemporary cultural expressions, in the tourism context.*

Therefore, the relationship between people and a place should be respected, retained so that better interpretation and management decisions can be made.

For organization between management policies and stakeholders, including many indigenous peoples, a more systematic and considerate legal system is needed. The legislative process for preserving heritage can be both a political and social issue with ideological and practical points of view. Generally, even the societies have stringent regulations; active citizen's participation is a crucial factor in preserving heritage for the public good.

*Anyone who interprets the law as a bible, and as the limit of involvement in the management of heritage places, will not carry out much active management, and indeed will be guilty of damage caused by neglect.*<sup>80</sup>

Michael Pearson and Sharon Sullivan show that some of the characteristics of effective heritage legislation<sup>81</sup> are summarized as [Table-5]. Most suggestions are closely related

with economic and legislative matters which are extremely sensitive to stakeholders. Concerning legislative issues, simplification of complicated processes and balance between government and stakeholders can be a solution for those issues.

**[Table-5]** Michael Pearson & Sharon Sullivan's Effective Legislation

Strategies of effective legislation	Examples
Providing effective <b>administrative structure</b> , and ongoing <b>financial support</b>	<i>special fund, legislatively provided income</i>
Acknowledges those groups particularly and traditionally <b>linked to the heritage</b> it protects.	<i>Specific custodial, consultation rights for those groups</i>
Emphasis on <b>positive</b> and <b>enabling</b> provisions	<i>Tax incentives, other benefits, education provisions, listings of significant places.</i>
Providing for an effective field <b>management component</b>	<i>Rangers, field officers, provision of expertise, etc</i>
Providing <b>penalty clauses</b> that are real deterrents	<i>Loss of development rights</i>
Providing specially for <b>public involvement</b> and <b>education</b>	<i>Stakeholders' participation, Public hearings such as seminars, meetings and so on.</i>
<b>Other cautions</b>	
*Recognizing and <b>balancing the right</b> of both the individual and of society in cultural property. * <b>Minimum</b> deterrent clauses necessary for its effectiveness *Linked to land planning, environmental impact assessment and land management provisions. *Administratively as <b>simple</b> as possible, with as <b>little</b> red tape and as few approval processes as possible	

## **6-2. Planning Process III: Management Guidelines**

Based on the general process in International Charters and the previous two planning processes, a new management plan was invented with a whole process for archaeological site management. (Fig.26) The framework of the overall process was followed and divided into three categories using Martha Demas' scheme. [Process I] for Recording and Site Analysis and [Process II] for Analysis of Significance were the two preliminary steps. Also the planning process and strategies were specialized according to periods (long / short /emergency) and independent management issues (maintenance/ conservation/ visitor management/ other strategies) according to separate themes. Implementation as a final result is added with the 'Monitoring' and 'Reassessment' processes which are critical to prevent physical damage this fails to assess correctly in accordance with social surroundings and their stakeholders. It is impossible to consider every situation for a site. In particular, archaeological sites which have lots of physical variants to influence its preservation and maintenance. Therefore, a review process including periodic monitoring should be considered as a critical feedback after the implementation step.

### **6-2-1. Review and Add / Drop**

*The conservation master plan should be reviewed periodically in order to evaluate its overall effectiveness and to draw lessons from the experience gained in the course of its implementation. If deficiencies are discovered or new circumstances arise, then the original master plan should be revised accordingly. (PCHSC, [Article 15], 2002)*

A new archaeological site management plan should be reviewed and compared based on other management guidelines for add and drop according to the characteristics of each archaeological site. In this thesis, for the add/drop process, the Burra Charter (1991) was selected for its predominant principles for heritage “place”. “*Management Guidelines for World Cultural Heritage Sites* (ICCROM, 1993)” was also selected as detailed directions for world heritages. (Fig.27) Every archaeological site has different physical, social, political, and financial surroundings. In the framework of the overall process and in the management guidelines, several contents can be added and dropped or modified for each site.

#### **6-2-2. Final Plan: Annual Management Guidelines**

With the result and analysis of the final plan, the case study of the Hwangryong temple historic site was analyzed and applied into annual management guidelines based on the information of current management. More specific and active management issues could be divided into four different parts- (1) management strategies, (2) conservation strategies, (3) visitor management strategies, and (4) international collaboration, which make it clear to organize an action plan for each separate issue. (Fig.28-30) Due to the lack of information and various unexpected social and political variables, specific implementation and action plans were not created in this thesis. That will be additional work in the future.

### ***6-3. Application Data: Implementation, Monitoring, and Reassessment***

#### **6-3-1. Maintenance Strategies**

##### **a. Current site maintenance policy**

Hwangryong temple historic site chose the “stabilization” for the current conservation intervention. According to the official report<sup>82</sup> about the consolidation of the Hwangryong temple historic site from 1989 to 1994, site repairs on the site was carried out six times from 1989 until 1994. Most of the works were focused on two different kinds of works.

One of the issues is to purchasing personal properties included in the Hwangryong temple historic site for the purpose of reconstructing the Hwangryong temple pagoda. Even if the Kyongju city succeeds in getting whole properties from private owners around the site, it does not seem to be possible to reconstruct or represent the Hwangryong temple pagoda the near future because academic research and historic evidences are not enough to reconstruct the pagoda with traditional timber structure engineering skills.

The other is to consolidate the basement stones which were dispersed around the site after excavation started in 1983. The fundamental problem in the Hwangryong temple historic site is preventing damage from poor drainage systems against summer heavy rain which have already been installed for agricultural purposes by neighborhoods. Most of the constructions which were carried out, focused on installation of new drainage systems by appointed professional companies lest the archaeological relics on the site should be damaged. Also, they arrange stone relics, main basement stones and its debris in accordance with the excavated location of each site for the south gate, the middle gate,

the Hwangryong temple Pagoda, the bell tower, the watch tower, the main hall and the main Buddhist building including site cleaning and installing fences indicating drainage lanes.

As a result, archaeological heritage should not be exposed by excavation or left exposed after excavation if provision for its proper maintenance and management after excavation cannot be guaranteed as the ICHAM Charter (1989) pointed out. Unverified elements or parts which cannot be interpreted properly should be reburied for the future. Considering most of the Hwangryong temple site is composed of stone debris, this method should be regarded as one of the alternatives for protection and preservation unless NRICH can not find a proper management scheme.

#### **b. Revision of Legal status in World Heritage site**

The fundamental legal issue to manage World Heritage Sites including Kyongju Historic Area is that Korea government does not have special laws concerning World Heritage Sites. They applied current Cultural Property Act and related regulations for World Heritage management policy, which means the operation system is not specified according to the site characteristics and sometimes, can not harmonized with the international policies and its requirements due to the lack of elaborate regulations. In the monitoring report in 2004, Korea-ICOMOS suggested a basic format of *World Heritage Protection & Management Policy* to the Cultural Heritage Administration of Republic of Korea. (See Appendix-VIII)

In spite of its significant meaning as a first legal attempt for World Heritage, the contents are mostly focused on the buffer zoning and related regulations-design, skyline etc.

Based on this, more specific management policies should be made both with general points and with detailed categorization of heritage sites.

In March 2005, the Korean government announced a revised plan called “*Historic City Preservation Law*” under the No 7178 Law. Most of the contents look similar to those of other laws and regulations in Kyongju City. In the [Article 8] concerning the designation of districts, they are divided into two historic districts as following:

*a. **Special Preservation District** (特別保存地區): The area which should be preserved as significant district in historic and cultural preservation of historic cities with original condition.*

*b. **Historic Cultural Environmental District** (歷事文化環慶地區): The area which is necessary to change its original purpose to maintain historic and cultural environment of historic cities among Special Preservation District.*

If needed, Hwangryong temple historic site can be re-applied and managed as the latter case-Historic Cultural Environmental District located near the Kyongju Historic Area. In that case, it needs a specific laws and management plan to operate the site efficiently under the regulation of [Article 9-Plan for the Preservation of Historic Cities] in the same law. The different content in management regulation of this law is the ‘Public hearing’ process in [Article 9] and [Article 10]. The efficient feedback between stakeholders and official government (or main management body) is an essential process to make the management plan practical and efficient.



