



Vietnam



China

동아시아 전통마을의 지속가능성을 위한 보전 정책과 과제

Politics and Tasks for
the Sustainability of the Historic Villages
in East Asia



Korea

Japan



[개회식 및 학술회의]
Symposium

페럼타워 페럼홀(3층)
Ferrum Hall(3F), Ferrum Tower

9월 9일(토), 10:00~18:00
10:00~18:00, September 9th

주최 및 주관

(auri) 건축도시공간연구소



후원



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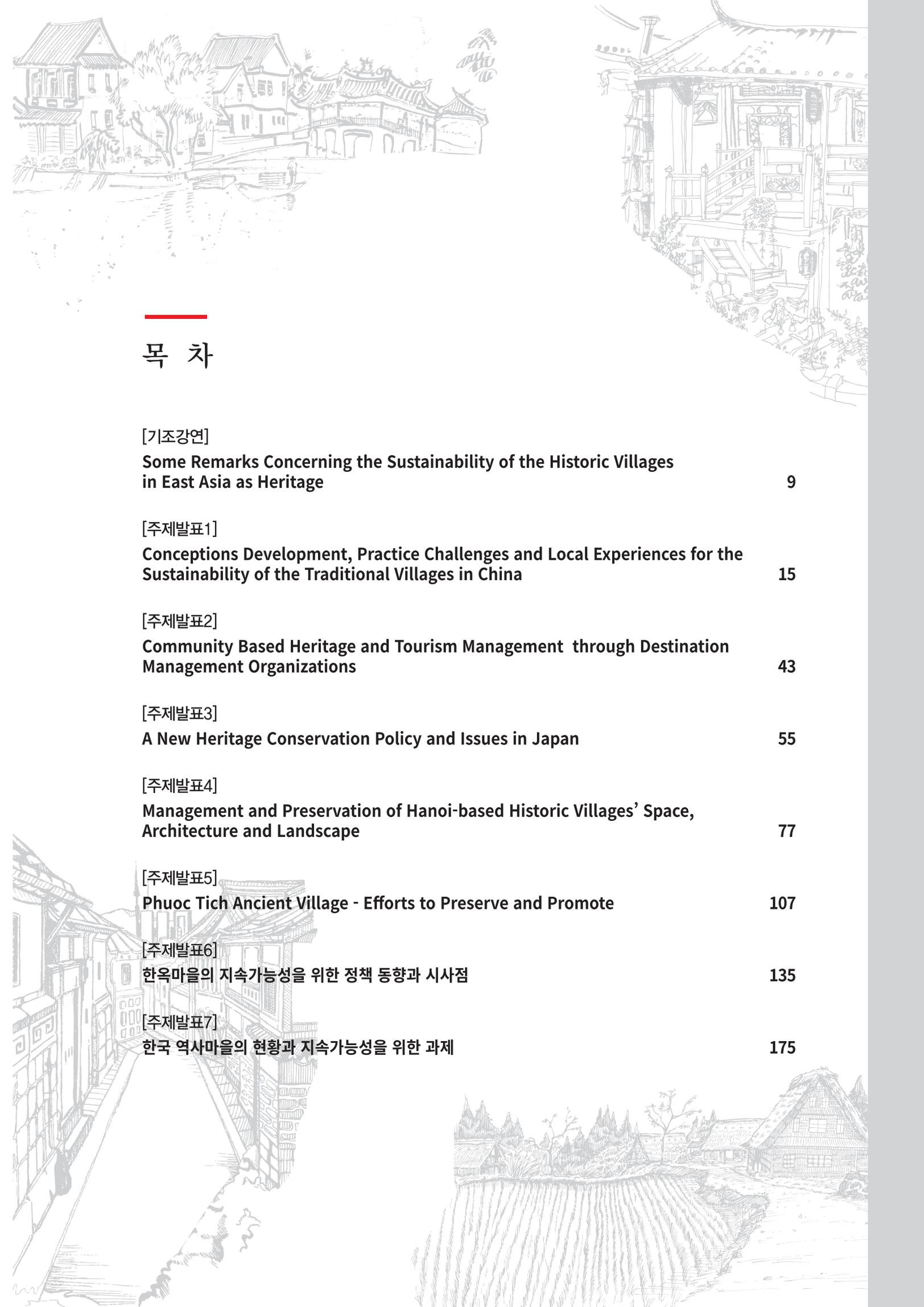
2017년 9월

건축도시공간연구소 소장 **김 대 익**, 한국건축역사학회 회장 **이 호 열**

- **주 제** 동아시아 전통마을의 지속가능성을 위한 보전 정책과 과제
- **일 시** 2017년 9월 9일(토) 10:00~18:00
- **장 소** 을지로 페럼타워 페럼홀(3층)
- **진행순서**

10:00~10:30	등 록	사 회 고영호 건축도시공간연구소 부연구위원
10:30~10:50	개회사 환영사 축 사	김대익 건축도시공간연구소 소장 이호열 한국건축역사학회 회장 안충환 국토교통부 건축정책관
10:50~11:10	기조강연	이상해 국민대학교 석좌교수
11:10~12:40	주제발표1	Conceptions Development, Practice Challenges and Local Experiences for the Sustainability of the Traditional Villages in China 米莉(Mi, Li) Associate Professor, Central South University, China
	주제발표2	Community Based Heritage and Tourism Management through Destination Management Organizations 八百板 季穂(Yaoita, Kiho) Associate Professor, Okayama University of Science, Japan
	주제발표3	A New Heritage Conservation Policy and Issues in Japan 村上佳代(Murakami, Kayo) Senior Cultural Properties Specialist, Agency for Cultural Affairs, Japan
12:40~14:00	중 식	
14:00~16:00	주제발표4	Management and Preservation of Hanoi-based Historic Villages' Space, Architecture and Landscape Ta, Thi Hoang Van Director, Vietnam Institute of Architecture, Vietnam
	주제발표5	Phuoc Tich Ancient Village - Efforts to Preserve and Promote Hoang, The Phuc Officer, Department of Cultural Heritage, Ministry of Culture, Sports and Tourism, Vietnam
	주제발표6	한옥마을의 지속가능성을 위한 정책 동향과 시사점 신치후 건축도시공간연구소 국가한옥센터 센터장
	주제발표7	한국 역사마을의 현황과 지속가능성을 위한 과제 한필원 한남대학교 건축학과 교수
16:00~16:30	휴식 및 정리	
16:30~17:30	전체토론	좌 장 전봉희 서울대학교 건축학과 교수
17:30 ~	폐 회	





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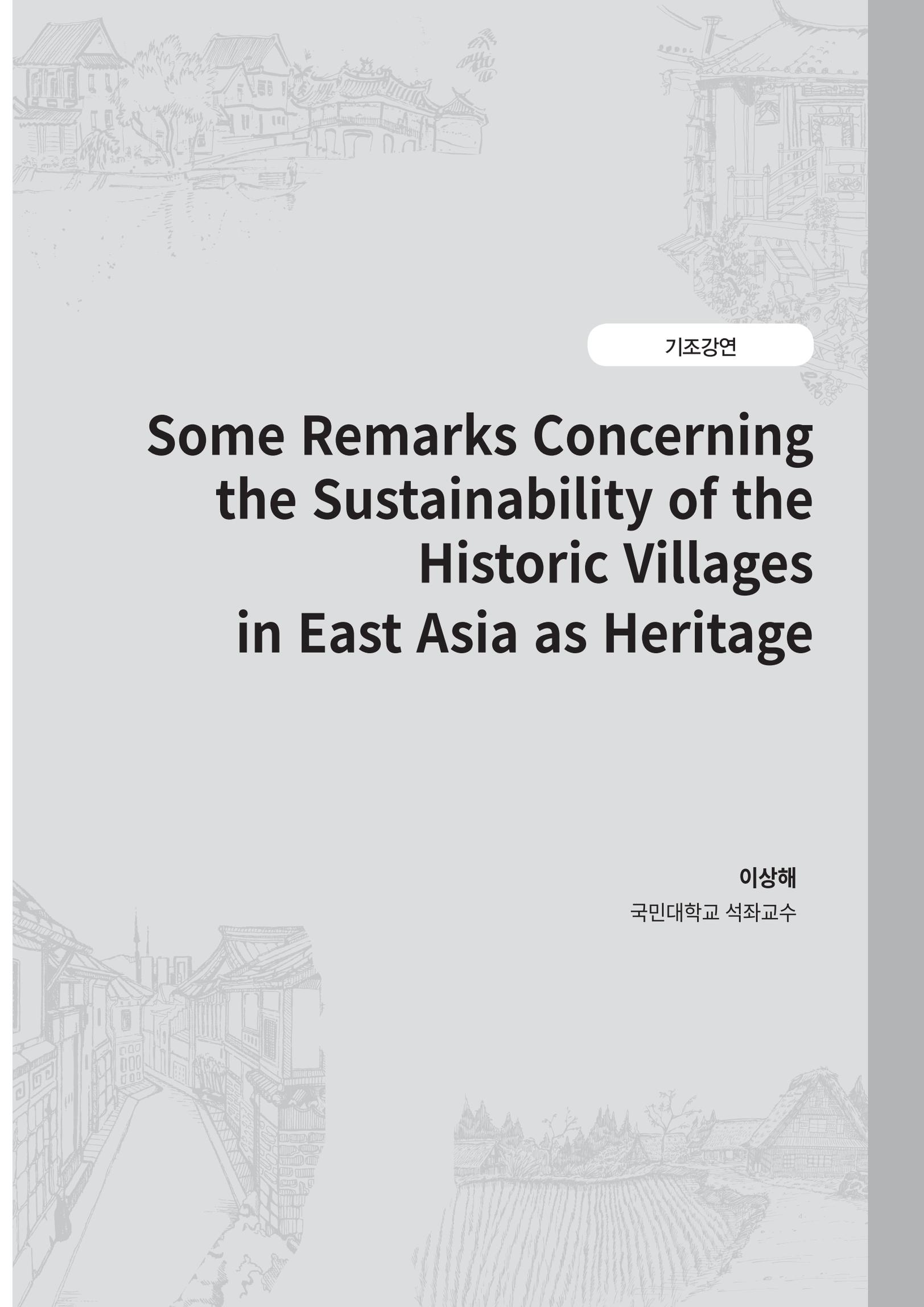
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기조강연

Some Remarks Concerning the Sustainability of the Historic Villages in East Asia as Heritage

이상해

국민대학교 석좌교수

Some Remarks Concerning the Sustainability of the Historic Villages in East Asia as Heritage

Lee Sang-hae

Professor Emeritus of Architecture at Sungkyunkwan University
Endowed Chair Professor of Design at Kookmin University

Villages or settlements are vital representation of the heritage of dwelling. They are one of the most common types of continuing cultural heritage as well. None the less, there are diversities of the historic villages or settlements around the world that represent cultures and ways of living of the people. They deeply reflect cultural, ideational, political, economical, environmental notions of societies, at all scales, from the state level to the local level. At this aspect, we may face issues and policies concerning “the village conservation, management, and regeneration” in order to “explore better directions and alternatives” as mentioned at the aim of this international symposium.

For the better discussion of the theme of this symposium, following documents and recommendations will be good reference:

- *The Venice Charter for the Conservation and Restoration of Monuments and Sites* (1964)
- The United Nations Conference on the Human Environment held in Stockholm, Sweden from June 5–16 in 1972
- *The UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage* (1972)
- The World Commission on Environment and Development (WCED), the mission conducted in December 1983 by Gro Harlem Brundtland, the former Prime Minister of Norway, and published as *Our Common Future: the World Commission on Environment and Development* (1987), which coined and defined the meaning of the term ‘Sustainable Development’
- The ICOMOS *Washington Charter for the Conservation of Historic Towns and Urban Areas* (1987)
- The ICOMOS *Nara Document on Authenticity* (1994)
- The UNESCO *Universal Declaration on Cultural Diversity* (2001)
- The ICOMOS *Xi’an Declaration on the Conservation of the Setting of Heritage Structures, Sites and Areas* (2005)
- The United Nations *Declaration on the Rights of Indigenous People* (2007)
- The ICOMOS *Florence Declaration on Heritage and Landscape as Human Values* (2014)
- The United Nations *Sustainable Development Goals* (2015)

- The UNESCO World Heritage Centre *Operational Guidelines for the Implementation of the World Heritage Convention* (2016)

Within the scope of the reference documents and recommendations introduced above, it is expected that the policies and principles related to “the village conservation, management, and regeneration” to be examined and discussed in this symposium. In addition, it would be suggested that definitions of the terms and attributes related to “the village conservation, management, and regeneration” need to be scrutinized in this symposium to be shared among the specialists, agencies, administrators, non-governmental activists and public.

In fact, villages or settlements as heritage encompass both tangible and intangible attributes, that is, physical, technical, cultural, spiritual, folkish and environmental notions of human beings’ living. The historic villages or settlements as heritage also include associated cultural knowledges, identities of local community and their meanings and values attributed to those heritages by past and contemporary people, which denote relationships between human and nature. Moreover, the historic villages or settlements as heritage are expressions of socio-cultural structures, family systems, community organizations, which are preserved and transferred to the members of the villages in the past and in the present. Since the historic villages or settlements shaped through long periods of time, they significantly represent human beings’ making of livable place, way of living, understanding of environment associated with world view, use of building materials, adoption of technology, and so on.

These heritage inventories may represent diversities of the historic villages or settlements according to the regions, nations, and cultural areas. In this sense, identification of diversities of the historic villages or settlements provides the awareness of their tangible and intangible characters and values to provide necessary step of sustainable village conservation, management, and regeneration, which will ultimately to be transmitted to the future generations.

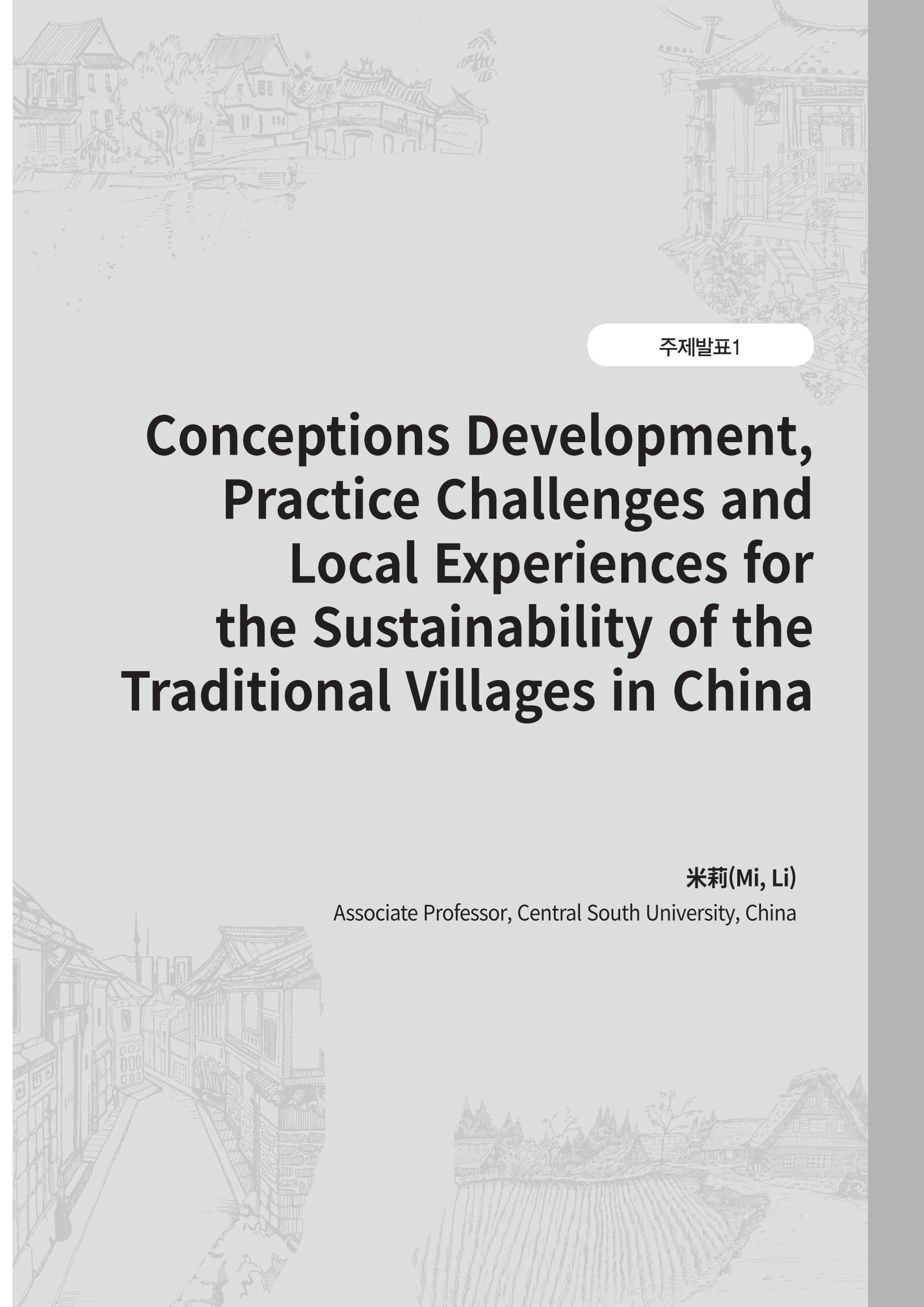
However, there are certain threats such as depopulation in the historic villages or settlements, development pressures, loss of traditional cultures and techniques, intensification of agricultural practices, pollution and environmental degradation to the sustaining of the historic villages or settlements for the future generations. Heritage values associated with the historic villages or settlements are physical, economic, social, spatial, environmental, cultural, and spiritual. Therefore, the awareness of these associated notions leads us to retrospect and discuss values of the historic villages or settlements to be transmitted to the future generations.

To overcome these threats, certain notions of the historic villages or settlements as heritage would play a important role. In other words, the awareness of historic villages and settlements as heritage will contribute to sustaining them by supporting the inhabitants, communities, local governments as integral parts to providing benefits to them eventually. To make effective benefits, surveying and documentation of the status of a certain village or settlement will provide basic knowledge and inventory for the protection, management, and monitoring. It will also contribute to develop effective measures, to promote extensive cooperation among officials and public for the village or settlement conservation, innovation, adaptive transformation,

maintenance, establishment of medium and long term management, and regeneration, and implement policies via acts, economic strategies, governance solutions and support. All these notions concerning the sustainability of the historic villages or settlements will enhance and increase the awareness of the methods for “the village conservation, management, and regeneration.”

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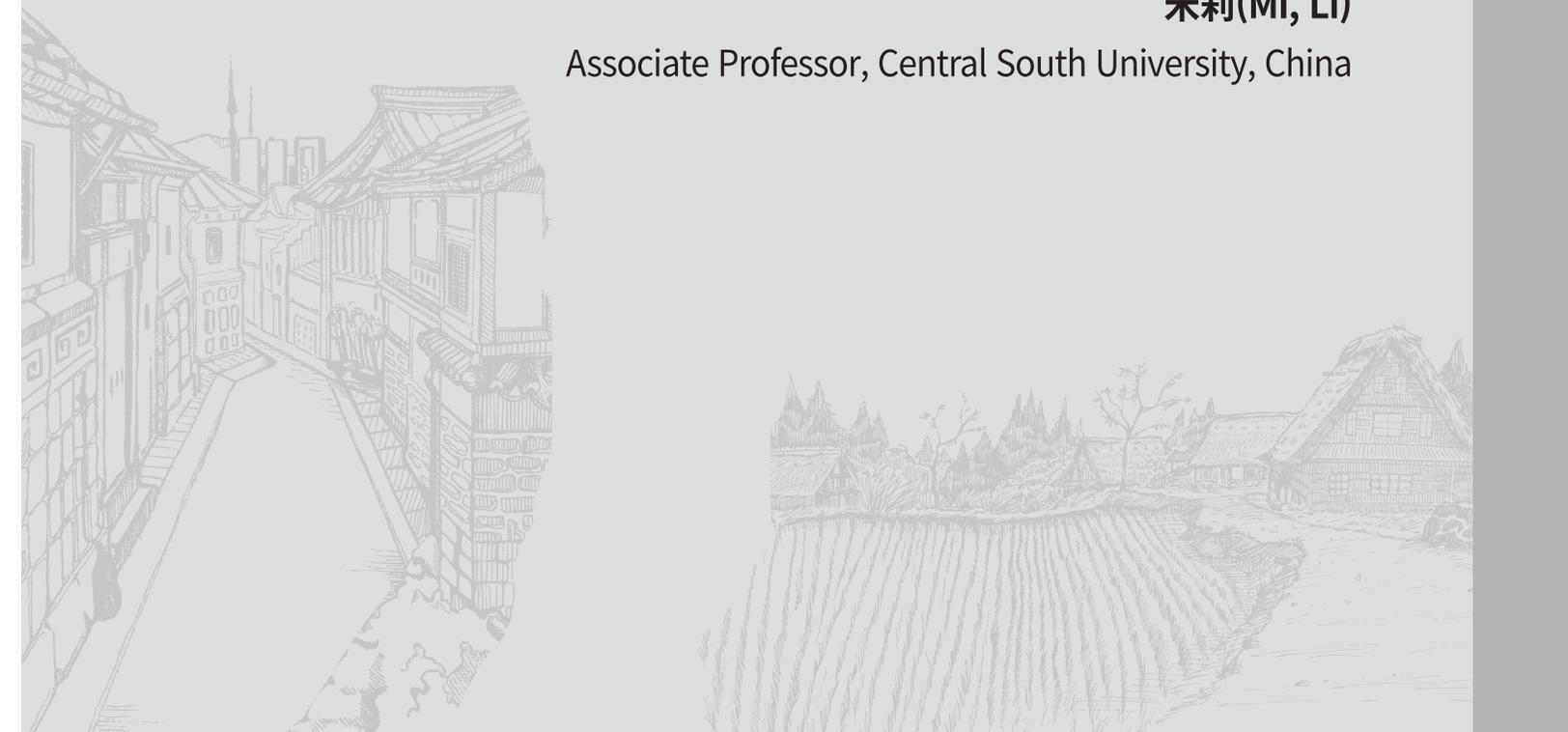


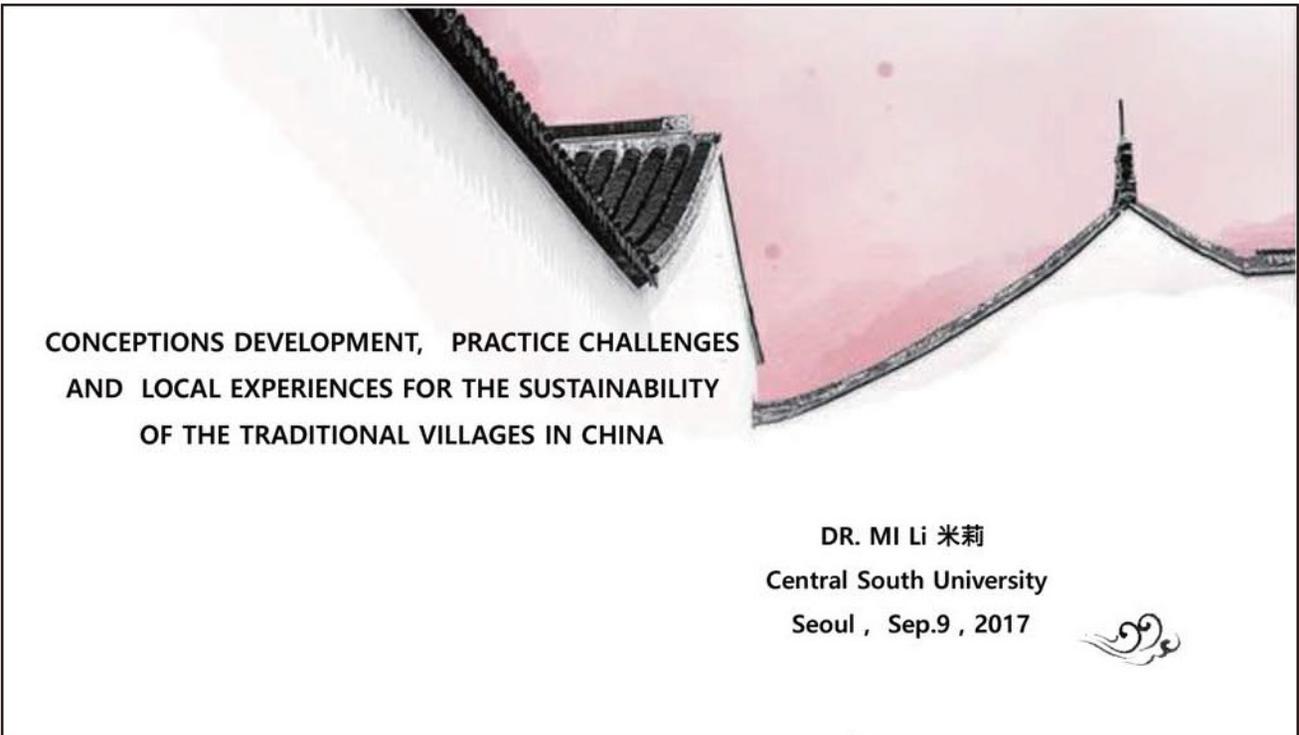
주제발표1

Conceptions Development, Practice Challenges and Local Experiences for the Sustainability of the Traditional Villages in China

米莉(Mi, Li)

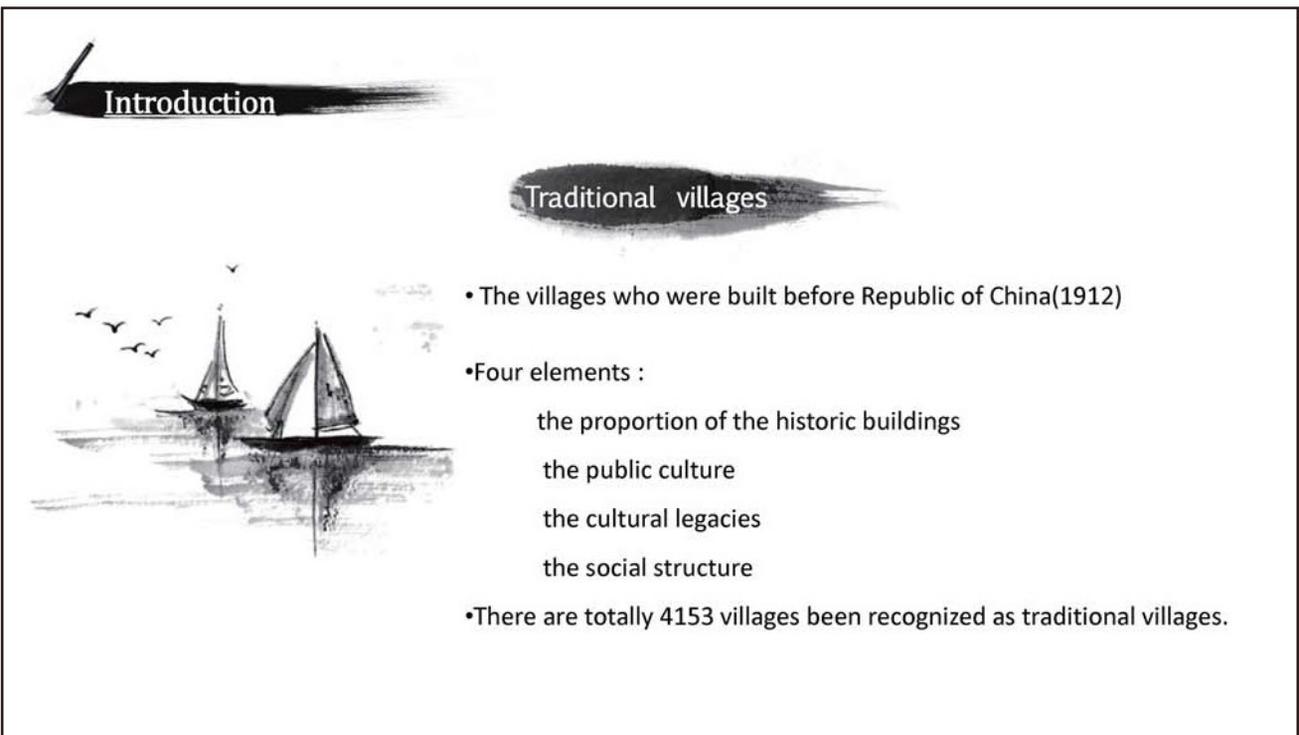
Associate Professor, Central South University, China





**CONCEPTIONS DEVELOPMENT, PRACTICE CHALLENGES
AND LOCAL EXPERIENCES FOR THE SUSTAINABILITY
OF THE TRADITIONAL VILLAGES IN CHINA**

DR. MI Li 米莉
Central South University
Seoul , Sep.9 , 2017



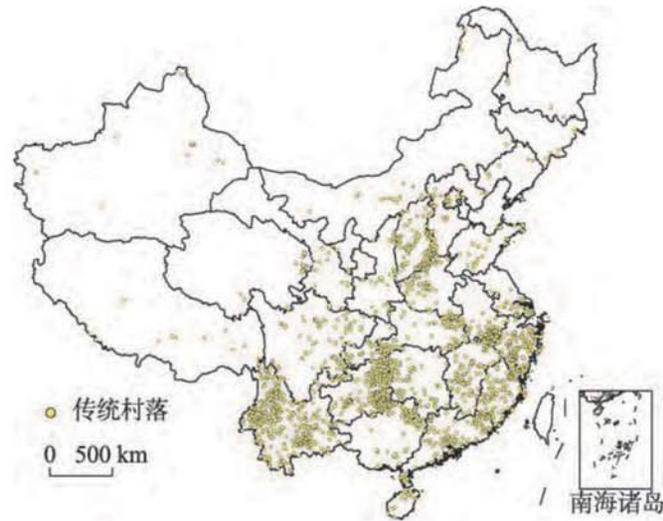
Introduction

Traditional villages

- The villages who were built before Republic of China(1912)
- Four elements :
 - the proportion of the historic buildings
 - the public culture
 - the cultural legacies
 - the social structure
- There are totally 4153 villages been recognized as traditional villages.

동아시아 전통마을의 지속가능성을 위한 보전 정책과 과제

Politics and Tasks for the Sustainability of the Historic Villages in East Asia



Location of Chinese traditional villages

Picture resource: [Kang J Y, Zhang J H, Hu H, et al. 2016. Analysis on the spatial distribution characteristics of Chinese traditional villages. Progress in Geography, 35(7): 839-850..]

PART I

**From been abandoned to revitalization:
conceptions development of the traditional villages since early 20th century**

1.1 From early 20th century until 1978:

been underestimated and abandoned based on the political radicalism.

Key words:

- Modernization
- Industrialization

1.2 From 1978 to early 21 century:

on the edge of rapid extinction in the process of urbanization

- Villages (2000 – 2010):
 - deduced from 3. 63 million to 2. 71 million.
 - the average vanish number: 250 per day.
- Traditional villages at Yangzi river basin, Yellow river basin, the west north and the west south of China (2004-2010):
 - deduced from 9707 to 5709
 - the average extinction rate: 7.3% per year
 - the average extinction number: 1.6 per day.

1.3 new era: reevaluation and revitalization of the traditional villages.

Policies:

- the Chinese Traditional Villages Files should be complemented and perfected
- Each village would get 3 million financial support.
- Each national inheritor of intangible culture heritages would get 20,000 RMB support per year .
- Those not well-protected villages would be removed from the list.

PART II

Three common conservation patterns and their deficiencies

2.1 "frozen" preservation as antiques and its "preserving damages"

The Law of the Preservation of Antiques.

- the owners of the buildings have the main obligations to maintain and repair them from damaging.
- any restoration has to follow the rules of keeping it exactly the same way as it used to be (“修旧如旧”).

2.2 Isolated and static preservation as museums and its "devitalizing damages"



2.3 Commercial operation preservation as tourism and its "developing damages"



PART III

"Revitalization"

reflections and consensus of the sustainability of traditional villages

- The main purpose is to regenerate the traditional village's vitality as a real living organism.
- The preservation scope should include both the intangible and the tangible cultural heritages.
- The conservation should finally reduce an ecological culture circle.
- The natives should be both the subjects and the biggest beneficiaries.
- A special traditional villages' conservation law should be drafted as soon as possible.

PART IIIIV

Case studies: practice challenges and local experiences

4.1 Functional reconstruction based on the purpose of improving living conditions



4.2 Ecosystem reconstruction: SUN Jun and his practice in Gao Yi village

- **The restore of the traditional buildings.**
- **"5-3-2 Mode"** :50% of the villagers are working on agriculture, 30% are running hotels, the rest 20% are doing other auxiliary jobs.
- **Revive the traditional customs and memories.**



4.3 Cultural renaissance and "Xue Feng Mountain Mode": some positive attempts to overcome the defects of tourism



- Tapping the local culture features and maintain the characteristics
- To empower the natives
- To rebuild the cultural self-confidence

Conclusion

- Poverty is still the biggest challenge. A potential development mode based on local economy and culture characters should be found and built.
- The conservation should be ecosystem including both the promotion of hardware facilities and the recovery of software cultural characters and traditions.
- How to build the natives' genuine cultural self-confidence is the crux to the inherit of the tradition. The cultural pluralism should be promoted and accepted.



THANKS!



CONCEPTIONS DEVELOPMENT, PRACTICE CHALLENGES AND LOCAL EXPERIENCES FOR THE SUSTAINABILITY OF THE TRADITIONAL VILLAGES IN CHINA¹

MI Li*

*Central South University, Changsha, China 410083

Abstract

As the natural result of pursuing modernization and industrialization, the rapid disappearance of the traditional villages has become a world phenomenon. In China, the conceptions on the traditional villages have undergone fundamental development since early 20th century from been abandoned to revitalization, which also promoted the related policies and practices. However, the three common conservation patterns have different deficiencies of "preserving damages", "devitalizing damages" and "developing damages". By analysing the different local practices and experiences acting in three different levels, this article aims to provide some references on the sustainability process of traditional villages for other countries.

key words: revitalization, functional reconstruction, ecosystem reconstruction, cultural renaissance

Introduction

The traditional villages (Chuantong cunluo 传统村落) in China mainly referred to the villages who were built before Republic of China(1912), and normally these four elements are necessary to indentify whether it is a traditional one: the proportion of the historic buildings, the public culture, the cultural legacies, and the social structure.^[1] Its former name "ancient villages"(Gu cunluo 古村落) was replaced by the first meeting of the Committee of Experts on the Protection and Development of Traditional Villages in September 2012. A study on the first three batches of 2555 traditional villages in 2016 shows that geographically, these villages are mainly located in these four concentrated areas: the Hebei- Shangdong- Henan border area, Anhui-Zhejiang-Jiangxi border area, Guizhou- Guangxi-Hunan border area, and northwest Yunnan.^[2] By March 2017, there are totally 4153 villages been recognized as traditional villages.

Part I

From been abandoned to revitalization: conceptions development of the traditional villages since early 20th century.

¹ Funds support: The national social science fund (17BSH050); Special authorized project of Hunan think tank(16ZWC57); Hunan social science project (XSP17YBZZ142).

As the primary carriers of the diverse cultural characteristics, national memories and traditional life styles of the agricultural civilization, the irreplaceable values of the traditional villages are now widely recognized by the central and local governments in China, as well as the scholars and the public. However, the conceptions of the traditional villages have undergone dramatic development since early 20th century, which are deeply affected by the process of pursuing modernization for the whole country. According to the different standpoints in the period, they can be divided into three main phrases.²

1.1 from early 20th century until 1978: been underestimated and abandoned based on the political radicalism.

For the regime of Republic of China(1912-1949) , how to survive confronting with the strong impacts from the foreign powers had been the main national concerns. In the arguments among different theories, ideological radicalism which claimed to overthrow the traditional political system, social structure and life styles prevailed step by step. As the by-product of this thought, it was generally accepted that modernization and industrialization, as the symbolization of the western civilization, were the only way to get through the passive situation confronting with the expansion of capitalism. Accordingly, millions of villages, as the representations of the "old society" and backwardness, their values to the stability and prosperous of the whole country were tremendously underestimated.

The new built regime, People's republic of China(1949-) , greatly benefited from the support of millions of peasants. However, in the consideration of the cold war and the alliance with Soviet Union, this bigger world map made it still succeed the ideological radicalism thoroughly and strengthen the practice of industrialization, which not only requested the great sacrifices from the agriculture to support the industry, but also intensified the rural stereotype of poverty, ignorance and primitive. To millions of villages, this kind of cultural self-denial mind finally provoked a far-reaching complicated history process of "a hundred years of radicalism", "a hundred years of rural destruction " and "a hundred years of construction",^[3] which deeply influenced their future fates.

1.2 from 1978 to early 21 century: on the edge of rapid extinction in the process of urbanization

The well known Reform and Open Policy in 1978 tried to heal the society rifts by focusing more on economy development instead of political campaigns, but this "economical radicalism"^[3] and the following overwhelming urbanization process inevitable pushed the rural to a strictly unequal position compared with the cities. As the result of most economical and political resources thronging in big cities, millions of peasants abandoned their homeland, flooded into cities to get better development opportunities. This context of hollowing out of population in rural finally caused the rapidly decay and disappearance of thousands of villages, including some very traditional ones.

The worrying trend got even worse after 20 years. According to a statistics about the villages, the number has deduced from 363 million to 271 million from 2000 to 2010, the average vanish

² This dating method does not necessarily correspond to the regime conversion process, because social ideals and practices normally have a inherent inertia to bridge the historical stages, which have already been proved in many cases.

number is around 250 per day. ^[4] Another statistics about the traditional villages in 17 provinces at Yangzi river basin, Yellow river basin, the west north and the west south of China shows, the number of traditional villages in these areas has reduced from 9707 to 5709 between 2004 to 2010, the average extinction rate and number are 7.3% per year, 1.6 per day. ^[5] In other words, urbanization provoked by the reform and open policy did not resolved the side effects taken by the political racialism, on the contrary, by fostering the unequal position between rural and urban, even caused more devastating influences to the villages.

1.3 new era: revaluation and revitalization of the traditional villages.

