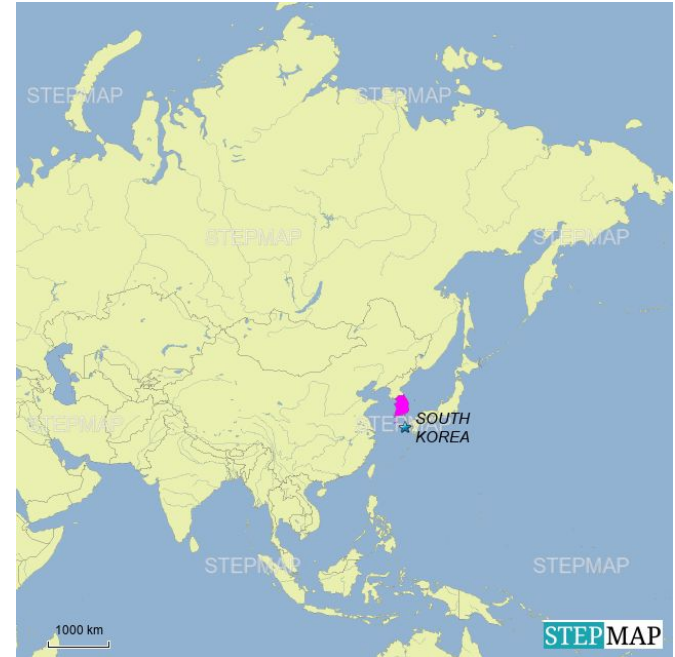


# South Korea

Amika Goyal  
Harshada Warriar  
Ojas Basargekar

# History of South Korea

- South Korea is an East Asian nation with a population of around 51 million, located on the southern portion of the Korean Peninsula, which borders the East Sea and the Yellow Sea.
- Around A.D. 668, several competing kingdoms were unified into a single dominion on the Korean Peninsula.
- Successive regimes maintained Korean political and cultural independence for more than a thousand years; the last of these ruling kingdoms would be the Choson Dynasty (1392-1910).
- After surviving invasions by Japan at the end of the 16th century and the Manchus of East Asia in the early 17th, Korea chose to limit its contact with the outside world.
- A 250-year-long period of peace followed, with few Koreans traveling outside their isolated country.
- This changed in the late 19th century when the superior powers, USA, Britain and China tried to start trade with the country.



# History of South Korea

## COLONIAL PERIOD

- By the 20th century, Japan, China and Russia tried to take control over the Korean Peninsula.
- Japan emerged victorious and occupied the region by 1905 and formally annexing it five years later.
- Over 35 years of colonial rule, Korea became an industrialized country, but its people suffered brutal repression at the hands of the Japanese, who tried to wipe out its distinctive language and cultural identity and make Koreans culturally Japanese.
- During the World War II, Korean men were forced to join the Japanese Army and the women were forced to give sexual favours to the soldiers.
- After the defeat of Japan in the war, USA and The Soviet Union divided the peninsula into two zones of influence.
- By August 1948, the pro-U.S. Republic of Korea (or South Korea) was established in Seoul, led by the strongly anti-communist Syngman Rhee.
- In the north, the Soviets installed Kim Il Sung as the first premier of the Democratic People's Republic of Korea (DPRK), better known as North Korea, with its capital at Pyongyang.

# History of South Korea

## KOREAN WAR

- South Korea's declaration of independence in 1950 led North Korea, backed by China and the Soviet Union, to invade its neighbor in an effort to regain control of the entire peninsula.
- U.S. and United Nations troops fought alongside South Korean forces in the Korean War, which would cost some 2 million lives before it ended in 1953.

## POST - WAR

- Over the decades to come, South Korea maintained a continued close relationship with the United States, which included military, economic and political support.
- Though it was a republic, its citizens enjoyed limited political freedom.
- In 1961 a military coup put General Park Chung-hee into power.
- In the 1960s and '70s, under Park's regime, South Korea enjoyed a period of rapid industrial development and economic growth (achieving a per capita income some 17 times that of North Korea).