### **c. Preventive Maintenance**

Considering the exposure of the archaeological site, the most appropriate method for the Hwangryong temple historic site is preventive maintenance based on current methodology, but more careful intervention and legislation should be added. acid rain and polluted air can be the main causes of stone deterioration – damage of original condition and research resources. Therefore, according to the order of significance, every area which composes the Hwangryong temple site should be given priority<sup>83</sup> for management including financial assistance. Periodic monitoring<sup>84</sup> is an efficient method for carrying out these maintenance policies. In cases where the damage seems to be serious, more active intervention should be employed to prevent an increase in damage on a site. The period of monitoring should be planned based on the scientific results which show the speed of decay compared with original or previous data-photos and drawings. Concerning budget on the current site, reporting and review of this site can be divided into monthly, quarterly, and yearly approaches. With all the collected data, an annual and long term plan (at least five years) should be scheduled and carried out for the site.

## **6-3-2. Conservation Strategies**

### **a. Data-digitizing for public use**

The *Report on Excavation Survey for Hwangryong Temple* is the only official record published by the National Research Institute of Cultural Heritage (NRICH). Most of the data in this survey report was recorded through hand drafted drawings and photographs with comments. Though this report shows the original status and archaeological details of

the site in general, it does not have precise drawings showing the original condition of stones on the sites which is very important for the conservation management plan. The most important element for recording an archaeological site is the base resources for comparison with the changes in different time periods from which better intervention and conservation policy can be made. The Venice Charter (1956) recommends that:

*Excavations should be carried out in accordance with scientific standards and the recommendation defining international principles to be applied in the case of archaeological excavation*

Also, the Charter of Krakow recommended that:

*[5] In the protection and public presentation of archaeological sites, the use of modern technologies, databanks, information systems and virtual presentation techniques should be promoted.*

The Current international trend for site recording is to digitize all the data which was taken from the site using digital tools – AutoCAD, Arc GIS, and digital photo-geometry including digital scanning not only for the site plans and details in each sector but also every stone relic related to site interpretation. It is essential to finish digital recording before placing the results in the public archive so that researchers and the public can share the information for better understanding the Hwangryong temple site. For this process, several things should be considered as below:

- 1) **Budget** for the staffs' salary of the management project
- 2) Making **standards digitizing format** both nationally and internationally
- 3) The **public archive system** should be constructed in the form of an electronic library
- 4) Founding educational center for the digitizing staff

#### **b. Periodic Monitoring and organization**

Proper conservation management plan should be set including periodic monitoring system under the responsible management body.

Centering on the Cultural Properties Administration (CPA), the National Research Institute of Cultural Heritages (NRICH), the Korean National Commission for UNESCO, and the Korean Committee of ICOMOS have established cooperative connection for the development of scientific monitoring indicators, for research on a variety of monitoring methods, and for administrator training for cultural properties management.

After designation as a World Heritage, the ICOMOS-Korea carried out the monitoring process two times for the Kyongju Historic Areas under the cooperation with NRICP in 2003 (Section I) and 2004 (Section II)<sup>85</sup>. In particular, it is reported that the archaeological features made of stone in Kyongju Historic Areas have serious damages due to the unsound environmental conditions such as dampness and humidity as well as lack of conservation activities.<sup>86</sup> However, due to the small amount of budget and professionals in conservation management in the monitoring project, it is impossible to precisely review individual heritage sites in Kyongju historic area, which also can be one of the reasons for the absence of management plan.

#### **6-3-3. Visitor Management Strategies**

The most ideal way for running management strategies is to have separate groups responsible for different issues on the site according to their professional concerns. The

current site interpretation including public education is mostly dependent on Kyongju National Museum which is in charge of most of the relics excavated in the Kyongju historic area including those of the Hwangryong temple historic site. The centralized management system has a merit to carry out heritage policies easily and fast with a consistent objective. The more important thing in site management is to establish separate groups or institutions based on the specialty of different characteristics on heritage sites as international charters recommend.

#### **a. Tourism program linked with Kyongju National Museum**

Kyongju National Museum is currently in charge of both education and interpretation for domestic tourists and foreigners in Kyongju City including Hwangryong temple historic site and it has an exhibit titled “Hwangryong Sa (皇龍寺)” in its permanent exhibition hall.<sup>87</sup> Considering that the Hwangryong temple historic site is one of the largest and significant outdoor museums representing the Shilla Kingdom in the Kyongju Historic Area. The site manager should collaborate with the museum curator to create new exchange programs between the museum and the archaeological site. This would provide better understanding of the history and its significance of Hwangryong temple historic site for the tourists. In addition, the budget should be more assigned on the interpretation activities-conservation of the original sites and public education under current operation system. (See also Appendix-IX)

#### **b. Site manager and staff and guide training**

Most of the management for the archaeological sites in the Kyongju Historic Area are currently under the control of the Kyongju local government. It should not be difficult to differentiate the concepts of site management and site conservation. The former is concerns the operational system for managing and the latter is for maintaining the original physical condition. Each separate detail on training is as follows:

***i) Site management training for manager and staff:***

- Administrator training** for cultural properties management
- Monitoring training** for administrators of cultural properties management
- Placement of public officers** specializing in the historic site by local governments.
- Joint research** with university museums and professors in relevant fields

***ii) Conservation Specialist Training***

- **Training for repair work** by licensed specialists
- **Academic research** and **field surveys** by the National Research Institute of Cultural Heritage (NRICH) and its branch office in Kyongju city, a subsidiary of the Cultural Properties Administration (CPA)
- **Training of conservation specialists** focused on Stone conservation work

**6-3-4. Research and International Collaboration**

**a. Exchanging program of site management and conservation techniques**

The current program to exchange international conservation technique and policy is limited to the National Research Institute of Cultural Heritage (NRICH). Not only

international standards for conservation techniques but also conference and meeting for archaeological site management should be held for the scientific conservation of the sites. Since 1995, the National Research Institute of Cultural Heritage (國立文化財研究所, NRICH) of South Korea has been cooperated with other researchers in China, Japan, and Russia which has lots of ancient Korean relics on their territories to increase mutual understanding through research fellowship and cooperation<sup>88</sup>.

In particular, the Archaeological Studies Division of NRICH was established for the purpose of excavating archaeological relics, examination of historic sites, emergency measures for protecting cultural Heritage, and the integrated management of activities in archaeological research for ancient remains. This division not only holds international academic conferences, exhibitions of photos or actual cultural relics, but also exchanges data and expertise for cooperation in research development for the management of cultural heritage. As a central place to carry out national policies, the Cultural Heritage Administration (文化財廳) should try to support the activities of workers and cultivate experts in the field of cultural heritage as best as possible for international cultural exchange.

#### **b. International organization**

Many international charters have emphasized the collaboration work among nations. As one of the archaeological sites in Kyongju Historic Area, World Heritage, Hwangryong temple site has the potential research value for international archaeological site management and conservation science. For the successful implementation of a management plan, staff and managers on the site should try to participate in the

international forum, conference, and workshop to keep track on the current management trend for management skills and methods.

## Conclusion

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*The aim of planning is not to decide how to spend a pot of money but to make decisions about what to do within the constraints and resources at hand. Nor is the aim of planning to solve all the problems of a site; it is more satisfying and more sustainable to aim for small incremental changes from present conditions to better conditions than risk being thwarted by unrealistic expectations of achieving major changes.*<sup>89</sup>

Archaeological site management needs various requirements to be developed successfully and efficiently. Martha Demas pointed out that most significant things in complicated phase in each process are the **time**, **staff**, and **money**. Another important thing is the active participation of indigenous people or group who are closely related with the site in the planning process. In this thesis, several considerations could not be input due to the lack of information and the possibility of changes in financial, social, and political factors of the case study.

The planning processes and its application to this thesis is just an example to show how the archaeological management plan can be organized and what kinds of factors should be considered and combined in each phase within the big framework based on international charters and guidelines. It is impossible to make a perfect planning scheme apply to every archaeological site due to the variation of cultural, geographical, and political situations.