This alarming situation stimulated the appeals for revaluation and revitalization of the traditional villages, which firstly started in the academic world. Some experts were acutely aware of the rare and irreplaceable values of traditional villages in their own sphere, and these three men should be specifically mentioned. Luo Zhenwen(罗哲文), a heritage conservation expert, Ruan Yisan(阮仪三), an architectural planning expert, and Feng Jicai(冯骥才), a folk culture researcher. They had already worked in their own sphere on the protection of cultural legacies for many years, and as good friends, they began to work together to help the conservation of the traditional villages. ^[6]

In September 2011, one important conversation between Feng Jicai and Wen Jiabao, the prime minister of PRC, directly driven the central government to start an Associated Conservation Project of Traditional Villages executed by four different ministries including Ministry of housing and urban rural development, Ministry of culture, State administration of cultural heritage, and the Ministry of finance. Under this macro environment, many experts from different subjects such as architecture, environmental science, economics, history, politics, archaeology, and anthropology joined this historic process and really pushed the conservation of the traditional villages.

A new era for the traditional villages arrived until President Xi Jinping gave the famous speech of "retaining nostalgia" (留住乡愁) in 2013, ^[7] which means the values of the traditional villages and the importance of their revitalization already had a high degree of attention from the national level and become China's development strategy. After that, not only to the academics and governments, but also to the whole society, the conservation and sustainability of the traditional villages become an important goal. By 2017, totally 4,153 traditional villages are included in the national conservation lists, and further investigation of the unknown traditional villages are still carrying on. Accordingly, lots of official policies are issued, as well as many of the local people and enterprises are taking part in the process.

Some policies should be quotes as followings:

1.3.1 Further research on the unknown traditional villages should be done and the Chinese Traditional Villages Files should be complemented and perfected.

1.3.2 Each village on the National Traditional Village Conversation List would get 3 million financial support from central government to do the work of environmental improvement and infrastructure construction.

1.3.3 Each inheritor of intangible culture heritages and folk cultures in the traditional villages would get financial support from the government so that they can intently teach and spread these endangered traditions. Inheritors of national level can get 20,000 RMB per year .

1.3.4 Those villages already in the National Traditional Villages Conversation Lists would be removed from the lists as well as cancelled all the financial supports if not well-protected.

Part II

Three common conservation patterns and their deficiencies

According to the different cognitions to the traditional village's roles and values, the current common conservation patterns could be divided into three types , and the deficiencies of them could be also shown as followings: preserving damages, devitalizing damages, and developing damages.

2.1 "frozen" preservation as antiques and its "preserving damages"

To the government and the public, it's no doubt that the most obvious values of traditional villages are based on the historic buildings as the non-renewable antiques. The major applicable law, the Law of the Preservation of Antiques³ identifies the historic buildings as immovable historic relics, and prescribes: the owners of the buildings have the main obligations to maintain and repair them from damaging, at the same time, any restoration has to follow the rules of keeping it exactly the same way as it used to be (“修旧如旧”).^[8]

But the application of the buildings to this law actually implies many flaws. Firstly, the procedures of the repair approval of antiques are normally very complicated and time consuming. There are already many cases that the tumble-down buildings finally fell down before it got the approval from many different departments . Secondly, to the owners , the building has to be repaired as the same way as it used to be often means lots of troubles and money since it is very likely that they can neither find the old components (rare and normally expensive) nor the people who knows how to work with it. Thirdly, fixing these buildings as exactly the old way normally cannot satisfy the owners needs of pursuing a more comfortable living environment, which gave them less motive and interests to do the job.

As the result, no matter how good the original intention is, "frozen" preservation, the rigid prototype preservation principal as antiques, actually caused very negative influence of “preserving damages” to the traditional villages, just like what the architectural professor Che Zhenyu (车震宇) noticed in a very famous village Hong village(宏村) in An Hui province, who is already in the list of the world heritage site: 28 out of 132 historic buildings collapsed or nearly collapsed , 70 were severely damaged, only 34 were well preserved, occupied less than 25.8%.^[9]

³ The law was performed on Nov.19, 1982, firstly revised on Jun.29,1991, secondly revised on Oct.28,2002.

2.2 Isolated and static preservation as museums and its "devitalizing damages"

This kind of preservation are often found in those villages who own relatively large-scales of historic buildings and therefore are believed to have some special tourism values. The most common way of preservation is that the natives are organized to migrate to a newly built village or some buildings nearby by the local government or the authorized enterprise, and the traditional one was left isolated and developed as a tourism museum, just like what we can see in Dang Jia village(党家村)in Shaanxi province, Qiaojia Bao (乔家堡) in Shanxi province, Kaiping Diaolou and Villages(开平碉楼) in Guang dong Province, and Yongding earth building(永定土楼) in Fujian province. A few natives may refuse to migrate, but as a whole , the circumstances and the vivid traditional life styles in these villages are totally replaced by the constant tourists.

Compared with the natives' self- preservation, this kind of isolated and static preservation has some obvious advantages such as centralized management and more protection funds from local government or authorized enterprises, however, it still could cause some kind of severely "devitalizing damages"^{4[10][11]} to the traditional villages, which is not seriously noticed yet.

Firstly, the natives' symbiotic life styles started from their ancients in these places are broken alongside with the overall migration, and what left there are only silent cold buildings. Secondly, their rights of inheriting the cultural legacies are actually deprived since they are not the real owners or offspring of the villages anymore. As a result, these traditional villages are losing their vitalities as real alive and practicing representation of the traditional civilization.

2.3 Commercial operation preservation as tourism and its "developing damages"

For the major public, the most attraction of the traditional villages are no doubt their values as tourist spots. A study on the travel preference of normal people in middle China shows that more than 90% person have a strong willingness of travelling in the traditional villages.^[12] On the other hand, tourism is the quickest ways to get rich for the villagers and the enterprises, also the most effective ways to display the achievements the governments made to raise GDP.^{5 [13]} Therefore, commercial operation as tourism is the most common way to preserve traditional villages in China now, but also caused severely "developing damages" as followings.

Firstly, most business-driven construction items are actually very rush and vulgar, the so called "experts" may know nothing about the village's history or culture, just simple copy from cities or other tourist spots. Secondly, the real tradition could be manipulated or falsify to cater the tourists' imagination of an "alien culture", but the loss of historic authenticity would not only damaged the diverse cultural meanings, but also cut off the real development prospects since all these villages are becoming more and more homogenous.^{[14][15][16]} Last but not least, most of the villagers are normally marginalized and disempowered in the process of participant, profits management and information acquisition of tourism development, ^[17] instead, the enterprises and government became the main beneficiaries. All these "development damages"

⁴ Other similar expressions include "constructive damages" or "creative damages", see[10], [11].

⁵ Also, a statistic made by the UNWTO(United Nation World Tourism Organization) has confirmed that 5% of the global GDP comes from tourism. see: [13] .

definitely violate the original purpose of the traditional village's commercial operation, which should be both keeping the tradition and offering the natives a sustainable future.

Part III

"Revitalization" : reflections and consensus of the sustainability of traditional villages

Now the deficiencies of the above three main preservation patterns have caused profound reflections, and the consensus are also forging step by step as followings.

3.1 The main purpose of conversation should be to regenerate the traditional village's vitality as a real living organism, not just keep the exterior of the buildings.^[18] Therefore, the improvement of the living conditions would be helpful to inspire the natives' conscious of self-conservation.^[19]

3.2 The main preservation scope should be comprehensive including both the intangible and the tangible cultural heritages, not just the latter.^{[20][21][22]}

3.3 The conservation should finally reduce an ecological culture circle, not just change some minor details.^[23] Therefore, the basic way is the construction of an self-sufficient mechanism for the rural to benefit in their inherent of the tradition.^[24]

3.4 More social forces and organizations should get involved in the process, ^{[25][26]} and the natives should be both the subjects and the biggest beneficiaries.^{[27][28]}

3.5 To achieve the goals, a special traditional villages' conservation law should be drafted as soon as possible.^{[29][30]}

To summarise, the focus on the traditional villages conversation have changed from the economic sphere to the sociological perspective,^[31] which requests more plural comprehension and cooperation from the different fields of the society. Among all these ideas, "revitalization", instead of conversation, has emerged as the core spirit.

Part IV

Case studies: practice challenges and local experiences

4.1 Functional reconstruction based on the purpose of improving living conditions

Functional reconstruction could be seen as a correction to the "frozen" preservation mentioned earlier. To make sure the natives have continuous willing to live in the traditional buildings instead of simply abandoning them when they are facing the temptation of more convenient life in newly designed house, the basic request is no doubt to improve the living conditions, especially for the young generations. The real challenge is how to join some modern

4.2.2 "5-3-2 Mode".

Gao Yi is a traditional agriculture village, for generations, the villagers' main income came from cultivating. To SUN Jun, the best and long-lasting way to renaissance this village should be still lies on this traditional agricultural life style, not tourism as some officials suggested . This mind could be also seen as the continuity of his ideas of "rural should be constructed more like countryside(把农村建设得更像农村) " and "life is more important than production(先生活, 后生产)".^{[23][34]} Therefore, the purification of the whole environment including the river and soil system became his first step to keep the agriculture output.

After that, the economic form of collectivism is put into practice. Accordingly, idle buildings, soil and labour forces are gathered at the lowest costs, owned collectively and supported by the government until been totally restored. Then a "5-3-2 mode" is used to keep a better economy operation. 50% of the villagers are working on agriculture, 30% are running hotels, the rest 20% are doing other auxiliary jobs. All the contributions and profits are calculated together, and besides the necessary consumption and distribution to the villagers, the rest profits are saved and poured into a pool of funds so that the village still has enough development fund to do public services and welfare even after the government withdrawn the support. Also, this mode helped to promote the achievements sharing among all the villagers, which effectively resolved the universal problem of hollowing out of populations.

4.2.3 Revive the traditional customs and memories.

In Gao Yi, the restore of buildings only occupies a very small portion, the rest is to revive the rich traditional cultures. SUN Jun and his team spend lots of energies on recording the oral history and chorography, restoring the ceremonies including ancestor worship, marriage and festival celebrations, advocating the rebuilt of genealogies, as well as the promoting of the local education about making native handicrafts.

By all these complicated efforts and the ecosystem restore, SUN jun's project is practicing very well. Just like the name of the project, "Live for Another 500 Years",. Gao Yi, as a representation of traditional civilization, is reborn.

4.3 Cultural renaissance and "Xue Feng Mountain Mode": some positive attempts to overcome the defects of tourism.⁶

As mentioned before, for those traditional villages implementing tourism, the loss of historic authenticity, homogeneity, as well as the marginalized and disempowered of the natives, have become the biggest challenges to their revitalization. The "Xue Feng Mountain Mode" named by Hunan government could be quoted as some positive attempts to overcome these defects.^{[35][36]}

⁶ Xue Feng Mode is actually more complicated than analysed in this article, I only quote the necessary parts related to the conversation of the traditional villages. More details please see [35],[36].

4.3.1 tapping the local culture features and maintain the characteristics.

"Xue Feng Mountain Mode" was founded by CHEN Liming (陈黎明) who used to be the chairman of a listed company of stockbreeding. In 2014 he decided to develop tourism in his homeland Xuefeng mountain in Xupu(溆浦) and Longhui (隆回) counties, Hunan Province, where there are many traditional villages. To him, the traditions well-preserved in these villages are just priceless treasures, therefore, the first thing of his new company is to tap the local culture features, which he believed necessary to guarantee the uniqueness and attraction of his projects.

Guided by this principle, lots of local culture features emerged as the core display projects including nearly 50 ancestral temples and historic stages, academies, towers and bridges built in Ming and Qing dynasty, the endangered lamp cultures, local historic literary activities such as "Wu wa folk songs" (呜哇山歌), "Chen he high-pitched tunes"(辰河高腔), and customs such as Huayao cross-stitch(花瑶挑花), bar wine(拦门酒) and squats (打滔) etc. Without fabricating or copying the tradition from other tourism spots, this measure of unearthing the special features of the local cultures proved successful to attract the visitors.

4.3.2 To empower the natives

Not like the marginalized and disempowered ones in many other traditional villages implementing tourism, the natives here are highly empowered by the following two ways. On one hand, compared with hiring employees from outside, CHEN preferred the natives since they are more familiar with the local situations and have stronger will to work near home. As the result, nearly 800 natives are recruited to take part in many kinds of reconstruction, and around 320 are employed officially by the company. On the other hand, the natives' resources such as idle houses, money and certain skills are evaluated and absorbed as shares of the company, which proved to be a big move for both the company and the village since it gave the natives more passion and motive to revitalize their own homeland.

4.3.3 To rebuild the cultural self-confidence

Besides the commercial activities, CHEN also established the Xue Feng Culture Research Society to study and spread the local cultures. Also, the local twenty-six inheritors of intangible culture heritages and folk cultures are sponsored 600-800 RMB per month so that they can intently teach and spread these endangered traditions to the youth. Some special quality trainings made by a very famous university in Changsha are also given to the natives regularly so that they can understand and cherish the values of their own cultures. It can be easily imagined that these works are very helpful to rebuild the natives' cultural self-condition step by step, then stimulate their positive responds to the renaissance of the villages.

Part V

Conclusion and discussion

As the natural results of pursuing modernization and industrialization, the rapid decline of the rural and the mass disappearance of traditional villages have become a world phenomenon. In

China, from the symbols of an under-development society to the precious cultural memories and the representations of highly developed civilizations, the government and public's conceptions of the traditional villages have experienced fundamental changes, which also demonstrated the great progress in ideas during these years.

Therefore, the policies and practices for the sustainability of the traditional villages should be also seen as the positive efforts to achieve a balanced and potential development model for the country. Among them, frozen preservation as antiques, isolated and static preservation as museums, and commercial operation preservation as tourism are three normal patterns, however, the deficiencies of "preserving damages", "devitalizing damages" and "developing damages" are also needed to be considered seriously.

Better solutions lie on the different cases themselves instead of an universal truth, however, there are still some experiments worth of sharing.

Poverty is still the biggest challenge for the sustainability of the traditional villages. Job opportunities decide the flow of population. Good result and the real hope won't arrive only if a potential development mode based on local economy and culture characters is found and built.

The conservation should be ecosystem including both the promotion of hardware facilities and the recovery of software cultural characters and traditions. Therefore, multiple forces are needed including governments, enterprises, academics, public and natives.

Natives themselves are the key persons of the revitalization of the traditional villages. How to build their genuine cultural self-confidence is the crux to the inherit of the tradition. To achieve that, the cultural pluralism should be promoted and accepted. Also, the natives should be empowered in the process of revitalization so that they can contribute more force and enthusiasm.

Besides this, an suggestion of building an International resource integration platform of traditional villages has also been assumed.^[37] Through this platform, capitals, experiences, originalities, resources and products may be shared all over the world to achieve a better future.

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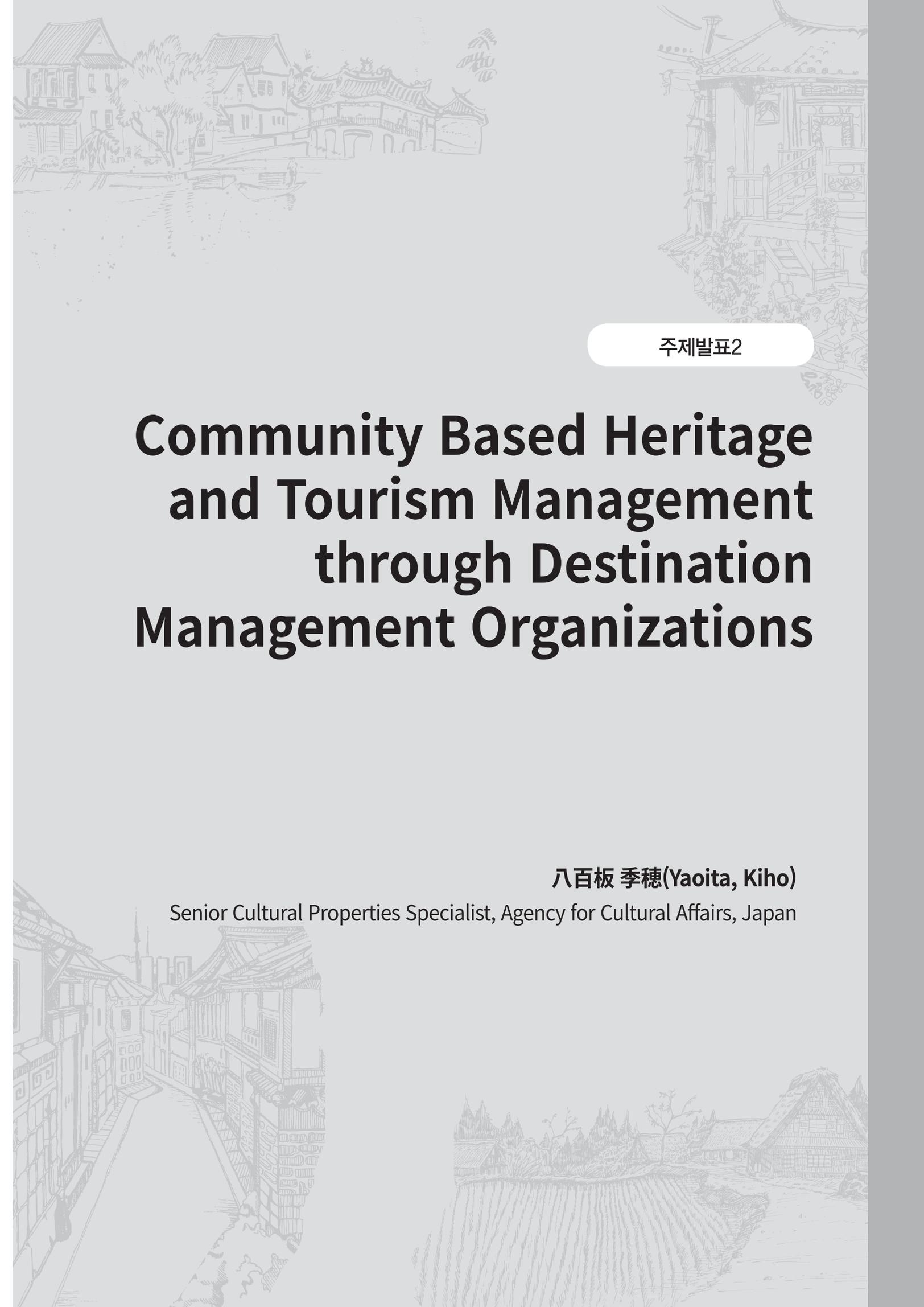
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주제발표2

Community Based Heritage and Tourism Management through Destination Management Organizations

八百板 季穂(Yaoita, Kiho)

Senior Cultural Properties Specialist, Agency for Cultural Affairs, Japan

Community Based Heritage and Tourism Management through Destination Management Organizations

2017.9.09

Kiho Yaoita

Department of Architecture, Faculty of Engineering, Okayama University of
Science

Heritage and Tourism Management Based on

PPP = public private partnership

- PPP: partnership between public and private sectors developed for public purpose projects for their better rationality, economy and quality by utilizing authorities of public sector and know-hows of private sector with synergistic effects

Heritage and Tourism Management through

DMO = Destination Management Organization

- DMO: a corporation with skills to develop and implement strategies to realize destination development based on a clear concept through cooperation among stakeholders as a steering body with the point of view of destination management to strengthen money generating power and create pride and attachment of communities

Future of Japan . . .

Destinations need to manage DMO with strategic point of view

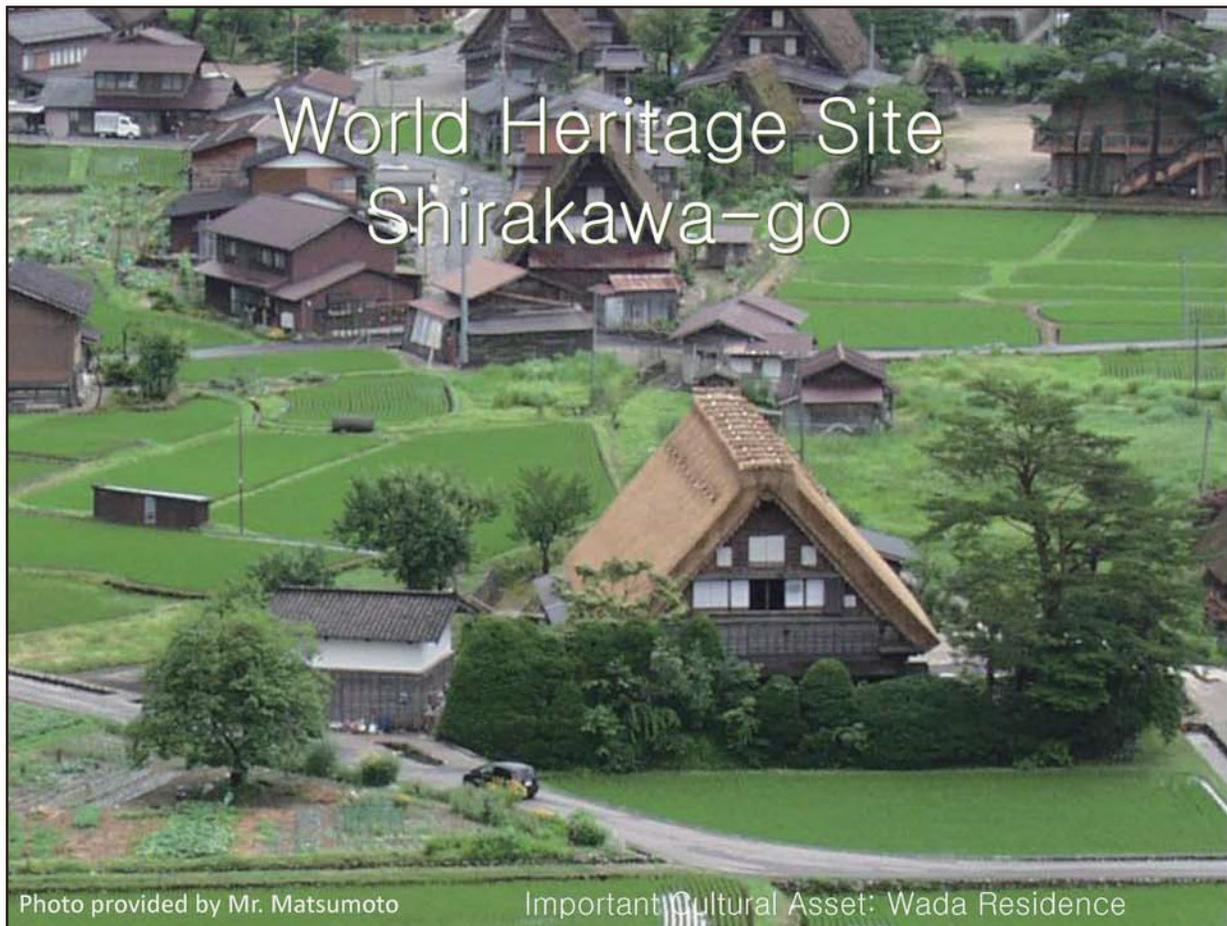
【Roles of DMO】

- ✓ Create a future vision to declare public benefit of tourism development and develop a Master Plan of the destination Based on PPP
- ✓ Implement autonomous tourism development (destination management and marketing) under local community and local government partnership
- ✓ **Represent benefit of a destination** and coordinate with outside stakeholders (outside capitals and tourism agencies)

4

Community Based Heritage and Tourism Management through Destination Management Organizations

[주제발표2] 八百板 季穂(Yaoita, Kiho) | Senior Cultural Properties Specialist, Agency for Cultural Affairs, Japan



Parking lot management



동아시아 전통마을의 지속가능성을 위한 보전 정책과 과제
 Politics and Tasks for the Sustainability of the Historic Villages in East Asia

Parking Fee

Car USD 5 → USD 2
 (Village scape conservation
 Cooperation Fee)

Buss USD 30 → USD 10
 (Village scape conservation
 Cooperation Fee)



Photos provided by Mr. Matsumoto

Repair of Gassho Style Buildings



Photos provided by Mr. Matsumoto

Community Based Heritage and Tourism Management through Destination Management Organizations

[주제발표2] 八百板 季穂(Yaoita, Kiho) | Senior Cultural Properties Specialist, Agency for Cultural Affairs, Japan

New Constructions and Existing Non-traditional Buildings



Photos provided by Mr. Matsumoto

Supporting the Association



Regular Meeting



Site Visit

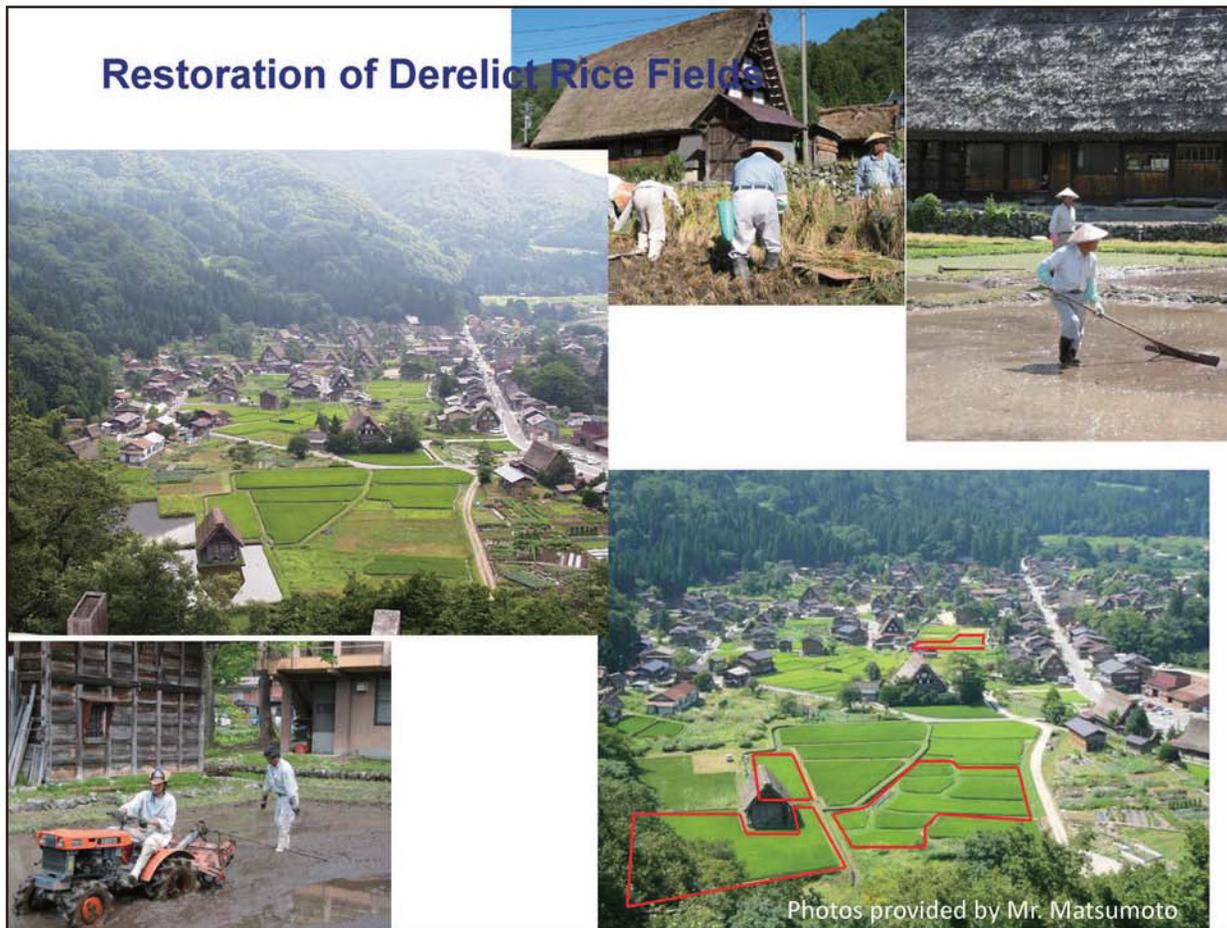


40th Anniversary Event



Patrolling the Protected Area

Photos provided by Mr. Matsumoto



Community Based Heritage and Tourism Management through Destination Management Organizations

K. Yaoita*, M. Aso**, and N. Nishiyama***

*Department of Architecture, Faculty of Engineering, Okayama University of Science, 1-1
Ridai-cho,

Kitaku, Okayama, Japan

** Department of Education Faculty of Human-Environment Studies, Kyushu University, 6-10-
1 Hakozaki, Higashi-ku, Fukuoka, Japan

***Center for Advanced Tourism Studies, Hokkaido University, 17-8 Kitaku, Sapporo, Japan

Abstract

Community development through heritage and tourism management is one of the biggest challenges for rural villages in Japan. Subjective leadership of villages are expected for them to survive and they cannot be just waiting for top down assistances from the national government anymore. This presentation discusses the method of heritage and tourism management lead by a Destination Management Organization (DMO) under Public Private Partnership.

Keywords

Heritage Management, Destination Management Organization, Public Private Partnership

Full Text

Community development through heritage and tourism management is one of the biggest challenges for rural villages in Japan. Subjective leadership of villages are expected for them to survive and they cannot be just waiting for top down assistances from the national government anymore in today's shrinking society of Japan. This presentation discusses the method of heritage and tourism management lead by a Destination Management Organization (DMO) under Public Private Partnership.

A general definition of Public Private Partnership (PPP), for example by Organization for Economic Co-operation and Development (OECE), is "arrangements whereby the private sector provides infrastructure assets and services that traditionally have been provided by government, such as hospitals, schools, prisons, roads, bridges, tunnels, railways, and water and sanitation plants". In this presentation, we would like to give a broad interpretation for PPP that is "partnership between public and private sectors developed for public purpose projects for their better rationality, economy and quality by utilizing authorities of public sector and know-hows of private sector with synergistic effects" because community development is not limited to infrastructure and total area management has become more important issue.

In “Tourism vision to Support the Future of Japan” developed by Japan Tourism Agency (JTA) in 2016, cultural heritage is clearly identified as tourism resource and its policy is more focusing on interpretation and utilization than protection. The vision also aims to establish 100 world standard DMOs. JTA defines DMO as “a corporation with skills to develop and implement strategies to realize destination development based on a clear concept through cooperation among stakeholders as a steering body with the point of view of destination management to strengthen money generating power and create pride and attachment of communities”. Therefore, DMO is the key for sustainable and successful heritage and tourism management.

Ogimachi in Shirakawa village is famous for its large scale thatched roof buildings called “Gassho” style houses and was inscribed on the UNESCO World Heritage List in 1995. The village was isolated from the rest of the world for a long time because of its mountainous location. It is registered as an Important Preservation District for Groups of Historic Buildings under the Law for the Protection of Cultural Properties for the protection of village-scape. Shirakawa is an excellent example of heritage conservation utilizing tourism income through a DMO under Public Private Partnership.

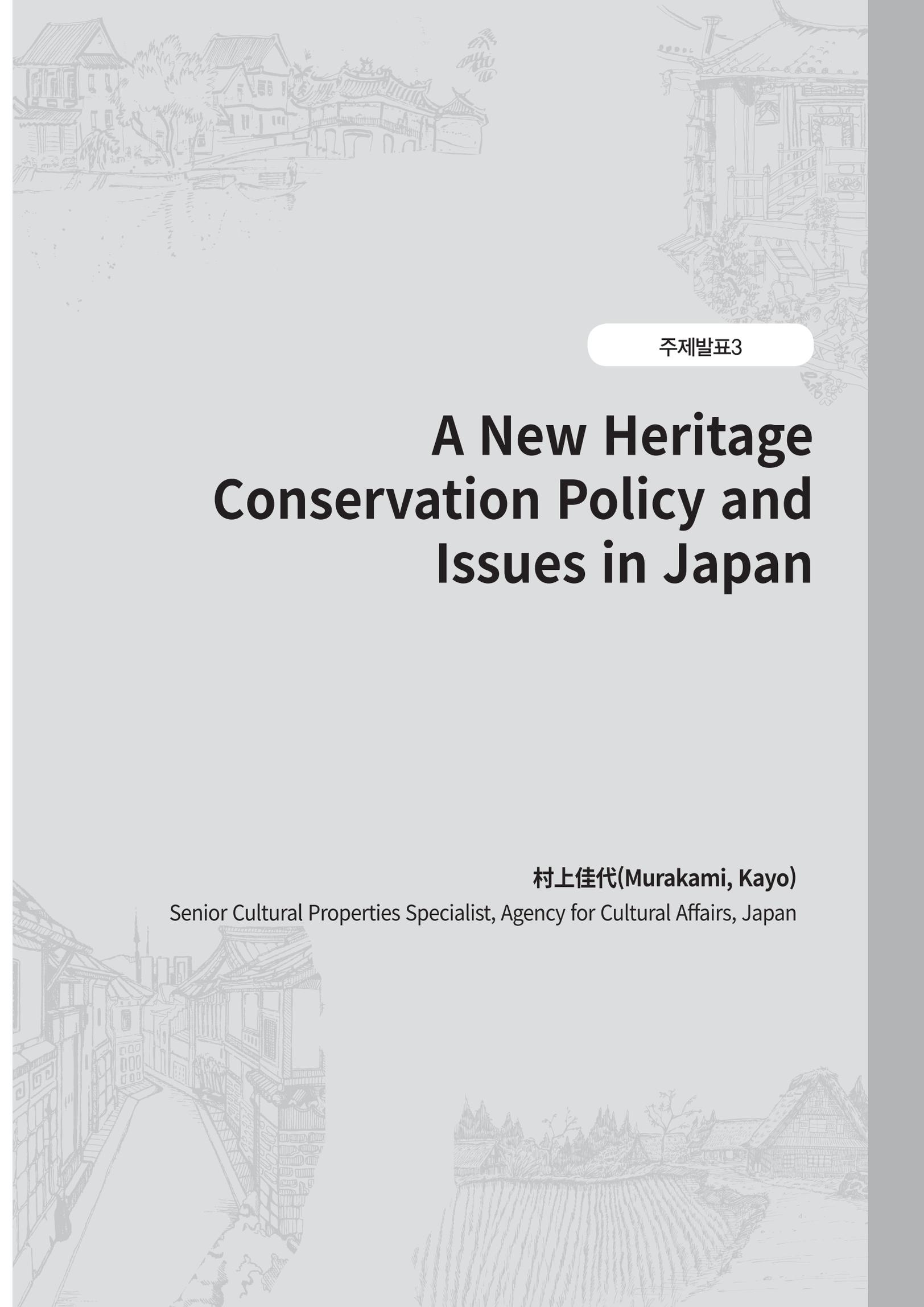
In Ogimachi, every single household is a member of the “the Association for the Protection of the Historic Village Landscape in Shirakawa-go Ogimachi Village” established in 1971. The association developed “Ogimachi Village Residents’ Charter” to protect not only the cultural heritage but also natural environment of Ogimachi. Its principle for Gassho style houses is “no sale”, “no rent” and “no demolition” and this determination by the community has been kept until today. The representative members of the association, whose half of the members are renewed every year, meet monthly to discuss building changes and new constructions and give opinion as residents as a whole to the local government. This system helps creating awareness on the heritage conservation for the whole village as well as the subjectivity of the villagers.

And the local government supported forming “Shirakawa-go World Heritage Site Gassho Style Preservation Trust” who supports repair of Gassho style houses, landscape and village scape conservation works and activities of Ogimachi Conservagtion Association. Their source of income is a parking lot for tourists. Shirakawa receives about 1.8million tourists per year and their access to the village is limited to cars and buses. The trust can be considered as a Destination Management Organization who is responsible for heritage management and community development utilizing tourism.

Shirakawa is a successful example of heritage and tourism management with the mutual cooperation of the local community, the local government and a DMO.