# History of South Korea

## MILITARY RULE TO DEMOCRACY

- Park was assassinated in 1979, and another general, Chun Doo-hwan took power, putting the country under strict military rule. An armed uprising by students and others to restore democratic rule led to many civilian deaths at the army's hands.
- Martial law was lifted in 1981, and Chun was (indirectly) elected president under a new constitution, which established the Fifth Republic.
- By 1987, due to popular dissatisfaction with the government and also due to pressure from the outside, Chun was forced out of the office and this then allowed direct election of president by the masses.
- Roh Tae-woo, a former army general who won the country's first free presidential election in 1987, further liberalized the political system and tackled corruption within the government.
- During that time, South Korea got the opportunity of holding Seoul Olympics in 1988, despite boycott by North Korea.
- By the 1980s, SK also shifted its economy towards high-tech and computer industries and improved its relations with the Soviet Union and China.
- Continuing the transition away from military rule and toward democracy, South Korea elected Kim Young San, its first civilian president in more than 30 years, in 1993.
- Kim Young-sam's successor, Kim Dae Jung (who took office in 1998) would win the Nobel Peace Prize in 2000 for his contributions to democracy in South Korea.

# History of South Korea

- That same year, Kim Dae-jung and his northern counterpart, Kim Jong- Il, held an historic summit in Pyongyang, the capital city of North Korea.
- In 2013, SK elected its first female leader, Park Geun Hye.
- But in late 2016, she was impeached due to her involvement in various scandals ( bribery, corruption, influence peddling)
- In March 2017, the center-left candidate Moon Jae In won a special presidential election in a landslide, pledging to solve the crisis with North Korea using diplomatic means.
- Today, South Korea is one of East Asia's most affluent countries, with an economy ranking just behind Japan and China.
- With most of the country covered by mountains, a majority of its population is clustered around the urban centers.
- The capital of South Korea, Seoul, is home to more than 25 million people, or about 50 percent of the country's population.

# Belief system

- Buddhism was introduced in Korea during the Early Kingdoms (C.E. 372) and was adopted as the state religion for a millennium. With its emphasis on rejecting worldly values and concerns, including the family, Buddhism delivered a message contrary to that of Confucianism.
- When the Chosun Dynasty succeeded the Koryo in 1392, it adopted Confucianism as the familial and state philosophy, suppressing Buddhism.
- The term *Confucianism* is used to refer to the popular value system derived from the synthesis of the traditional cultural values espoused by Confucius and his followers and subsequently influenced by elements of Taoism, Legalism, Mohism, Buddhism, and, in the case of Korea and Japan, Shamanism.
- Confucianism declares the family the fundamental unit of society, responsible for the economic functions of production and consumption, as well as education and socialization, guided by moral and ethical principles.
- In its teachings, Confucianism has traditionally deified ancestors, institutionalized ancestor worship, and delegated the duties of ritual master to the head of the male lineage, that is, to the father and husband. Confucianism is a familial religion. As Confucianism took hold, the ideal of male superiority within the patrilineal family became more prominent in the late Chosun dynasty than it had been during the early Chosun dynasty.

# Family system

- It is the basic function of social life in South Korea.
- Its perpetuation has been of paramount importance under patriarchal Confucianism.
- In a Confucian Patriarchal family system, the family as an entity takes precedence over its individual members, and the family group is inseparably identified with the clan.
- Most important function of the family is to maintain and preserve the household within the traditional Confucian system.
- Males dominate females and elders dominate young.
- Women were often self-assertive and highly valued, as the family finance managers, decision makers in family matters, and educators of children.
- Traditionally, the ideal family type in Korea was a patrilocal stem family. The stem family typically consists of two families in successive generation, a father and mother living in the same household with married oldest son, his wife, and their children. The eldest son generally inherited the family estates. The other sons were expected to live in separate residences after their marriages.
- The central familial relationship was not that between husband and wife, but rather between parent and child, especially between father and son. At the same time, the relationships among family members were part of a hierarchy. These relationships were characterized by benevolence, authority, and obedience. Authority rested with the (male) head of the household, and differences in status existed among the other family members.