Regardless of these difficulties, this thesis tried to figure out the efficient strategies and “The management guidelines for Hwangryong temple historic site” for the future



implementation of management plan and the differences between general heritage sites and archaeological sites.

Currently twenty three other historic sites designated by the Korean Government including Hwangryong temple historic site in Kyongju Historic Area are still managed under the absence of systematic site management without periodic monitoring system. Due to the gradual deterioration of its physical condition, active conservation strategies in management planning are necessary to analyze the site scientifically and to interpret its known or unknown significance with a systematic planning process.

Additionally, recent site issues for the reconstruction of Hwangryong temple pagoda can add a fatal blunder for the management plan in the future, which should not be carried out without clear information of design and structural matters. Rather, the Hwangryong temple historic site should be transferred as best condition as possible to the future generation so that they can study it more systematically with advanced scientific methods to prevent it from just being a replica or sacrificial historic artifact.

Consequently, the planning processes in the thesis can be added to the several missing elements and data to get a “better” plan in the future and “better” understanding of the Hwangryong temple historic site itself, not just as a part of Kyongju Historic Area.

Therefore, “The Annual Management Guidelines for Hwangryong Temple Historic Site” in the thesis have a meaning of prerequisite step for a better implementation management plan for the future

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ICOMOS (<http://www.icomos.org>)

ICCROM (<http://www.iccrom.org>)

GETTY Institute (<http://www.getty.edu>)

NPS (<http://www.nps.gov>)

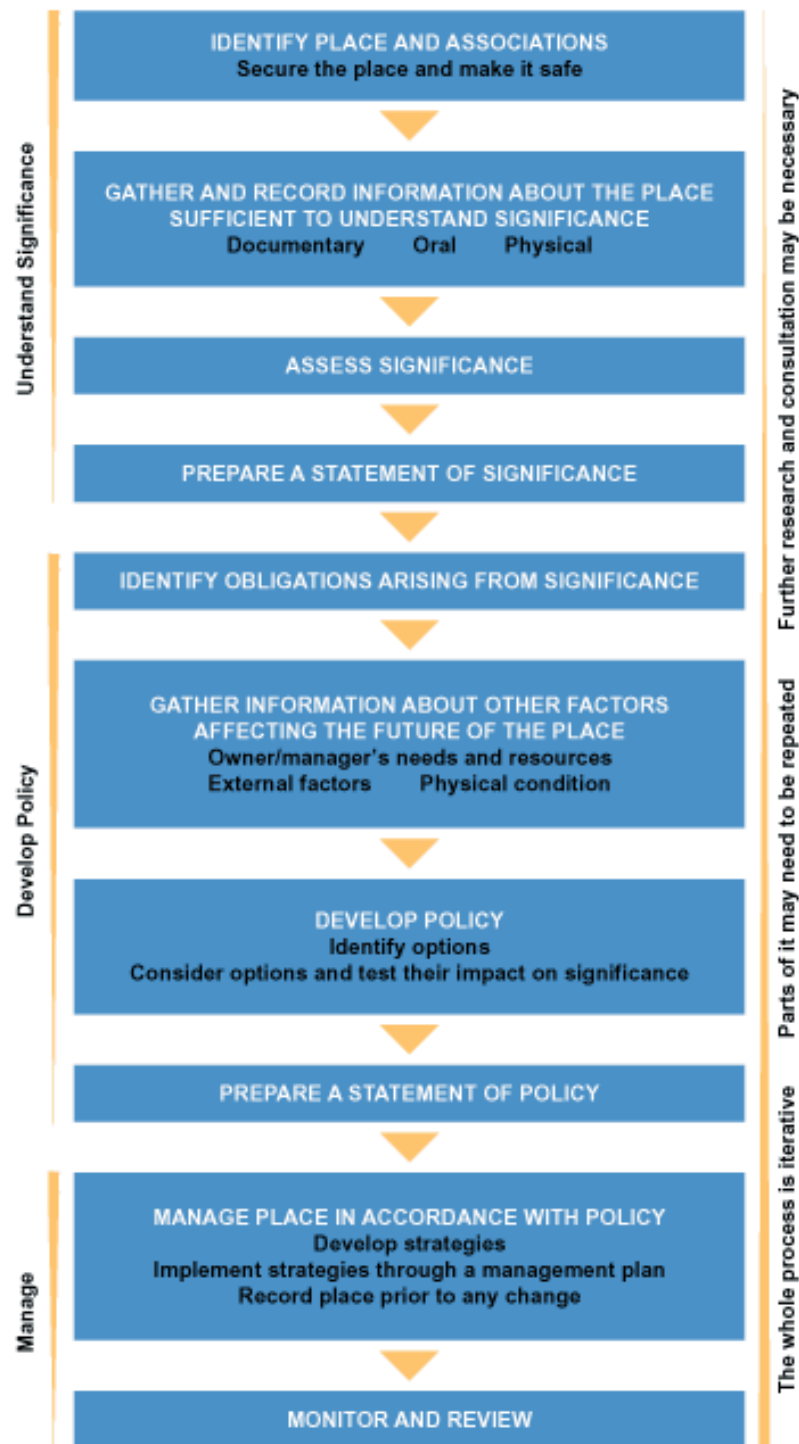
AIC (<http://aic.stanford.edu/>)

**Fig.1 The Landscape of Hwangryong Temple Historic Site**



*From the report on archaeological survey on Hwangryong temple (1983)*

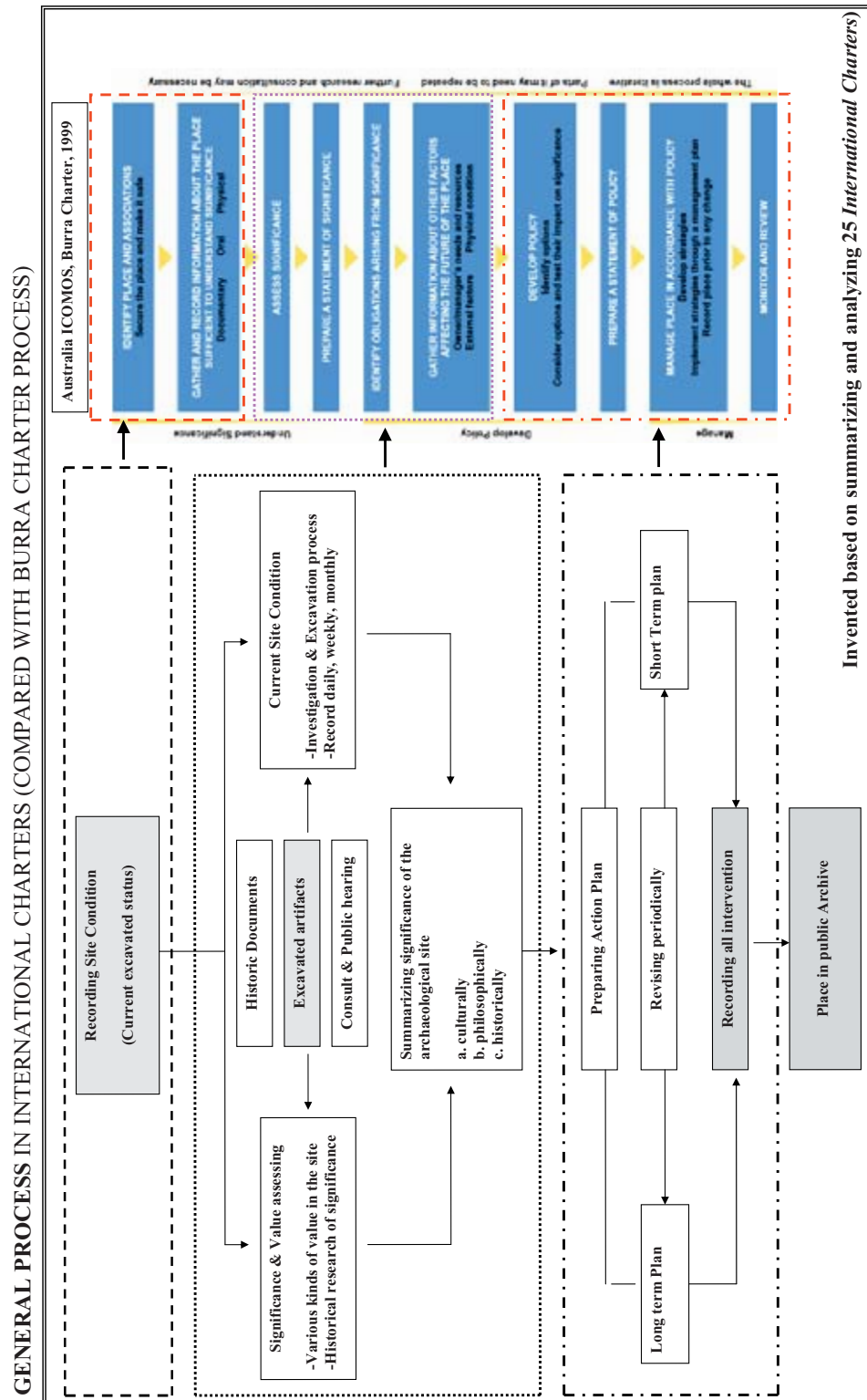
**Fig.2 The Planning Process in the Burra Charter by ICOMOS-Australia**