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주제발표3

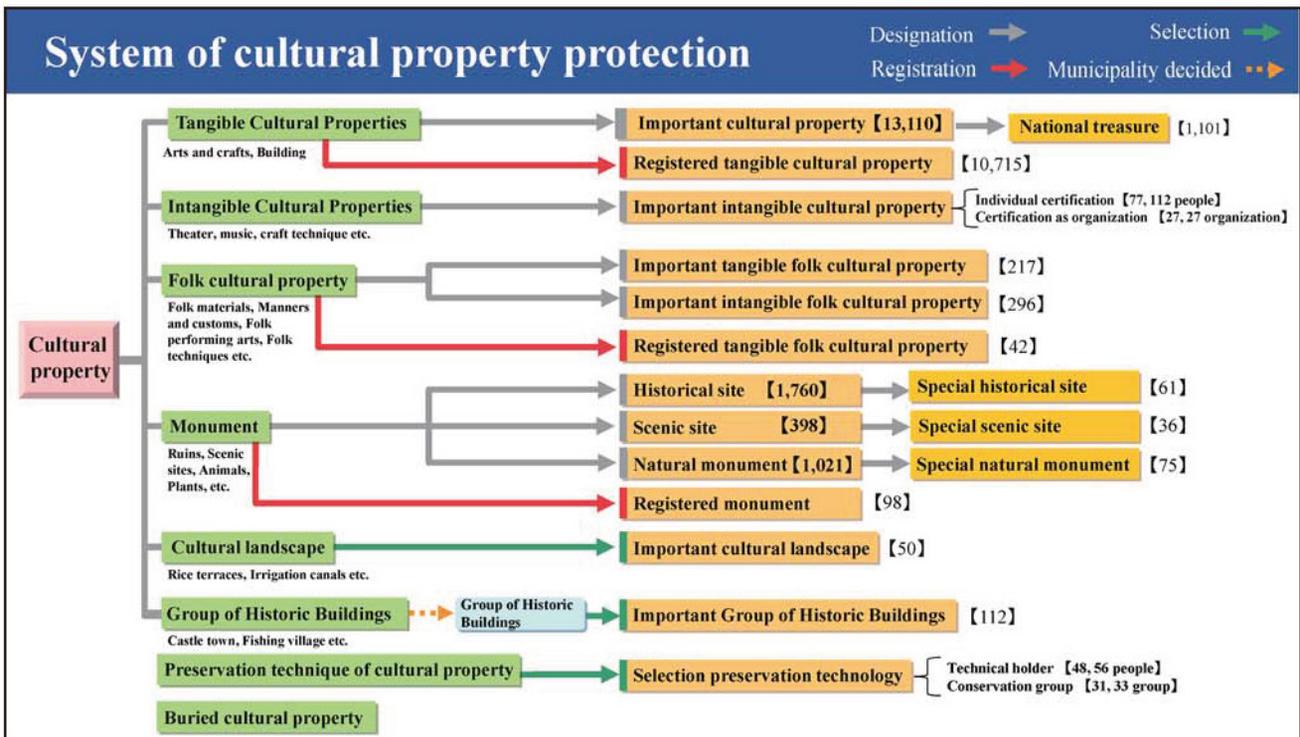
A New Heritage Conservation Policy and Issues in Japan

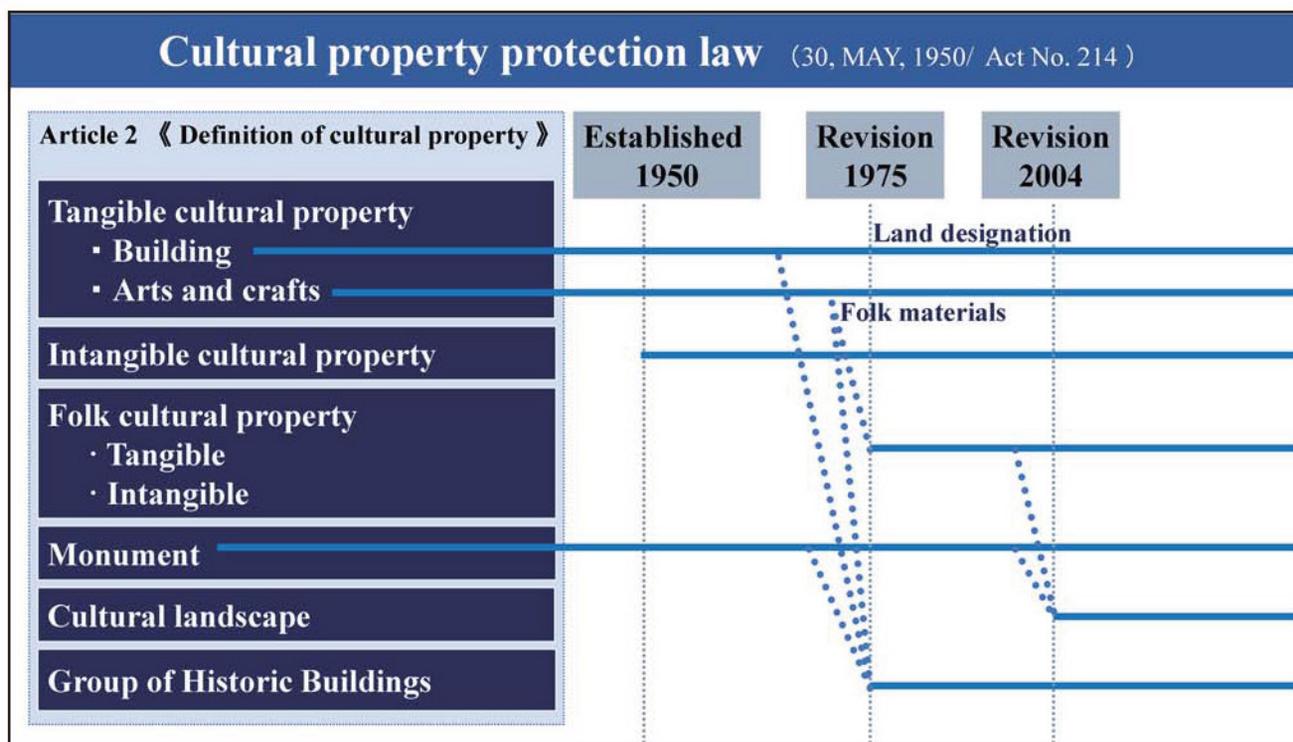
村上佳代(Murakami, Kayo)

Senior Cultural Properties Specialist, Agency for Cultural Affairs, Japan

A New Heritage Conservation Policy and Issues in Japan

Kayo Murakami (Dr.)
 Senior Cultural Properties Specialist,
 Promotion of Inter-Regional Cultural Tourism and Regional Development Group
 Headquarters Secretariat for Vitalizing Regional Cultures,
 Agency for Cultural Affairs,
 JAPAN





What is the “Basic Plan of History and Culture”?

A basic plan of local public bodies to grasp cultural assets as a nucleus from the viewpoint of history and culture as a whole, to integrate various measures and to promote regional development utilizing history and culture.

【 Matters to be stated in the concept 】

- Regional history and culture characteristics
- Policy on grasping cultural properties
- Basic policy of preservation and utilization
- Related cultural properties group
- Historical culture preservation utilization area
- Concept of preservation utilization plan creation
- Policy on the establishment of systems for preservation utilization

【 Formulation number 】 57 Plan (60 municipalities) March/2017

Background of the birth of the “Basic Plan of History and Culture”

1. Protection of unspecified cultural properties

→Preventing cultural assets latent in the area from being lost without finding their value

2. Protection of surrounding environment of cultural properties

→To induce the protection and improvement of the surrounding environment of cultural property, to raise the appeal of the cultural property by forming a cultural space

3. Promotion of understanding of cultural assets in cooperation with local communities

→By presenting the value of local cultural assets in attractive form to people in a manner that is easy to understand, people will deepen their understanding of the cultural heritage, history, and culture of the area, promoting partnership and cooperation with the community in protecting cultural properties

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동아시아 전통마을의 지속가능성을 위한 보전 정책과 과제
 Politics and Tasks for the Sustainability of the Historic Villages in East Asia

Nationally-designated cultural property



Prefecturally-designated cultural property



City-designated cultural property



Nationally-registered cultural property



Un-designated cultural property



The most -
The sole -
Incomparable -

Nationally-designated cultural property



Prefecturally-designated cultural property



City-designated cultural property

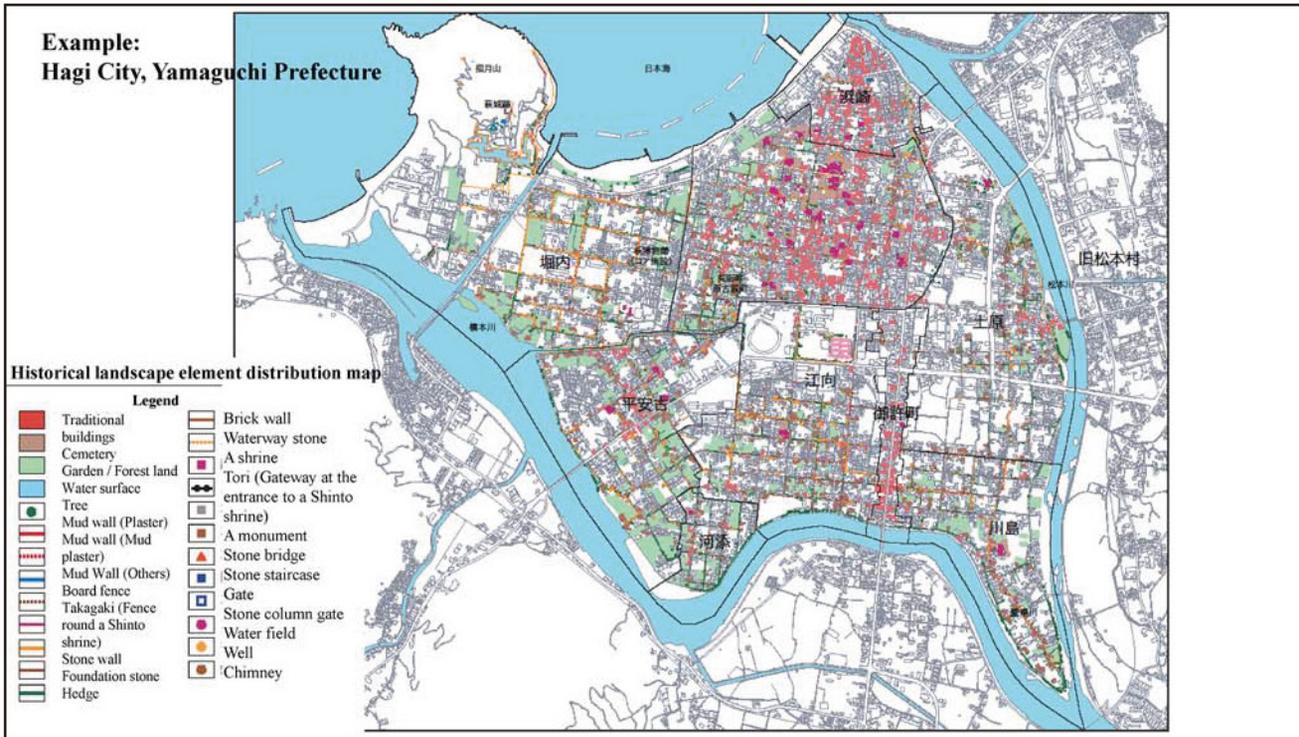


Nationally-registered cultural property



Un-designated cultural property





Example: Hagi, Yamaguchi Prefecture

Loss of traditional landscape elements

	Survey in 1998	Survey in 2004
Traditional buildings	1,604 buildings	1,434 buildings 10.6% decrease
Other (tree, fence etc.)	3,825	3,460 10.0% decrease

Data from Planning and Investigation Study Group: Subcommittee on Cultural Assets within the Council of Cultural Affairs, Agency for Cultural Affairs, Japan (2007)

Background of the birth of the “Basic Plan of History and Culture”

1. Protection of unspecified cultural properties

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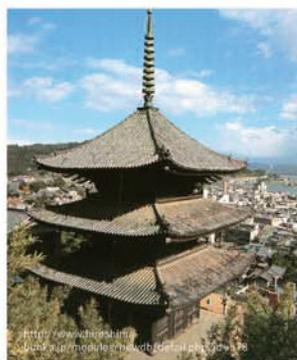
Case: Onomichi city, Hiroshima prefecture

Variety of culture and scenery of the harbor

- A port city is formed in the Middle Ages, developed as a foundation, and is still a characteristic port city that leaves the medieval appearance on townscapes, etc.



Temple (National Treasure)



Tower (Important Cultural Property)



Coast of Onomichi

Case: Onomichi city, Hiroshima prefecture

Variety of culture and scenery of the harbor

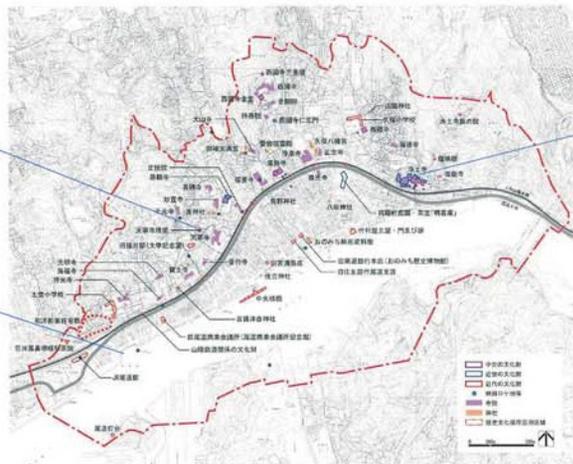
- A port city is formed in the Middle Ages, developed as a foundation, and is still a characteristic port city that leaves the medieval appearance on townscapes, etc.



<http://www.pref.hiroshima.lg.jp/site/bunkazai/bunkazai-data-102010180.html>



<http://naratokidoki.seesaa.net/article/388801660.html>



<http://www.hiroshima-bunka.jp/modules/newdb/detail.php?id=578>

Background of the birth of the “Basic Plan of History and Culture”

- 1. Protection of unspecified cultural properties**
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동아시아 전통마을의 지속가능성을 위한 보전 정책과 과제

Politics and Tasks for the Sustainability of the Historic Villages in East Asia

Example: Kurashiki City, Okayama Prefecture



Kurashiki city is famous for these legacies

Kurashiki Bikan Chiku (Scenic District),
Ohara Museum of Art,
Ohara House,
Nozaki House



→By presenting the value of local cultural assets in attractive form to people in a manner that is easy to understand, people will deepen their understanding of the cultural heritage, history, and culture of the area, promoting partnership and cooperation with the community in protecting cultural properties

Example: Kurashiki City, Okayama Prefecture

Theme	Story
1. Distribution and trade that supports life and culture	① Distribution and trade through the sea and river
	② People and goods traffic by land transportation
2. The spirit of profession fostering charm and vitality	③ Reclamation and agriculture
	④ Occupation utilizing the blessings of the sea, the village and the mountain
	⑤ Development and inheritance of the textile industry
3. Faith reflecting the personality of the area	⑥ Holy land of faith
	⑦ Faith that represents rationality, festival, and events
4. Memory engraved at the location of the key point for the military, transportation, and industry	⑧ Narrow of power
	⑨ Battle big with fate
	⑩ Industrial area supporting the development of the town
5. Education & beautiful scenery create an enriched life and sightseeing	⑪ A spirit of defending, nurturing and making use of scenic spots
	⑫ Education's birthplace

Law not only will protect society as a whole



Cloud Funding



Donation



Used as tourism resources



Important concepts and terms in the “Basic Plan of History and Culture”



“Related cultural property group”

Regardless of tangible / intangible, designated or unspecified, cultural properties are regarded as a fixed and mutually related unit.

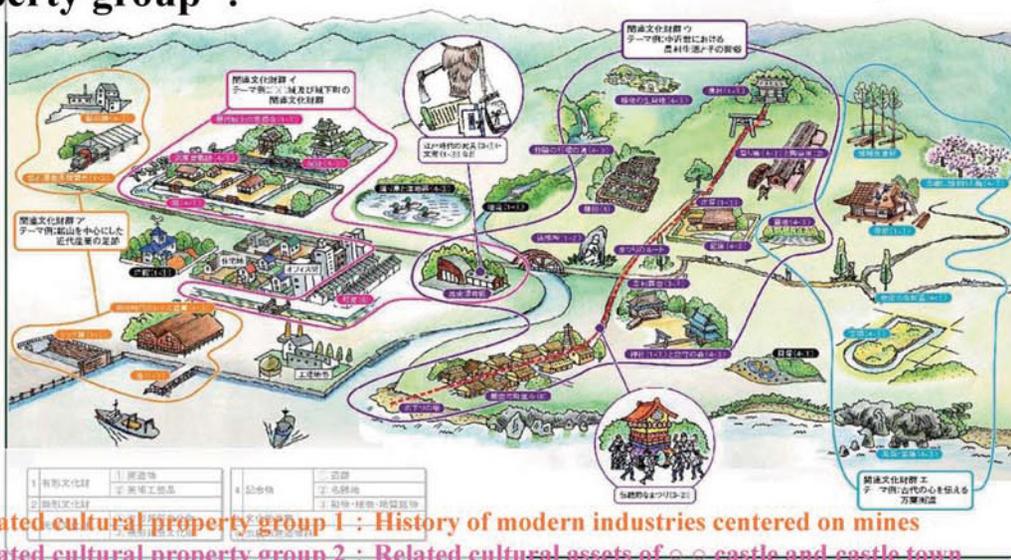
“Historical culture preservation utilization area”

It is positioned as a planning area for creating a surrounding environment that is valuable together with related cultural properties and a single cultural property as a cultural space.

What is the “Related cultural property group”?

歴史文化基本構想のイメージ(例)

Regardless of tangible / intangible, designated or unspecified, cultural properties are regarded as a fixed and mutually related unit.

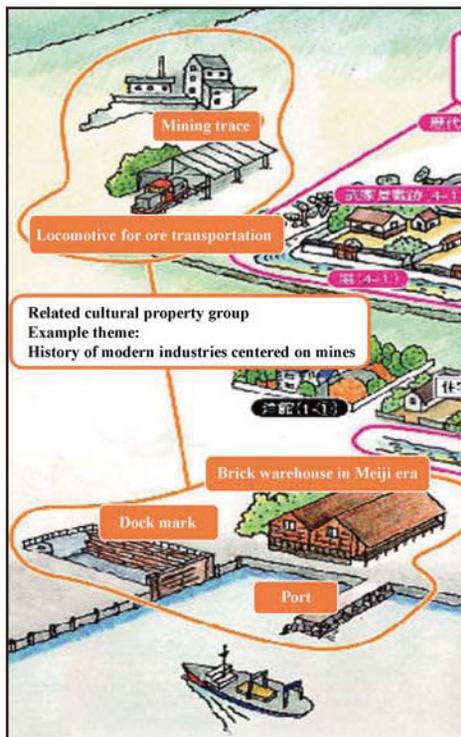


Related cultural property group 1 : History of modern industries centered on mines

Related cultural property group 2 : Related cultural assets of ○ ○ castle and castle town

Related cultural property group 3 : Rural life in middle and early modern times and its customs

Related cultural property group 4 : A *Manyo* road that conveys the ancient heart



Related cultural property group 1

Example theme:

History of modern industries centered on mines

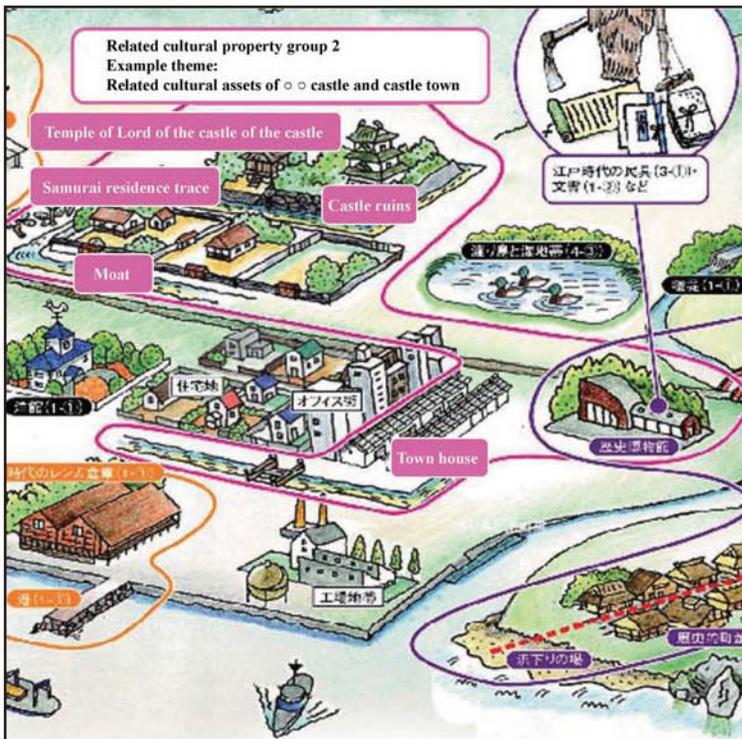
Mining trace

Locomotive for ore transportation

Brick warehouse in Meiji era

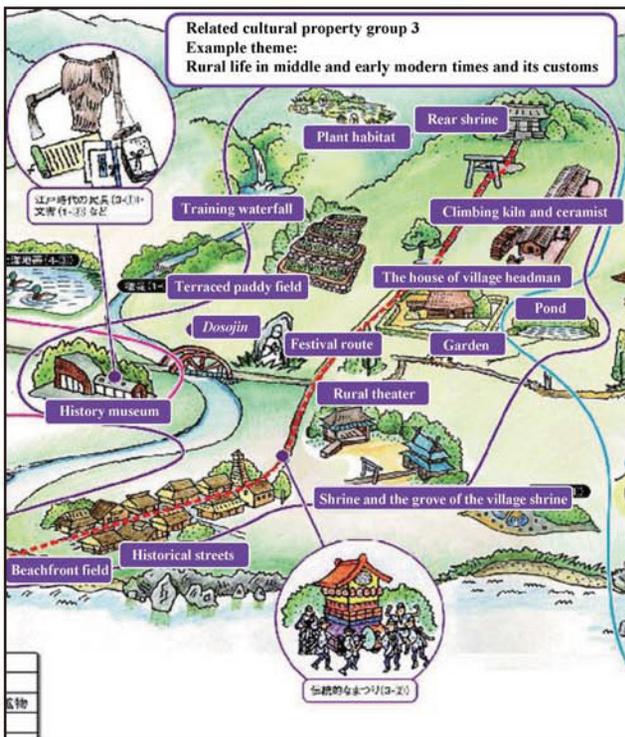
Dock mark

Port



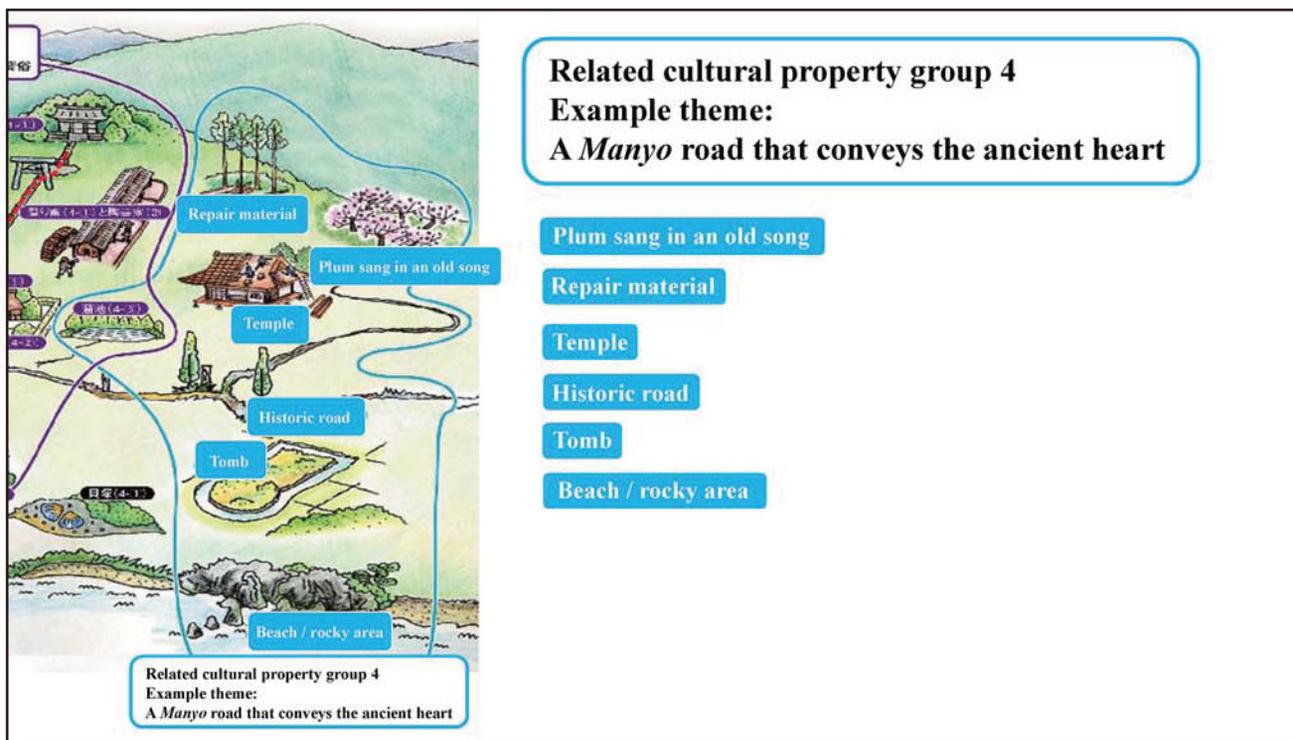
Related cultural property group 2
Example theme:
Related cultural assets of ○ ○ castle and castle town

- Temple of Lord of the castle of the castle
- Samurai residence trace
- Castle ruins
- Moat
- Town house



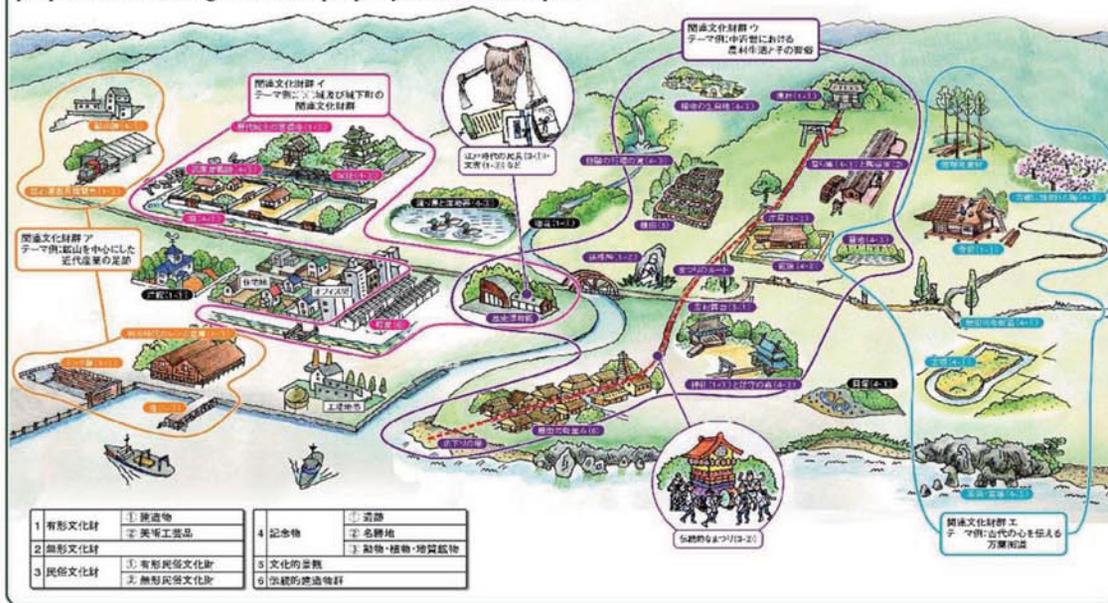
Related cultural property group 3
Example theme:
Rural life in middle and early modern times and its customs

- Climbing kiln and ceramist
- Rear shrine
- Pond
- Plant habitat
- Terraced paddy field
- Training waterfall
- Historical streets
- Rural theater
- History museum
- The house of village headman
- Dosojin
- Beachfront field
- Shrine and the grove of the village shrine
- Garden
- Festival route



What is the “Historical culture preservation utilization area”?

It is positioned as a planning area for creating a surrounding environment that is valuable together with related cultural properties and a single cultural property as a cultural space.



What is new in “Basic Plan of History and Culture”?

1. Planned administrative management

→Cultural property and its surrounding environment, under certain policies, it has emphasized the need to continue to take advantage of planned conserved in the long-term perspective

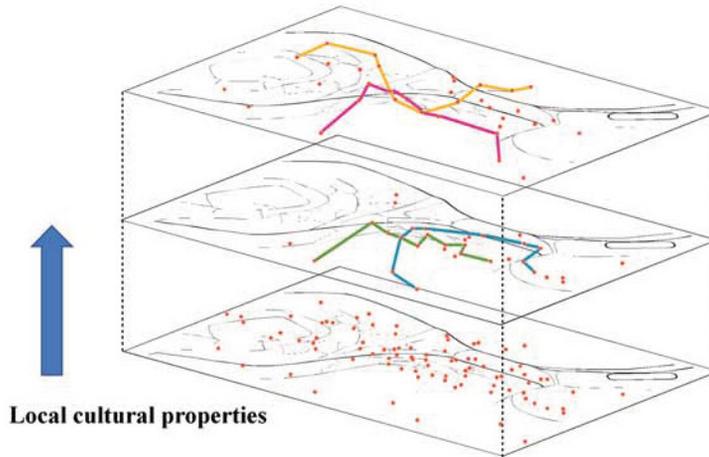
2. Regional autonomy

→Emphasizes the need for protection in accordance with the characteristics of the region, that the principal and the subject of the valuation of protection and with local authorities

How to develop the “Basic plan of history and culture”?

1. Survey of local cultural properties

Understand the designated and registered cultural properties



2. Discussion by the “Basic plan of history and culture” committee

Grasp opinions of local residents



Committee



Symposium



Workshop

Case: Esashi Town, Hokkaido prefecture



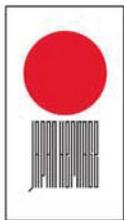
Benefits after formulating the basic plan of history and culture

Support and assistance for related measures



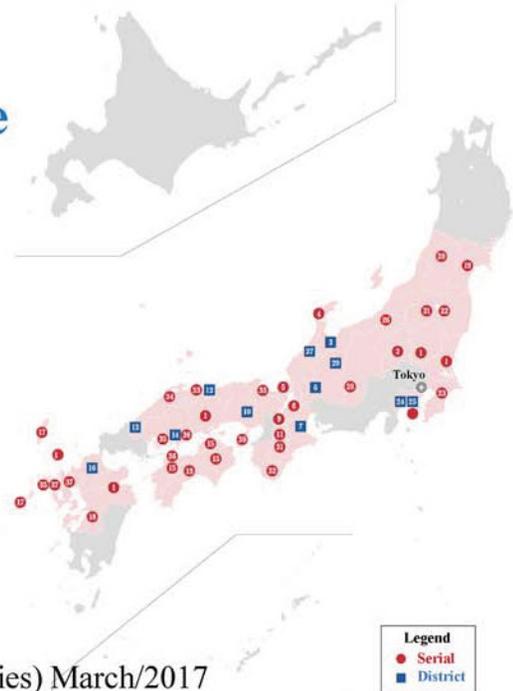
Benefits after formulating the basic plan of history and culture

Utilization for Japanese Heritage



Japan Heritage

Japanese tangible and intangible cultural properties/assets, i.e. regional histories, traditions and customs, are passed down for generations through narratives. These stories, telling of the legacy of our culture and histories, have been designated as “Japan Heritage” by the Agency of Cultural Affairs.

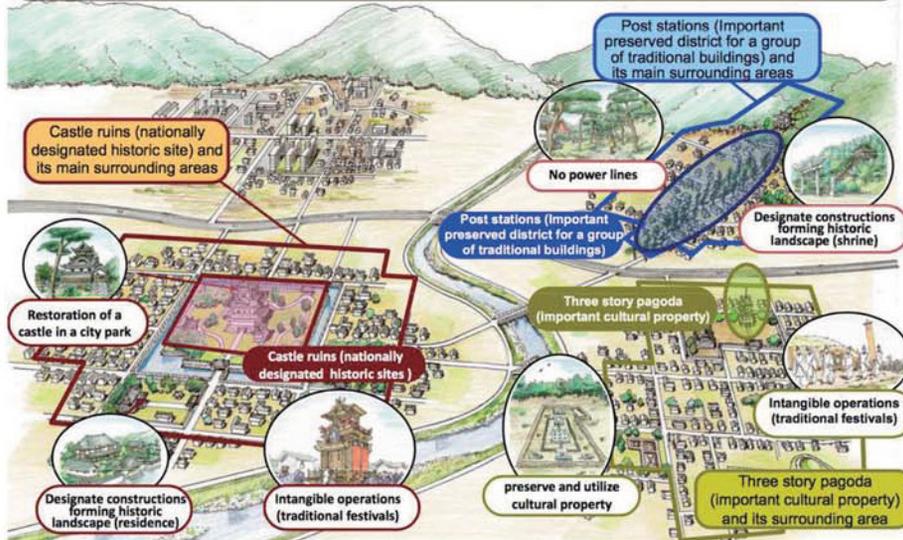


【 Formulation number 】 54 Stories (259 municipalities) March/2017

Benefits after formulating the basic plan of history and culture

Cooperation with the Law of plan for the maintenance and Improvement of historic landscape

The municipality will enact plans to maintain and improve its historic landscapes. The government will apply and focus support on plans and measures that will maintain and improve historic landscape centered around designated cultural properties with high historical value



A New Heritage Conservation Policy and Issues in Japan

Kayo MURAKAMI*

* Headquarters Secretariat for Vitalizing Regional Cultures,
Agency for Cultural Affairs

Keywords: Heritage Conservation, Surrounding Environment, Basic Plan of History and Culture

Abstract

In recent years, the Agency for Cultural Affairs has introduced a new approach that far exceeds the previous concept of cultural property protection, for example, cooperation with other ministries and agencies, as well as preservation of unspecified cultural assets. “Cultural property,” which has been targeted by the Cultural Property Protection Law, is only a handful of assets to be protected. There are far more (original) cultural assets studded in each region of Japan than those. When thinking about actually inheriting such things to the future, it can not be handled with the efforts of the Agency for Cultural Affairs alone. These perceptions are also expanding in the national government, and policy changes have been made toward the conservation and utilization of valuable assets through cooperation across departments and fields. The present study was undertaken in order to describe a new heritage conservation policy and issues in Japan.

Introduction

In recent years, the concept of cultural property protection has changed in Japan. So far, Japan has protected its cultural assets by designating them. However, it is only part of the cultural property potentially in the area, and even if it is not even specified that, in the area noticed that these are a lot of cultural properties. Therefore, the regional authorities list up what they think is important to the regional standards and create the plan to protect it, giving it a form that the nation accepts.

History of Japanese Cultural Property Protection Law

Cultural property protection was born in Japan and is unique compared to those of Europe and the United States. Initially, there was no management or protection of cultural assets as a nation; they were managed as the private property of the emperor, Shogun (general), and Daimyo (feudal lord). However, since the Meiji Restoration in 1867, the Meiji government has tried to modernize the state by adopting the Western culture, and people made light of old things. As a result, the destruction of certain kinds of cultural assets advanced nationwide. In addition, the Japonism boom, which occurred among European arts and crafts collectors at the World Exposition in Paris in 1867 and the Expo in Vienna in 1873, was consistent with the government’s intention to expand the trade of Japanese culture and Japanese products. Large purchases by foreign collectors and Japanese art dealers caused a massive outflow of cultural

properties. In response to these phenomena, in 1871, the government of Japan created laws to protect the cultural assets for the first time. Subsequently, the object and the period of the cultural property that the county protects has become extensive over time. However, in recent years, the Agency for Cultural Affairs has introduced a new approach that far exceeds the previous concept of cultural property protection, for example, cooperation with other ministries and agencies, as well as preservation of unspecified cultural assets. “Cultural property,” which has been targeted by the Cultural Property Protection Law, is only a handful of assets to be protected. There are far more (original) cultural assets studded in each region of Japan than those. When thinking about actually inheriting such things to the future, it can not be handled with the efforts of the Agency for Cultural Affairs alone. These perceptions are also expanding in the national government, and policy changes have been made toward the conservation and utilization of valuable assets through cooperation across departments and fields.

The Basic Plan of History and Culture

“The Basic Plan of History and Culture” is a basic plan of local public bodies to grasp cultural assets as a nucleus from the viewpoint of history and culture as a whole, to integrate various measures and to promote regional development utilizing history and culture. Newly born from the following three perspectives: (1) Protection of unspecified cultural properties, (2) Protection of surrounding environment of cultural properties, and (3) Promotion of understanding of cultural assets in cooperation with local communities. Firstly, (1) is preventing cultural assets latent in the area from being lost without finding their value. Secondly, (2) is to induce the protection and improvement of the surrounding environment of cultural property, to raise the appeal of the cultural property by forming a cultural space. Thirdly, (3) is by presenting the value of local cultural assets in attractive form to people in a manner that is easy to understand, people will deepen their understanding of the cultural heritage, history, and culture of the area, promoting partnership and cooperation with the community in protecting cultural properties. Based on these backgrounds, in the basic plan of history and culture, it was decided to create a concept that refers to “Related cultural property group” and “Historical culture preservation utilization area”, and to prepare a plan. “Related cultural property group” is a regardless of tangible/intangible, designated, or unspecified, cultural properties are regarded as a fixed and mutually related unit. “Historical culture preservation utilization area” is positioned as a planning area for creating a surrounding environment that is valuable, together with related cultural properties and a single cultural property as a cultural space.

Current Status and Issues of the Basic Plan of History and Culture

By March 2017, 57 plans (60 municipalities) was formulated as a basic concept of historical culture. Since 2006, the Agency for Cultural Affairs has set up a planning and research committee to consider measures to comprehend cultural properties and to promote the understanding and participation of the public in cultural property protection. After that, the model project was implemented for two years, starting with 2008. After the formulation of technical guidelines and preparation of handbooks in 2012, the “Basic plan of history and culture” in local governments began. Initially, after the model project, there was not assistance for a formulation, and because it was not mentioned in the law, the number of formulation did not increase much as the municipality had no merit. However, in recent years, assistance for formulation and assistance concerning the development of tourism has begun, and awareness has also been raised. The revision of the current Law for the Protection of Cultural Properties is

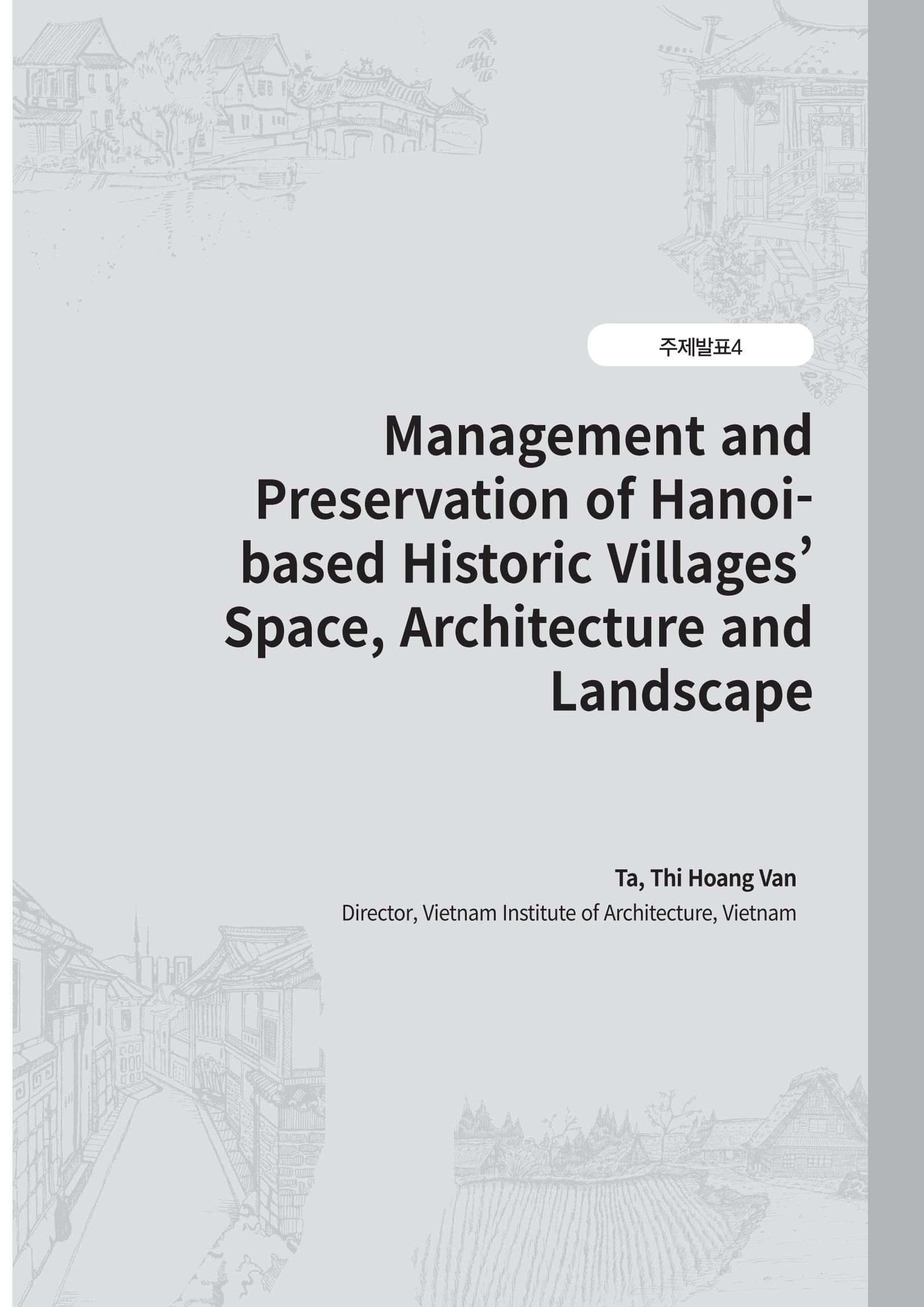
also trying to perform to reflect the “Basic Plan of History and Culture”. Meanwhile, while understanding the importance of the “Basic Plan of History and Culture,” many municipalities see it as burdensome due to labor shortage and the effort of investigating every cultural property. In local governments, the responsibility for cultural properties is limited, and the lack of experts is also a problem.