# Role of women

- During the Shilla and Koryo period, among commoners, couples entered freely into marriage with their chosen partners. This changed, however, during the Chosun dynasty; strict rules were imposed on the selection of partners, and all marriages were arranged.
- Based on Confucian values, families observed strict gender differentiation in married life. Traditional Korean women's responsibility was restricted to the domestic sphere. As an inside master, the woman established her own authority and became a financial manager, symbolized by the right to carry the family keys to the storage areas for rice and other foods.
- Husbands and wives strictly observed a hierarchical relationship. A wife would sacrifice herself completely to serve her husband and family in an exemplary manner. In accordance with the rule of three obediences, a woman was required to obey her father, husband, and son, in that order. Under this system of severe discrimination, women of the Chosun Dynasty were confined to the home. Nevertheless, the position of women, at least those with children, was not hopeless. Just as women occupied a subordinate position in relation to men, children were subordinate to their parents and were required to revere their mothers as well as their fathers
- Traditionally, Korean society considered divorce and remarriage deviant and problematic family events. Only the husband had the right to divorce his wife; if he did so, she had to be expelled from her family-in-law according to the traditional marital code that held the husband's authority and absolute power to govern his wife. A husband could legally divorce his wife when she committed the following seven faults (*chilchul*); being disobedient to one's parents-in-law; not giving birth to a son; committing adultery; expressing jealousy of the concubine; contracting a serious illness; and being garrulous or thievish.

The background image shows a traditional Korean architectural structure. The upper portion features a dark, curved tiled roof with multiple ridges, characteristic of traditional Korean palaces or temples. Below the roof is a thick, light-colored stone wall constructed from irregularly shaped stones. The sky above is a pale, overcast grey.

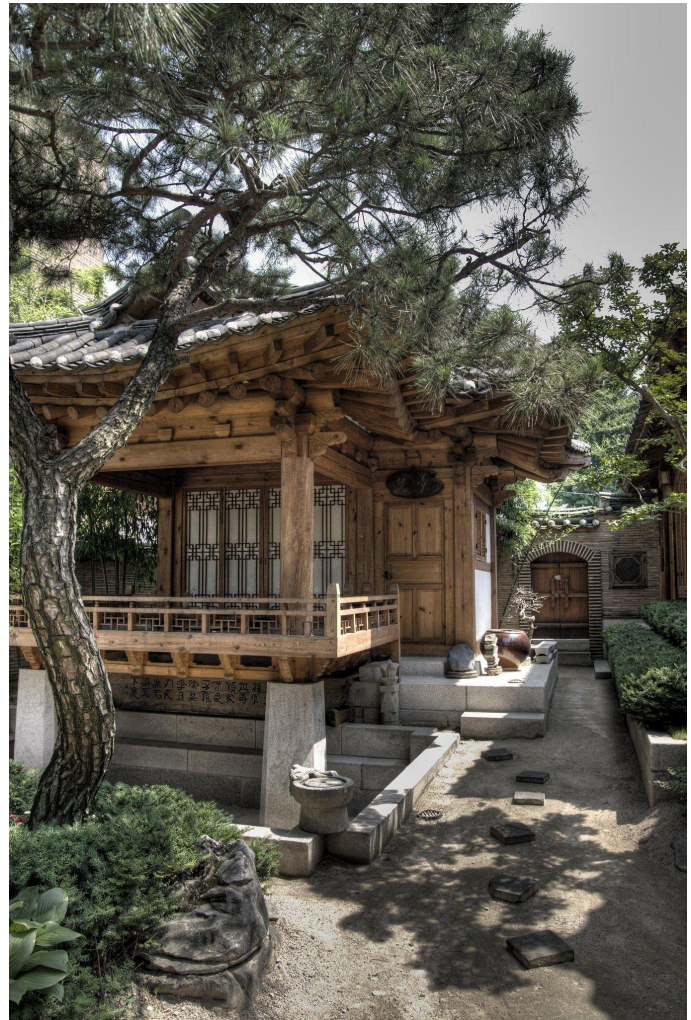
# Vernacular Architecture of South Korea

# Hanok (Korean-style House)

A **hanok** is a traditional Korean house. Hanoks were first designed and built in the 14th century during the Joseon Dynasty.

Korean architecture considers the positioning of the house in relation to its surroundings, with thought given to the land and seasons. The interior of the house is also planned accordingly. This principle is called *baesanim*, meaning that the ideal house is built with a mountain in the back and a river in the front. Hanok shapes differ by region. In the cold northern regions of Korea, hanoks are built in a square with a courtyard in the middle in order to retain heat better. In the south, hanoks are more open and L-shaped.

Hanok houses are a beautiful example of environmentally friendly, vernacular architecture that espouses the surrounding nature in its construction and the well-being of its inhabitants.