(From <http://www.icomos.org/australia>)

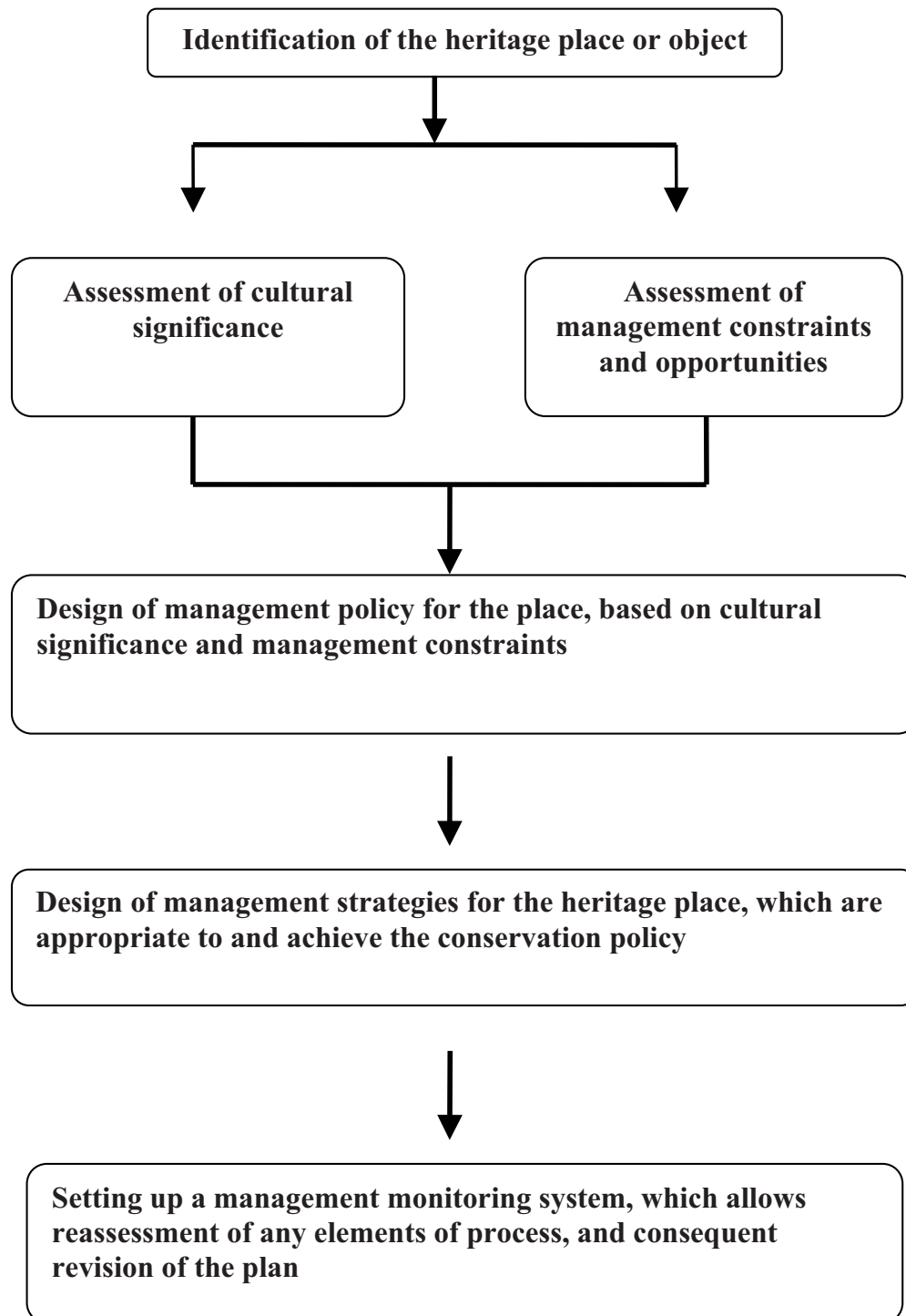


**Fig.3 General Planning Process in International Charters**



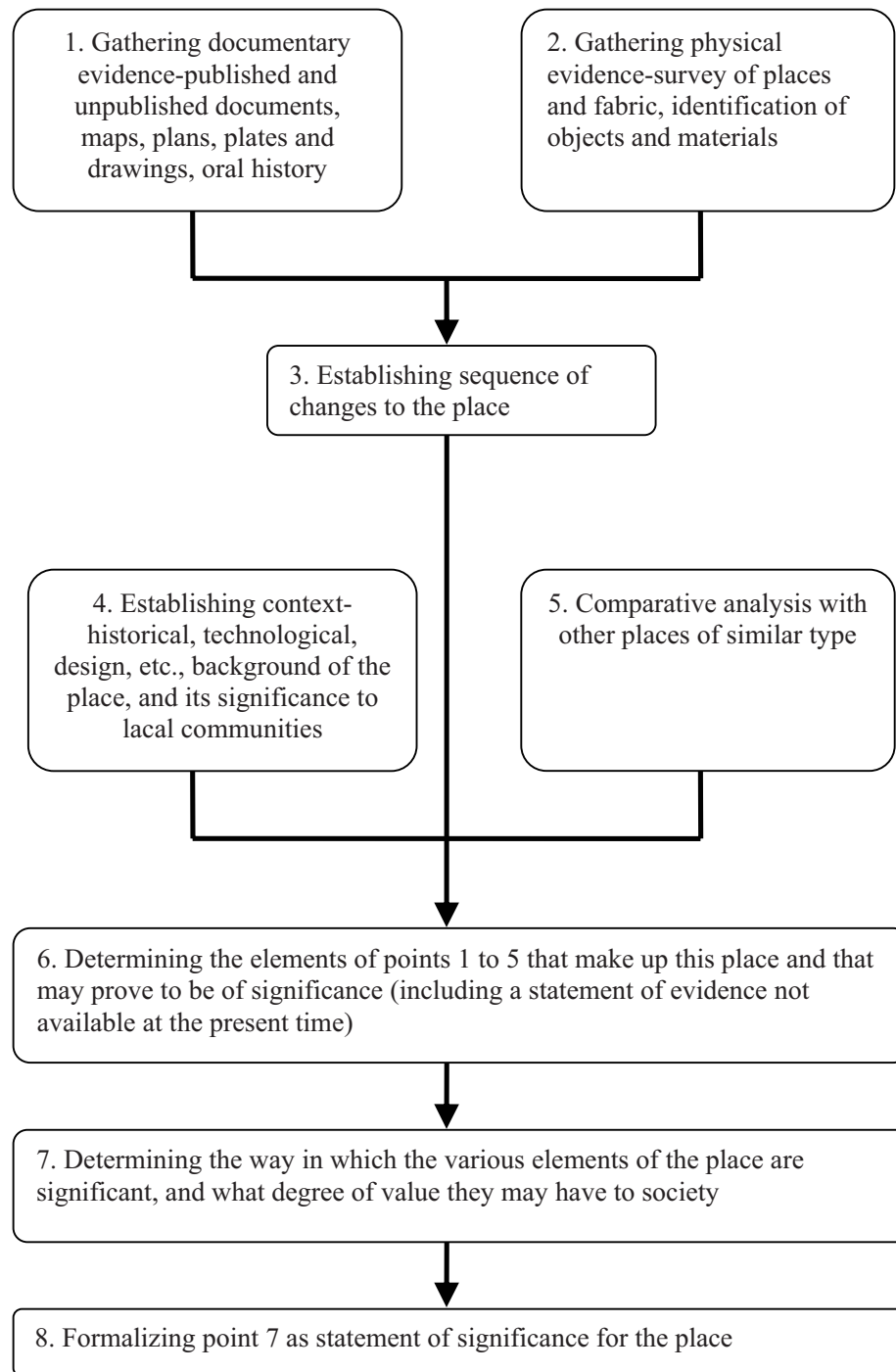


**Fig.6 Heritage conservation planning framework**



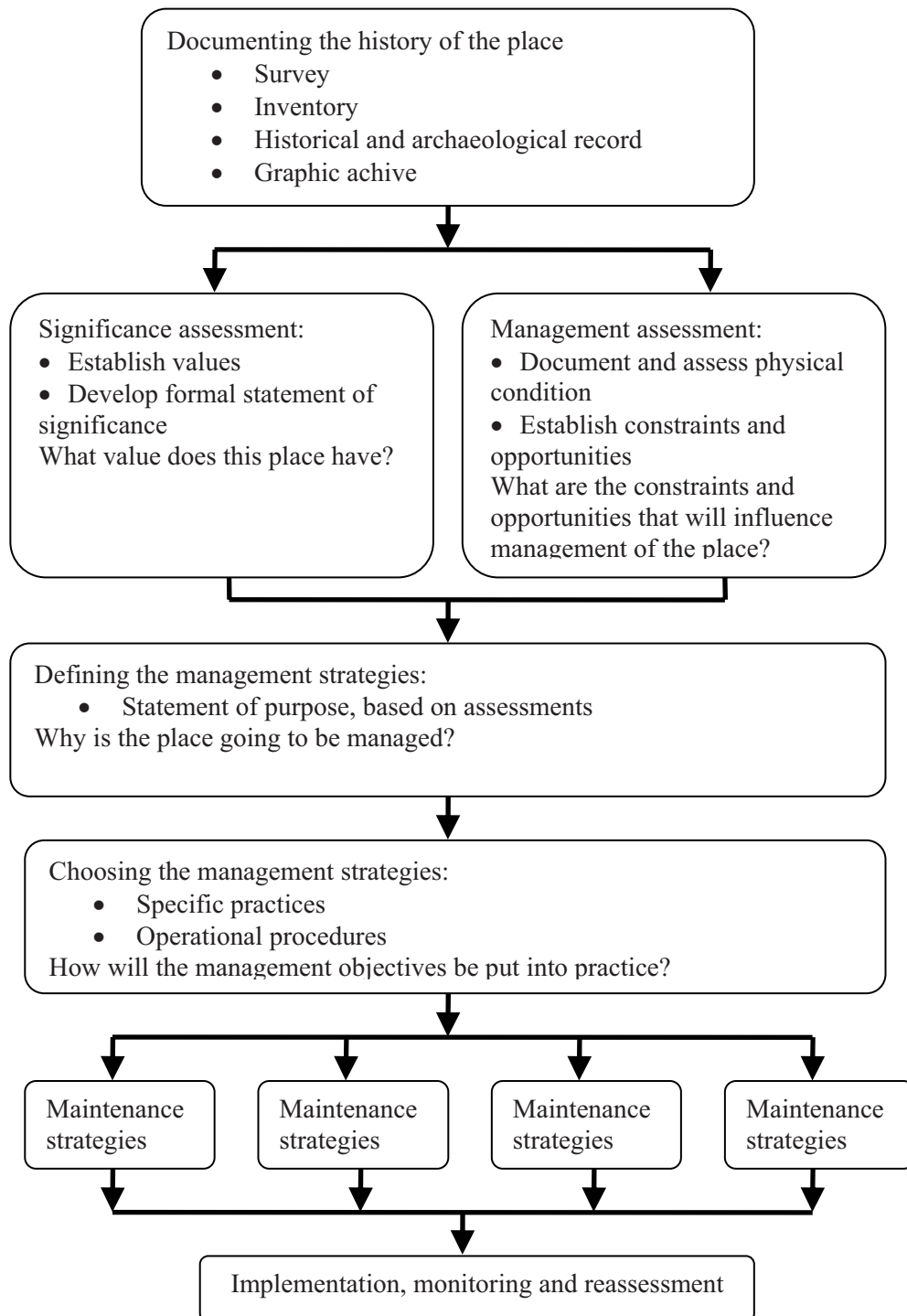