Conclusion

The concept of Japanese cultural heritage protection spreads. Like the basic plan of history and culture, the idea to preserve and utilize the cultural assets of the area was born. Movement is actively being taken to comprehensively grasp them in the area and actively utilize them for tourism and landscape creation while trying to preserve and inherit it. However, it will be noted in the future how this is positioned in law. It is expected that the formulation of the basic plan of historical culture will be a heavy burden for the administrative administration because there are many steady works. Therefore, the Agency for Cultural Affairs is required to convey the significance of formulation, to create success stories, and to give benefits such as subsidies.

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주제발표4

Management and Preservation of Hanoi- based Historic Villages' Space, Architecture and Landscape

Ta, Thi Hoang Van

Director, Vietnam Institute of Architecture, Vietnam



Management and Preservation of Hanoi-based Historic Villages' Space, Architecture and Landscape

[주제발표4] Ta, Thi Hoang Van | Director, Vietnam Institute of Architecture, Vietnam



“Politics and Tasks for the Sustainability of the Historic Villages in East Asia”

MANAGEMENT AND PRESERVATION OF HA NOI - BASED HISTORIC VILLAGE'S SPACE ARCHITECTURE AND LANDSCAPE

*PhD. Van, Ta thi Hoang
Vietnam Institute of Architecture (MOC)*



SEOUL, Sep 2017

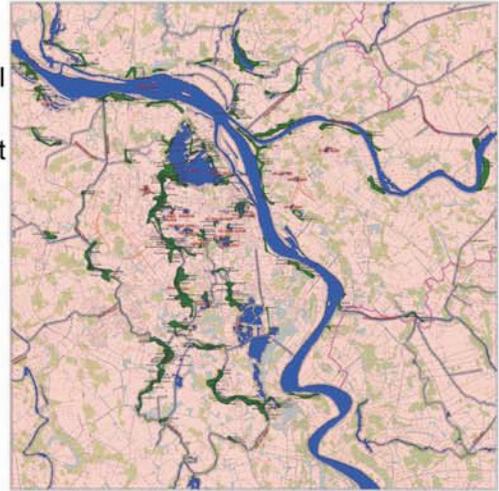
Contents



1. Some characteristics of historic village architecture in Hanoi
2. Access to and identify the landscape architecture traditional village in Hanoi
3. Change the approach to assess the value and preserve traditional village today
4. Identify the objects preserved in the landscape architecture historic village
5. Conservation solutions
6. Conclusion

1.1. Advantage:

- The system of monuments rich in type and architectural styles
- Historic village and craft villages have unique handicraft products.
- Hanoi is a city characterized by rivers and lakes - **"City in the river."**
- The central urban area has important functions about culture, history, politics and economics

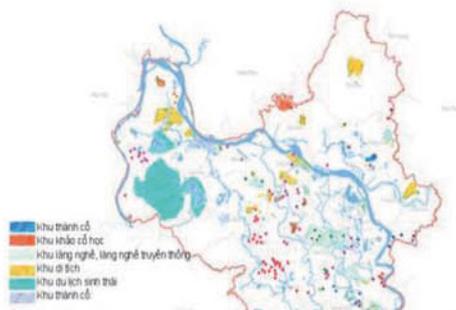


1.2. Difficulties

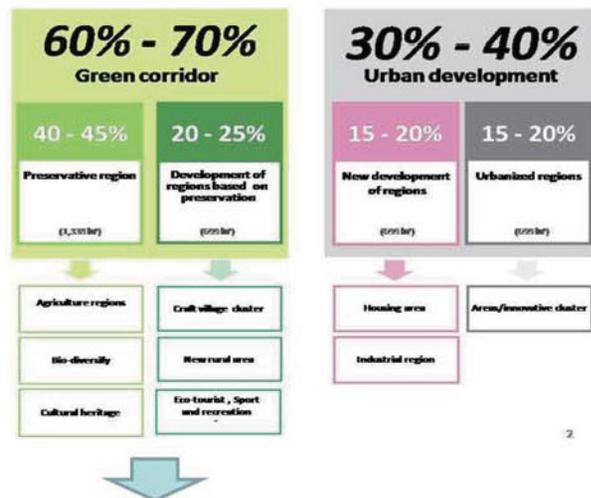
- Hanoi facing development issues.
- Pressure on the rural population
- So the existing villages are difficult in planning to protect and preserve the values that it owns.
- On promoting the value of identity in the direction of modern and sustainable.
- Balanced development between urban and rural
- Management has no interdisciplinary
- Should be controlled **"urbanization of rural areas"** or **"rural urbanization "**



1.3. The process of urbanization and its effects on the traditional village of Hanoi



- > **5.037** relics
- ~ **1.645** relics rank
- ~ **1.200** traditional craft villages



Including protected areas and conservation-based can create a balance in the overall urban landscape... which are controlled developmentally areas

It ensures the safety of the monuments and the morphology of traditional village structures

동아시아 전통마을의 지속가능성을 위한 보전 정책과 과제

Politics and Tasks for the Sustainability of the Historic Villages in East Asia

With 3 basic factors:

Economic sustainability,
Environmental sustainability
Socio-cultural sustainability

↓

- The preservation of Hanoi architectural heritage funds existing in the overall planning direction is clearly necessary

Hành lang xanh Green corridor

Features of the heritage fund Hanoi is always closely linked with the terrain and natural:

- **Natural Heritage** (river, lakes, mountains): The natural environment surrounded the main factors helping to maintain the sustainability of the capital Hanoi during the past 1000 years.
- **Cultural Heritage** (relics and traditional craft villages): traditional village and craft villages occupy a large part of the urban space structure.

2. Access to and identify combinations space landscape architecture traditional village Hanoi

2.1. Approaching from the cultural perspective:

Vietnamese village:

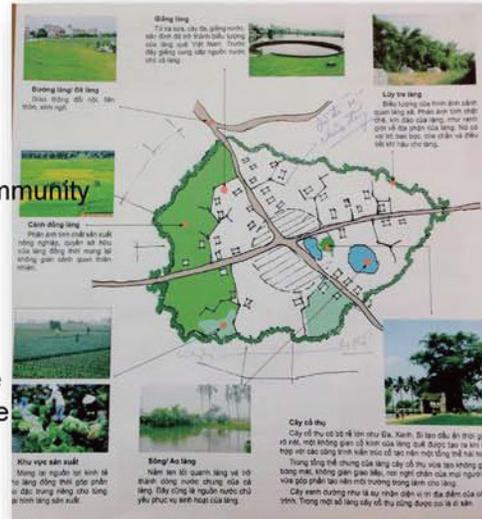
- is the living environment of a community of residents.;
- is an economic community;
- is a cultural community.

2.2. Approaching from the architectural heritage

- Natural landscape and ecological environment;
- Structure village architectural ;
- Historical relic and in urban village;
- Lifestyle, lifestyle customs of residents of the village community

Identify the elements:

- + **Vision:** the landscape outside the village, covering the landscape border, covers the landscape in the village
- + **Routes:** road system
- + **Points:** community space



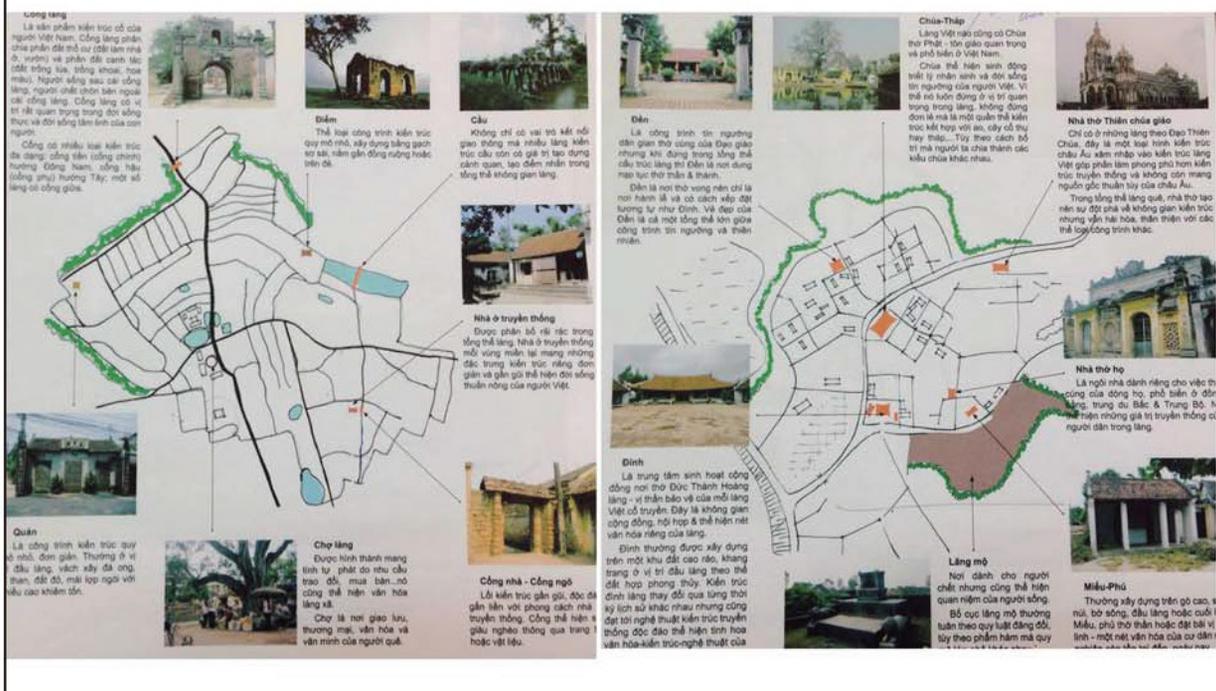
làng Cổ Loa - Đông Anh



làng Đường Lân - Sơn Tây



Each building are connected together by the common spaces create a harmonious whole and flexible.



3. Change the approach to assess the value and preserve traditional village today

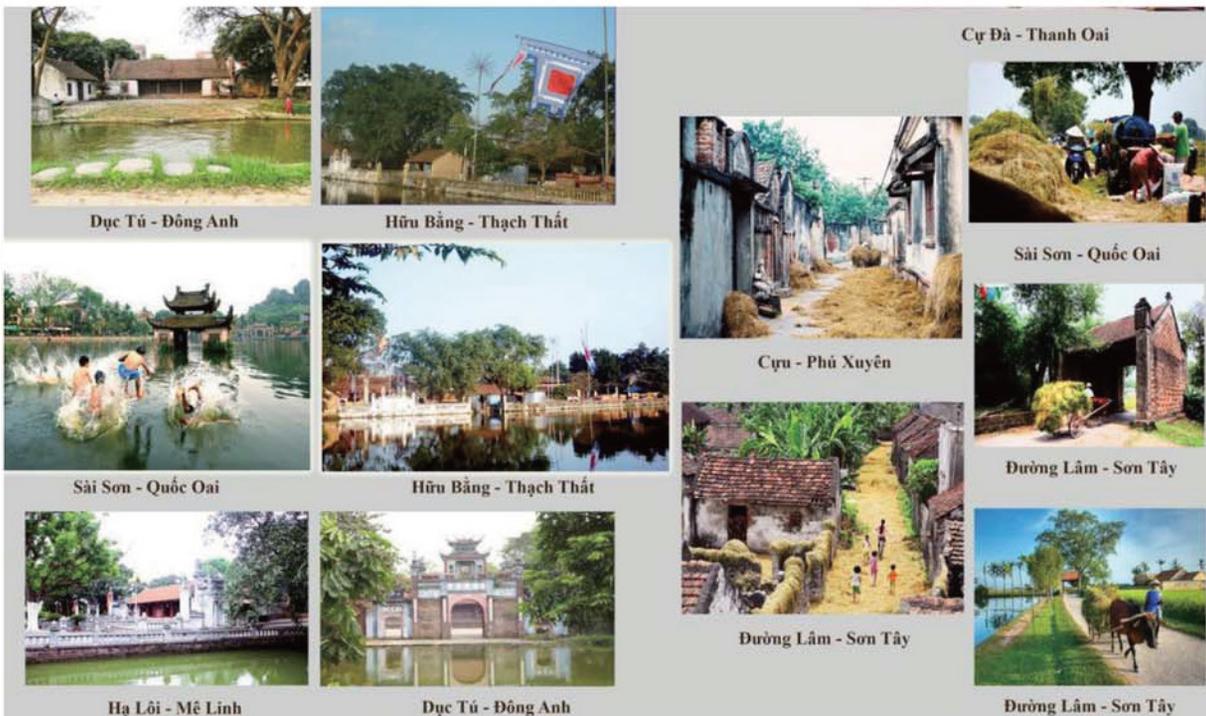
3.1. Creating value from traditional

- + Economics from promoting traditional crafts
- + To create jobs for local laborers
- + Traditional village tourism



3.2. Identify traditional management and preservation spaces in the village

- Traditional fixed space (hard)
- Space flexibility (soft, dynamic)
- Space matching function (mixed)



3.6. Some cases typical village



Renew the management of construction licensing to manage and improve the quality of people living in the heritage village, serving the preservation and management of landscape architecture in **Duong Lam ancient village**.

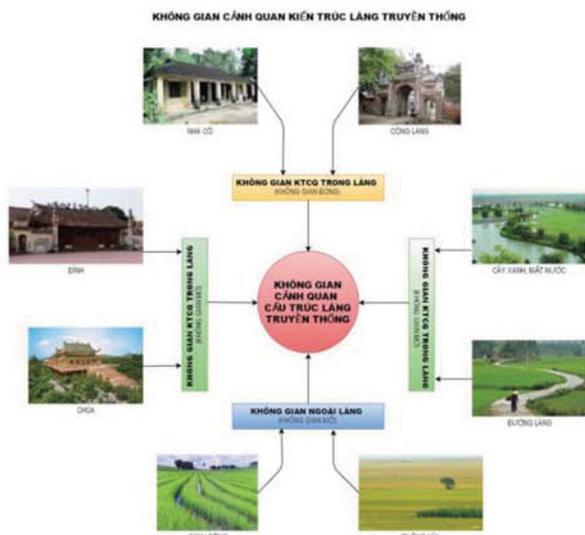


4. Identify the objects preserved in the landscape architecture traditional village

MANAGEMENT



Landscape and ecological architecture of the village;
 Architecture and planning for the relics and traditional housing;
 And conservation of traditional village structures;
 Traditional craft production space and artisans.



4.1. Conservation levels

- Level 1. (special conservation - conserving the original): The village can be vestige national level
- Level 2. (partial preservation)



4.2. Division of conservation area in the village:

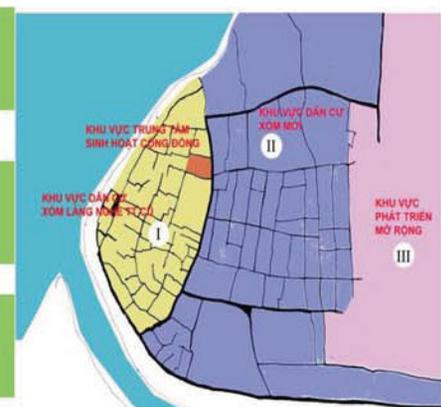
Bat Trang village



Area I:
 Area ancient village
 (village of origin)

Area II.
 Highly populated area

Area III.
 Area expansion and
 new development



5. Conservation solutions

SOLUTIONS FOR/ TO

- 1. Organize the architectural space
- 2. Use materials and color works
- 3. Architectural control
- 4. Highlights & landscape architecture
- 5. Renovate, embellish the routes/ alleys



5. Conclusions

- How does the traditional village still develop modern and still retain, preserve the good values of the village culture.

We can not stand out of the trend of globalization.

- Should be a new identification and access for those traditional values which have village

- An important goal: **Conservation & Development → Balance.**

- That is not recognizing the value that is that these values continue to be promoted as how to create value realized in the current context.

- Maintaining and holding traditional values that demonstrate sustainability is a manifestation of adaptation between traditional and modern values

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Politics and Tasks for the Sustainability of the Historic Villages in East Asia

THANK YOU



Management and Preservation of Hanoi - based historic villages' space architecture and landscape

Van, Ta Thi Hoang

Director - Training and International Cooperation Center
Viet Nam Institute of Architecture (MOC)

Abstract

Hanoi is the city with old cultural and historical values and a capital with various ancient villages. The villages have been dramatically changed by rural urbanization and urban ruralisation. "Inside-the-city villages" are a distinct feature of Vietnam. Landscape architecture space of the villages has witnessed big changes and there has yet to be an appropriate mechanism of effectively managing, preserving and exploiting the landscape architecture space for better traditional village development. The architectural space is closely related to village preservation management area division. The stability of ancient villages is newly defined as maintenance of the existing values and promotion of traditional values in combination with new factors to appropriately meet villagers' modern living needs. The villagers can benefit from the traditional values, both spiritually and economically in their daily life.

The paper analyzes a combination of Hanoi-based historic villages' distinct landscape architecture values, and then analyzes and assesses changes in the villages' architectural space (such as space for houses, public places, religious places, traditional manufacturing areas...). The paper includes a case study of three groups of typical traditional villages in Hanoi: *villages located in the historical centre, villages located in the outskirts, and villages situated in the suburbs.*

Presevation of the traditional villages is aimed at preserving Hanoi's historical urban identity as a comprehensive and sustainable development.

Key words: historic villages, traditional villages, landscape architecture, preservation management

In the history of Vietnam, the village was born very early and constantly developed through each period. The traditional village carries the value of the object: the space of traditional planning architecture expresses aesthetic values, materials, space composition...; Intangible values include traditional festivals, customs, community organizing. In the urban structure of Hanoi, the village is an important component of the urban heritage fund. The Washington Charter (1987) on the protection of cities and historic urban areas has emphasized "historical urban areas, both large and small, including urban, town and center of the historic quarter with their natural and man-made environment. As historical evidence, these areas also embody the values of traditional urban cultures "[9].

General planning of Hanoi was expanded, preserving urban architectural heritage funds was one of the priorities. Because it is linked to the change of urban form, it is also the orientation and vision of the development of a modern and sustainable urban. The history of Hanoi is a collection of many villages that create a unique cultural and social space [Van 2016.15]. Not only Hanoi, but also some cities with architectural heritage such as Hue, Hoi An show that the changes of the city is the transformation of the space and landscape of the village.

In Vietnam, the new urbanization process is less than 30% so that the remaining villages are the residential areas of some parts of the population and associated with the village culture to preserve many traditional cultural factors. The phenomenon of villages intermingled with urban areas is common in Vietnam and will certainly last a long time [An 2003.35]. Failure to respect the traditional villages or distort it for any reason will lose its beautiful and original impression of the city as well as the identity of the nation.

1. Some characteristics of historic village architecture in Hanoi

During the planning of Hanoi in 2008, we proposed eight important issues identified: (1) Conservation of the Ba Dinh Political Center and Hoang Thanh - Thang Long relic; (2) preserve the old quarter; (3) preserve the French quarter; (4) conservation of landscapes and relics in the West Lake area; (5) preserve Co Loa citadel, Son Tay citadel; **(6) Preserve traditional villages and villages;** (7) preserve clusters of monuments and monuments alone; (8) preserve the natural landscape [Van.2010]

The purpose of conservation villages in Hanoi is to build rural residential areas for satellite towns and rural residential areas as a motive force for economic development in villages / communes. The "town - village" appears more and more. The system and means of transport developed to connect with the residential areas in the city. In the Hanoi planning, villages located in satellite towns and new urban areas have transformed the whole of Hanoi into a large area of rural and urban areas, villages and towns.

The traditional village of Hanoi has many types of cultural and historical features such as: *Traditional craft villages; Academic village* (there are successful learners) - village has long history tradition associated with the celebrities of the country; - The village also houses unique and types of religious architectural of each historical period.

The development of urban Hanoi is also a gradual recession of traditional villages. So the city is facing difficulties and the advantages for problem management and development of urban architectural heritage. The architectural landscape is the object of conservation and also the concept used in urban planning and design.

1.1. Advantage:

- The system of monuments rich in type and quantity is the potential for tourism and economic development. The monuments are architectural styles (Vietnamese - Chinese - French and Phong Thuy of East Asia).

- Historic village and craft villages have unique handicraft products. In the middle of the city - villages, clusters of monuments, routes, archaeological sites are particular value and landscape of these components.

- Hanoi is a city characterized by rivers and lakes - "City in the river." The network of rivers and lakes is closely linked with the relics system. Traditional villages and monuments have characteristics that follow the flow so it creates a particular architectural space. So the value of water surface and green space will be a feature of the city.

- The central urban area has important functions about culture, history, politics and economics has been shaped for a long time ago. There are many historical villages in the urban core with a long history associated with the process of urban history. Therefore, the historical villages are more important in the direction of development and caution in conservation work.

1.2. Difficulties

- Hanoi facing development issues and conservation is always a task and difficulties

- Dating of the monuments have long time are existing of urban areas, so the existing villages are difficult in planning the area to protect and preserve the values that it owns.

- The village system (traditional villages, traditional craft villages, urban villages ...) is a major issue directly related to the spatial development planning and promoting identity in the direction of modern and sustainable.

- People's awareness and inter-agency management are inconsistent.

- "Urbanization of rural areas" or "rural urbanization" should be controlled.

1.3. The process of urbanization and its effects on the traditional village of Hanoi

The history of urban development and expansion in Hanoi has been going on for over 1000 years. The feudal city consists of two main components: Thành (Citadel) and Thị (Ke Cho – Market). In this period, the boundaries of the city were determined based on natural factors including the Red river to the north and east, the Tô Lịch river to the west (Papin, P. 2009,94]

Over the centuries of history, Hanoi has gradually expanded in directions, mainly the south, the southwest, the west and the east. The area of Hanoi is now more than 3,329 square kilometers with a population of 6.2 million [15]. History of urban development and expansion in Hanoi with its influence on traditional villages. Village structure in urban areas has long existed in the former inner city. When the capital expansion of administrative boundaries, it would face a rate large rural than urban areas.

Hanoi is a region known as the land of cultural legend and the diversity of topography and land of famous historical-cultural relics. There are more than 5,037 relics in which about 1,645 relics rank. As such, Hanoi has become a rich and diverse fund of relics - the largest historical city in the country.

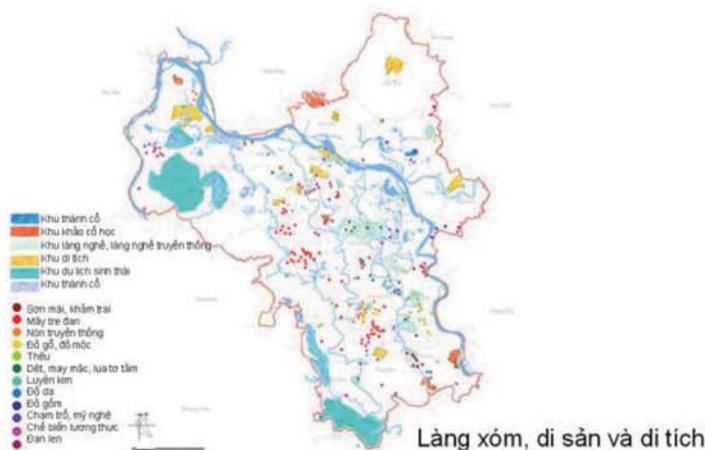


Figure 1. Villages and relics in Hanoi city (VIAP 2010)

If you compare the administrative boundaries of Hanoi capital with other capital cities around the world to assess the fund heritage within it. Traditional craft villages (1,200 villages) are scattered in urban and rural areas [Van 2010.392]. To balance this factor, spending 70% on the green corridor, including protected areas and developed areas, can create a balance in the city.

For conservation areas, agricultural areas, ecological zones, biodiversity, cultural heritage are the areas that need to ensure harmony with other developed areas in urban areas (the remaining 30%). Village clusters and traditional craft villages are located in areas of planned development and conservation control. In spatial orientation, these objects are located in the green corridor. So, it ensures the safety of the monuments and the morphology of traditional village structures.



Figure 2. Strategic development planning in Hanoi (VIAP 2010)

To create a sustainable urban development, it requires balanced development based conservation. With 3 basic factors: *economic sustainability*, *environmental sustainability* and *Socio-cultural sustainability*. The preservation of Hanoi architectural heritage funds is clearly necessary [Van 2010.392].

Heritage not only be understood as the spiritual values but also which have special economic value, special property of "smokeless industry". Hanoi's advantage is that the capital has a variety of topography, geomorphology, cultural and architectural richness ... but it is also difficult to control and create a unique style for each region / area.

Features of the heritage fund Hanoi is always closely linked with the terrain and natural:

+ *Natural Heritage (river lakes, mountains)*: The natural environment surrounded the main factors helping to maintain the sustainability of the capital Hanoi during the past 1000 years.

+ *Cultural Heritage: historic relics and traditional craft villages*:

The core area of urban also has a system of ancient quarters - typical of the medieval urban structure in Vietnam; The Citadel as a symbol of the ongoing continuation of the political role of dynasties in Vietnam at a "central location of heaven and earth". French town - typical for modern planning of the West in Asia; And traditional village and craft villages occupy a large part of the urban space structure.

Hanoi capital expansion facilitates the village with market (Thị) factors. There are elements of civilization in modern society but still carry the atmosphere, breath of traditional village. Urban civilization has a positive influence on the village.

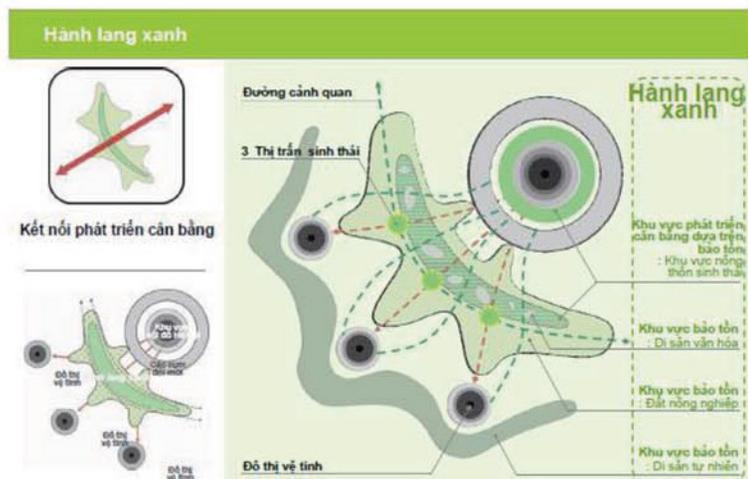


Figure 4. Preserves areas with heritage and village systems (VIUP 2010)

2. Access to and identify the landscape architecture traditional village in Hanoi

2.1. The approach to identify and landscape architecture traditional village Hanoi

2.1.1. Approaching from the cultural perspective:

- Vietnamese village is the living environment of a community of residents.
- Vietnam village is an economic community. It is a community of wet rice farmers and a self-sufficient producer. Besides, can combine farming with economic and commercial craft.
- Vietnamese village is a cultural community. Due to the need to survive, to organize production and to overcome natural disasters, people have to join together into a strong community. It is the basis for the creation of cultural values.

2.1.2. Approaching from the architectural heritage:

Architectural heritage is all of the vestiges of human construction that remain to this day in the form of single buildings, architectural communities, spatial structures and residential areas on:

- Natural landscape and ecological environment;
- Space village architectural (housing, public works, works of religious, traditional manufacturing space...);

- Historic relics and villages in urban;
- Lifestyle customs of residents of the village community;

Identify the elements of landscape architecture in traditional village based on some basic principles:

a. Vision: the landscape outside the village, covering the landscape border, covers the landscape in the village (as fields, the village entrance, bamboo, fence, trees, lakes, ponds, villages and some structures smaller).

b. Routes: Village road system: Transportation system structure in the village related to the distribution of the buildings so it is quite diverse in morphology. Village roads are usually 2.4 - 3.5 meters wide, the main road is about 5 meters wide (3-3.5 meters). Branching twigs system is characteristic of the village and is divided into levels: small road, alleys. This size is suitable for small and medium transport.

c. Points: is the community space (communal house, temple,...). These religious works are important in the spiritual life of the Vietnamese. Location of works can also perform the function and its role in the overall village. Community house (Đình) often stand at the top or center next to big tree or wells of the village. This is an important space of the village community;

The Buddhist temples usually stands in the middle or the end of the village. Other religious works and houses were distributed in different locations scattered in villages. Traditional houses often follow the roads, alleys and villages. So each building are connected together by the common spaces create a harmonious whole and flexible. The public works also play a role in daily life and express style /habits/ lifestyles of people.

2.2. Management requirements

In Vietnam, the National target program for “*Building a new countryside in the 2010 – 2020*” has changed the face of modern rural. However, the programs are focused on economic development, not much investment in culture. In urban planning much space is broken, many tangible and intangible cultural values have not been integrated and associated with management. Cultural management team lack practical experience:

+ Architectural space is narrowed down for residential land, business land. The scale of public works did not match the space residents crowding and traditional manufacturing. Appear new areas such as residence in industrial zone.

+ Works as a cultural house, markets, gates, streets, alleys in village... are built in the new countryside with the image of urban: *the village* and *the street*, between *modern* and *traditional*, between *agricultural* and *non-agricultural*.

+ Neighborly relations lack contact

+ Many villages have become industrial zone and rural land prices quickly lead to difficulties in management

3. Changing the approach to assess the value and preserve traditional village today

3.1. Creating value from traditional

Besides the basic awareness about the value of history, we need to recognize the value of other such: *stored value; art - architectural value, use value, educational value; landscape planning value; ecological environment value...*

Most of the historic villages are major contributors to the economy through the following expression:

+ *Economics from promoting traditional crafts*: it create a small business environment, is quite popular. Many traditional craft villages have affirmed brands of products with historical and culture value.

+ *To create jobs for local laborers*: craft villages with traditional production areas will attract local human resources. Preservation folk techniques and vocational training for people owning heritage.

+ *Traditional village tourism*: is part of the heritage tourism model. Heritage tourism model is popular and growing fast in the world. Spiritual tourism, visiting monuments, find out about traditional villages are favorite in Vietnam.

For traditional craft village tourism, they take traditional craft products to the advantage; For a long historic village, promote the value of architectural relics is a product of tourism

3.2. Identify traditional management and preservation spaces in the village

For historic villages, management and planning of heritage conservation are as follow:

a. Traditional fixed space (hard)

Part residential (land) village neighbor, terminals, clusters and campus housing. The historical buildings, religious works (temples, pagodas, church...). Besides, the roads, alleys, ponds, lakes, trees, water surface, environmental landscape are venue for community activities. This space should be conservation priority level 1.

b. Space flexibility (soft, dynamic)

Due to the requirements of modern life are always increasing. Public works such as public services, markets, shops, hotels, restaurants... are new functions serving the needs of urban life should be arranged in the soft space.

c. Space matching function (mixed)

This is space that can combine the old and new functions of flexible layout in the village planning structure can be greenery, flower garden, playground, garden, small landscape or small park for rest area. Roads system, infrastructure works and environmental are needed to renovate the space modern in village. Depending on the characteristics of each village, it is possible to select specific solutions that bring about new factors.

Each of landscape has its own function should be assessed, analyzed and studied to conform to the requirements of regional development there. So, the sustainability of these villages are the balance of functional spaces with the natural elements and existing monumental funds.

At the international workshop on *Urban Heritage Preservation and Development*, taking place in Hoi An from 13-14 June 2017, discussions focused on the new approach as well as the provision of the latest thinking about the concept of **sustainability** for heritage cities. "Adapting, reusing legacies: reusing rational architecture can help utilize old energy and resources to make a new breath, utilize new value without fighting loss of heritage. Study how to preserve the heritage to meet the development needs associated with the environment, with sustainability factors to make these heritage more beneficial " [Bushell, R.2017].

On the basis of traditional conservation principles, which are already mentioned in many international statutes on the preservation of heritage, the village must be considered as a whole, with a link between traditional and modern elements; Between traditional and extended areas. "The best way to preserve a building, structure or heritage sites are using it ... Adaptation link the past with the present and future projects" [6].

Villages in urban areas will be challenged by the changes and development of the city very deeply. Consequently, conservation approaches between villages and towns are more likely to cause conflicts in management, conflict between traditional preservation ideals and the renewal of traditional elements to suit the times. More importantly, villagers are satisfied with better living conditions

3.3. Solve with team in urban villages

Three groups of typical traditional villages in Hanoi: *villages located in the historical centre, villages located in the outskirts, and villages situated in the suburbs*. However, in evaluating and analyzing for appropriate conservation and management sanctions, we divide the villages into different functional areas of the city:

- *The ancient villages (this is the type of village has been listed on the conservation or award of the title)*: there are special villages in the core area of urban still exist relics system.

- *The village group in the limited development area*: is a group of handicraft villages of the old Thang Long and many historical buildings cultural and religious beliefs. These villages have been affected by urbanization process or converting agricultural land to urban land in a short period of time.

- *The village groups into development zone*: the impact of urbanization is slower and longer lasting, so the land conversion and production process is slower than the above. People change their production by using new services for entertainment demand. So, should have the solution taken to actively modernize villages, to prepare for integration into urban life.

- *Group of urban village is located near or adjacent to the inner city*: Due to the impact of urbanization and the market economy, there will be a shift in occupation and labor, but still the ability to produce agriculture and less of the required conditions of the city.

- *The suburban village*: For this village group, the clashes of traditional culture with urban civilization are not high and can respond to the impacts of urbanization process. It is possible to add new urban functions combined with agricultural production to modernize the village group.

3.4. The problems and challenges in the management conservation of historic villages:

3.4.1. The new challenges of historic village

a. Urbanization - is the direct cause changes affecting space landscape architecture of the traditional village within the city Hanoi. Landscape architectural space is influenced by many factors such as rural economy, land policy, natural and socio-cultural characteristics.

Many traditional villages are lost or become residential clusters in the inner city, into wards (such as Ngoc Ha, Khuong Thuong, Kim Lien, Hoang Mai districts ...). There are villages that still retain a part of old village structure but are quickly absorbed in the wave of urbanization (such as Trieu Khuc, Bat Trang, Thanh Tri villages.)

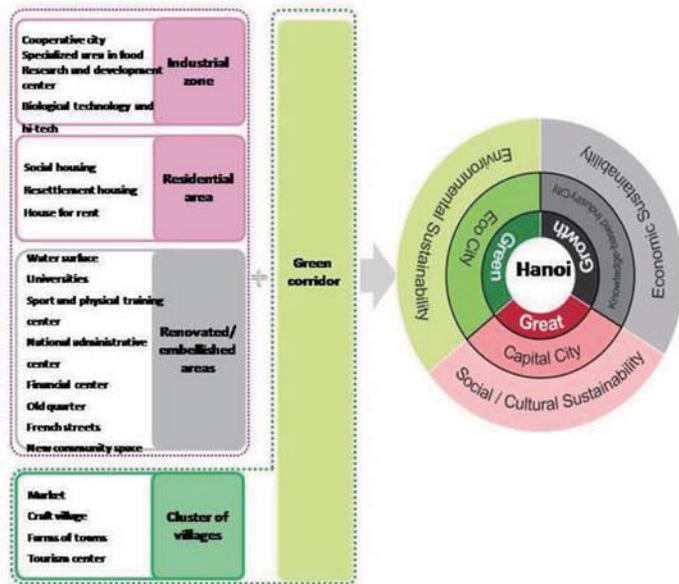


Figure 5. Spatial structure (VIUP 2010)

- *Impact of urbanization on economic field:* urbanization has created a shift in the economy, the shift of agricultural labor to industrial and service employment. Many traditional village lost agricultural activities into residential areas in urban areas. A portion of the peasantry is getting richer due to the increase in land value.

- *The impact of urbanization on the social - cultural field:* the transition from the cultural life of the village became the cultural life of urban ... It has affected both the cultural and social life of the community and each family.

- *Impact on the environment:* most of the area of land, trees, water surface of the historic village was previously converted into land for construction. Narrow alleys in residential areas overloaded by the need to use. There are many potential hazards such as fire, explosion.

- *Impacts on land use:* In the process of urban transformation, changes in land use led to increased density of roads and houses, along with decreases in the area of trees and water surface. Agricultural land is shrinking due to urban construction projects. these changes have affected negatively and the loss of traditional landscape architecture.

b. Climate change: This is an urgent issue because of the direct impact of climate change on heritage. Heritage stands at the risk of "deformed" before the impact of nature space, which is also the cause of changes old structure and natural landscape of the village. Maintaining ecological factors in the village is a way to promote and encourage the use and protection of natural resources. Encourage use of folk techniques methods and new materials environmentally friendly

3.4.2. *Issues to consider when implementing traditional village conservation management:*

+ Make a list of valuable works. Identify historical buildings that need to be upgraded in community activities;

+ Upgrading the system infrastructure; Village planning (develop green spaces, green spaces, green buildings...);

+ Functional areas need to be renovated, restored and additional support areas

- + Maintained and apply indigenous knowledge in life

The sustainability of the village is reflected in the interaction between traditional values and contemporary activities that create a living space and the spiritual life of the people. So, intangible cultural values in traditional villages are preserved as a feature of urban Hanoi. Village in the city is one of the unique features of Hanoi by the combination of the outstanding features of the cultural regions. Preserving elements and the typical image of the village as identify memories and values

- + Identify the point / line / area in space village to management.
- + Identify the space in the historic village also preserves architecture and traditional landscape.
- + Make priority list of villages retains the element of original landscape architecture.
- + Priority is given to the preservation of monuments of religious and other architectural elements (gates village, wells village, bridge village...)
- + Proposed expansion of the area has created “town” elements in order to improve the economic life of the village.

For historic village and traditional craft villages are requires careful management. It is important to pay attention to the specific problems in each different case.

