



**ACLA - IFLA: CLC International Workshop**  
**‘Cultural Landscapes vis-à-vis Sacred**  
**Places: Exposing National Identity’**



**Date: 18 ~ 19 February 2019 (Monday~Tuesday)**

*under the aegis of*

ACLA: Asian Cultural Landscape Association (SNU Seoul National University, Seoul, Korea)

IFLA: International Federation of Landscape Architecture: Cultural Landscape Committee  
 IGU, International Geographical Union, Commission C16.07 “Cultural Approach in Geography”

Department of Landscape Architecture, College of Agriculture and Life Sciences  
 SNU - Seoul National University, 1 Gwanak-ro, Gwanak-gu, Seoul, 151-921. KOREA

**Subject: INVITATION, ACLA-APELA 2-day Workshop “Cultural Landscapes vis-à-vis Sacred Places: Exposing National Identity”, SNU Seoul, Rep. Korea: 18 - 19 February 2018.**

**CFP – Special Invitation to Join (only selected/ nominated ACLA Members): You are the ONE..!**

**<< Urgent and Academic Appeal to join for the good cause to appraise “Cultural Landscapes vis-à-vis Sacred Places: Exposing National Identity” >>**

Date: 02 November 2019:

My dear intimate ACLA Member/s,

With grace, honour and intimate friendship, let me humbly invite you to join the ACLA-IFLA: CLC Workshop.

Please be kind to send certainly by **31st December 2018** an Abstract of about 150-250 words (*with full address; Mob. & Email, etc.*) on the Focal theme “**Cultural Landscapes vis-à-vis Sacred Places: Exposing National Identity**”– based on critical appraisal of literature, illustrated with distinctiveness that represent your country (Asia) as national identity. **This WS is the followed up of the previous one on “Cultural Landscape as National Identity: illustrating Asia”: 17 ~ 18 November 2017, held at SNU Seoul.**

Very sincerely waiting for your support and collaboration on the multiverse path of ACLA-IFLA: CLC.

Based on the *proceedings* and invited thematic papers (chapter-frame), a *research anthology* will be published from an International Publisher (- already in process).

With thanks in anticipation, highest regards, greetings and the all best wishes, ..... Waiting for your earliest response, cooperation and the abstract,

Yours friendly,

... **Sung-Kyun Kim**

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ACLA (Asian Cultural Landscape Association) & IFLA: Cultural Landscape Committee  
Two-Day ACLA-IFLA: CLC joint Workshop on  
“Cultural Landscapes vis-à-vis Sacred Places: Exposing National Identity”

Dates: 18 ~ 19 February 2018 (Monday~Tuesday), SNU Seoul, Rep. Korea

For correspondence, contact:

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.... always send CC to .....>>

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“Landscape plays a powerful role in the imaginative construction of national identity. Although there are a number of ways of looking at it, Ingold tells us that “through living in it, the landscape becomes part of us, just as we are part of it” (1993: 154). Such an acquired landscape fosters a sense of sameness and it seems natural and inevitable that it has an impact on whom we are. This is because the landscape carries numerous signs - embedded ideological messages which, over time, come to define how a specific national community has its place within it and how those outside that community have no place there. A landscape can become so loaded with the symbolic values of the nation that it becomes, in fact, synonymous with the nation.” *Cultural Landscapes are powerful symbols of national culture, society and sacredscapes, thus involved to frame the “National Identity”.*

National identities are commonly defined by ‘portrait, poetics, and perspectives of the images created through the interfacing and reciprocal interaction within nature-culture trajectory’. These are inherently shaped and maintained in ‘Cultural Landscapes’, by stories of golden ages, continuing enduring traditions, heroic deeds, religious festivities, rituals, continuity of ICH (Intangible Cultural Heritage) and dramatic destinies located in ancient or promised home-lands with hallowed mystical and empowered sites and scenery, many times perceived and maintained as sacredscapes. The symbolic activation of time and space within the process of sacrality (spatiality of time, and temporality of space, functionality of ritual that formed ‘*faithscapes*’), often drawing on the religious sentiment and attachments, gives shape to the ‘imagined community’ of the Nation and the cultural realm. “As exemplars of moral order and aesthetic harmony, particular landscapes achieve the status of national icons” (Daniels 1994: p. 5), which we want to have represented in the *Proceedings*, and resultant book (each chapter representing a Country).

The concept of Cultural Landscape, CL, refers to a complex cultural mosaic and network of spatiality of time, temporality of space, sacrality of nature and overall the encompassing manifestation of transcendence of man who since time immemorial is trying to make a strong bridge between conscious mind and super-conscious divine. This way the interplay has been part of constant and continuous evolutionary drama between earthly Man and cosmic Nature, turning into various built-structures and traditions that maintained continuity-maintenance-transformation and changes, of course always keeping the essence of the past that processed and get transferred from one generation to another. Concept of cultural landscape has root in geographical thought and commonly accepted as one of the best strategies to understand and project the vividness and commonality of landscape and culture that envisioned National Identity.

Every landscape is the place where we establish our own human organization through the trajectory of space-time-function and reciprocating construct, creation and processes. Taking UNESCO's (2011: 88) description, with its three categories of cultural landscapes—created and clearly defined landscapes (such as gardens and parklands); organically-evolved landscapes in which culture and nature have co-evolved and the co-evolution carries on; and associative cultural landscapes where a natural landscape is invested with largely or entirely intangible cultural values. The cultural landscape has arguably opened up a whole new range of connections, recognizing that interplays and dynamism exist with traditional ways of life and livelihoods both in terms of material implications as well as cases of “associative cultural landscapes” where (immaterial) cultural, religious-rituals, or spiritual associations are at stake.

The Workshop themes with the purview of “**Nation/ Cultural realm**” include (1) adaptation of communities in natural habitat, (2) interfacing culture-nature and evolved landscapes, (3) the role of authenticity, contemporality, and issue of linkages between local and universal, and (4) the status and role of traditional and indigenous cultural associated landscapes and heritage (tangible, intangible) and related conservation strategy.

This two-day intense Workshop attempts to have national representation of the notion of cultural landscapes and critical appraisal of associative attributes of sacredness in selected Asian countries in general and also cross-cultural comparison, expecting approximately 8–10. This will be followed by special tour to a natural sacred landscape, the Bongyudongcheon lush-serene garden, preserved with care in its natural setting by Sung-Kyun Kim; this would be a spectacular scene to see interfacing drama of the natural scene of moonlight and its reflection in the water at the evening on 19 February 2018 Tuesday (Full Moon night). This Workshop is **open only to personal invitee and member of the ACLA** those ready devotedly to prepare a “National Identity Report on the Cultural Landscapes and Sacred Places” in the frame mentioned (ca 6,500~7,000 words, 5-6 B-W line Figures and diagrams; all set in Harvard style # Details of Style Sheets attached separately), while also highlighting even all the UNESCO Cultural Heritage sites in the referred country, emphasizing the literature and the distinct features.

**# A thematic (country-level) abstract of 150-250 words certainly be submitted by 31 December 2018. The Full thematic Essay should be submitted by 31 January 2019.**

**# To the special invitees, shared-room accommodation (SNU Hoam Faculty House; only 3-nights stay, 17~19 Feb.) and local hospitalities (meals) will be covered by us; with apology sorry to inform that due to severe cut of budget it would not NOT be possible to support for Air Travel. In case of joint paper, only one person will be accommodated.**

Daniels, Stephen (1994), *Fields of Vision: Landscape Imagery and National Identity*. Polity Press, London.  
Ingold, Tim (1993), The Temporality of the Landscape. *World Archaeology*, 25 (2): pp. 24-174.