(From Michael Pearson and Sharon Sullivan, *Looking After Heritage*, 1995, 10.)

**Fig.7 Process of assessment of significance**



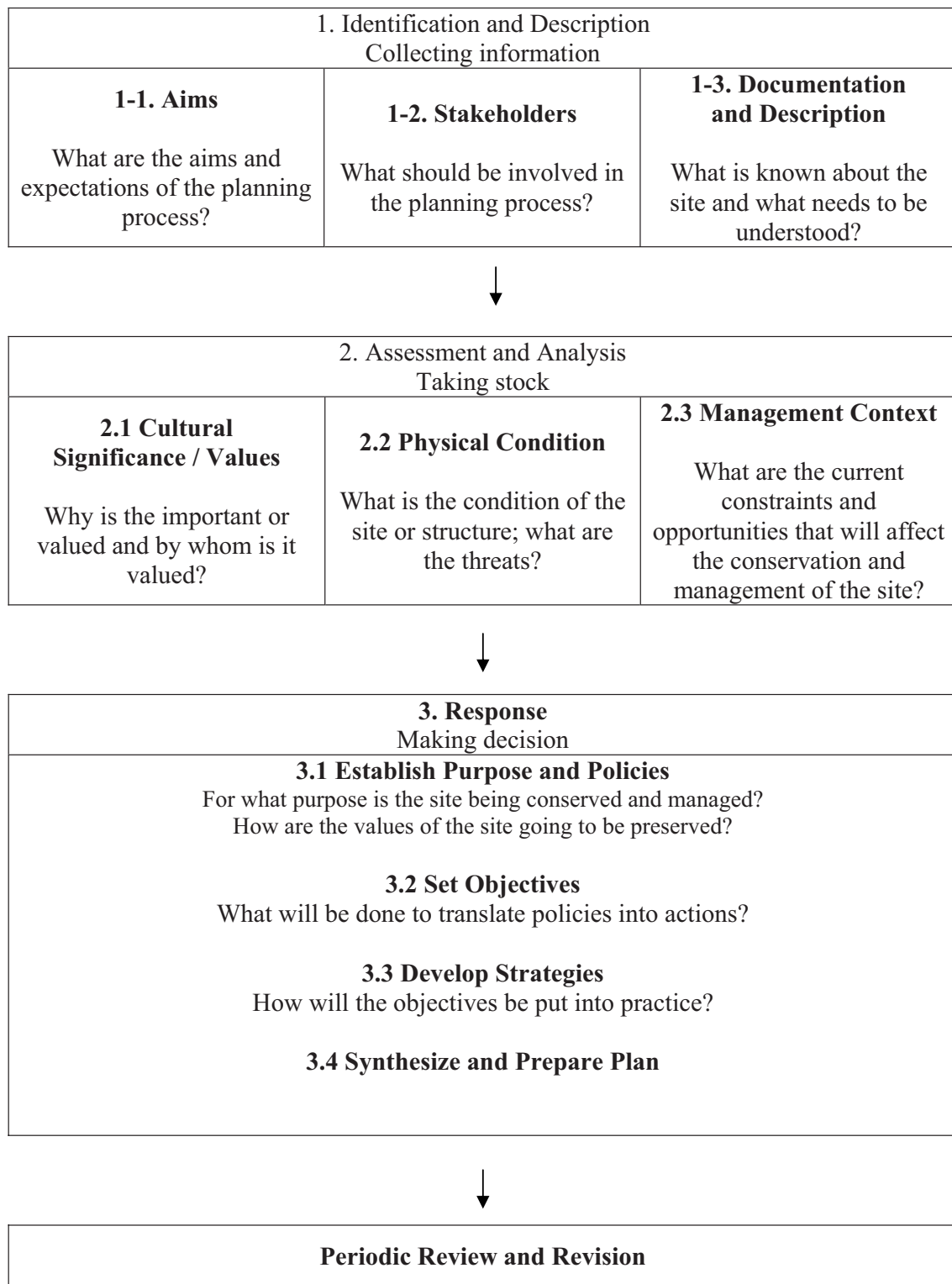
(From Michael Pearson and Sharon Sullivan, *Looking After Heritage*, 1995, 131.)