3.5. Role and rights of people with historic village

In the case of Hanoi, the people are both residents and farmers in urban. But whatever role they play, they still have the right to own and monitor of heritage. Their daily activities create the human values of the village; The interaction of space, architectural landscapes with everyday activities of the people clearly shows the sustainability of the traditional village.

“Urban heritage management can be more sensitive when bottom-up approaches are used, engaging local communities in the identification of what heritage, tangible and intangible, is significant to them and in safeguarding that heritage. This contributes to the national economy though not perhaps to the particular (KPI) the central government uses. This strengthens the role of heritage in achieving economic, social and political goals – that is, creating economic activities, community activities and a more coherent society” [Logan, W.2017]

a. Lesson successful management of historic villages in Vietnam and in the world are putting ownership of the people and create equal opportunities for them: the right to development and the right to share the benefits in the heritage environmental. People enjoy the benefits of heritage:

- + From heritage, they can find employment opportunities; Livelihood benefits from value to create attractive tourism products;
- + From heritage, they can recognize their responsibility and rights with traditional values. These values as part of the future; They are the owner and also the creation of heritage value.
- + From heritage and traditional craft, landscape architectural creates financial and commercial advantages.

b. Ensure human rights in heritage preservation and contributions of local communities:

+ *The right to use, ownership and access to heritage:* (this is mentioned in the Law heritage). Many monuments of private property rights and state. However, some regulations restrict access to heritage, which also means limiting the responsibility of protection

+ *Cultural rights:* People to participate in festivals and rituals; is an important part of creating the intangible activities.

+ *Right to livelihood and shared rights:* they own the houses, the living space of their own to protect is also contributing to the fund's overall value to the village.

c. Give people the responsibility for conservation: According to the law of cultural heritage, *conservation is the responsibility of the people.*

Empowering people in the conservation of historical monuments and especially the traditional residence area will create a positive effect in maintaining and promoting the historic values. There are also cases, the information is incorrect has changed and mis-understand the role of people with heritage.

The role of communities in conservation:. Local authorities recognize areas of traditional buildings and approved measures to protect. The state agency will provide guidance, advice and funding for repairs.

+ Concept *landscape architecture* is widely used in urban designing and planning.

According to Prof. Robyn Bushell said that: “Community recognizes that future generations will benefit from heritage. Lifestyle is enhanced not only the maintenance of heritage buildings, but also from their adaptation in places accessible and easy to use. The planners and council recognize and promote the reuse of heritage buildings can adapt will contribute to adding vitality and sustainability of their community”. [Bushell, R.2017]

So, what are the benefits that people benefit from preserving?. Can be seen that, many of the benefit (environmental, social and economic) started from the preservation of traditional village heritage, which means that we are protecting the indigenous community's values. The government has many encourage to preserve the village landscape This is very convenient for community life and ecological environment. Besides, the historic works are also protected. These activities show our connection to the past and the present.

3.6. Some cases typical village

3.6.1. The case of Duong Lam ancient village:

With typical values preserved, Duong Lam ancient village was proposed as a world cultural heritage by UNESCO with criteria III, IV, V and VI. Duong Lam Village has many cultural heritage objects and intangible exists, associated with the daily life of people, but if not timely conservation may be distorted or lost should be concerned .

4th May 2013, nearly 80 people of Duong Lam Village co-sign the application for return of the ancient village with the reason they could not stand life lacking, cramped and dangerous. They do not receive any support, do not benefit from the recognition of national monuments. This incident is “an alarm bell” for the government to conservation, preservation of heritage values. Benefit of the people must be a priority. This is also the experience overall success of countries in the world.

Conservation of Duong Lam ancient village is not only preserved relics but also the includes characteristics value of traditional rural. Activities to conserve and promote value must be linked to the socio-economic development.

Appreciate the role of the people in the conservation planning. They will be directly involved, sharing, disseminating and promoting the conservation of more realistic

3.6.2. Lessons from Tam Thanh village (Tam Ky, Quang Nam)

Tam Thanh Village (Tam Ky city, Quang Nam province), known as the *Village of Paintings*. This is a project of arts exchange community Korea - Vietnam by the Tam Ky People's Committee and the Korea Foundation (The Korea Foundation - KF) co-organized and implemented. Tam Thanh Village is a poor fishing village, after becoming village mural (a popular model in Korea), and has become an attractive tourist destination of Tam Ky. Guests will admire the paintings vividly depicting everyday life of coastal communities by Korean artists displayed on the walls of more than 100 houses in the village. With the message "*Art for a better community - Art for a better community*". The artist has turned the old brick walls and degraded ... the paintings become colorful. This demonstrates the important role of the community in preserving and exploiting the scenic value with the humane values of the people of a village of sea space.

The participation of local residents in conservation work under the assistance of the experts will be the ideal conditions to ensure the sustainability of the traditional village. Thus, for traditional village, people must be considered at the center of conservation work. They have the right to participate in village conservation activities - where they are still living and maintaining their traditional customs.

From this project, many other community projects have been implemented in Tam Ky city. These socialization conservation activities have led to the price of residential land increased to about 300 times.

4. Identify the objects preserved in the landscape architecture historic village

4.1. Conservation levels:

In the process of development and urbanization, the need to accept changes in the morphological structure of the historical village. Identify elements that constitute the traditional landscape space structure. Identify the original elements, the typical value of landscape architecture villages to support for the management and exploitation of the cultural heritage values of village

- Management of landscape and ecological architecture of the village;
- Management of architecture and planning for the relics and traditional housing;
- Management and conservation of traditional village structures;
- Management of traditional craft production space and artisans.

Classification of conservation

+ *Level 1 (special conservation - conserving the original)*: Select typical villages with cultural, architectural and crafting values to preserve the status quo of the village landscape;

restoration of monuments and traditional houses; limited new construction; restore the cultural festivals and traditional crafts; Tourism service activities are targeted for development.

+ *Level 2 (partially preservation)*: The village still retains some valuable elements such as a residential area, some architectural monuments of religious, the historical central area, greenery, or traditional crafts... This format is unnecessary preserving the entire village, only preserves the characteristic architecture value and the spiritual values of the village. With this type of village, it is possible to improve the village alley lanes, upgrade the infrastructure, allow new construction to suit the current life. Construction activities need to be managed closely and must inherit architectural forms and models in traditional.

4.2. Division of conservation area in the village:

Area 1: Area ancient village (village of origin) - the center of the village, identify the important monuments in this area: religious works, traditional houses, village roads, village markets, village ponds... Determine classified and assessed value components for conservation;

Area 2. Highly populated area: Study of village structure and identify preserved relics. Proposed sites will be newly built or renovated, but have control over the architectural form and height of the works to avoid affecting or overrun the space for relics in area 1. This area is suitable for the construction of village urban model.

Area 3. Area expansion and new development: This area serves to emphasize connecting traditional elements and new elements. This area allows built according to modern architectural forms. To build a system of markets, trade centers, small and medium cultural and entertainment centers suitable for the people's vitality ... in order to enjoy the new development advantages of the capital. Access to urban infrastructure services. Building new urban areas to population density in areas 1 & 2 creating cultural and economic factors, new technical infrastructure.

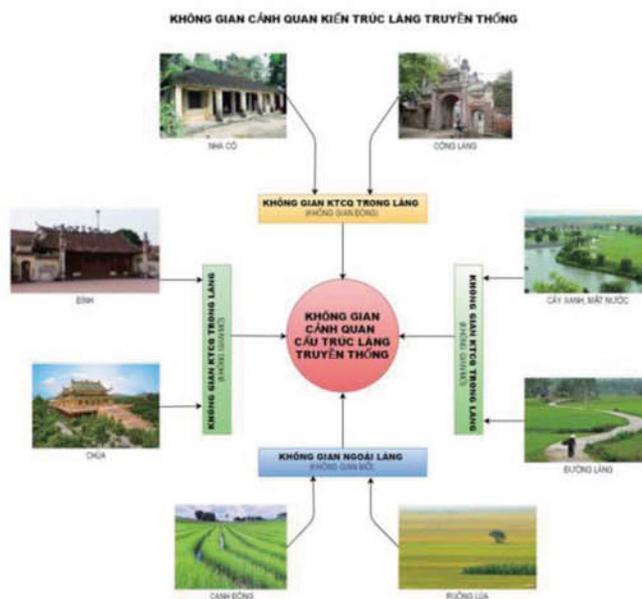


Figure 6. Historic village landscape architecture (Van, 2016)

5. Conservation solutions:

5.1. Solutions to organize the architectural space:

Each village has a combination of space structure.

Each village has a combination of space structures depending on the terrain of the area. Inside the village, the alley divides into "branches" creates a flexible transport system. The residential area is independent of space, but linked together at public spaces such as houses, pagodas, temples, shrines, wells ... Network links are very flexible and convenient for activities in the village.

+ Fully preserved in scale and landscape of the water surface. This is an important goal in preserving on historic village landscape space. + To conserve water space, the local government must assess and evaluate the entire water surface

+ Need organized solid waste collection in the community; planning focus areas of waste. Should be encouraged to collect waste; build a biogas system; limit the discharge directly into lakes causing water pollution.

+ Water system around the village: repair of embankments and the steps leading down to the pond; Bottom treatment to ensure the water level at the necessary height (fish, lotus), add shade trees around ponds and lakes. For the village wells need to build and repair parts of the well. Encourage people to use well water.



Figure 7. Preserve the historic village of Dun Duong (Ha noi) (Van, 2016)

5.2. Solutions to use building materials and color of the works:

+ Preservation of landscape architecture of the main roads in village line and still meet the requirements of contemporary use. The use of traditional materials should be study to ensure conformity with modern construction techniques and appropriate to each type of work;

+ For new constructions to encourage the use of stone material characteristic of each locality;

+ For sources of traditional materials must be planned areas of mining laterite to serve the demand for long-term construction.

5.3. Solution for architectural control

+ Limit the use of metal roof, encourage the use of traditional tile production in the locality;

+ Encourage works using traditional materials locally;

+ Organization resource planning local traditions serve the needs of long-term construction and research samples suitable house;

+ Education for all generations of people in promoting the traditional values of the local culture from which to raise awareness of everyone.

5.4. Identify the highlights in the village landscape architecture:

+ Water surface and trees in the village: ponds, fields, bamboo trees, ancient trees..

+ Works has architectural - artistic value: Temple, communal house, pagoda..

- + Village gate system: Village gate, house gate...
- + The space community activities: bridge village, wells village...

5.5. Solutions to renovate, embellish the routes / alleys in the village:

- + Select a typical alley to preserve;
- + Retain the traditional brick paved road;
- + Conservation of the architecture of houses along the road, alley;
- + Encourage people to keep the old home port;
- + Encourage the use of construction materials or the traditional techniques.

6. Conclusion

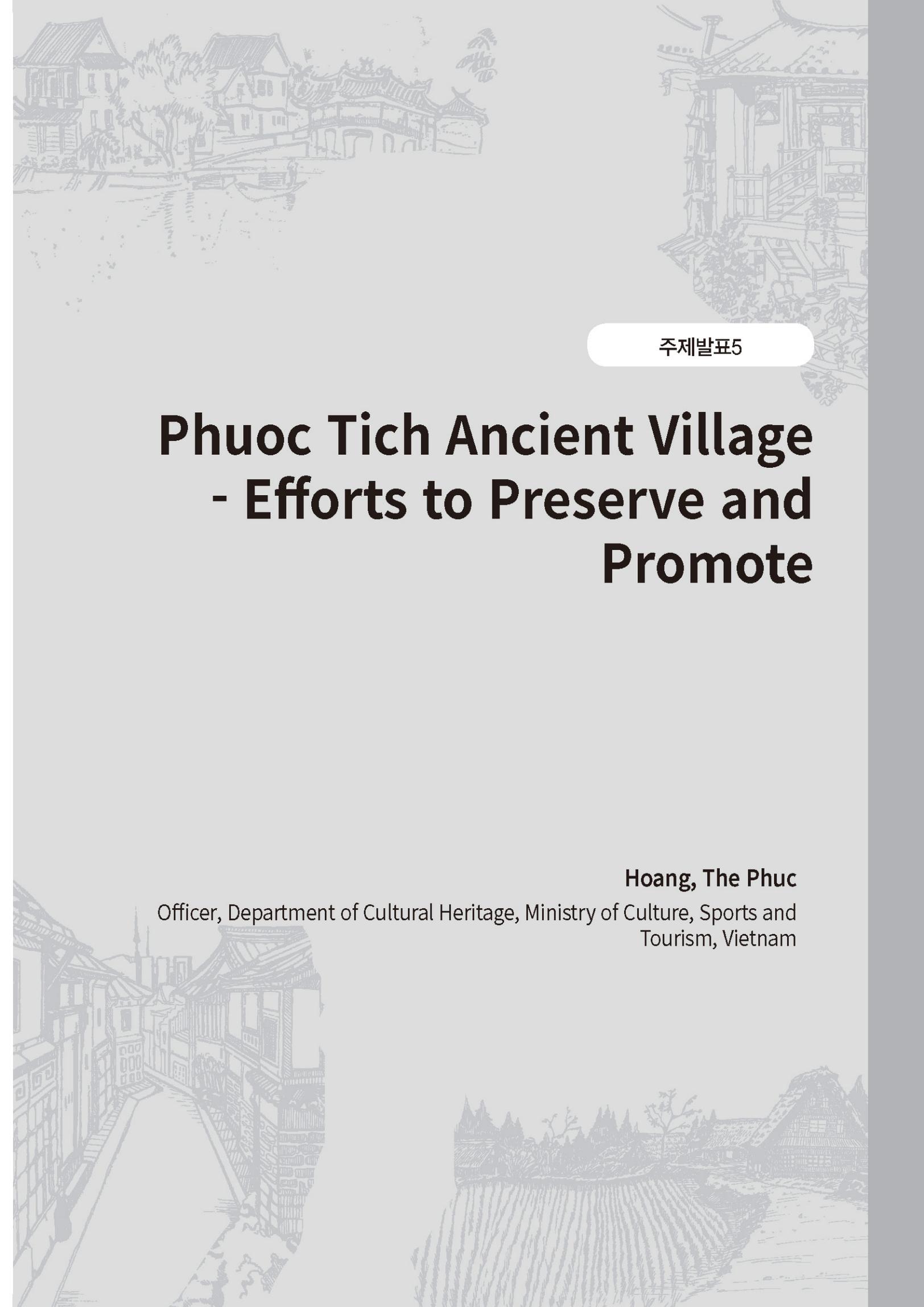
"Cultural Village" is the cradle nurturing ethnic soul, contributing forged a national cultural identity is nurtured throughout history. How does the traditional village still develop modern and civilized but still retain, preserve the good values showing the identity of the village culture. We can not stand out of the trend of globalization. This is not the story of a village, of a province or a locality that is in the country ... and more international region. To thereby identify the similarities in cultural flow of the region and "the cradle" of civilization in East Asia.

"Conserve and develop" in the concept of "balance," which is an important goal. But in fact, it is one of the more complex issues that conflict between theory and practice, namely in urban management ' (Labadi & Logan 2016:1). In the new context, I think there should be a new identification and access for those traditional values which have village. That is not recognizing the value that is that these values continue to be promoted as how to create value realized in the current context. Maintaining and upholding traditional values that demonstrate sustainability is a manifestation of adaptation between traditional and modern values./.

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주제발표5

Phuoc Tich Ancient Village - Efforts to Preserve and Promote

Hoang, The Phuc

Officer, Department of Cultural Heritage, Ministry of Culture, Sports and
Tourism, Vietnam

PHUOC TICH ANCIENT VILLAGE - EFFORTS TO PRESERVE AND PROMOTE

HOANG THE PHUC

Officer of Department of Cultural Heritage
Ministry of Culture, Sports and Tourism, Vietnam

1

1. SPACE LANDSCAPES

The ancient village of Phuoc Tich is in Phong Dien District, Thua Thien-Hue Province in central Vietnam, and is located about 30km northwest of central Hue. It lies on a delta surrounded in loop formation by the O Lau River, which forms the border with Quang Tri Province. It was founded in the 15th century and associated with the process expand the territory to the South of the Great Vietnamese feudal state.



동아시아 전통마을의 지속가능성을 위한 보전 정책과 과제

Politics and Tasks for the Sustainability of the Historic Villages in East Asia

The village's first name is "Phuc Giang", expressing the desire a land near river with happiness and wealth. Under Tay Son era, "Phuc Giang" was changed into "Hoang Giang" to commemorate the family setting up the village. In the reign of Gia Long King, the village was renamed to "Phuoc Tich", hoping to accumulate happiness and virtue.

More than 500 years of existence, through the wars and the devastation of nature, Phuoc Tich village is keeping a treasure of traditional cultural heritages which are very diverse and typical for Viet's ancient villages in central of Vietnam.



Phuoc Tich ancient village was built on high land dune, flat, wide about 20 hectares and was often called "Con Duong" (Ocean Dune).



Phuoc Tich Ancient Village - Efforts to Preserve and Promote

[주제발표5] Hoang, The Phuc | Officer, Department of Cultural Heritage, Ministry of Culture, Sports and Tourism, Vietnam

The houses and alleys in Phuoc Tich are separated by green hedges and this is the feature as well as the popularity of landscapes in Phuoc Tich village.



5

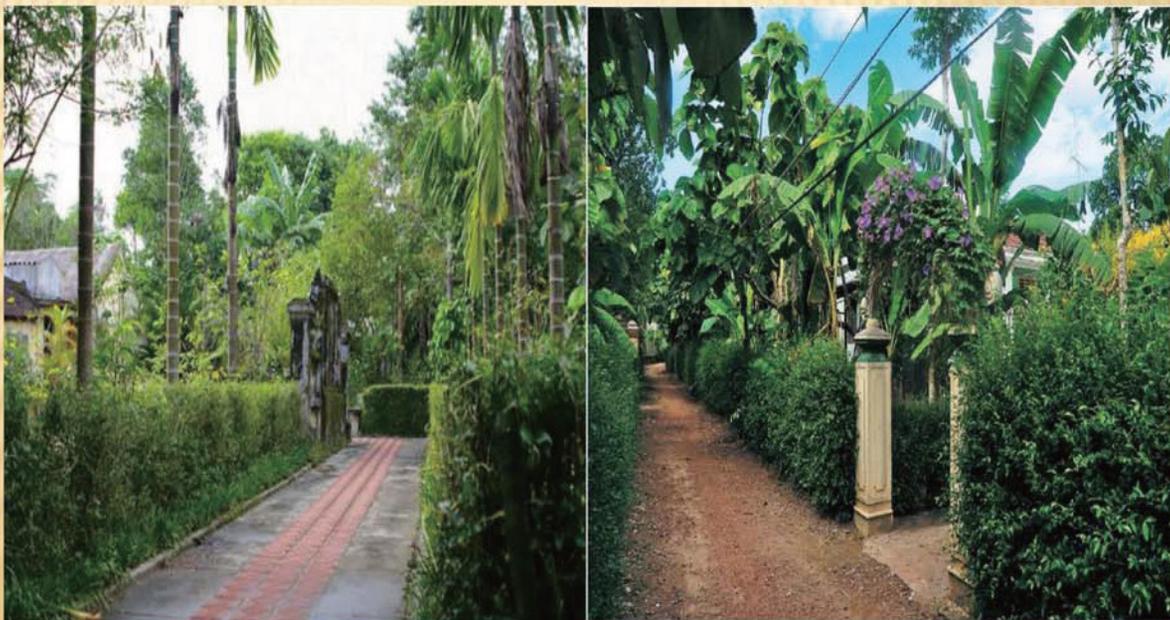
The special spatial structure of Phuoc Tich had created the village like a great campus which has enveloped the small campus of each family here. The campus of the families in Phuoc Tich usually have a lot of trees, fruit trees and flowers.



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For arranging the landscape in house's campus, the Vietnamese often apply folk experience: "In front is areca trees, behind is banana trees". Therefore, the villagers usually plant the areca trees in front of each house to catch the early sunshine, cool breeze and create the beauty front yard. Behind every house, they plant the banana trees which are big, thick leaves, grow rapidly to prevent the heat from the West as well as the cold from the North.



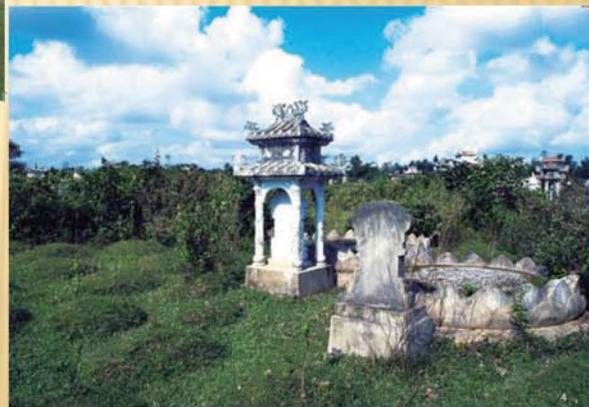
Along the O Lau river or next to places related to belief sare the big trees with hundred years old associated with the ancient and sacred things.



Phuoc Tich Ancient Village - Efforts to Preserve and Promote

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In Phuoc Tich village, “living world” and “death realm” are separated by horizontal boat: one side of the O Lau river is Con Duong where villagers are living and the opposite side is Ha Cat where the dead people are buried there.



Awareness in preserving the graves of villagers comes from beliefs about the relationship between life and death. Moreover, conceptions of spirituality as: “blessing - affliction”, “luck - disaster” of the living has always been dominated by “the good land - the evil land”. In other words, Phuoc Tich people have always believed that the terrain and the condition of the land belongs to the dead will decide every issue related to their lives.



2. ARCHITECTURAL HERITAGES

There are few places in Central Vietnam like Phuoc Tich ancient village. Although Phuoc Tich has undergone fierce war period but the buildings here still keep intact and ancient definition.

The public buildings in Phuoc Tich is very diverse. They represent the cultural characteristics of the village are related to the commercial from ancient times. Besides, they also reflect the richness of religious life of Phuoc Tich people.

Architectural ensemble created public space and cultural beliefs of Phuoc Tich village include: Communal House, Temple, Pagoda, ect.

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Communal House



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Temple



Pagoda



In Phuoc Tich, ancestral houses where ancestors are worshipped have the largest scale in comparison to other buildings. Nowadays, Phuoc Tich has more than 20 ancestral houses and they are located in important positions along the O Lau river.

The ancestral houses take one of 2 forms: some have a building that could be called a worship hall in front of the main building, while others only have the main building.

In appearance, the worship halls are gorgeously decorated and are made to look tall by the use of a double roof, but these are all new buildings built since the 1990s. By contrast, the main buildings retain the traditional wooden style. The interiors have no room divisions, but towards the back wall, the founding ancestor is worshipped in the center and subsequent generations of ancestors on either side, divided into male and female ancestors.

The structure of the main buildings closely resembles that of main buildings in folkhouses, but there are several differences. For example, there is no ceiling and the roof rafters are visible, while struts (short pillars) are placed on top of the beams. All of them reflect the ancient features of a form of religious works that are characteristic of the central region of Vietnam. 15

Ancestral houses



Ancestral houses



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Architectural and aesthetic values also appear in residential buildings with Garden house - “Ruong” house (the traditional folkhouse) architecture style which is the type of typical architecture in Central.

Folkhouses occupy relatively spacious plots surrounded by green hedges, which are clipped to a height of about one meter. The campus are liberally filled with fruit trees and other trees and shrubs of varying sizes, forming a richly green and orderly appearance.

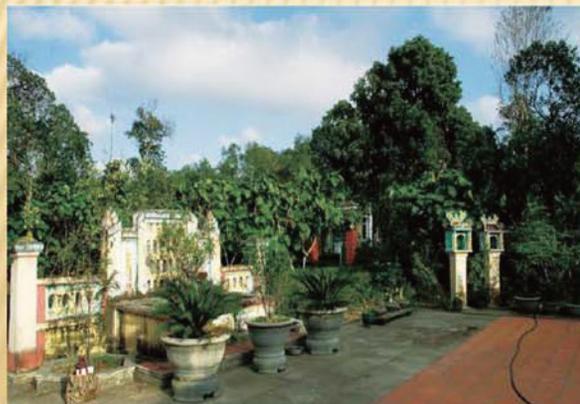
Folkhouses consist of a main building with functions for entertaining guests and sleeping, and an outbuilding with functions such as a kitchen, dining room and toilets. Several of the main buildings are traditional ones with a history of more than hundred years.

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Folkhouses



Folkhouses



However, the landscapes and the architectures of Phuoc Tich are gradually being changed. The dirt roads are being replaced with concrete roads, many trees are often planted as: bamboo, jackfruit, longan, “che tau” (*Acalypha siamensis*) are losing, many modern houses are built next to the traditional houses.

There are many sections of O Lau river were scoured because it has no accretion, river water has overflowed to the village and this has affected the general landscape of Phuoc Tich.

Besides, most of the buildings dating back over hundred years are damaged and degraded. In particular, the ancient houses of the villagers have not been renovated since they do not have the ability to do so. They will have to wait for professional as well as financial assistance of local authorities.

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3. TRADITIONAL VILLAGE

Phuoc Tich ancient village formed on the wilderness named Con Duong so it absolutely no agricultural land for farming. It is surrounded by the river, and water has played a major part in people’s lives.

The pottery factories had boat landings, which would be used for transporting the clay and fuel needed to make pottery. The river was also used to transport the finished pottery ware. In fact, each hamlet faced the river and had a boat landing; these were used for transporting rice and other agricultural produce.



Phuoc Tich was a famous pottery village in its heyday, supplying the entire central region. Phuoc Tich pottery products, including small jars, pots, lime - pots, flower vases, plates, cookers, etc., have a dark red colour of baked clay, which have been used mainly by Hue families. It achieved great honor when the Nguyen Court in Hue commissioned the village to produce “Om Ngu”, or clay pots, for cooking in the Forbidden City.



The pottery has no enamel, so it is called soil pottery primitive and has few vignettes. It is simple and has a natural beauty. During the Nguyen Dynasty, trade was brisk throughout the land; boats and ships from Nghe An, Quang Tri, Quang Nam, Quang Ngai, Quy Nhon and South Vietnam all sailed here to buy pottery.



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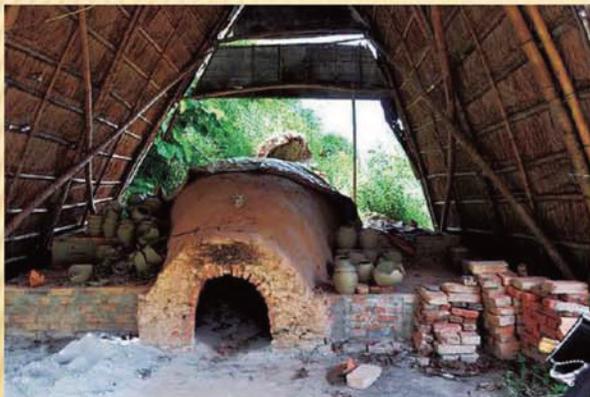


In the past, the pottery has gradually been eroded by the war and the appearance of a variety of convenient items as well as the needs of modern people. After 1945, the pottery was interrupted by The Resistance War against France, the villagers left Phuoc Tich to evacuate. The period 1950 - 1952, some people returned to the village and restore traditional pottery with a smaller scale. After 1975, the co-operative was established, pottery workshops appear less but their size is greater than before.

In the 1980s, cheap plastic containers started to become commonplace, and the pottery industry in Phuoc Tich, already in decline but still being continued, had to be completely closed down. Starting in 1989, the pottery began fading and had vanished by 1995 as modern technology hit the scene and many local young people started heading to the cities to earn money.

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Until now, there are very few people who have the skills and experience of Phuoc Tich pottery and they are very old, their ability to restore ancient pottery is extremely impossible. Therefore, the most important issue is the possible solution to restore the village's pottery before the holders of traditional techniques died aims to preserve and promote the flourishing pottery of the past.



4. EFFORTS TO PRESERVE AND PROMOTE

Today, Phuoc Tich people are trying to keep every little corner of spatial memories as well as tradition customs.

In recent years, local authorities had to cooperate and support the community in the management and use of valuable assets of the ancient village.

With the desire to support the community in the restoration of the pottery in Phuoc Tich aims to preserve and promote the cultural heritage values combined with community development, JICA (Japan) and the Wallonie-Bruxelles region of Belgium supported financial and professional to Phuoc Tich effectively.

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Local authorities and professionals had several measures to improve the effectiveness and quality of activities to protect and promote the Phuoc Tich ancient village's cultural heritage values, as follows:

- In 2003, the Department of Culture, Sports and Tourism of Thua Thien Hue province, the People's Committee of Phong Dien district in collaboration with Vietnam Association of Architects have conducted fieldwork, research and propose solutions to preserve and promote the values of village;
- In 2004, the People's Committee of of Thua Thien Hue province organized the Symposium: The values of Phuoc Tich village - orientation preserving and promoting the values;
- In 2007, the People's Committee of Phong Dien district issued the Provisional Regulations on the preservation and development of Phuoc Tich heritage village and established the Phuoc Tich heritage village's Management to deploy and perform this Regulation;
- February 3, 2009, the Ministry of Culture, Sports and Tourism has issued Decision recognizing Phuoc Tich village is the historical and cultural relic. This is a favorable condition, but also a challenge for the Phuoc Tich village in the preservation and development cultural heritage village.

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From these efforts, preservation and promotion of cultural heritage in Phuoc Tich village has achieved some positive results in the restoration of traditional pottery. It creates the encouragement and support for craftsmans, continuing the process of diversification of products, create output for pottery products through tourism, promote the values of pottery in particular and cultural heritage village generally through introducing, promoting them in the cultural events to be held in Thua Thien Hue province.

Some ancient houses were chosen to renovate in a manner consistent with the “homestays” service while ensuring compliance with the Regulation on management, preservation, restoration and use of monuments ancient village.

The pottery kilns work continuously to produce and serve the needs of the visitors want to experience the making of pottery, according to Phuoc Tich’s traditional methods.

The traditional foods become a specialty that has made visitors feel attached to this village and these are also the unique souvenir.

However, these activities are still not really have the depth due to lack of direction and the guidance of the local cultural agency. This is the reason for the efficiency of the exploitation is not high to become the main resources for local economic development as well as community development.

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5. ORIENTATIONS OF VIETNAM

Phuoc Tich ancient village should really be effective preservation and development in a sustainable way. The values of history, culture, landscape, architecture, tourism hidden in the cultural heritage should be “awakened” and exploited in a continuation for long-term development goals of the Phuoc Tich ancient village. To achieve the objectives of preservation and sustainable development of the Phuoc Tich ancient village, Vietnam has oriented to solving some urgent tasks as follows:

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- Investigations, researches and surveys for the documents related to the history, culture and historical monuments of Phuoc Tich village. Based on these results, organize the total inventory about the status of cultural heritage village of Phuoc Tich and build scientific dossiers for the village, paving the way for the conduct of research, protection and promotion of village's cultural heritage values and the attraction of the community engaged in the preservation of cultural heritage of the village where they live.

- Promoting the village of Phuoc Tich become "live museum", preserve and promote the cultural heritage village in the ecological - human environment of Phuoc Tich associated with daily activities of the community in the village, reducing the risk of production of traditional pottery products in the form of a series or the risk of depending too much on the machinery of traditional pottery because this can lead to environmental destruction.

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- Raising awareness for Phuoc Tich people in the village's values of cultural heritage and consciously protect, promote these values: Guiding them how to repair and renovate the ancient houses, maintain and renovate traditional space of campus, advise them not to sell real estate and antiques, create favorable conditions for people with income from their ancient house, create harmony between social interests and personal interests.

- About restoring traditional pottery, the authorities and community must have the suitable plans for the scale of production, technology, labor organizations, market research and tastes of consumers, combine the activities related to production with the restoration of the traditional villages rely on applying advanced technology to enhance the quality of products and create various designs with high artistic values.

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- Planning to collect traditional pottery tools and pottery products over the period to organize exhibits as well as performing the traditional pottery.

- Issued measures to protect the environment, protect intellectual property rights and copyright registration as prescribed by law.

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- Exploitation the values of cultural heritage for cultural tourism and help the Phuoc Tich people improve the quality of life and preserve their heritages. This need to maximize the values of cultural heritage, protect of landscape, limit impacts disrupt the structure of culture - history and the harm to the ecological - human environment of Phuoc Tich ancient village.

- Strengthen the management of the authorities for the protection and promotion of cultural heritage values of Phuoc Tich ancient village. Establishing management apparatus of cultural heritage in Phuoc Tich must be associated with the management, the close collaboration of the inter - agency to create efficiency in the embellishment of monuments, establish mechanisms and policies for craftsmans and for the ancient houses.

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- The values of the landscapes, the ecological environment, especially in architecture, history and culture of Phuoc Tich ancient village should be preserved and developed scientifically and seriously aims to bring efficiency practical.

- Protection of intact cultural heritage values of the village and exploitation, promote efficiency values which will serve the life of Phuoc Tich people. This is entirely consistent with the view: the protection of cultural heritage is the cause comes from the community, reverse cultural heritage also serves the community.

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**THANKS FOR
YOUR LISTENING!**

36

Phuoc Tich ancient village - Efforts to preserve and promote

Mr. Hoang The Phuc

**Intangible Cultural Heritage Management Division,
Department of Cultural Heritage, Ministry of Culture, Sports and Tourism**

Abstract

The ancient village of Phuoc Tich is in Phong Hoa commune, Phong Dien district, Thua Thien Hue province in central Vietnam, and it located about 30 km northwest of central Hue. It was founded in the fifteenth century and associated with the process expand the territory to the South of the Great Vietnamese feudal state. The village's first name is "Phuc Giang", expressing the desire a land near river with happiness and wealth. Under Tay Son era, "Phuc Giang" was changed into "Hoang Giang" to commemorate the family setting up the village. In the reign of Gia Long King, the village was renamed to "Phuoc Tich", hoping to accumulate happiness and virtue. More than five hundred years of existence, through the wars and the devastation of nature, Phuoc Tich village is keeping a treasure of traditional cultural heritages which are very diverse and typical for Viet's ancient villages in central of Vietnam.

Key words: ancient village, cultural heritage, community, preservation and promoting.

1.Space landscapes

Phuoc Tich ancient village was built on high land dune, flat, wide about twenty hectares and was often called "Con Duong" (Ocean Dune). The village's font towards the South and Phuoc Tich is surrounded by the O Lau river. This river is formed by the confluence of the O Lau river and the Thac Ma river. Phuoc Tich has no main road, the roads linking the village with water ports are running into the river. Seen from above, the roads looked like a bamboo tape fan. All important architectural works of Phuoc Tich are located along the water front or interspersed with houses and they are facing the O Lau river. Unlike landscapes of the villages in Northern Vietnam, the houses and alleys in Phuoc Tich are not separated by brick wall or laterite. They are separated by green hedges and this is the feature as well as the popularity of landscapes in Phuoc Tich village. And that special spatial structure had created the village like a great campus which has enveloped the small campus of each family here. The campus of the families in Phuoc Tich usually have a lot of trees, fruit trees and flowers. For arranging the landscape in house's campus, the Vietnamese often apply folk experience: "In front is areca trees, behind is banana trees". Therefore, the villagers usually plant the areca trees in front of each house to catch the early sunshine, cool breeze and create the beauty front yard. Behind every house, they plant the banana trees which are big, thick leaves, grow rapidly to prevent the heat from the West as well as the cold from the North. Along the O Lau river or next to places related to belief sare the big trees with hundred years old associated with the ancient and sacred things. In Phuoc Tich village, "living world" and "death realm" are separated by horizontal boat: one side of the O Lau river is Con Duong where villagers are

living and the opposite side is Ha Cat where the dead people are buried there. Awareness in preserving the graves of villagers comes from beliefs about the relationship between life and death. Moreover, conceptions of spirituality as: “blessing - affliction”, “luck - disaster” of the living has always been dominated by “the good land - the evil land”. In other words, Phuoc Tich people have always believed that the terrain and the condition of the land belongs to the dead will decide every issue related to their lives.

2. Architectural heritages

There are few places in Central Vietnam like Phuoc Tich ancient village. Although Phuoc Tich has undergone fierce war period but the buildings here still keep intact and ancient definition. The public buildings in Phuoc Tich is very diverse. They represent the cultural characteristics of the village are related to the commercial from ancient times. Besides, they also reflect the richness of religious life of Phuoc Tich people. Architectural ensemble created public space and cultural beliefs of Phuoc Tich village include: Top Communal House worships the God of Evolution, Middle Communal House worships the God of Exploitation, village’s pagoda worships the Buddha as most of the other pagodas in every village in Vietnam. Phuoc Tich village has dozens of temples made of brick. System goddess temples include: Princess Lieu Hanh Temple, Temple of the Five Elements, Temple of Fire Goddess. In particular, the villagers have great respect for Temple of Fire Goddess because they think that fire is one of the important elements to serve their pottery. Another famous temple in Phuoc Tich village is Quang Te Temple. The partition and Yoni at the Quang Te Temple are the remnant of the ancient Cham people left in the village of Phuoc Tich and it is linked to “Linga - Yoni” beliefs. This is proof of the acculturation between the Vietnamese and Cham people. In addition, Phuoc Tich also has a number of other famous temples like: Temple of Literary God worships Khong Tu and Predecessors of Confucianism, Cay Thi Temple is related to Golden Apple tree over five hundred years old, Temple of Forsanke spirits and many other sacred temples are located around the village.

In Phuoc Tich, ancestral houses where ancestors are worshipped have the largest scale in comparison to other buildings. Nowadays, Phuoc Tich has more than twenty ancestral houses and they are located in important positions along the O Lau river. The ancestral houses take one of two forms: some have a building that could be called a worship hall in front of the main building, while others only have the main building. In appearance, the worship halls are gorgeously decorated and are made to look tall by the use of a double roof, but these are all new buildings built since the 1990s. By contrast, the main buildings retain the traditional wooden style. The interiors have no room divisions, but towards the back wall, the founding ancestor is worshipped in the center and subsequent generations of ancestors on either side, divided into male and female ancestors. The structure of the main buildings closely resembles that of main buildings in folkhouses, but there are several differences. For example, there is no ceiling and the roof rafters are visible, while struts (short pillars) are placed on top of the beams. All of them reflect the ancient features of a form of religious works that are characteristic of the central region of Vietnam.