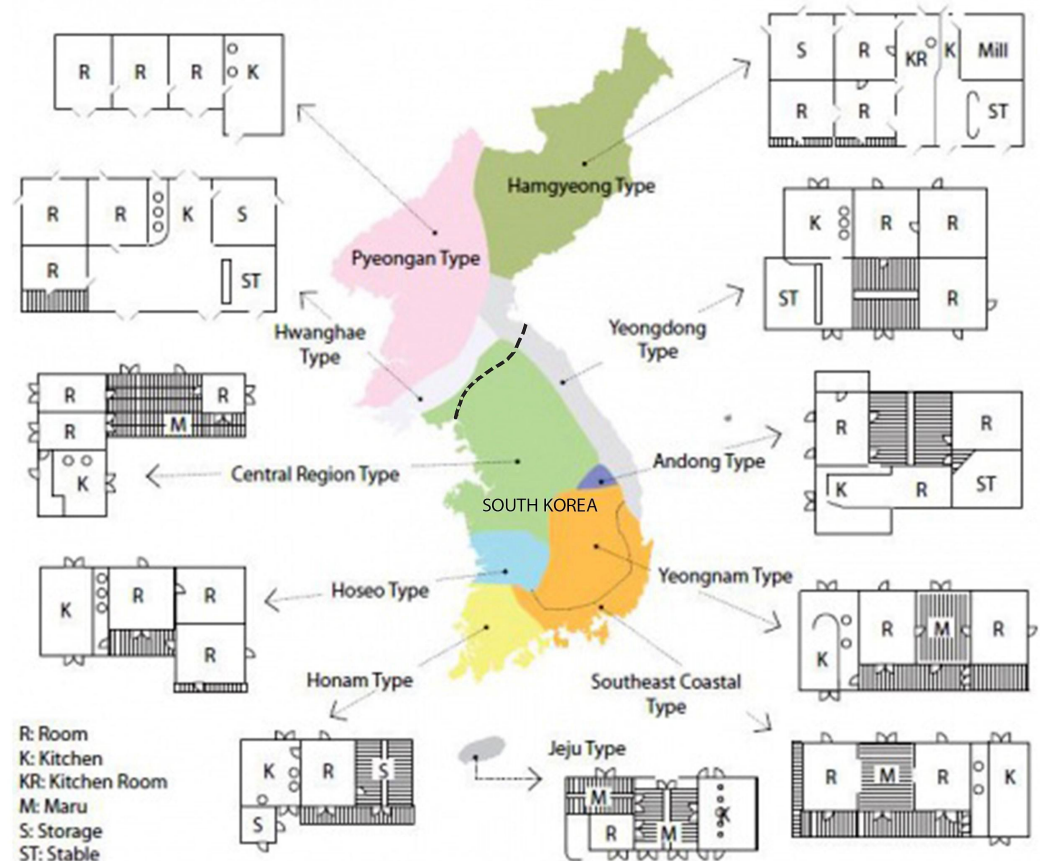




# According To The Region

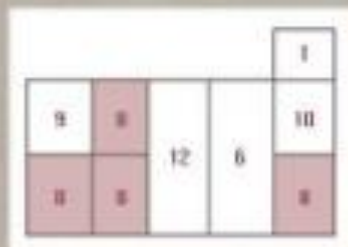
Hanok houses can also vary in shape, according to climate. In northern regions, where the weather is colder, hanok usually have a square shape and are built around a courtyard. This enclosed shape helps to block the wind and retain heat for the occupants. In central regions, where the climate is more mild, hanok usually have an L shape. In southern regions, where the climate is warmer, hanok are usually built in a straight line, often with cooling floor features to allow better ventilation.

## Regional distribution of typical Korean housing in the late Joseon Dynasty



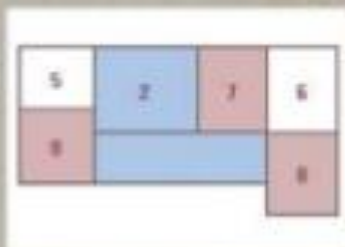


# The Layout of a Hanok



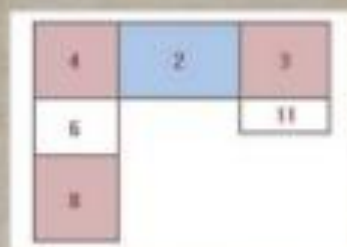
**Northern Region  
(square layout)**

- To enclose the central living space
- Preventing the cold wind from entering the house



**Southern Region  
(straight-line layout)**

- To optimize airflow
- Many windows to let in natural air



**Central Region (L layout)**

- combine the northern and southern styles

# As a Settlement

The first priority of the land use plan during the Joseon Dynasty was to seek out suitable land to build rice paddies. Next was to pick a location for settlement while developing the surrounding land as arable fields. The rest of the land in the region, such as mountain slopes, was used to build cemeteries and both educational and recreational facilities. Most of the residential areas were developed on the foothills of mountains due to the mountainous geography of the Korean peninsula. The preference was to build on the south side of the slope because the Korean peninsula is located in the middle latitudes and therefore experiences a highly varied climate.