**Fig.8 The planning process**



(From Michael Pearson and Sharon Sullivan, *Looking After Heritage*, 1995, 191.)

**Fig.9 Flowchart showing Planning Process Methodology (Martha Demas)**



## Fig.10 Management Guidelines for World Cultural Heritage

### Annual Management Plan

for {resource name, or project designation} of {Site name} for {period}

#### Preface

-Status and Context of site

#### Part1: Description of the Site

1.1 General information	-Location, summary description, tenure -Maps, charts, photographs
1.2 Cultural Information	-Anthropological, ethnographic, archaeological, historical, art historical, architectural, technological, scientific
1.3 Environmental information	Climate, hydrology, geology, geomorphology, seismology, soils, man-made hazards
1.4 Interests	-Land use and resource use history -Public and private interests, ownership pattern -Economic interests, including tourism
1.5 Appendices to Part 1	-List of reference for Part 1 -List of amendments to Part 1

#### Part 2: Evaluation and Objectives

2.1 Conservation status of the site	-World Heritage Site status, historic status -Indication of potentially damaging operations or threats -Resource definition and boundary
2.2 Evaluation of the site features and potential	-Cultural values related to the original historical material and the archaeological potential of the site (authenticity of materials, workmanship, design and setting) -Cultural values associated with the site (universal significance, memorial, legendary and sentimental values, relative art value, uniqueness) -Contemporary economic values and use values
2.3 Identification and confirmation of important features	-Ideal management objectives -Factors influencing management -Operational objectives and management options -Conservation management options -Use management options -Study and research options -Education and interpretation options
2.4 Appendices to Part 2	-List of references for Part 2 -List of amendments to Part 2

#### Part 3: Prescription for Overall Site Management

3.1 Projects	-Project identification, title, classification -Project register -Project descriptions
3.2 Work schedule	-Annual work plan -Relationship of the annual plan to the medium-and long-term plans
3.3 Costs and staging of works	
3.4 Appendices to Part 3	

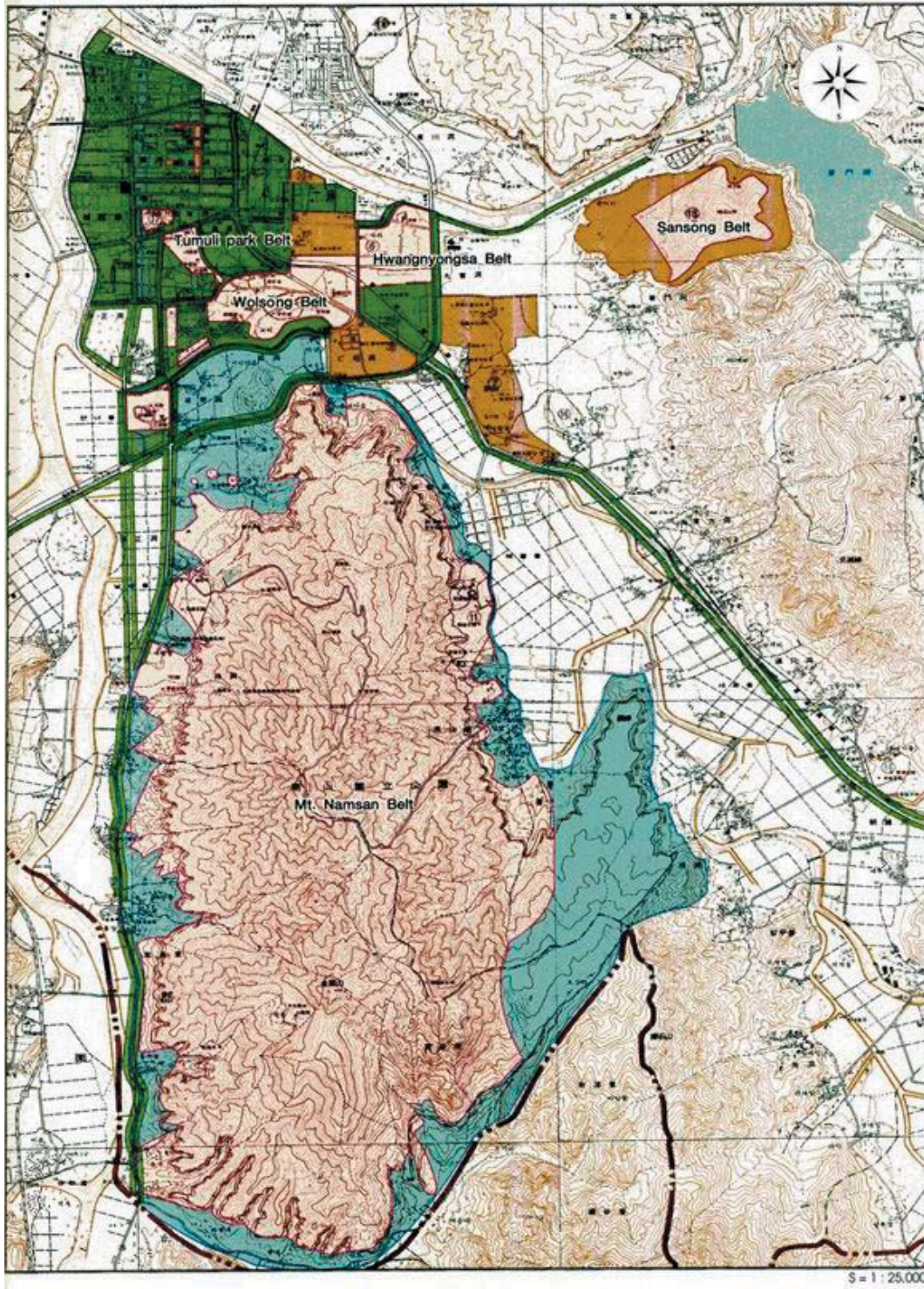
#### Bibliography

-Selected bibliography and register of unpublished material  
-General bibliography  
-Amendments to bibliography

(Bernard M.Feilden and Jukka Jokilehto, *Management Guidelines for World Cultural Heritage*, ICCROM: Rome,1993, 38-39)