Architectural and aesthetic values also appear in residential buildings with Garden house - “Ruong” house (the traditional folkhouse) architecture style which is the type of typical architecture in Central. Folkhouses occupy relatively spacious plots surrounded by green hedges, which are clipped to a height of about one meter. The campus are liberally filled with

fruit trees and other trees and shrubs of varying sizes, forming a richly green and orderly appearance. Folkhouses consist of a main building with functions for entertaining guests and sleeping, and an outbuilding with functions such as a kitchen, dining room and toilets. Several of the main buildings are traditional ones with a history of more than hundred years. This layout reflects the harmonious blending of traditional architecture with the natural environment. The art of sculpture and painting are shown on the wooden frames of the house and furnishings with rich content on various topics related to the daily human life. Thus they become the factors that make up the harmonious beauty of the house.

All of religious buildings in Phuoc Tich village are showing the richness in the spiritual life of the villagers. It also shows the respect of the villagers to their ancestors and predecessors who have built the village and taught them how to work.

However, the landscapes and the architectures of Phuoc Tich are gradually being changed. The dirt roads are being replaced with concrete roads, many trees are often planted as: bamboo, jackfruit, longan, “che tau” (*Acalypha siamensis*) are losing, many modern houses are built next to the traditional houses. There are many sections of O Lau river were scoured because it has no accretion, river water has overflowed to the village and this has affected the general landscape of Phuoc Tich. Besides, most of the buildings dating back over hundred years are damaged and degraded. In particular, the ancient houses of the villagers have not been renovated since they do not have the ability to do so. They will have to wait for professional as well as financial assistance of local authorities.

3. Traditional village

Phuoc Tich ancient village formed on the wilderness named Con Duong so it absolutely no agricultural land for farming. Phuoc Tich is surrounded by the river, and water has played a major part in people’s lives. The pottery factories had boat landings, which would be used for transporting the clay and fuel needed to make pottery. The river was also used to transport the finished pottery ware. In fact, each hamlet faced the river and had a boat landing; these were used for transporting rice and other agricultural produce.

Phuoc Tich was a famous pottery village in its heyday, supplying the entire central region. Phuoc Tich pottery products, including small jars, pots, lime - pots, flower vases, plates, cookers, etc., have a dark red colour of baked clay, which have been used mainly by Hue families. It achieved great honor when the Nguyen Court in Hue commissioned the village to produce “Om Ngu”, or clay pots, for cooking in the Forbidden City.

The pottery has no enamel, so it is called soil pottery primitive and has few vignettes. It is simple and has a natural beauty. During the Nguyen Dynasty, trade was brisk throughout the land; boats and ships from Nghe An, Quang Tri, Quang Nam, Quang Ngai, Quy Nhon and South Vietnam all sailed here to buy pottery.

In the past, the pottery has gradually been eroded by the war and the appearance of a variety of convenient items as well as the needs of modern people. After 1945, the pottery was interrupted by The Resistance War against France, the villagers left Phuoc Tich to evacuate.

The period 1950 - 1952, some people returned to the village and restore traditional pottery with a smaller scale. After 1975, the co-operative was established, pottery workshops appear less but their size is greater than before. In the 1980s, cheap plastic containers started to become commonplace, and the pottery industry in Phuoc Tich, already in decline but still being continued, had to be completely closed down. Starting in 1989, the pottery began fading and had vanished by 1995 as modern technology hit the scene and many local young people started heading to the cities to earn money.

Until now, there are very few people who have the skills and experience of Phuoc Tich pottery and they are very old, their ability to restore ancient pottery is extremely impossible. Therefore, the most important issue is the possible solution to restore the village's pottery before the holders of traditional techniques died aims to preserve and promote the flourishing pottery of the past.

4. Efforts to preserve and promote

Today, Phuoc Tich people are trying to keep every little corner of spatial memories as well as tradition customs. The elderly people stayed to look after the village to their descendants have conditions to work in every part of the country. When these people return to homeland, they also respect the heritages which have been preserved by their families.

In recent years, local authorities had to cooperate and support the community in the management and use of valuable assets of the ancient village. The villagers also have committed not to build new buildings in order to avoid obscuring the historical and cultural relics and retain traditional fence systems. Besides, the renovation of existing buildings were constructed according to the traditional architecture of the ancient Vietnamese village in Hue, keeping the status quo of structural works, respecting the existing surface structure, ensuring not break the old villages. Moreover, they even had to plant more trees to cover the modern architectures. The trees with hundred years old in Phuoc Tich village are also protected carefully. Cutting or trimming of tree branches must obtain permission of the village's Management. Planting the new trees must comply with the plans already approved authorities. The heavy vehicles are not allowed to move around in the village to avoid damaging the village roads or making noise to affect the lives of the villagers. Space of traditional wells and ancient water ports are interested in retrofitting and protecting. They applied modern technology to create clean water for daily life. The religious activities and beliefs of the people is respected. Traditional festivals, folk games and traditional activities of the community were encouraged and getting the support of local authorities.

With the desire to support the community in the restoration of the pottery in Phuoc Tich aims to preserve and promote the cultural heritage values combined with community development, JICA (Japan) and the Wallonie-Bruxelles region of Belgium supported financial and professional to Phuoc Tich effectively. The Phuoc Tich people have restored the traditional kilns with modern techniques and testing the reproduction of traditional pottery products through the support of the traditional pottery craftsmans of Japan. The Phuoc Tich craftsmans were trained to improve capacity and awareness about the heritage values of which they are holding. These craftsmans had to express their rights and responsibilities for the restoration, conservation, possession, use and promotion the heritage values that belong to them.

Besides, the efforts of Phuoc Tich people in maintaining the traditional pottery and preserving the heritage, cultural spaces involved were very remarkable. Some of the elderly in Phuoc Tich village has collected and compiled historical, cultural traditions of their village. In particular, some craftsmans have donated money, establish a fund to restore traditional pottery of Phuoc Tich village.

For visitors, the authorities and the people in Phuoc Tich ancient village have issued specific rules for these people based on the respect for the visitors. In contrast, visitors also have to follow the guidance of the Management and comply with the rules and regulations of the law on the protection of cultural heritage. In recent years, many researchers have spent a lot of time and efforts for surveys, studies to determine the unique cultural values of the Phuoc Tich ancient village. The authorities and the villagers also had the attention and awareness for the preservation of the cultural heritage of the village in a better way.

Recently, ecological - human environment of Phuoc Tich seemed to have become the “live museum” in many aspects: landscape, architecture, monuments, customs, way of daily living activities, common activities, indigenous language, the behavior of the villagers in many relationships. This is the result of the efforts of the authorities and local communities in conjunction with the coordination of the visitors. Today, ancient pottery village of Phuoc Tich has been zoned for protection by the authorities. It existed and developed over generations with a combination of forms of state ownership, cooperative and private. Local authorities and professionals had several measures to improve the effectiveness and quality of activities to protect and promote the Phuoc Tich ancient village’s cultural heritage values, as follows:

- In 2003, the Department of Culture, Sports and Tourism of Thua Thien Hue province, the People's Committee of Phong Dien district in collaboration with Vietnam Association of Architects have conducted fieldwork, research and propose solutions to preserve and promote the values of village;

- In 2004, the People's Committee of of Thua Thien Hue province organized the Symposium: The values of Phuoc Tich village - orientation preserving and promoting the values;

- In 2007, the People's Committee of Phong Dien district issued the Provisional Regulations on the preservation and development of Phuoc Tich heritage village and established the Phuoc Tich heritage village’s Management to deploy and perform this Regulation;

- February 3, 2009, the Ministry of Culture, Sports and Tourism has issued Decision recognizing Phuoc Tich village is the historical and cultural relic. This is a favorable condition, but also a challenge for the Phuoc Tich village in the preservation and development cultural heritage village.

From these efforts, preservation and promotion of cultural heritage in Phuoc Tich village has achieved some positive results in the restoration of traditional pottery. It creates the encouragement and support for craftsmans, continuing the process of diversification of products, create output for pottery products through tourism, promote the values of pottery in particular and

cultural heritage village generally through introducing, promoting them in the cultural events to be held in Thua Thien Hue province. Some ancient houses were chosen to renovate in a manner consistent with the “homestays” service while ensuring compliance with the Regulation on management, preservation, restoration and use of monuments ancient village. The pottery kilns work continuously to produce and serve the needs of the visitors want to experience the making of pottery, according to Phuoc Tich’s traditional methods. The traditional foods become a specialty that has made visitors feel attached to this village and these are also the unique souvenir. However, these activities are still not really have the depth due to lack of direction and the guidance of the local cultural agency. This is the reason for the efficiency of the exploitation is not high to become the main resources for local economic development as well as community development.

5. Orientations of Vietnam

Phuoc Tich ancient village should really be effective preservation and development in a sustainable way. The values of history, culture, landscape, architecture, tourism hidden in the cultural heritage should be “awakened” and exploited in a continuation for long-term development goals of the Phuoc Tich ancient village. To achieve the objectives of preservation and sustainable development of the Phuoc Tich ancient village, Vietnam has oriented to solving some urgent tasks as follows:

- Investigations, researches and surveys for the documents related to the history, culture and historical monuments of Phuoc Tich village. Based on these results, organize the total inventory about the status of cultural heritage village of Phuoc Tich and build scientific dossiers for the village, paving the way for the conduct of research, protection and promotion of village’s cultural heritage values and the attraction of the community engaged in the preservation of cultural heritage of the village where they live.

- Promoting the village of Phuoc Tich become “live museum”, preserve and promote the cultural heritage village in the ecological - human environment of Phuoc Tich associated with daily activities of the community in the village, reducing the risk of production of traditional pottery products in the form of a series or the risk of depending too much on the machinery of traditional pottery because this can lead to environmental destruction.

- Raising awareness for Phuoc Tich people in the village’s values of cultural heritage and consciously protect, promote these values: Guiding them how to repair and renovate the ancient houses, maintain and renovate traditional space of campus, advise them not to sell real estate and antiques, create favorable conditions for people with income from their ancient house, create harmony between social interests and personal interests.

- About restoring traditional pottery, the authorities and community must have the suitable plans for the scale of production, technology, labor organizations, market research and tastes of consumers, combine the activities related to production with the restoration of the traditional villages rely on applying advanced technology to enhance the quality of products and create various designs with high artistic values.

Phuoc Tich Ancient Village - Efforts to Preserve and Promote

[주제발표5] Hoang, The Phuc | Officer, Department of Cultural Heritage, Ministry of Culture, Sports and Tourism, Vietnam

- Planning to collect traditional pottery tools and pottery products over the period to organize exhibits as well as performing the traditional pottery.

- Issued measures to protect the environment, protect intellectual property rights and copyright registration as prescribed by law.

- Exploitation the values of cultural heritage for cultural tourism and help the Phuoc Tich people improve the quality of life and preserve their heritages. This need to maximize the values of cultural heritage, protect of landscape, limit impacts disrupt the structure of culture - history and the harm to the ecological - human environment of Phuoc Tich ancient village.

- Strengthen the management of the authorities for the protection and promotion of cultural heritage values of Phuoc Tich ancient village. Establishing management apparatus of cultural heritage in Phuoc Tich must be associated with the management, the close collaboration of the inter - agency to create efficiency in the embellishment of monuments, establish mechanisms and policies for craftsmans and for the ancient houses.

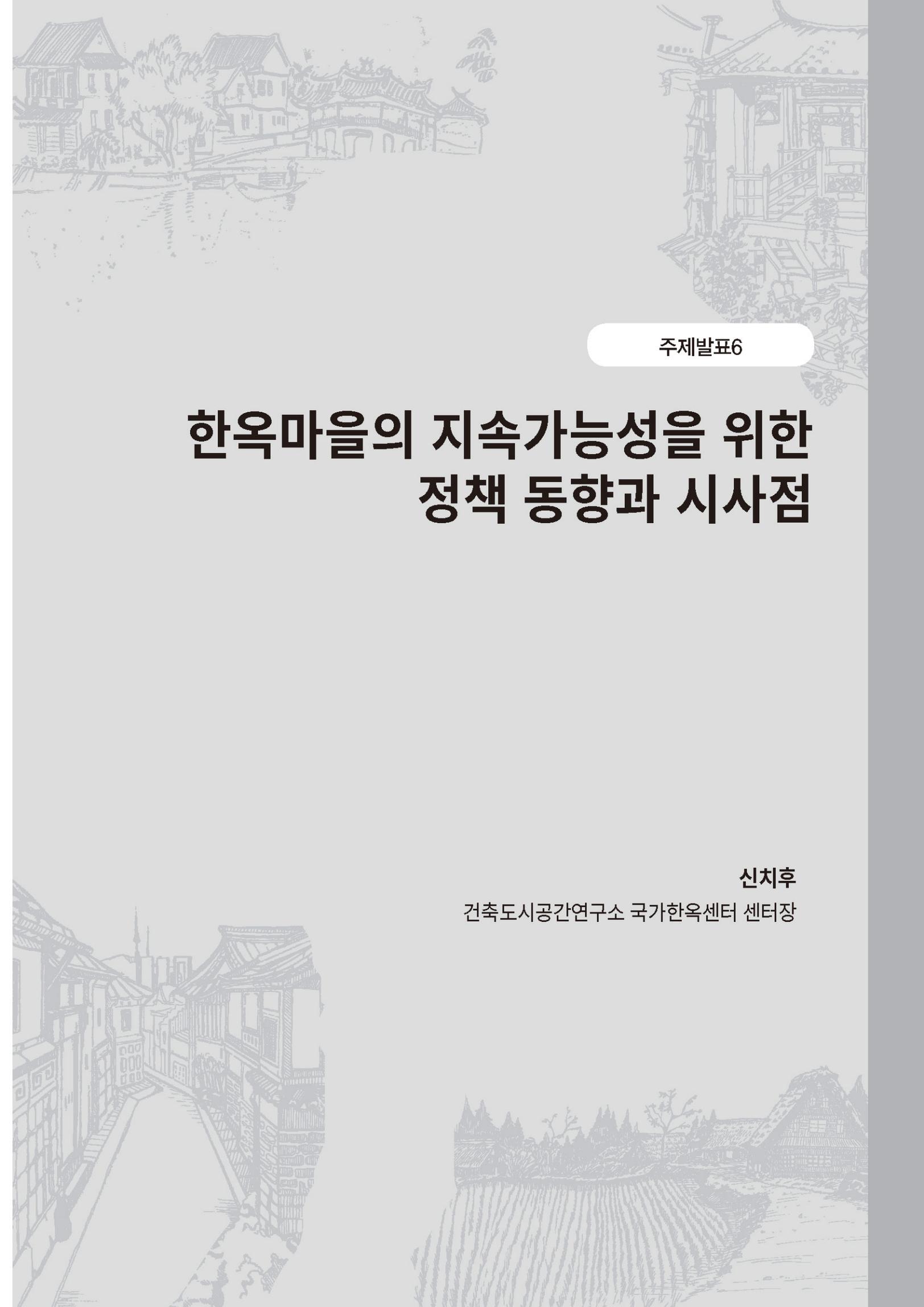
The values of the landscapes, the ecological environment, especially in architecture, history and culture of Phuoc Tich ancient village should be preserved and developed scientifically and seriously aims to bring efficiency practical.

Protection of intact cultural heritage values of the village and exploitation, promote efficiency values which will serve the life of Phuoc Tich people. This is entirely consistent with the view: the protection of cultural heritage is the cause comes from the community, reverse cultural heritage also serves the community.

Once again, these orientations are being implemented in Vietnam for the purpose of preservation and sustainable development of cultural heritage Phuoc Tich ancient village./.

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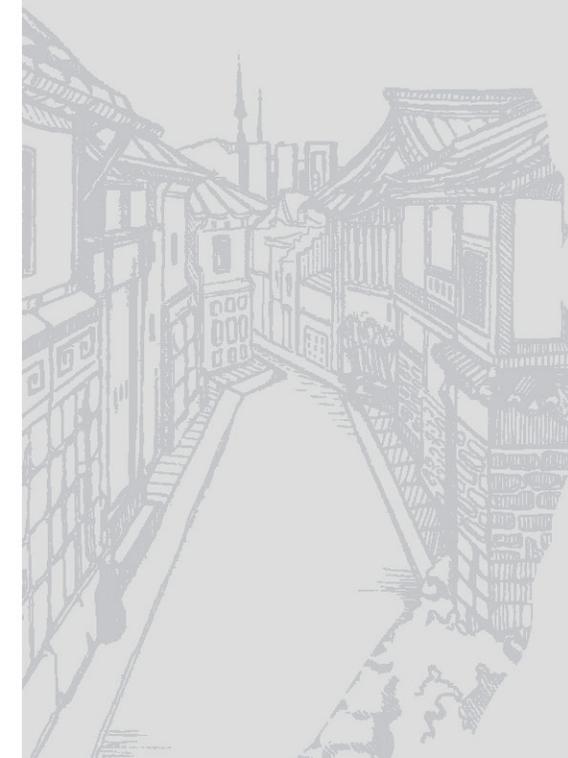


주제발표6

한옥마을의 지속가능성을 위한 정책 동향과 시사점

신치후

건축도시공간연구소 국가한옥센터 센터장



Sep.9, 2017 AURI&KHA International Symposium



**한옥마을의 지속가능성을 위한
정책 동향과 시사점**
Policy Trends and Implications for the
Sustainability of Hanok Villages

Chioo Shin

Research Fellow
auri National Hanok Center



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- 4. 시사점**
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1. 한옥마을 관련정책의 흐름

The flow of policies related to Hanok Village

한옥마을의 정의

일반적 정의	한옥이 집단으로 존치되어 있거나 새롭게 조성된 지역으로서 한옥이 밀집되어 전통적인 경관을 유지하고 있는 지역
General definition	Existing villages or a new town where Hanok is formed as a group and maintain a traditional landscape
제도적 정의	한 무리 안에 한옥이 10호 이상 유기적으로 연계되어 있어야 함 → 제도적 지원대상 선정의 기준으로써 존재(한옥 등 건축자산법)
Legal definition	More than 10 Hanoks in a group should be collectively built → Hanok Village standards for institutional support

한옥마을 관련정책의 흐름

주요 정책	정책 주체	정책 흐름
1970 1972 집단 민속자료 보호구역 지정계획 발표 1977 민속마을보존지침 수립	문화재청 문화재청	문화재급 한옥마을 보존
1980 1983 낙안읍성마을 사적 지정 1984 하회마을, 양동마을, 성읍민속마을 국가민속자료(구 '중요민속자료') 지정	문화재청 문화재청	비문화재급 한옥마을 보존·재생
1990 1990 북촌한옥마을 제4종미관지구 해제 1997 전주한옥마을 제4종미관지구 해제	지자체 지자체	
2000 2000 고성 왕곡마을, 아산 외암마을 국가민속자료 지정 북촌한옥마을가꾸기사업 추진계획(~2010) 2002 서울특별시 한옥 보전 및 진흥에 관한 조례 제정 전주 한옥 보존 지원조례 제정 2007 한스타일 육성종합계획 발표 전라남도 행복마을 사업 개시 2008 서울 한옥선언 2009 신한옥 R&D 착수	문화재청 지자체 지자체 지자체 범부처(국토부) 지자체 지자체 국토부	신한옥 보급· 신규한옥마을 조성
2010 2010 신한옥플랜 발표 전주시 신한옥플랜 선언 2015 한옥 등 건축자산의 진흥에 관한 법률	대통령보고 지자체 국토부	

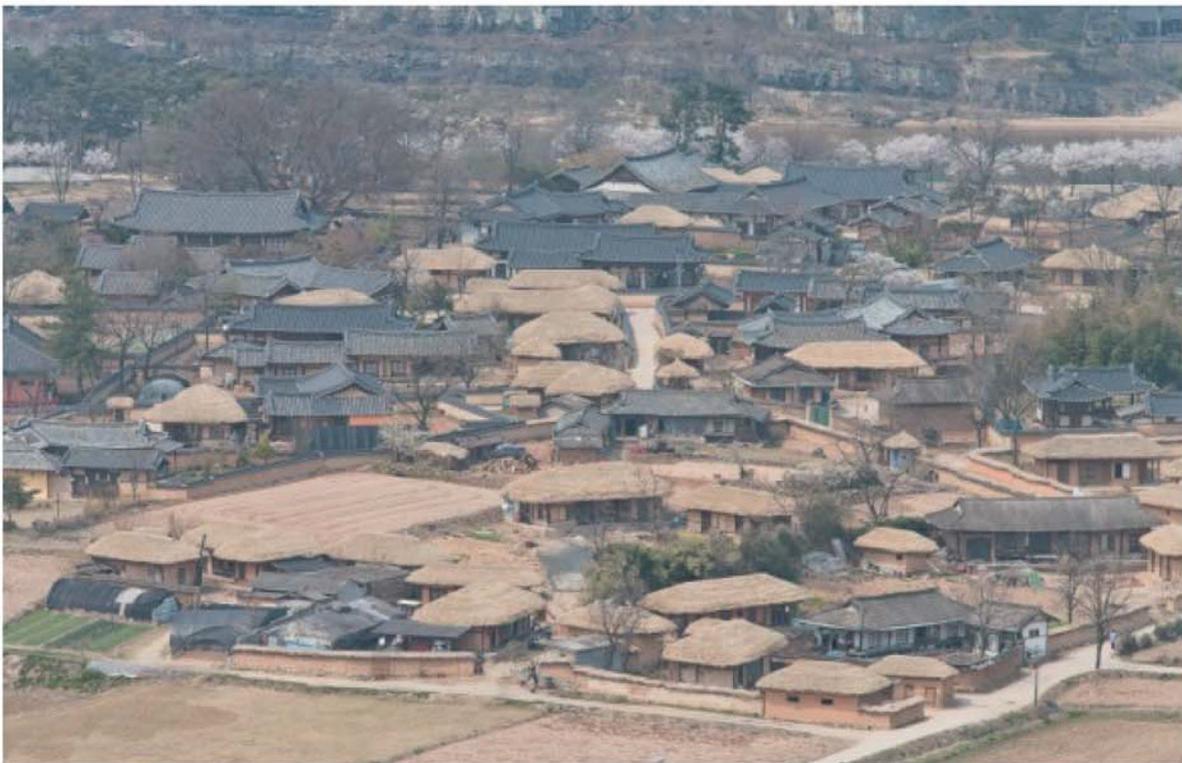
중앙정부가 주관한 한옥마을 관련 정책 사업

주관 부처	정책 사업, 계획 등	정책 성격
국토교통부	살고싶은 도시만들기 시범사업 한옥지원 사업	주거환경개선
농림축산 식품부	농어촌주거환경개선종합계획 농촌마을종합개발사업 전원마을 조성사업	국토지역발전
행정안전부	살기좋은 지역만들기 간판시범거리 조성사업	전통문화보전
문화재청	민속마을 보존·활용 및 종합정비사업 고도보존사업	관광지역개발
문화체육 관광부	생활공간 문화적 개선사업 문화중심도시 조성사업 문화·역사마을가꾸기 사업 유교문화권 관광개발계획사업	

문화재급 한옥마을의 보존

Preservation of Hanok villages
designated as cultural heritage

안동 하회마을 Hahoe Village, Andong_국가민속문화재 제122호



제주 성읍마을 Seongeup Historic Village, Jeju_국가민속문화재 제188호



경주양동마을 Yangdong Village, Gyeongju_국가민속문화재 제189호



고성왕곡마을 Wanggok Village, Goseong_국가민속문화재 제235호



출처: 문화재청홈페이지

아산외암마을 Oeam Village, Asan_국가민속문화재 제236호



<http://blog.naver.com/pakssan/220413208886>

순천 낙안읍성 Naganeupseong Walled Town, Suncheon_사적 제302호



비문화재급 한옥마을의 보전·재생

Conservation and activation of Hanok villages
not designated as cultural heritage

북촌한옥마을 Bukchon Hanok village, Seoul



전주한옥마을 Jeonju Hanok village



2. 신규 한옥마을 조성사업 추진 현황

Status of new Hanok village development projects

한옥마을의 유형 Types of new Hanok village

Residential type



Urban type



Tourism type



Rural type



신규한옥마을 조성 사례_거주형

- 전라남도 행복마을(완료 혹은 추진 중)
- 충청북도
오창 미래지한옥마을
단양 하일지구한옥마을
- 서울 은평한옥마을
- 경기도
김포시 덕포진한옥마을
김포한강신도시한옥마을
- 전라북도 익산 배산지구
- 세종(추진 중)
- 안동 도청신도시(추진 중)

전라남도 행복마을 Jeollanam-do Happiness village Projects

조성 목적	인구 감소와 고령화로 낙후되는 농촌마을의 주거 환경을 개선하고 주민 소득을 증대시키기 위해
Purpose	Improving the residential environment Increase resident income
형태와 규모	기존마을정비형/ 신규마을조성형 • 기존마을: 한옥을 10호 이상 건축 • 신규마을: 한옥을 20호 이상 건축 • 기존 91개, 신규 20개 마을이 조성 완료 혹은 조성 추진 중
Project type and size	• Maintenance of existing towns: Building more than 10 houses • New Village: Building more than 20 houses • 91 existing villages and 20 new villages completed or under development

담양군 무월마을 Muwol Village, Damyang-gun



담양군 유천행복마을 Yucheon Village, Damyang-gun



장성군 황룡행복마을 Hwangnyong Village, Jangseong-gun



화순군 잠정햇살마을 Jamjeonghaetsal Village, Hwasun-gun



전라남도 행복마을 Jeollanam-do Happiness village Projects

특징 귀농·귀촌 수요에 대응한 농림부의 전원마을 조성사업과 연계해 마을 기반시설 설치비를 지원받을 수 있음

Characteristic Connect with other departments

성과 도내 인구가 증가하고, 한옥 숙박시설 도입을 유도함으로써 주민 관광소득도 증대되는 효과를 거두고 있음

Achievement 111 Villages(New Village 20cases)
 1,878 Construction confirmed
 3000 new transferors after the development project

문제점 적절한 필지규모 및 가격산정 실패에 따른 초기분양 저조, 마을의 경관적 조화가 결여된 경향이 보임(황룡행복마을, 잠정햇살마을)

충북 오창읍 미래지한옥마을 Miraej Hanok Village, Ochang-eup



충북 오창읍 미래지한옥마을 Miraej Hanok Village, Ochang-eup



계획 조감도_계획안(출처: 우성산업개발(주))

충북 오창읍 미래지한옥마을 Miraej Hanok Village, Ochang-eup

- | | |
|------------|---|
| 특징 | 단일 민간사업자가 대지조성부터 용지분양, 한옥시공을 일괄 시행함
성·절토 최소화 하고 자연스럽게 배치 |
| 성과 | 한옥 시공 뿐만 아니라 사후관리까지 시행함으로써 입주자들의 한옥건축과정, 유지보수 과정을 용이하게 함 |
| 문제점 | 주택 외에 별도로 조성된 외부공간이나 주민 공동이용시설 부재 |

충북 단양군 하일한옥마을 Hail Hanok Village, Danyang-gun



충북 단양군 하일한옥마을 Hail Hanok Village, Danyang-gun



단양한옥마을의 배치형태(수치지형도와 항공사진을 바탕으로 작성)

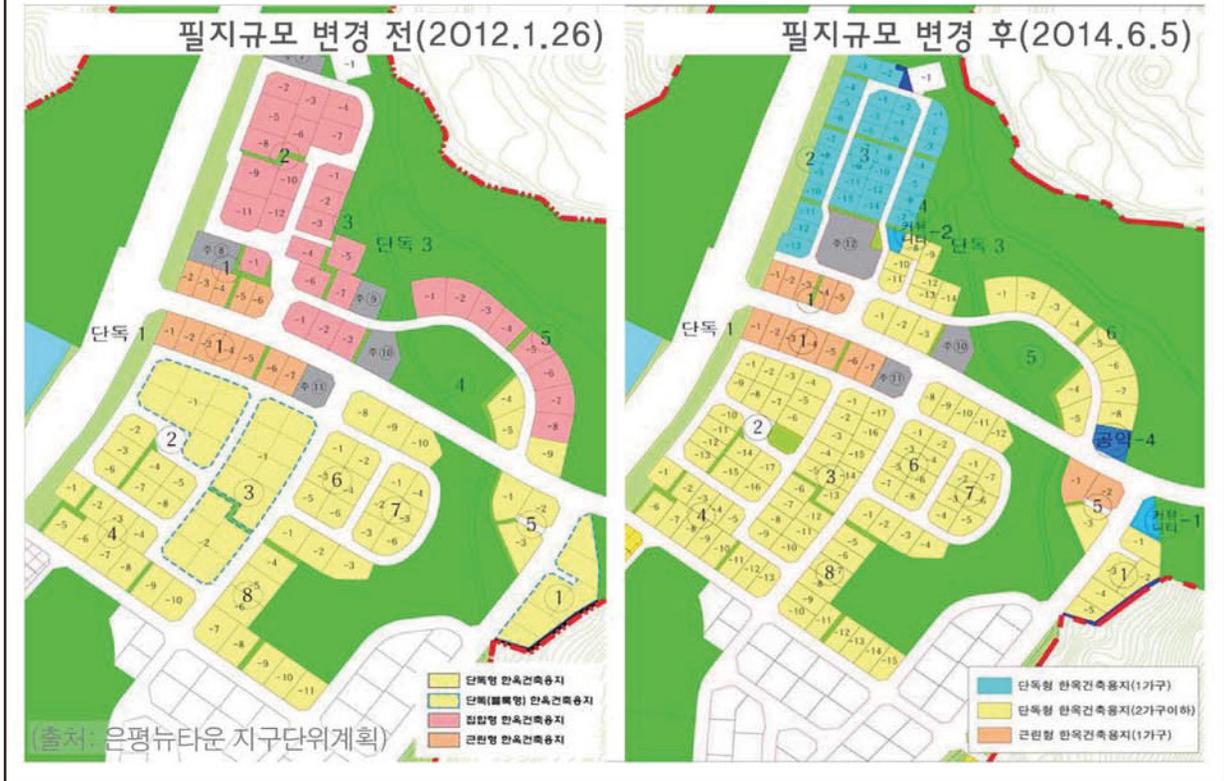
충북 단양군 하일한옥마을 Hail Hanok Village, Danyang-gun

- | | |
|-----------|---|
| 특징 | <p>농어촌생활환경정비사업에 의해 조성. 분양 계약자들이 한옥건축추진위원회를 구성해 한옥마을 조성을 추진함</p> <p>전통한옥마을에서 볼 수 있는 배산임수형 입지조건을 갖춘</p> |
|-----------|---|
- | | |
|-----------|----------------------------|
| 성과 | <p>도시민의 귀농·귀촌 수요를 충족시킴</p> |
|-----------|----------------------------|
- | | |
|------------|-----------------------------------|
| 문제점 | <p>공용주차장, 외부공간 조성 등 공동이용시설 부재</p> |
|------------|-----------------------------------|

은평한옥마을 Eunpyeong Hanok Village, Seoul



은평한옥마을 Eunpyeong Hanok Village, Seoul



은평한옥마을 Eunpyeong Hanok Village, Seoul



- 밀도 기준(단독주택): 건폐율 50%, 용적률 70%를 육박하는 2층 한옥이 많음
 이 경우 마당이 협소해 지는 현상이 나타나며, 2층 면적을 최대화 하려는 경향이 보임

은평한옥마을 Eunpyeong Hanok Village, Seoul

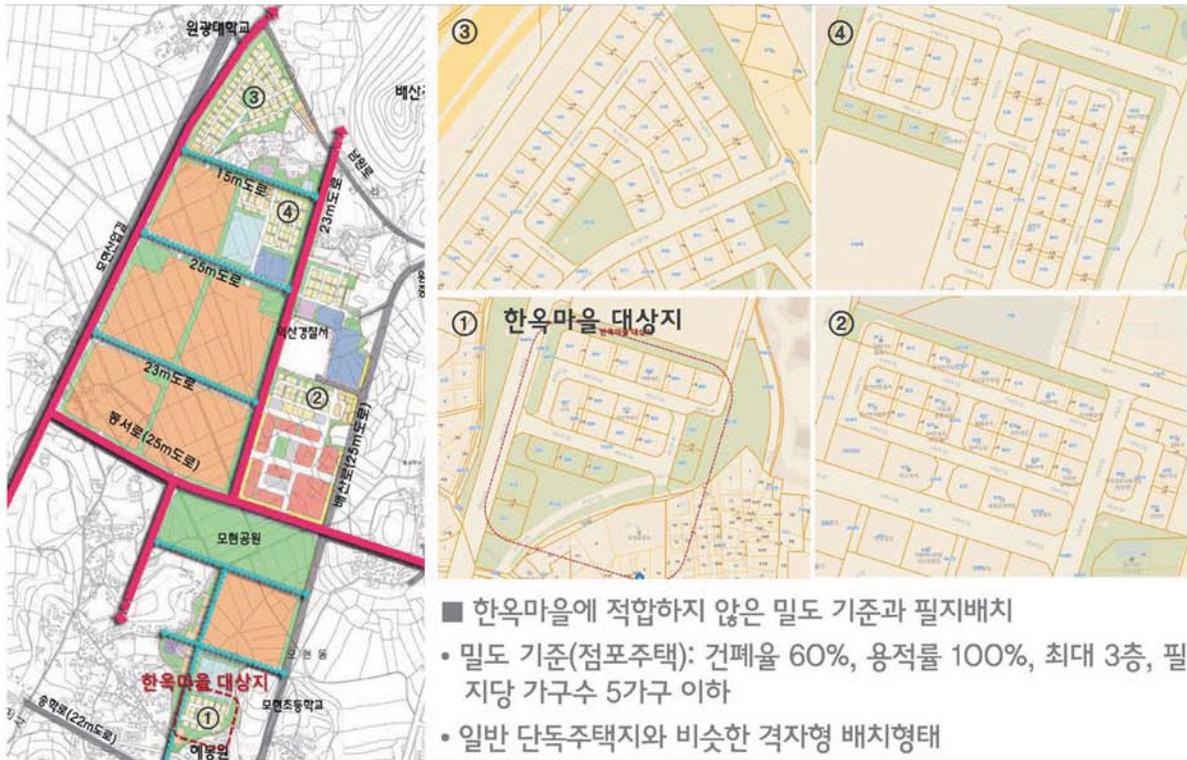
특징 현재 거주형-도시형 신규 한옥마을의 유일한 사례임
도시에 입지해 있으면서도 주변이 산으로 둘러싸여 자연경관이 수려함

문제점 적정한 필지규모 및 가격산정 실패에 따른 초기분양 저조
성·절토로 인한 기존의 자연지형 훼손
직선형 도로에 면한 획일적 배치계획

전북 익산시 배산지구 Iksan Baesan District, Jeonbuk



전북 익산시 배산지구 Iksan Baesan District, Jeonbuk



전북 익산시 배산지구 Iksan Baesan District, Jeonbuk

특징 신도시 개발지역에 한옥마을 조성이 시도된 최초 사례임

문제점 한옥마을에 어울리지 않는 밀도 및 층수 기준, 목재 외 자재 사용의 허용 등 일반 단독주택용지와 차별성이 없는 규정으로 인해 한옥마을이라고 보기 어려운 경관이 형성됨, 주민 공동이용시설 부재

Problem Failure due to lack of understanding about Hanok Village
 Absence of common use facility for residents

3. 신규 한옥마을 조성사업의 문제점

Problems of New Hanok Village Development Project

한옥마을 조성사업의 문제점 Problems of Hanok Village Development Project

- 1 적정한 필지 규모 및 가격 산정이 분양의 성패, 사업성 여부를 크게 좌우하는 문제

Importance of housing of land size and price
- 2 일반적인 단독주택지 개발과 유사한 방식으로 인해 한옥의 형태, 공간, 마을 경관이 부조화를 이루는 문제

Housing development not suitable for Hanok Village
- 3 마을 내 주민 공동이용시설이 부족해 마을단위의 거주 형태를 제대로 지원하고 있지 못한 문제

Lack of common facilities for residents

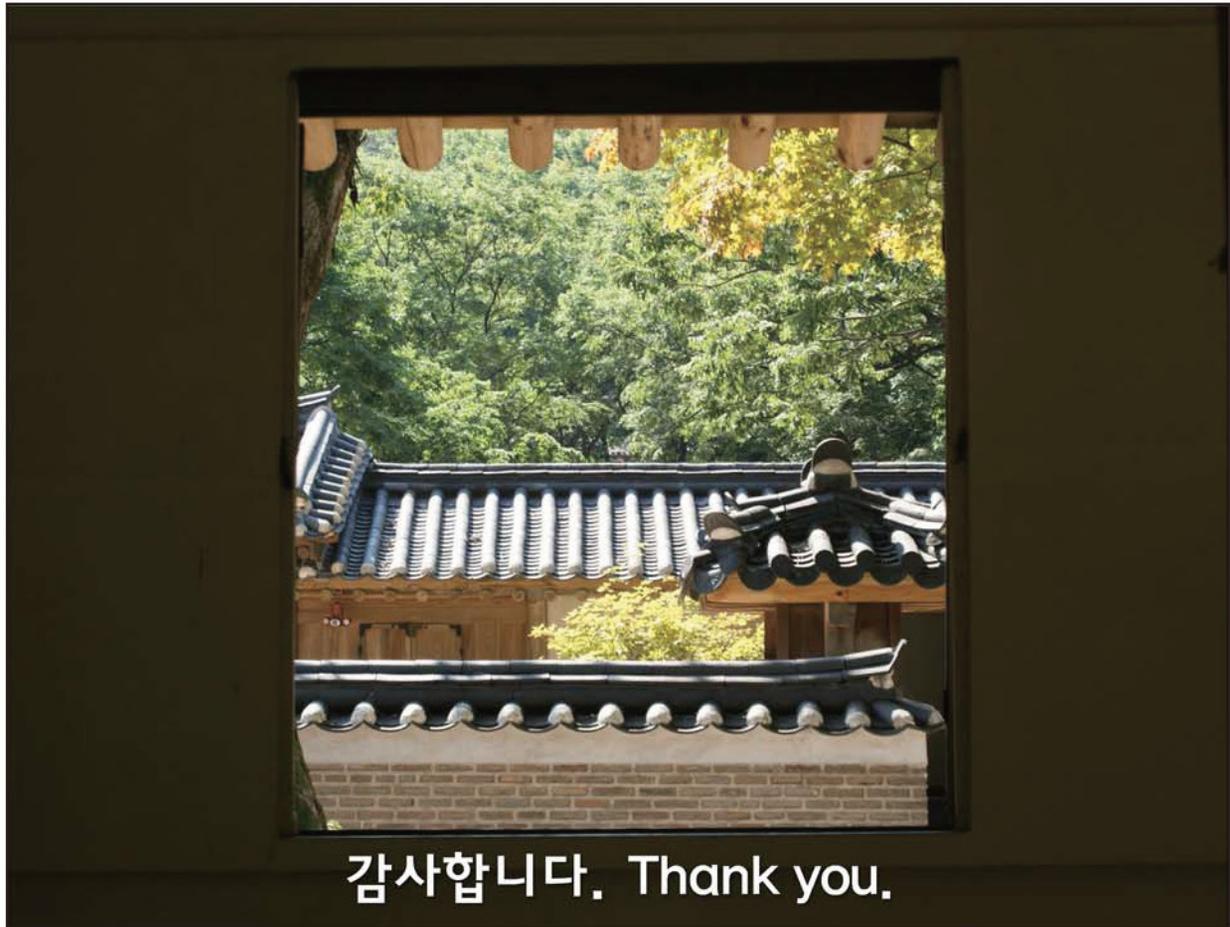
4. 시사점

Implications

시사점 Implications	
<p>1 토지이용 계획</p> <p>Plan for land use</p>	<p>주변환경과 조화를 이루어 자연스럽게 형성되는 전통마을의 공간구조를 계승하기 용이한 부지를 선택</p> <p>Selection of a suitable site for Hanok village</p> <hr/> <p>가급적 성토나 절토를 하지 않고 기존 지형과 물길에 순응해 도로 및 필지를 유기적으로 배치하는 방식 지향</p> <p>Maintain initial landform as much as possible</p> <hr/> <p>채와 마당으로 구성된 한옥의 공간적·기능적 특성을 살린 계획·설계가 이루어지도록 밀도 규제의 방향성 제시</p> <p>The direction of density regulation</p>

시사점 Implications	
<p>2 한옥 건축 과정의 지원 및 관리 강화</p> <p>Support and management of construction process</p>	<p>사업 시행자가 용지분양부터 시공 및 사후 관리까지 일괄적으로 관여해 한옥마을 거주를 지원하는 방식 적용 (→인접한 여러 채의 한옥을 동일 설계자·시공자가 건축함으로써 조화로운 마을경관 형성을 기대할 수 있음)</p> <p>Pre-sale, construction and management required by the contractor</p>
<p>3 민간 사업자의 참여 촉진</p>	<p>신도시 택지개발지구의 블록형 단독주택용지를 신규 한옥마을 부지로 적극 활용하기 위해서는 민간사업자의 참여 촉진 지원 방안 검토 필요 (신도시 택지개발지구의 경우 원형지개발이 가능하고 신도시의 도시기반시설을 공유할 수 있다는 장점 활용)</p> <p>Promoting participation of private operators</p>

시사점 Implications	
<p>4 주민 공동이용시설 건립 지원</p>	<p>한옥마을 수요층의 속성을 토대로 주민 공동이용 시설 건립을 지원함으로써 주민의 필요를 충족시키고 주민 간 커뮤니티 형성을 기대할 수 있음</p> <p>Establishment of common use facilities for residents</p>
<p>5 마을조성 계획에 관한 체계적 검토절차 도입</p>	<p>건축계획 및 설계에 대한 전문적 검토절차를 도입함으로써 전통마을의 가치를 현대적으로 계승한 공간구조, 토지이용, 한옥건축, 경관형성을 기대할 수 있음</p> <p>Introduced a professional review process for architectural planning</p>



한옥마을의 지속가능성을 위한 정책 동향과 시사점
Policy Trends and Implications for the Sustainability of Hanok Villages

Chihoo Shin *, Haeri Kim **

* National Hanok Center, Architecture & Urban Research Institute, 619, 194, Jeoljae-ro, Sejong-si, 30103, Korea

** Associate Research Fellow, National Hanok Center, Architecture & Urban Research Institute, 619, 194, Jeoljae-ro, Sejong-si, 30103, Korea

Abstract

최근 한옥과 한옥마을에 대한 국민적 관심과 수요 증가에 따라 중앙정부와 지방자치단체에서는 한옥마을 조성사업을 활발히 추진하고 있다. 그러나 새로 조성되는 한옥마을은 기존의 전통마을의 가치를 반영하지 못하고 있으며 현대의 주택 또는 관광휴양단지로서 효용가치가 부족하다는 시각이 공존하고 있다. 이에 본고에서는 한옥마을을 둘러싼 정책의 흐름과 최근 새롭게 추진되고 있는 한옥마을 조성사업의 실태, 문제점 등을 파악함으로써 한옥마을의 지속가능성을 위해 유의해야 할 정책적 시사점에 대해 고찰하였다.