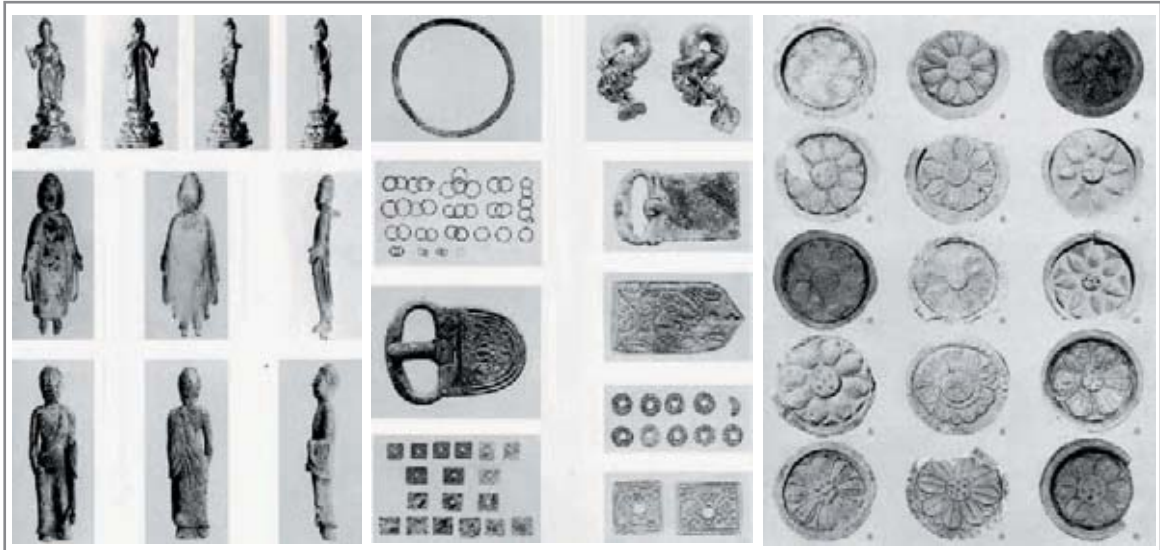
**Fig.11 Topographical Map of Kyongju Historic Area (2000)**



**(From *World Cultural Heritage* application published by Cultural Administration Office)**



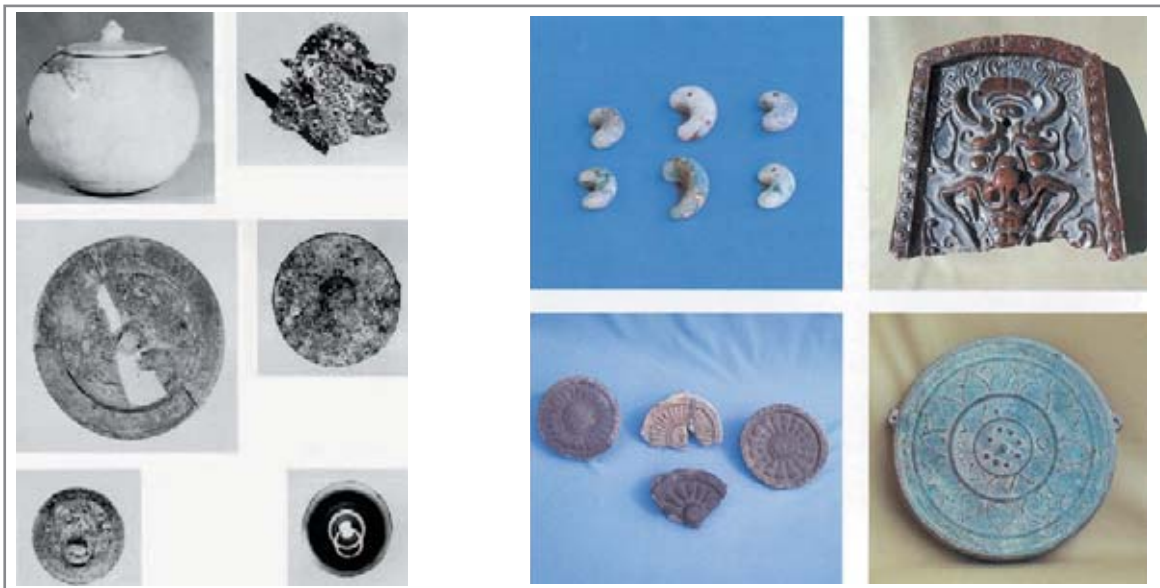
**Fig.12-a Relics excavated in the Hwangryong Temple Historic Sites**



Over four thousands relics were excavated on the Hwangryong temple historic site.

- a. Buddhist Images and human shaped toys (Upper left)
- b. Bronze accessories (Upper middle)
- c. Roof tiles (Upper right)

- d. White porcelain and bronze mirrors (Bottom left)
- e. Various jades, roof tile, end tiles. (Bottom right)



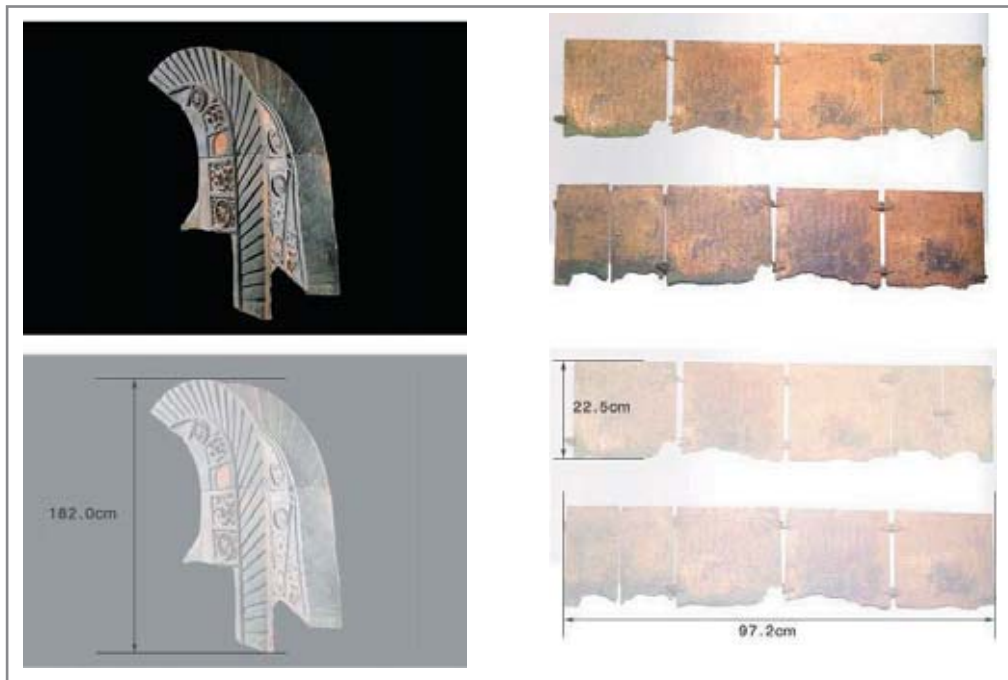
From the *report on archaeological suvey on Hwangryong temple* (1983)

**Fig.12-b Relic Images of Hwangryong Temple Historic Site**



Sa-rae-gi-wa  
(Rafter roof-end tile with lotus design)

Gilt-bronze Buddha statues



Chimi (Ridge end ornament tile)

Chal-ju-bon-gi (Polished Pillar Record)

\*From the website of Kyongju National Museum (<http://www.gyeongju.museum.go.kr/>)



**Fig.13 Hwangryong Temple Wooden Pagoda comparing with China and Japan.**



Various wooden pagoda have been studied for the restoration of Hwangryong temple pagoda.  
a. Horyu temple pagoda (31.5 m) in Japan (Upper left) b. Yingsian pagoda (67m) in China (Bot-  
tom left) c. Imaginary model of Hwangryong temple pagoda (Upper right) d. Comparison of  
height between Yongning pagoda(China; 134m) and Hwangryong temple pagoda (South Korea;  
80m) (Bottom right)

(from <http://www.woojin.biz.com>)

**Fig.14 The current condition of the site for Hwangryong temple pagoda**



(Upper) Landscape of Hwangryong temple historic site from the north

(Bottom) Landscape of Hwangryong temple historic site from the south

\*Photographs taken by author in 2000



**Fig.15 Imaginary models of Hwangryong Temple and landscape of Ancient Kyongju City**



From <http://www.woojinbiz.com>



From <http://www.woojinbiz.com>



From the report on archaeological survey on Hwangryong temple (1983)



From <http://www.woojinbiz.com>

(Upper) 3d graphic image of Hwangryong temple pagoda.