주요어: 지속가능성, 한옥마을, 정책

서론

근래에 한국에서는 주택의 양적 충족, 전통문화의 재평가, 환경 문제의 심각화, 아파트 일변도의 획일적인 거주형태에 대한 반성 등으로부터 한옥이 새로운 주택의 대안으로 주목을 받고 있다. 뿐만 아니라 새롭게 조성되는 몇몇 한옥마을의 성공적 분양이 한옥에 대한 국민들의 관심이 그 어느 때보다 높아지고 있다는 것을 보여준다. 산업화 시기를 거치면서 아파트를 비롯한 양옥들에게 자리를 내어주고 주택시장에서 물러나야 했던 한옥이 21 세기에 다시금 재조명 되는 까닭은 무엇일까? 과연 한옥과 한옥마을의 어떤 특징들이 현대 거주자들의 관심을 불러 일으키는 것일까?

아파트가 한국의 대표적인 거주형태로 굳게 자리를 잡고 주택이 살기 위한 대상에서 투자의 대상으로 인식되기 시작한 1970 년대에 들어서면서, 한국의 고유한 건축양식으로 지어진 한옥은 진화할 수 있는 기회조차 누리지 못한 채 낡고 불편한 주택으로 인식되어 왔다. 현대의 주택에 비해 협소한 공간, 계절에 따른 냉난방 설비와 방법에 취약한 문제, 유지관리의 어려움, 고가의 시공비 등, 여러 이유에서 한옥은 현대의 거주자들에게 주택으로써도 부동산가치로써도 그다지 매력적인 선택지가 아니었던 것이다. 그 결과 개별 건축으로서의 한옥뿐만 아니라 한옥마을

단위로 소실되기에 이르렀다. 한옥마을이 사라진 자리에는 철근콘크리트조의 다세대, 다가구 주택과 근린생활시설들이 빼곡히 들어섰고, 이제는 그 풍경이 우리에게 익숙한 도시 거주지의 모습이 되었다.

한국의 주택보급률은 이미 2008년에 100%를 넘어섰지만 수요와 공급의 불균형으로 인해 여전히 많은 사람들이 주택을 필요로 한다. 이에 대응하기 위해 고밀 고층의 아파트를 중심으로 한 주택공급방식도 여전히 계속되고 있다. 한편, 도시의 과밀화 문제가 심각해짐에 따라 전원생활에 대한 도시민들의 동경이 커지게 되었고, 은퇴 인구의 증가, 저금리 기조의 장기화 등에 따라 아파트 중심의 획일적인 거주형태에서 탈피하려는 시도도 보인다. 예를 들어, 은퇴한 도시민들이 자녀를 출가시키기 위해 현재 소유한 주택을 처분하고 좀더 작은 주택으로 이주하는 현상이 나타나고 있다. 또한 이러한 현상과 함께 참살이(well-being), 치유(healing) 등 삶의 질 향상을 위한 대안으로 귀농 귀촌, 전원생활, 단독주택에 대한 관심이 지속적으로 증가하는 현상이 나타나고 있다.

단독주택 중에서도 친환경 건강주택으로 인식되는 목조주택, 특히 한옥에 대한 국민들의 관심이 뜨겁다. 이에 부응해 중앙정부와 지방자치단체에서는 한옥관련 정책과 사업을 활발하게 추진해 왔다. 지방자치단체의 경우 한옥지원 조례를 통해 건축비를 지원하거나, 마을을 조성할 때 기반시설 건축비를 지원하고 있다. 중앙정부의 경우 2016년부터 국토교통부에서 「한옥 등 건축자산의 진흥에 관한 법률(이하, 한옥 등 건축 자산법)」을 시행함에 따라 한옥관련 특례, 지원방안의 근거가 마련되었다. 또한 한옥기술개발 R&D 사업을 통해 시공비가 저렴하면서 현대의 주거요구도 충족시키는 한옥건설기술이 개발되었다. 뿐만 아니라 한옥공공건축물 지원사업을 통해 다양한 용도의 한옥 공공건축물이 지어졌다. 그 결과 북촌한옥마을과 전주한옥마을의 보전, 전라남도 행복마을 조성사업의 성공적 안착, 서울 은평한옥마을의 조성 등과 같은 성과가 가시화 되었다.

본고에서는 이러한 상황에 주목해, 한국의 고유한 주거양식인 한옥이 모여 이루어진 한옥마을을 둘러싼 정책의 흐름과 최근 새롭게 추진되고 있는 한옥마을 조성사업의 실태, 문제점 등을 파악함으로써 한국 마을의 지속가능성을 위해 유의해야 할 정책적 시사점에 대해 고찰하고자 한다.

제 1 장 한옥마을 관련 정책의 흐름

1.1 용어의 정의

일반적으로 '한옥(韓屋)'이라고 하면 기와지붕에 마당을 넉넉히 가지고 있는 장면을 상상하게 된다. 문헌자료에 의하면 한옥이란 말은 근대기 서양식 건물이 지어졌던 정동길에 남아있던 기와집을 서양식 건물들과 구분하기 위해 사용한 말에서 시작되었다는 것이 유력한

학설이다. 1975 년이 되어야 우리나라 고유의 양식으로 지은 집을 양식 건물에 상대하여 부르는 말로 사전적 정의가 내려진다. 결국 ‘한(韓)과 ‘옥(屋)’의 의미는 ‘한국의 집’ 또는 ‘한민족의 집’으로 이해할 수 있다. 정책의 대상으로서 한옥은 「한옥 등 건축자산법」에서 “한옥”이란 기둥·보 및 한식지붕틀로 된 구조로서 우리나라 전통양식이 반영된 건축물 및 그 부속건축물을 말한다.

전통적으로 한옥마을은 집성촌, 씨족마을로 인식되어 왔으나 현대에 신규조성되는 한옥마을은 ‘한옥이 집단으로 존치되어 있거나 새롭게 조성된 지역으로서 한옥이 밀집되어 전통적인 경관을 유지하고 있는 지역’을 말한다. 한옥마을에 대한 제도적 정의는 지원을 위한 대상 선정의 기준으로써 존재한다. 제도적 지원 대상의 요건에 관해 ‘한옥 등 건축자산법’에서는 ‘일단(一團)의 범위 안에 한옥이 10 호 이상 유기적으로 연계’되어 있어야 한다고 규정한다. 지자체 조례에서는 지원 대상의 요건을 특정지구 혹은 호수(10 호 이상), 개별 한옥의 최소 면적기준 등을 만족하는 경우로 한정하기도 한다. 현대 한옥마을은 조성 목적에 따라 거주형과 관광휴양형으로 분류할 수 있다. 거주형은 한옥 주거지 개발을 목적으로 조성되며, 관광휴양형은 한옥마을의 관광자원화를 목적으로 조성된다. 한옥마을은 입지에 따라서는 전원형과 도시형으로 분류할 수 있다.

1.2 한옥마을 관련 정책의 흐름

표 1 한옥마을 관련 정책의 흐름

	주요 정책의 흐름	정책의 주체	정책의 성격
1970	1972 집단 민속자료 보호구역 지정계획 발표	문화재청	문화재청 한옥마을 보존
	1977 민속마을보존지침 수립	문화재청	
	1980 1983 낙안읍성마을 사적 지정	문화재청	
1980	1984 하회마을, 양동마을, 성읍민속마을 중요민속자료 지정	문화재청	비문화재청 한옥마을 보존·재생
	1990 1990 북촌한옥마을 제4종미관지구 해제	지자체	
1990	1997 서울시도심부관리계획 수립	지자체	신한옥 보급 및 신규한옥마을 조성
	전주한옥마을 제4종미관지구 해제	지자체	
	1999 전주한옥마을 전통문화특구 기본사업계획 수립	지자체	
	2000 2000 고성 왕곡마을, 아산 외암마을 중요민속자료 지정	문화재청	
2000	북촌한옥마을가꾸기사업 추진계획(~2010)	지자체	신한옥 보급 및 신규한옥마을 조성
	2002 서울특별시 한옥 보전 및 진흥에 관한 조례 제정	지자체	
	전주 한옥 보존 지원조례 제정	지자체	
	2007 한스타일 육성종합계획 발표	국토부	
	전라남도 행복마을 조성사업 착수	지자체	
	2008 서울 한옥선언	지자체	
	신한옥 R&D 기획	국토부	
2009 신한옥 R&D 착수	국토부		
2010	2010 신한옥플랜 발표	국토부	신한옥 보급 및 신규한옥마을 조성
	전주시 신한옥플랜 선언	지자체	
	2015 한옥 등 건축자산의 진흥에 관한 법률	국토부	

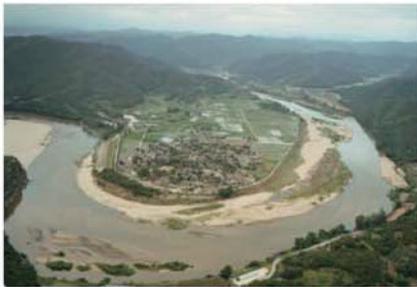
한옥마을 관련 정책의 흐름은 크게 세 가지로 정리해 볼 수 있다(표 1). 먼저 문화재청 주도로 추진되어 온 문화재급 '전통한옥마을의 보존'이다. 문화재보호법에 의거해, 안동하회마을, 제주 성읍마을, 경주양동마을, 고성왕곡마을, 아산외암마을, 순천 낙안읍성 마을이 국민속문화재(구 '중요민속문화재')로 지정되었다(사진 1). 문화재로서 보존가치가 높은 이들 마을의 원형을 보존하기 위한 정책적 지원은 1990 년대와 2000 년대 이후 현재까지도 계속되고 있다. 2003 년 이후에는 이들 6 개 마을을 대상으로 민속마을보존·활용 및 종합정비사업이 추진 중이며 기존의 보존 중심의 정책에서 마을 거주자들의 주거환경 개선, 소득향상 방안 등을 추가로 마련하여 실행 중이다. 최근에는 공주· 부여· 익산· 경주 등의 고도를 대상으로 고도 보존 및 육성 관련 사업도 추진되고 있다. 이와 같이 전통 한옥마을의 보존뿐만 아니라 보전· 활용 및 정비에도 무게가 실리고 있다.

표 2 중앙정부가 주관한 한옥마을 관련 지원정책 사업

구분	사업· 계획 등 / 근거법	시행연도	주된 성격			
			A	B	C	D
국토 교통부	살고싶은 도시만들기 시범사업 / 국토의 계획 및 이용에 관한 법률	2007-2010	○	○		
	한옥지원 사업 / 한옥 등 건축자산의 진흥에 관한 법률	2008-			○	○
행정 안전부	살기좋은 지역만들기 / 국가균형발전특별법	2006-2009	○	○		
	간판시범거리 조성사업			○		
문화체육 관광부	생활공간 문화적 개선사업				○	
	문화중심도시 조성사업 / 아시아문화중심도시 조성에 관한 특별법				○	
	문화·역사마을가꾸기 사업/ 관광진흥개발기금법	2004-2009			○	○
문화재청	유교문화권 관광개발계획사업 / 관광진흥법	2001-2010			○	○
	민속마을 보존·활용 및 종합정비사업	2003-2012			○	○
	고도보존사업/ 고도 보존 및 육성에 관한 특별법	2004-			○	○
농림축산 식품부	농어촌주거환경개선종합계획 / 농어촌주택개량촉진법		○			
	농촌마을종합개발사업 / 농어업인 삶의 질 향상 및 농산어촌지역 개발촉진에 관한 특별법	2004-2017	○			
	전원마을 조성사업 / 농어촌정비법	2005-	○			

<범례> A: 주거환경개선 B: 국토지역발전 C: 전통문화보전 D: 관광지역개발

사진 1 문화재보호법에 의해 국가민속문화재로 지정된 6 개 마을

안동 하회마을(국가민속문화재 122)	제주 성읍마을(국가민속문화재 188)	경주양동마을(국가민속문화재 189)
		
고성왕곡마을(국가민속문화재 235)	아산외암마을(국가민속문화재 236)	순천 낙안읍성(사적 302)
		

상기 6 개 마을 중 안동하회마을과 경주양동마을은 2010년 7월 유네스코 세계문화유산으로 등재되었으며 순천 낙안읍성은 2011년 3월 세계문화유산 잠정목록에 등재됨 (사진 출처: 문화재청 HP)

다음은 비문화재급 ‘도시한옥마을의 보전·재생’이다. 2000 년대에 들어서면서 북촌한옥마을과 전주한옥마을에서는 지역의 도시한옥군을 보전하고 재생하기 위한 정책적 지원을 시도해 왔다. 이러한 흐름에 한류 붐이라는 시대적 조류가 더해지면서 도시한옥마을의 보전·재생은 더욱 활발히 전개되어 왔으며, 한옥은 한국 고유의 역사문화콘텐츠로서 자리매김 하게 되었다. 2007년에는 중앙부처가 협력한 ‘한스타일 종합육성계획’이 수립되고 2015년 ‘한옥 등 건축자산의 진흥에 관한 법률(국토 부)’(이하, ‘한옥 등 건축자산법’)이 제정되는 등, 국가와 더불어 지방자치단체가 한옥 등 건축자산을 활성화 할 수 있는 제도적 기반이 마련되었다.

기존 정책 및 사업 시행뿐만 아니라 신규 정책 및 사업 준비에도 박차를 가할 수 있는 토대가 마련됨에 따라 한옥관련 정책 및 사업이 중앙정부 및 지방자치단체 차원에서 활발히 전개되고 있다. 국토교통부, 행정안전부, 문화체육관광부, 문화재청, 농림축산식품부와 전국 지자체에서 다루는 한옥마을 관련 정책 및 사업의 주된 성격은 크게 ‘주거환경개선, 국토지역발전, 전통문화보전, 관광지역개발’로 분류할 수 있다(표 2). 각각의 정책 사업의

공통적인 목적은 '마을의 정주여건개선, 가로환경개선, 관광자원화 개발을 통한 한옥보전 및 신축, 시·군 내 역사문화환경의 보전'이다.

이상과 같은 중앙정부 정책의 흐름을 토대로 최근에는 지방자치단체 주도로 '신규한옥마을 조성사업'이 활발히 전개되고 있다. 신규한옥마을 조성사업은 주거문화의 다양화, 농어촌 주거환경 개선, 신한옥 연구개발 등의 흐름과 맞물려 한옥마을 육성정책의 새로운 국면을 맞이하는 이슈로 자리매김 하고 있다.

제 2 장 신규한옥마을 조성사업 추진 동향 및 문제점

2.1 신규한옥마을 조성사업 추진 동향

2007 년부터 추진되어 온 전라남도의 행복마을 사업은 지자체가 주도하고 국토부의 한옥지원정책과 농림부의 농촌마을지원정책을 활용한 가장 대표적인 한옥마을 조성사례이다. 또한 앞장에서 설명한 한옥마을의 분류에 비추어 보자면 거주형-전원형 한옥마을의 가장 대표적인 사례이다. 행복마을 사업은 크게 기존마을 정비형과 신규마을 조성형으로 구분되는데, 2015 년 12 월 집계에 의하면 기존마을 정비형 91 개, 신규조성형 20 개 마을이 조성 완료 혹은 조성 추진 중이다. 사업 추진 이후 귀농·귀촌인구 유입으로 인한 도내인구 증가, 한옥마을 관광자원화를 통한 주민 소득 증대 등의 성과가 가시화 되고 있다. 이에 따라, 충청북도의 오창 미래지한옥마을과 단양 하일한옥마을 조성 등, 타 지역에서도 신규한옥마을 조성사업이 추진 혹은 검토되고 있다(표 3, 사진 2).

서울시의 은평한옥마을은 현재로서는 거주형-도시형의 신규한옥마을 조성사업의 유일한 사례이다. 최근에는 세종특별자치시와 경북 안동 도청신도시에서도 한옥마을 조성계획이 수립되어 주택용지가 높은 경쟁률 속에서 성공적으로 분양되었다. 그밖에, 화성시의 경우 동탄신도시 한옥마을 조성사업 추진을 검토 중이다. 익산시 배산지구의 경우 신도시 개발지역에 한옥마을 조성이 시도된 최초 사례이지만, 한식 목구조가 아닌 일반 건축물에 기와지붕을 얹은 형태의 주택군이 조성되어 있어 한옥마을이라고 보기는 어렵다. 경기도 의정부 민락 2 지구와 수원시 광교신도시에서는 사업성이 불투명하다는 이유에서 한옥마을 조성사업 추진이 무산되었다.

표 3 거주형 한옥마을 조성사업 추진현황

유형	조성 사례	추진 주체/ 시행 주체	규모		추진경과	
			부지면적(m ²)	한옥 수(필지)		
전원형	전남 행복마을	전남 / 전남개발공사	기존마을 정비형 91 개 마을, 신규마을 조성형 20 개 마을로 총 111 개의 행복마을 조성이 추진 중임(2015년 12월 현재).			
	충북	오창 미래지한옥마을	충북 / 민간업체	24,160	19	10 호 완공
		단양군 하일지구한옥마을	충북 / 한국농어촌공사	23,000	21	21 호 완공
	울산	울주군 도동마을	울주군 /	105,000	100	답보
	경기	이천시 성균제	이천시 / 민간업체	250,000	298	답보
		김포시 덕포진한옥마을	김포시 / 민간업체	12,561	26	20 호 완공
도시형	서울 은평한옥마을	서울시 / SH 공사	56,500	156	12 호 완공	
	전북 익산시 배산지구 한옥마을	익산시 / LH 공사	4,771	19	10 호 완공	
	세종 한옥마을	세종시 / LH 공사	21,625	46	용지분양 완료	
	경북 안동 도청신도시 한옥마을	경북 / 경북개발공사	249,000	700	1 차분양(100 호)완료	
	경기 화성 동탄신도시 한옥마을	화성시 / LH 공사	139,838	440	검토 중	

사진 2 거주형 한옥마을 조성 사례



(◇) : 전원형, (○) : 도시형

표 4 관광휴양형 한옥마을 조성사업 추진현황

조성사례(참고사항)		용도	한옥 수(동)	추진경과
부산	기장군 문화예절학교	전통문화체험(청소년수련)	13	완공
경기	부천 한옥마을(무형문화재공방거리)	공방체험	9	완공
강원	강릉 오죽 한옥마을(국토부/문화부)	숙박 및 전통문화 체험	34	1 차부지 완공
충북	제천 청풍문화재단지(이축)	전통문화 체험	13	완공
전원형	충남 공주 한옥마을	숙박 및 전통문화 체험	22	완공
	논산 돈암서원 한옥마을	숙박 및 전통문화 체험	10	완공
	전북 곡성군 심청한옥마을	숙박 및 전통문화 체험	18	완공
	무안군 차 역사박물관	전시 및 전통문화 체험	10	완공
	담양군 죽향문화체험마을	숙박 및 전통문화 체험	14	완공
	장성군 홍길동테마파크	전통문화체험	18	완공
	전남 순천만 에코촌	숙박	8	완공
	순천 전통야생 차 체험관	전시 및 전통문화 체험	8	완공
	순천 뿌리깊은 나무 박물관	전시 및 전통문화 체험	8	완공
	영암군 가야금산조테마공원	전통문화 체험	8	완공
경북	영주 선비촌	숙박 및 전통문화 체험	-	완공
경남	산청군 동의보감촌	숙박 및 전통문화 체험, 한의원	15	완공
도시형	인천 송도 한옥마을	숙박(한옥호텔) 및 음식점	-	완공
	화도진공원	공원, 전시 및 각종 편의시설	11	완공
	전북 남원예촌	숙박 및 전통문화 체험	15	1 차부지 완공
	고창읍성한옥마을	숙박 및 전통문화 체험	9	완공
	경남 김해 한옥체험관	숙박 및 전통문화 체험	9	완공

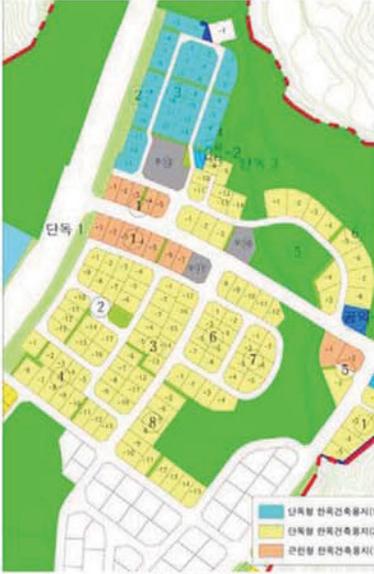
다음은 관광휴양형 한옥마을 조성사업의 추진 현황에 대해서이다(표 4). 관광휴양형 한옥마을 조성사례로는 공주한옥마을, 송도한옥마을, 남원예촌 등 여러 사례가 있다. 관광휴양형 한옥마을은 대개 지자체의 주관으로 지역 숙박시설을 확충하거나 지역이 가진 유무형의 전통문화를 관광자원화 하기 위해 조성된다. 입지에 따라 도시형과 전원형으로 나뉘는데 전원형이 대부분이며, 공간구성 및 관광휴양 프로그램을 기존의 지역 역사문화자원과 연계하는 방식으로 조성된다.

2.2 한옥마을 조성사업 추진현황에서 나타나는 문제점

신규한옥마을 조성사업이 활발히 추진되는 이면에는 해결해야 할 과제 또한 산적해 있는 것으로 보인다(표 5). 특히 거주형 한옥마을 조성사례에서는 적절한 필지 규모 및 가격 산정 여부가 분양의 성패를 크게 좌우하는 것으로 나타난다. 서울 은평한옥마을의 경우 필지규모를 중소형으로 재조정 하고 나서야 분양이 완료되었으며, 전남 장성군 황룡행복마을의 경우 민간시공업자가 일정구역을 분양 받은 뒤 토지면적을 재조정 해 판매함으로써 분양이 완료되었다. 충북 단양 한옥마을의 경우에도 토지분양가를 하향조정 함으로써 분양이

완료되었다. 한편 민간사업자에 의해 한옥마을 조성이 추진된 충북 오창 미래지한옥마을의 경우, 단일 민간사업자가 한옥마을 부지 전체를 매입해 대지조성부터 용지분양, 한옥 시공 및 하자보수를 일괄적으로 시행함으로써 초기분양뿐만 아니라 사업추진의 전체 단계가 안정적으로 수행되었다.

표 5 한옥마을 조성사례에서 나타나는 장·단점

일반 단독주택지를 답습한 직선형의 필지구획과 배치계획의 예	곡선형의 도로계획과 배치계획을 통해 전통마을의 자연스러움을 계승한 예	한옥마을에 부적합한 밀도 및 층수 기준에 따라 발생한 형태적 문제
 <p>은평 한옥마을 (출처: 은평뉴타운 지구단위계획(2014.6))</p>	 <p>충북 오창 미래지한옥마을 (출처: ㈜우성산업개발)</p>	 <p>익산 배산지구 한옥마을 (출처: 국가한옥센터)</p>  <p>은평 한옥마을 (출처: 국가한옥센터)</p>

일반적인 단독주택지 개발과 유사한 방식의 계획실태도 문제점으로 나타났다. 새로 조성된 거주형 한옥마을의 경우 한옥이 도로를 따라 획일적으로 배치되는 일반적인 단독주택지의 모습을 답습하고 있다. 이와 같은 현상은 서울 은평한옥마을을 비롯해 전북 익산 배산지구, 전남 화순군 잠정햇살마을, 전남 장성군 황룡행복마을 등에서 유사하게 나타났다. 또한 지구단위계획에서 정하는 기준이 구체적이지 않아 발생하는 형태적, 공간적으로 한옥의 특성을 살리지 못하는 경우도 보였다. 은평 한옥마을의 경우 제 1종 전용주거지역으로 단독주택은 건폐율 50% 이하, 용적률 100%이하, 층수는 지상 2층 이하로 건축할 수 있도록 되어 있는데, 건폐율과 용적률이 법적 기준의 상한선에 가깝게 지어진 경우, 본래의 한옥이 지닌 형태적 안정감이나 옥외의 생활공간이자 환경조정공간인 마당을 확보하기 어려워진다는 문제가 있다. 익산 배산지구의 경우 규제 완화로 일반 건축물에 기와지붕만 얹은

형태의 주택들이 지어지고 있으며, 기존 단독주택용지와 차별성이 없는 건축규정으로 인해 주택이 과밀한 상태로 지어짐으로써 한옥마을이라고 보기에는 어려운 경관이 조성되었다.

그밖에, 마을 내에 주민커뮤니티에 대한 수요에 대응하지 못하고 있는 문제점도 나타났다. 이것은 함께 모여 사는 마을단위의 거주형태를 지원하기 위한 배려와 고민이 부족한데 기인한 문제일 것이다. 한편 관광휴양형 한옥마을의 경우 사업 추진의 완료도가 거주형 한옥마을 조성사업에 비해 높고 도심부에 조성되는 한옥마을에 비해 자연과 조화된 전통한옥마을의 입지조건을 확보하고 있는 반면, 대부분의 콘텐츠가 문화체험이나 숙박용도에 한정되어 있고 수익률이 낮다는 문제점이 나타났다.

제 3 장 시사점

현재의 한옥마을 조성사례들은 보는 관점에 따라서는 현행 법규와 지원 정책의 요건을 만족시키는 수준에서 전통한옥의 외관을 피상적으로 답습한 개별한옥의 집합체라고도 평가할 수 있다. 전통에서 현대, 그리고 미래에 이르기까지 일련의 지속가능성을 담보한 한옥마을의 계승·발전을 위해서는 건축계획적인 측면에서 시대에 국한되지 않고 적용될 수 있는 한국마을의 보편적 가치와 품격에 대해 깊은 논의가 계속되어야 한다. 또한, 그 논의들을 실천에 옮기기 위한 정책적 지원도 요구된다. 한국마을의 보존 및 보전, 정비 등을 둘러싼 정책적 흐름과 최근의 신규한옥마을 조성사업의 현황을 토대로 도출한 시사점은 다음과 같다.

(1) 토지이용계획

도로를 따라 격자형으로 구획된 필지에 한옥이 획일적으로 배치될 경우, 마을의 공간구조와 경관이 지나치게 단조로워질 우려가 있다. 이를 개선하기 위해서는 주변환경과 조화를 이루어 자연스럽게 형성되는 전통마을의 공간구조 및 토지이용, 그로부터 연출되는 경관적 특징을 계승하기 용이한 부지를 선정하는 것이 바람직하다. 특히 전원예 조성되는 거주형 한옥마을의 경우, 가급적 성토나 절토를 하지 않고 기존 지형과 물길에 순응해 도로 및 필지를 유기적으로 배치함으로써 주변환경과 조화를 이루는 토지이용 방식을 지향할 수 있다. 도시형 한옥마을의 경우, 주변 도로 및 가구와 조화를 이루면서도 다양한 유형의 한옥이 수용될 수 있도록 획일적인 면적과 형태의 필지구획은 지양할 필요가 있다. 한편, 현재의 밀도 규제로는 한옥의 형태적 안정감이나 마당이 주는 생활의 풍요로움을 느끼기 어려운 상태의 한옥이 지어지기도 한다. 이를 개선하기 위해서는 채와 마당으로 구성된 한옥의 공간적·기능적 특징에 유의한 건축계획 및 설계가 이루어질 수 있도록 밀도 규제의 방향성을 제시할 필요가 있다.

(2) 한옥 건축과정의 지원 및 관리 강화

새롭게 조성되는 거주형 한옥마을의 경우, 대개의 사업이 대지조성 및 필지분양은 공공기관에서 시행하고 그 뒤 입주자가 개별적으로 한옥을 건축하는 방식으로 진행된다. 이 경우 인접 건축물 간의 혹은 마을 전체의 경관 형성에 있어 조화로움을 추구하기 어렵다. 입주자 입장에서는 신뢰할 만한 설계자와 시공자에 대한 사전정보 부족, 건축심의 과정에서 생기는 공공기관과의 갈등 등으로 곤란을 겪기도 한다. 이를 개선하기 위해서는 사업시행자가 용지를 분양하고 예비입주자가 개별적으로 건축하는 기존 방식에서 ‘사업시행자가 용지 분양 이후에도 지속적으로 관여해 시공 및 사후관리까지 일괄적으로 지원하는 방식’으로 전환해 나갈 필요가 있다. 인접한 여러 채의 한옥을 동일한 설계자와 시공자가 건축함으로써 조화로운 마을 경관 형성에도 긍정적인 영향을 끼칠 것이라고 생각된다.

(3) 민간사업자의 참여 촉진을 위한 지원의 필요성

신도시 택지개발지구의 블록형 단독주택용지는 신도시의 도시기반시설을 공유할 수 있고 원형지 개발이 가능하다는 점에서 한옥마을 조성에 적합한 입지환경이다. 또한 여러 채를 집단적으로 건축하는 경우 개별 건축에 비해 설계비와 시공비를 절감할 수 있다. 이러한 점에서 거주형-도시형 한옥마을 조성사업의 경우 블록형 단독주택용지의 활용을 적극 검토해 볼 만하다. 한편 이 같은 방식은 민간사업자 입장에서는 그리 달갑지 않은 일이다. 기반시설 공사비를 감안하면 토지가격이 저렴하지 않은데다 한옥은 일반주택에 비해 건축비도 비싸고 하자 및 보수도 어렵기 때문이다. 따라서 한옥마을 조성에 민간사업자의 참여 촉진을 지원하기 위한 방안을 검토할 필요가 있다.

(4) 주민 공동이용시설 건립 지원의 필요성

본고에서 다룬 전원형 한옥마을 조성사례에서는 주민 공동이용시설이 부족하다는 문제점이 나타났다. 전원지역에 조성되는 한옥마을의 수요층은 주로 귀농·귀촌을 꿈꾸는 도시민들이다. 이러한 공통적 속성을 토대로 주민들이 자연스럽게 커뮤니티를 형성하고, 그것이 결과적으로 마을의 활성화로 이어질 수 있도록 주민 공동이용시설 건립을 지원할 필요가 있다.

(5) 한옥마을 조성계획에 관한 체계적 검토절차 도입의 필요성

한옥마을 조성사업을 추진하는데 있어서 해당사업의 성격에 따라 각각의 승인절차는 있지만, 건축계획 및 설계에 대한 전문적 검토는 결여되어 있는 상황이다. 한옥마을의 공간구조와 토지이용 계획, 개별한옥의 건축계획 및 설계의 질을 높이기 위해서는 한옥마을 조성계획에 대한 전문적인 자문과 검토가 요구된다.

주요어: 한국, 한옥마을, 정책, 지속성(Korea, Hanok Villige, Policy, Sustainability)

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ACT ON VALUE ENHANCEMENT OF HANOK AND OTHER ARCHITECTURAL ASSETS (Enforcement Date 07. Jul, 2016.)

Policy Trends and Implications for the Sustainability of Hanok Villages

Key words: Sustainability, Hanok Villige, Policy

Recently, the national government and the local governments are actively promoting the development of Hanok village in accordance with the growing public interest and demand for Hanok and Hanok village. In particular, 「ACT ON VALUE ENHANCEMENT OF HANOK AND OTHER ARCHITECTURAL ASSETS(Enforcement Date 07. Jul, 2016.)」 provides support for the Hanok village development project, which is expected to increase the number of Hanok village development projects by local governments and the private sector. However, the newly constructed Hanok village does not reflect the value characteristics of the traditional villages and it is a criticism that the utility value is lacking as a modern residential or tourist resort complex. The purpose of this study is to propose a plan direction to improve the quality of Hanok village which will be formed based on the comprehensive analysis of the results of the new Hanok village development project and to suggest ways to improve related systems and procedures.

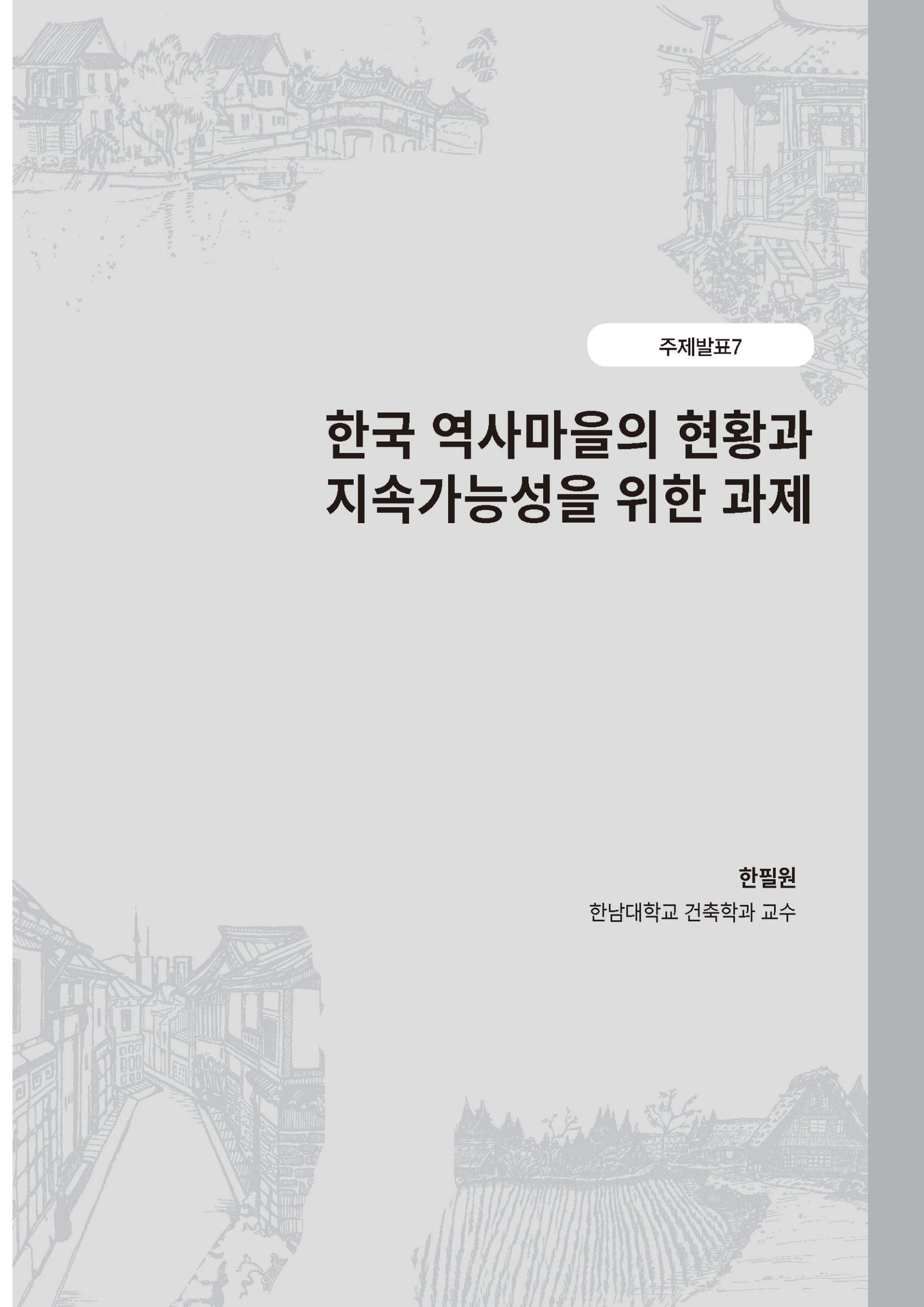
Hanok village is a community in which Hanok are generally grouped or newly constructed, and it is a region where traditional hanoks are concentrated and maintain traditional scenery. Although there is no institutional definition of Hanok village, the requirements for support under the 「ACT ON VALUE ENHANCEMENT OF HANOK AND OTHER ARCHITECTURAL ASSETS」 and most local government Hanok support ordinances are that "at least 10 or more Hanoks within a certain range should be organically linked". According to the 「ACT ON VALUE ENHANCEMENT OF HANOK AND OTHER ARCHITECTURAL ASSETS」, the national or local governments can support the installation and maintenance of infrastructures such as roads, electricity, water and sewage. According to local government Hanok support ordinances, it is the main way to support the cost of individual Hanok architecture rather than support for village environment. In addition, the country supports infrastructure installation costs through rural village projects.