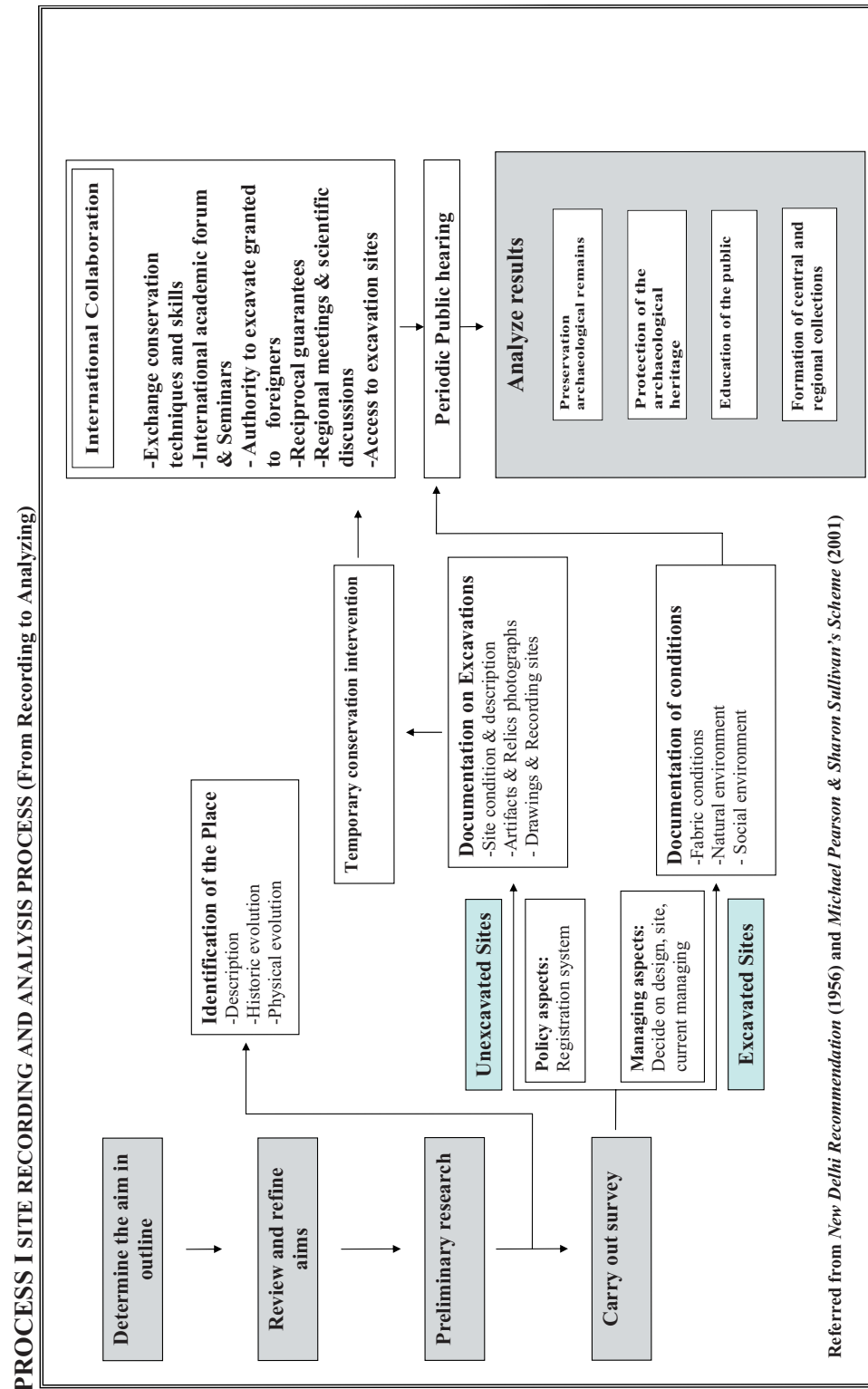
(Middle left) Imaginary cityscape of Shilla kingdom and its landmark, Hwangryong temple pagoda.

(Middle right) Excavated site for Hwangryong temple pagoda.

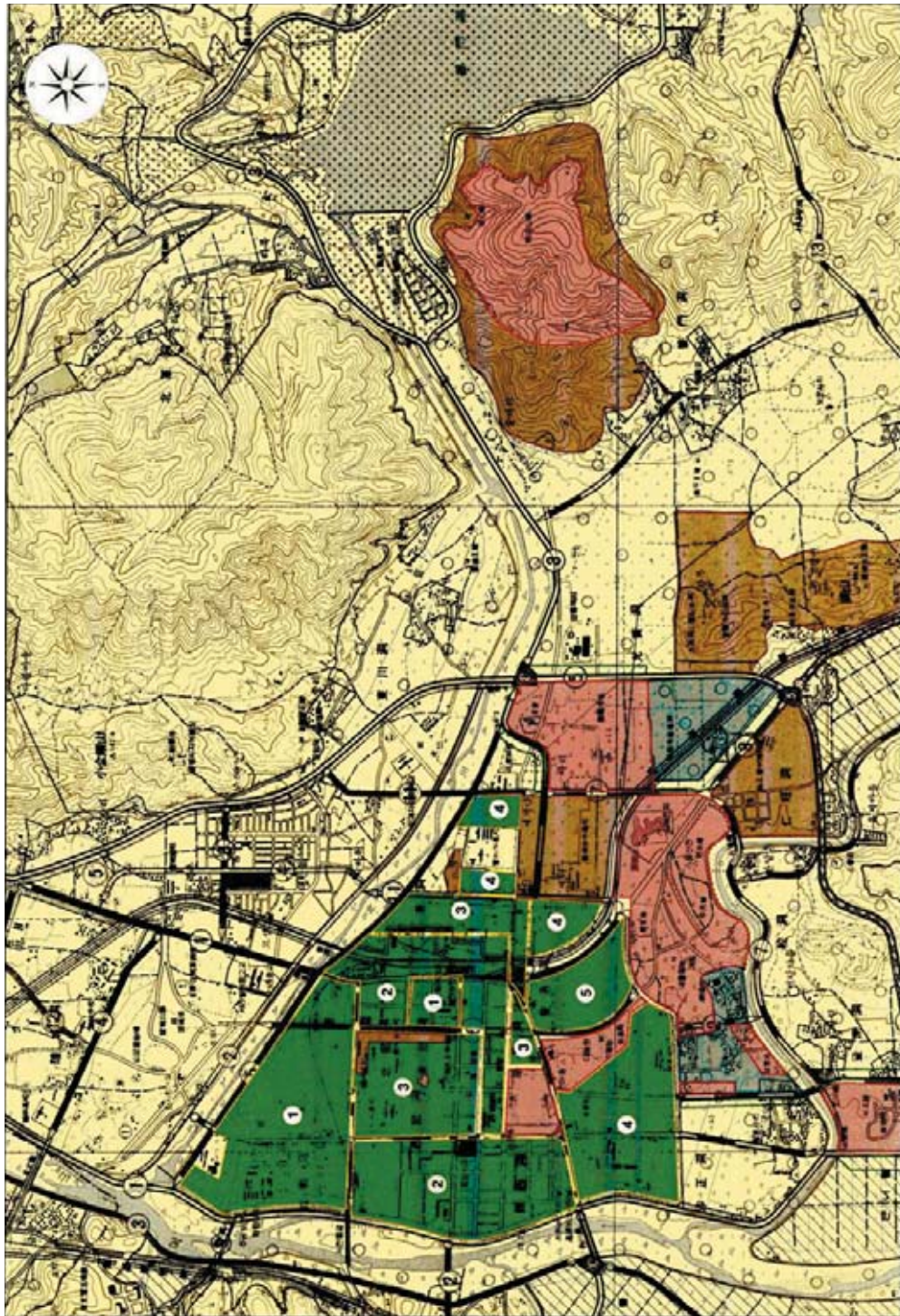
(Bottom) 3d graphic image of Middle gate and the pagoda of Hwangryong temple.



**Fig.16 Site Recording and Analysis Process**



**Fig.17 Topographical Map of Hwangryong Temple Historic Site**



(From *World Cultural Heritage application* published by Cultural Administration Office)