Hanok village development projects can be divided into 'Urban type' and 'Rural type' by location. Urban type is being constructed in single detached residential units at the urban development project or in the housing site development business. In the case of the urban type Hanok village, the public will set up the site and sell the individual land division to the private sector. The individual building acts are regulated by the public district plan. Most of the rural Hanok villages are being constructed as a rural village development project for the Ministry of Agriculture, Food and Rural Affairs. In such a case, town development is promoted based on the business plan established by public or private (union). However, the regulations on buildings are not as detailed as those made in cities.

The Hanok village development project can be divided into 'Residential type' and 'Tourism type' by use. Among the resident Hanok villages, the only one that was built in the urban area is the Eunpyeong Hanok village in Seoul, and the sale of the Hanok village in Sejong City and Andong in Gyeongbuk Province has been completed. The Hanok village in the rural area is mostly 'HAPPNESS VILLAGE' in South Jeolla Province and two Hanok villages are built in North Chungcheong Province. Most are 20~50 houses. Tourism types are being used for accommodation, cultural experiences, and theme sightseeing. There are not many cases where the number of villages is 10 or more.

Through the above investigation and analysis, the policy direction of the planning side to improve the quality of Hanok village and the policy direction about institutional support were suggested. The Hanok village Planning Guideline is based on the 「ACT ON VALUE ENHANCEMENT OF HANOK AND

OTHER ARCHITECTURAL ASSETS」 and aims to induce the Hanok village, which is newly constructed, to plan appropriately for the modern life while inheriting the dignity and spatial order of the traditional Hanok village. This guideline consists of space structure, land use, road and parking, ecological environment, public space, and building plan, and it is possible to refer to establishing district plan or business plan for establishing Hanok village. The institutional support for the Hanok village Development Project requires a company certification or registration system that can select a reliable specialist or constructor for the preliminary owner so that the construction process of the owner's Hanok is reasonable and easy. In addition, incentives such as taxation and technical support for related companies should be considered so that creative private developers and constructors can actively participate in the Hanok village development project.



주제발표7

한국 역사마을의 현황과 지속가능성을 위한 과제

한필원

한남대학교 건축학과 교수

한국 역사마을의 현황과 지속가능성을 위한 과제

Han Pilwon

Professor, Department of Architecture, Hannam University Korea

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1. 들어가는 글

16 세기에 문중 중심의 공동체적 사회 질서, 이양법을 바탕으로 한 농업경제, 자연을 존중하고 순응하는 생활방식을 바탕으로 정립된 한국의 씨족마을이라는 독특한 마을유형은 20 세기 전반까지 대체로 정체성을 유지하며 지속되었다. 그러나 20 세기 후반부터는 위기가 계속되고 있다. 한국의 많은 역사마을은 6·25 전쟁(1950~1953)으로 오래된 집들이 파괴되는 등 피해를 입었으며, 1970년대~1980년대 초 전통마을의 공간적·문화적 의미에 대한 이해를 결여한 채 이른바 근대적 이념으로 마을과 농촌사회를 개선하려는 새마을운동으로 크게 변모되었다. 이어서 한국 사회의 급격한 도시화와 개발주의의 영향으로 농촌지역의 많은 오래된 마을이 파괴되거나 사라졌다. 근래에는 인구의 감소와 고령화로 빈집이 늘어나 한국 역사마을의 지속가능성 위기는 커가고 있다.¹

한국의 역사마을은 오늘날의 한국 문화를 낳은 장소로서 의미와 가치를 갖는다.² 우리는 역사마을의 건축과 공간에서 한국 문화의 원류를 확인할 수 있다. 특히 한국의 역사마을은 공동체성과

¹ 지역별 빈집에 대한 통계청의 최근 통계는 2010년 것인데, 역사마을이 주로 입지하는 읍·면 지역에서 1년 이상 비어있는 집은 154,103호로, 해당 지역 일반 단독주택 수(1,924,270호)의 8%나 된다. 빈집과 직접 관련되는 것이 인구구조인데 근래 읍·면 인구는 동 지역과 달리 매년 줄어 2015년에는 전국 인구의 18%였다. 읍·면 인구의 21%, 면 지역 인구의 28%가 만65세 이상 노인이다.

² 오늘날과 달리 전근대기에 한국 문화의 산실은 읍치, 곧 도시가 아니라 농촌이었다. 전통 사회에서 문화는 도시

환경친화성이라는, 오늘날 그 의미가 부각되는 가치를 내포하고 있다. 이러한 가치들은 마을의 공간구조에 투영되어 있고 그것에 의해 지지되고 있다. 공동체성은 사회적·개인적·정신적(의례적) 영역으로 구성되는 한국 마을의 영역 구조와 관련된다. 환경친화성은 삼면이 산으로 둘러싸인 부지의 수용력에 적절한 규모, 마을조성 과정에서 지형 등 자연조건을 존중하는 태도, 수자원, 폐기물 등 자원의 순환, 건물의 배치, 조경 등을 통한 에너지 절감 시스템으로 얻어진다.

이 글은 한국 역사마을의 특성과 가치에 대한 이해를 바탕으로 한국 역사마을의 현황을 분석하여 지속가능성을 위한 과제를 도출하는 것을 목적으로 한다. 이 글에서는 주거환경 측면에 초점을 맞추어 주로 건축 문제를 논하며 인구문제와 농업문제 등 사회·경제적 문제는 다루지 않기로 한다. 따라서 이 글에서 사회적, 경제적, 환경적, 문화적 측면을 갖는 것으로 이해되는 지속가능성을 총체적으로 다루는 것은 아니다. 그러나 마을이 기본적으로 주거지의 단위이며 경관적 가치³를 갖는 문화유산임을 생각할 때 건축 문제는 역사마을 지속가능성의 매우 중요한 측면이라고 할 수 있다.

한국 정부는 문화재보호법에 따라 역사·문화적 가치가 높은 9 곳의 역사마을을 국가문화재로 지정해 보호·관리하고 있다. 1983년 순천 낙안읍성이 사적으로 지정되었고, 이어 안동 하회마을, 제주 성읍마을, 경주 양동마을, 고성 왕곡마을, 아산 외암마을, 성주 한개마을, 영주 무섬마을이 국가민속문화재로, 봉화 닭실마을(문화재명은 봉화 청암정과 석천계곡)이 명승으로 지정되었다. 지속가능한 보전이라는 측면에서 이러한 국가문화재 마을은 일반 역사마을과 놓인 조건이 다르다. 따라서 이 글에서는 한국의 역사마을을 문화재보호법이 적용됨으로써 변화가 제한되는 국가문화재로 지정된 마을과 자생적인 변화를 겪고 있는 그 밖의 일반 역사마을을 나누어 1980년대 중반 이후 진행해온 필자의 현지조사를 바탕으로 살펴보기로 한다.

2. 한국 역사마을의 특성

1) 영역성

한국의 역사마을은 입구와 경계가 뚜렷이 정의되며, 마을공간은 균일한 성격을 가진 공간이 아니라 서로 다른 성격의 공간들로 분화되어 구성된다. 한국의 전형적인 역사마을인 씨족마을은 일반적으로 앞쪽에서부터 사회적 영역, 개인적 영역, 의식(儀式) 영역 등 세 영역으로 이루어진다. 주민들의

와 거리를 두고 있는 향촌에서 문중을 중심으로 형성되었으며, 주로 관속(官屬)들이 거주했던 읍치는 문화를 생산하고 주도할 조건을 갖추지 못했다. 읍치에서 떨어진 지역에 마을을 이루고 거주하던 양반층이 지식을 독점하고 이른바 고급문화를 주도했던 것이다. 이는 지배 엘리트 계층이 다른 계층들과 같이 도시 안에 거주함으로써 중세기에 이미 도시가 고급문화의 주 생산지가 되었던 유럽의 상황과 대조된다.

³ 많은 건축물이 자연 환경과 조화를 이루며 모여 있는 역사마을이 갖는 문화유산으로서의 가치 중 두드러지는 것은 경관적 가치이다. 최근 문화유산의 개념이 기념물에서 경관으로, 건물에서 도시지역으로, 유적지에서 역사환경으로 변화하고 있어(Clark, Kate, *From Regulation to Participation: Cultural Heritage, Sustainable Development and Citizenship*, Forward Planning: The Functions of Cultural Heritage in a Changing Europe, 103-113, Council of Europe, 2000) 경관적 가치가 더욱 중시되고 있다.

일상적인 접촉이 일어나는 사회적 영역은 남녀의 공간으로 나뉘어 구성된다. 남자의 사회적 영역은 정자 또는 정자나무와 그 앞의 연못을 중심으로 구성되는데, 마을 주거지의 가장 앞쪽에 조성되는 것이 보통이다. 그리고 여자의 사회적 영역은 주거지 안쪽의 우물과 빨래터를 중심으로 구성된다. 개인적 영역은 개별 가족들의 거주생활이 일어나는 주택들로 이루어진 영역이다. 마을의 맨 안쪽에 자리 잡은 의식 영역은 재실, 사당, 선산을 중심으로 구성되는 정신적인 영역을 말한다. 이곳에서는 정기적으로 조상에 대한 제례를 행하며, 평소에도 조용하고 엄숙한 분위기가 흐른다.

사회적 영역과 의식 영역은 마을 사람들이 공동으로 이용하는 공동체 공간이다. 두 영역은 모두 공동체 공간이지만 그 분위기는 서로 크게 다르다. 정자를 중심으로 한 사회적 영역에서 활발하고 사교적인 분위기를 느낄 수 있는 반면, 선산과 재실이 있는 의식 영역에서는 차분하고 영적인 분위기가 느껴진다. 의식 영역에서 느끼는 정신적인 분위기는 현대의 주거공간에서 좀체 경험할 수 없는 독특한 것이다.

2) 공간구조

마을공간은 집과 공동시설, 길 등을 공간요소로 하는 하나의 체계(system)이다. 마을을 체계의 전체라고 하면 집 등의 공간요소는 그것을 이루는 부분이다. 역사마을에는 이렇게 부분과 전체가 이루는 공간구조가 뚜렷이 존재한다.

한국 역사마을 공간구조의 틀을 이루는 것은 길체계이다. 마을길은 안길과 샛길로 구분된다. 안길은 마을공간을 이루는 중요한 요소들을 연결하는 도로로, 마을 입구에서 시작해 마을 후면의 경계까지 이어진다. 안길은 주거지가 형성되면서, 씨족마을의 경우 증가가 자리 잡은 뒤 가장 먼저 생기는 마을의 주도로이다. 그것은 각각의 주택으로 진입하기 위해 형성된 길이라기보다는 마을공간의 중요한 요소들을 연결하는, 통과 성격이 강한 도로로서 마을공간을 전체적으로 조직하는 축이다. 전형적인 씨족마을에서 축의 시점과 종점을 이루는 것은 각각 정자와 종가이다. 또한 안길은 마을의 내부와 외부를 이어 주는 동선이며, 동일한 정주권을 이루는 인접 마을들로 연결되는 도로이다. 안길의 형태는 굴곡이 심하지 않은 직선형이거나 몇 개의 직선형이 결합된 형태로 형성된다.

샛길은 안길이 형성된 뒤 그것에서 뻗어 나와 점차 조성되는 대지에 접근하는 데 이용된다. 이렇게 통과 기능보다 주택 접근로의 기능을 갖는 샛길은 한 집의 대지에서 종결되는 막다른 골목 혹은 고리 형태를 취한다.

3) 주거유형

역사마을에 있는 주택들은 제각각 다른 유형이 아니라 일정한 유형을 바탕으로 지어지기 때문에 마을경관에 통일성이 있다. 또한 주거유형은 지역성을 반영하므로 마을은 지역적 정체성을 갖게 된다. 일반적으로 증가가 마을 주택들의 모델이 되며 다른 주택들은 거주자의 사회경제적 여건에 따라 그것을 변형한 형태이다. 주거유형을 이루는 공간요소와 진입방식 등의 구성은 집이 마을길과 만나는 방식을 고려하여 결정된다. 마을 공간구조의 핵심을 이루는 주택과 마을공간의 결합논리는 이렇게 주거유형에 반영되어 있다.

3. 한국 역사마을의 현황과 지속가능성을 위한 과제

1) 국가문화재 마을의 현황과 지속가능성을 위한 과제

① 생활의 변화 수용 문제

역사마을의 오래된 전통주택이 아무런 갈등 없이 현대의 주생활을 수용하기는 어렵다. 따라서 보존을 전제로 한 국가문화재 마을에서는 전통 보존과 주생활 영위라는 목표가 대립하여 갈등이 표출되고 있으며 주민들은 이러한 갈등을 해소하는 방안이 마련되기를 갈망하고 있다.⁴ 그러한 방안을 모색하기에 앞서 국가문화재 마을의 보호·관리 원칙을 현상 변경을 불허하는 보존(preservation)에서 원형의 근간을 유지하며 새로운 조건에 맞게 다소의 변경을 수용하며 유연하게 유지·관리해 나가는 보전(conservation)으로 바꾸어야 한다. 그리고 국가문화재 마을의 전통주택에서 일어나는 변화를 체계적으로 파악하여야 하며, 주거공간의 변화가 외관의 변화를 야기하지 않도록 주거공간의 변화를 적절히 조절하는 방안을 모색하는 것이 중요하다.

필자 등은 경주 양동마을의 전통주택을 대상으로 양동마을이 국가문화재로 지정되기 이전인 1979 년⁵ 이후 2005 년까지 약 25 년간 거주자 스스로 생활공간을 변화시켜온 양상을 구체적으로 파악하고 그것의 경향과 특성을 주택별·공간(실)별로 밝히는 연구를 진행했다.⁶ 그 결과 양동마을 전통주택의 안채에서는 25 년 동안 법적인 규제에도 불구하고 현대의 주생활을 수용하기 위하여 상당히 많은 변화가 일어났음을 알 수 있었다. 문화재로 지정된 한옥과 비문화재 주택 안채의 변화를 비교한 결과, 비문화재 주택에서는 평균 21.8 건, 문화재 한옥에서는 16.0 건의 생활공간 변화가 조사되었다. 이로 인해 비문화재 주택에서는 평균 11.0 건, 문화재 한옥에서는 4.8 건의 외관 변화가 유발되었다. 문화재 한옥과 비문화재 주택의 안채 모두 '실내·외 연결'과 공간의 '신설'이 생활공간의 변화 및 외관 변화에서 큰 빈도를 차지했다. 외관 변화의 절반정도(46.1%)가 두 항목에 의해 초래되었다. 이는 실의 내부화와 욕실, 보일러실 등 설비공간의 증설이 전통주택 외관 변화의 가장 큰 요인임을 말해준다. 전체적으로 볼 때 생활공간 변화(624 건)의 절반가량(45.8%)이 외관 변화(286 건)를 유발한 것으로 밝혀졌다. 창호재료, 바닥재료, 벽재료, 용도 변경 등 여러 항목은 외관 변화 유발의 유·무에 모두 관련되는 것으로 분석되었다. 이는 국가문화재 마을의 전통주택에서 외관의 변화를 유발하지 않고도 상당한 범주의 생활공간 변화가 가능함을 암시한다.

양동마을과 같은 국가문화재 마을의 전통주택들은 외관은 물론 공간구성도 가급적 본래의 모습을 유지하는 것이 바람직하다. 그러나 현대 주생활을 수용하기 위해 변화가 불가피한 경우, 외관 변화를 유발하지 않는 변화에 한해 허용할 필요가 있다고 본다. 또한 '실내·외 연결', '신설' 등 외관의 변화를 유발하는 경향이 큰 생활공간 변화에 대해서는 외관 변화를 최소화하는 건축적 방법을 모색하여야 한다.

⁴ 1994년과 2002년 양동마을의 주민들을 대상으로 한 설문조사에 따르면 양동마을이 민속마을, 곧 국가문화재 마을로 지정됨으로 인해 나쁜 점으로 '건물의 신·개축 금지'를 든 응답이 각각 전체의 63.0%와 56.2%를 차지한다.(강동진, 문화재보호법과 관련된 양동마을 주민의식 변화, 『한국조경학회지』 Vol. 31 No.3, 2003. 8, 53쪽)

⁵ 양동마을은 1984년 12월 24일 중요민속자료 189호로 지정되었다.

⁶ 한필원, 이주옥, 양동마을 전통주택의 생활공간 변화가 외관에 미친 영향 연구, 『대한건축학회 논문집』 제21권 10호, 2005. 10

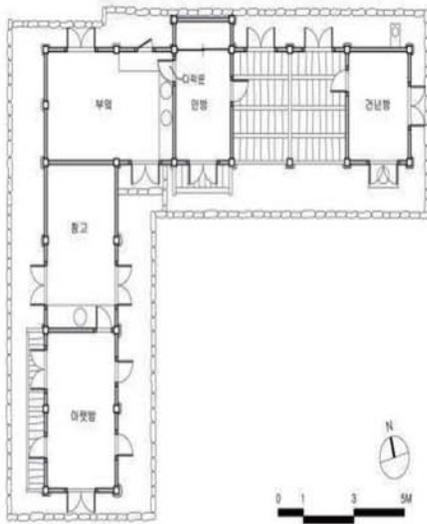


그림 1. 양동마을 이동주가옥 평면도(1979년)
(출처: 『양동마을 조사보고서』, 경상북도, 1979)

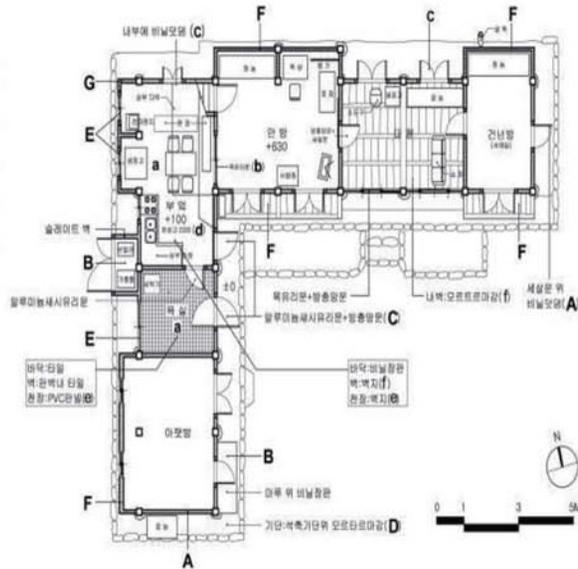


그림 2. 양동마을 이동주가옥 평면도(2005년)



사진 1. 양동마을 이동주가옥 전면(2005년)

사진 2. 양동마을 이동주가옥 배면(2005년)

② 관광에 따른 문제

국가문화재이자 유네스코 세계유산인 하회마을의 관광객 수가 연간 백만 명을 넘는다는 최근 통계에서 알 수 있듯이 국가문화재 마을은 문화관광의 주요한 대상이다. 마을이 국가문화재로 지정되면 순수한 거주 공간이 거주와 관광이 동시에 일어나는 이중적인 성격의 공간으로 변모하게 된다. 역사마을이 관광지가 되면 여러 가지 문제가 나타나는데 핵심적인 문제는 주민과 관광객의 갈등과 충돌이다. 관광객이 늘면서 주민은 프라이버시 침해 등으로 생활에 제약을 받고, 관광객은 관람과 체험 등 관광활동에 제약을 받는다. 곧 거주성과 관광 편의성이 모두 제한되는 문제가 발생한다. 거주와 관광의 양립은 국가문화재 마을의 지속가능성을 위한 핵심적인 과제라고 할 수 있다.

필자 등은 2000년 1월 7일 국가지정문화재인 중요민속문화재 제 236호로 지정되었고 현재 유네스코 세계유산 잠정목록에 올라있는 아산 외암마을을 대상으로, 2015년 9월부터 11월에 걸쳐서 7일간 65개 관광객 팀을 대상으로 현장에서 관광행태를 조사, 분석하였다. 그리고 거주와 관광을 양립시키기 위해서 기존의 마을 공간체계를 조정할 필요가 있음을 주장하였다.⁷ 이 연구에서는 마을경관의 미학적 특성과 사회적 의미를 손상하지 않고 마을길의 위계성과 마을공간의 영역성을 존중하면서 거주와 관광이 양립할 수 있는 공간체계 조정의 원칙과 방법을 다음과 같이 제시하였다.

국가문화재 마을의 공간체계 조정은 관광경로를 설정하고 관광활동을 위한 장소를 조성하는 것으로 이루어져야 한다. 관광경로가 제한되지 않을 경우 주거지 안쪽에서도 관광활동이 일어남으로써 주민의 거주성이 위협받게 된다. 따라서 주민들의 거주를 위한 공간체계를 이해하고 관광객들의 관광행태에 대한 분석을 바탕으로, 마을을 효과적으로 관광할 수 있으면서 주민들의 거주성을 해치지 않도록 마을의 공적 공간인 안길과 주거지 외곽길을 중심으로 관광경로를 제한할 필요가 있다. 그리고 관광경로를 한정함에 따라 관광객들이 마을생활을 관찰·체험하는 기회가 감소하고 마을 주민들이 관광을 소득원으로 활용하려는 요구가 억제되는 것을 보완하기 위해 안내·체험·판매·식사·숙박 등을 위한 관광시설의 설치가 필요하며, 관광시설 및 프로그램은 제한된 관광경로에 면해 배치하는 것이 바람직하다.

⁷ 한필원, 홍정아, 거주와 관광의 양립을 위한 문화재마을 공간체계의 조정 원칙과 방법에 관한 연구, 『한국농촌건축학회논문집』 제18권 2호, 2016. 5

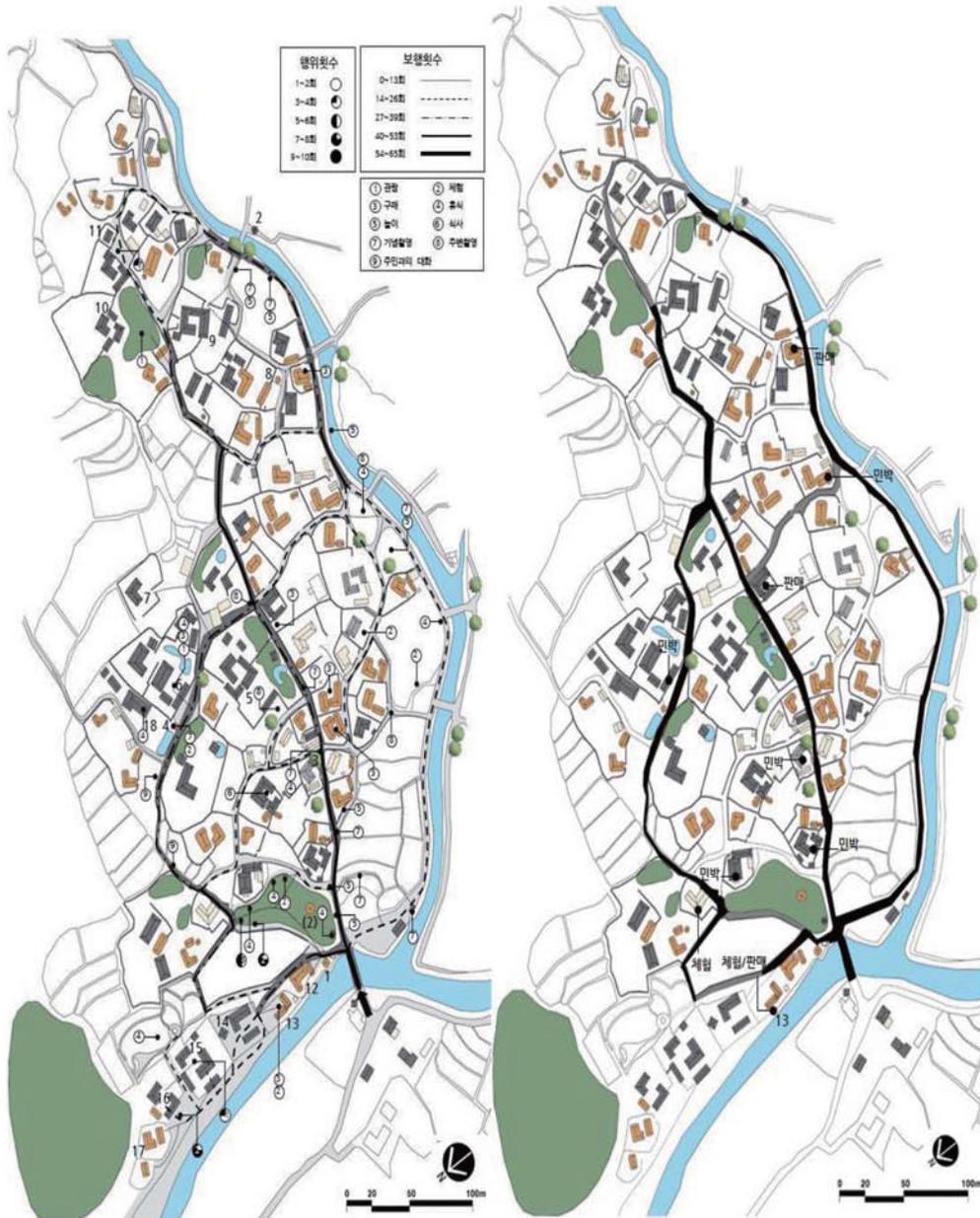


그림 3. 아산 외암마을 관광 행태도그림

(검은 톤: 40% 이상의 관광객이 선택한 경로)

- 1. 물레방아 2. 정자 3. 느티나무 4. 디딜방아 5. 견재고택
- 6. 교수댁 7. 조실댁 8. 연자방아 9. 참판댁 10. 송화댁 11. 사당
- 12. 관리사무소 13. 체험장 14. 홍보관 15. 상류층가옥 전시관
- 16. 중류층가옥 전시관 17. 서민가옥 전시관 18. 신축 마을회관

4. 아산 외암마을 관광경로와 관광시설의 위치 제안

2) 일반 역사마을의 현황과 지속가능성을 위한 과제

① 새로운 주거유형 문제

20세기 후반 이후 한국의 일반 역사마을에서 일어난 가장 큰 변화는 새로운 주거유형의 도입에 따른 주

동아시아 전통마을의 지속가능성을 위한 보전 정책과 과제

Politics and Tasks for the Sustainability of the Historic Villages in East Asia

거유형의 혼재이다. 현재 농촌지역에 있는 역사마을의 전통주택들은 새로운 형식의 주택으로 급격히 교체되고 있다. 주민들은 주택이 원만한 거주기능과 환경성을 갖추지 못할 경우 신축을 통해서만 문제가 해결될 수 있다고 생각하는 경향이 있기 때문이다. 필자가 지난 30년 가까이 관찰해온 김천 원터마을의 경우 살림채에서 과거의 전통주택 유형을 유지하고 있는 집은 58호 중 25호로 절반이 안 되었다(43%).

신축을 위주로 마을의 주택을 바꾸어 온 결과 한 역사마을 안에 전통주택, 1970~80년대 건립된 이른바 새마을 주택, 도시형 양옥, 전원주택 품의 주택 등 다양한 유형의 주택들이 공존하고 있다. 평지붕이나 처마가 없는 지붕을 이은 주택을 도입한 경우 방수 문제로 경사지붕을 이은 집으로 다시 짓거나 옥상 위에 함석 경사지붕을 설치하는 현상도 나타나고 있다. 그 결과 역사마을의 경관은 통일성을 잃고 혼란스럽게 바뀌었다.

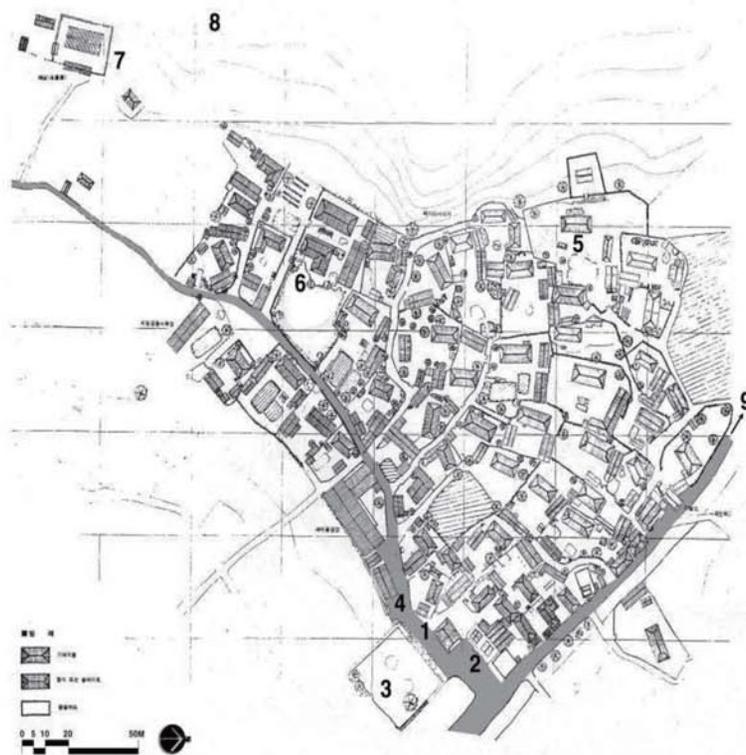


그림 5. 김천 원터마을 배치도(1988년)

출처: 무애건축연구실, 『경북 금릉 농촌주거 실측조사 보고서』, 1988. 10.

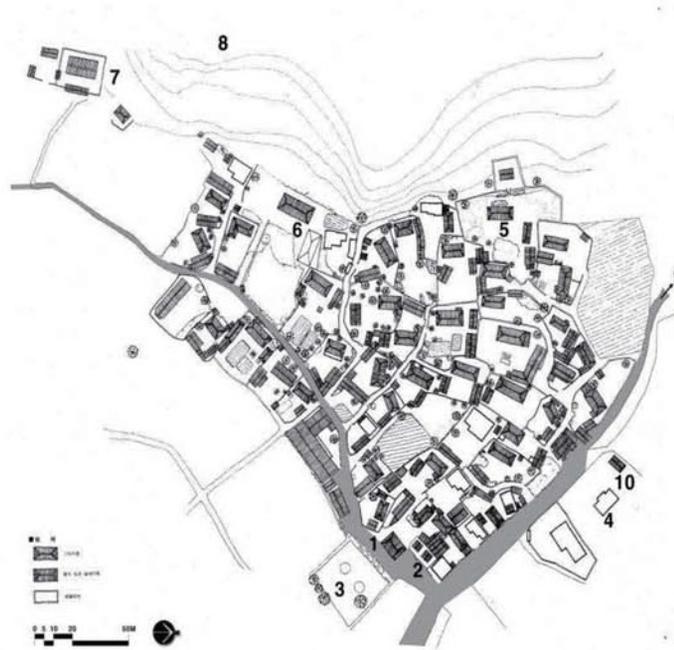


그림 6. 김천 윈터마을 배치도(1998년)

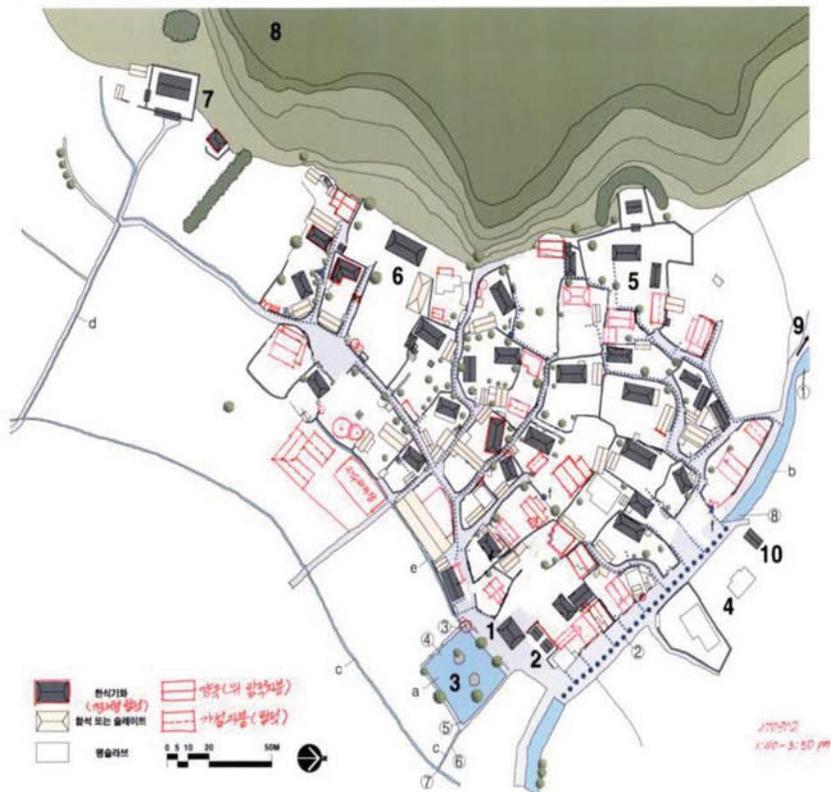


그림 7. 김천 윈터마을 배치도(2017. 9. 2.)



사진 3. 김천 원터마을 전경(1996. 4.)



사진 4. 김천 원터마을 전경(2017. 9. 2)



사진 5. 김천 원터마을 셋길(1988. 8. 27)



사진 6. 김천 원터마을 골목(2017. 9. 2)

② 기존 주택 리모델링 문제

전통주택이 건설한 구조체를 유지하고 있고 앞으로도 상당기간 충분히 활용될 수 있음에도 불구하고 성능이 부분적으로 미흡하다고 해서 그것을 철거하고 새로운 주택을 짓는 것은 타당한

결정이라고 볼 수 없다. 역사마을에서는 전통 경관과 분위기를 유지하기 위해서는 신축을 자제하고 기존 주택을 활용하는 것이 더욱 의미 있다. 신축은 리모델링에 비해 자원의 효율적인 활용이라는 측면에서 불합리한 선택이며, 개축의 경우보다 설계비, 시공비 등 많은 비용이 요구되고 전면적인 건축에 따라 긴 공사기간이 소요되므로 경제적으로도 불리하다.

문제는 기존 건물이 개보수를 거치면 기존의 마을 경관과 어울리지 않는 집이 되어버린다는 데 있다. 이 문제를 해결하기 위해서 역사마을에 있는 건물의 유형 별로 성능을 향상시키고 마을 경관과 조화되도록 하는 리모델링 기법을 연구, 개발할 필요가 있다.



사진 7. 전통주택 문간채의 개보수 현황(안성 죽산)



그림 8. 문간채 리모델링 사례
안성 죽산 국토디자인시범사업(온고당건축)



사진 8. 김천 원터 마을회관(1998. 8)



사진 9. 김천 원터 마을회관(2017. 9. 2)



사진 10. 김천 원터 마을회관(2017. 9. 2)

4. 맺는 글

건축적인 측면에서 역사마을의 지속가능성은 마을의 영역성, 공간구조, 주거유형을 지속함으로써 얻어진다. 필자는 그간 진행한 연구를 바탕으로 역사마을의 영역성과 공간구조는 지속되고 있으나 새로운 주거유형의 도입으로 역사마을의 경관, 나아가 공간구조까지 위협받고 있음을 알 수 있었다. 이 글에서는 지속가능성의 위기에 직면하고 있는 한국의 역사마을을 현대와 미래의 생활공간으로 지속하기 위해서 필요한 일들을 국가문화재 마을과 일반 마을로 나누어 살펴보았다.

국가문화재 마을이 지속가능하기 위해서는 관광지가 됨으로써 나타난, 주민의 거주 안정성과 프라이버시를 침해하는 현상을 해소하여야 한다. 이를 위해서는 마을의 관광경로를 한정하고 체험 장소 혹은 시설을 그에 면해 배치할 필요가 있음을 제시하였다.

국가문화재단 아닌 역사마을에서 지속가능성을 심각하게 위협하는 것은 주거공간의 문제이다. 주민이 바뀌고 생활방식이 바뀔에 따라 기존의 주거유형을 그대로 사용하기 어려운 것이 현실이다. 문제는 기존 전통주택이 리모델링을 통해서 지속적으로 활용하지 못하고 역사마을과 어울리지 않는 새로운 주거유형을 도입하는 것이다. 이로 인해 역사마을의 경관이 저해되고 주택과 마을공간의 관계 등 마을 공간구조가 변형된다. 따라서 마을의 경관과 공간구조를 지속하고 역사마을을 보전하기 위해서는 역사마을의 경관과 조화되고 공간구조에 부합되는 새로운 주거유형과 디자인의 개발이

필요하다. 그리고 역사마을에 장기간 존속해온 건물들을 지속적으로 사용하기 위해 건물유형 별로 성능을 향상시키고 마을 경관에 조화되는 리모델링 기법을 개발할 필요가 있다. 이렇게 개발된 주거유형을 역사마을에 도입하고, 국가문화재 마을에서도 이러한 리모델링 기법을 적용해 기존 주택을 개보수 및 증축하는 것을 허용하는 것이 바람직하다. 이것이 살아있는 문화유산인 한국의 역사마을이 갖는 가치와 정체성을 지속하는 데 필요한 과제라고 생각한다.

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