# As a part of the Landscape

The architecture is not of sole importance in the design and construction of hanok. What is more important is how the *hanok* relates to the holistic environment around it. Physical and visual harmony between the architecture and nature around it is an essential factor.

According to *Pungsu* principles (the Korean version of Feng Shui, the art of choosing a favorable landscape to bring health and good luck to the inhabitants of a village or building), the perfect position to place a house has mountains at the back, a river flowing in front, and completely surrounded by nature.

Hanok houses can dramatically vary in size, from a single unit, to a cluster of dozens of courtyards, according to the status of the owners.



# According to the Social Status

The structure of Hanok is also classified according to social class.

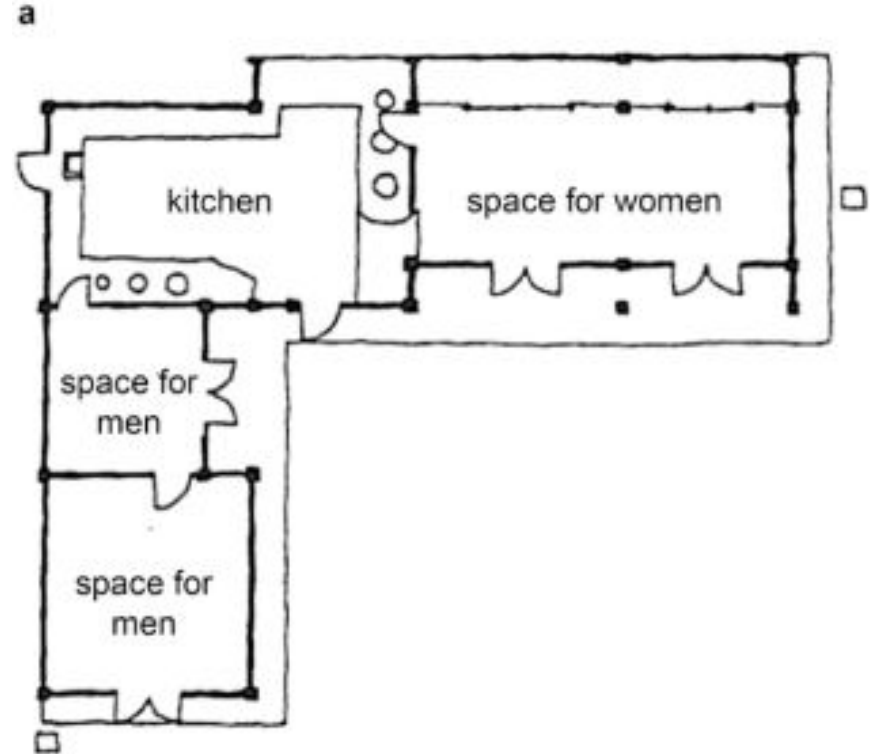
Typically the houses of yangban (upper class), Jungin (middle class) and urban commoners with giwa (tiled roof) emphasized not only the function of the house, but also possessed great aesthetic value. The edge of the roof (*cheoma*) can vary in length from place to place, in order to control the amount of shading and sunlight.

On the other hand, the houses of the provincial commoners (as well as some impoverished yangban) with choga (a roof plaited by rice straw) were built in a more strictly functional manner.



# According to the Individual

According to Confucianism, which was widely spread during the Joseon Dynasty, homes were arranged to have a specific position for each member of the family. Men and women weren't allowed to share the same space of a hanok house. The house was divided into a female part (*ahn-ch'ae*), and a male part (*sarang ch'ae*). Women in fact were not supposed to spend much time outside, and used to spend most of their time inside the house. In the women side is also where the kitchen used to be placed. Bigger houses were divided into clear inner (female) and outer (male) sections, while the smaller houses were simply divided into two separate rooms. In the center of the courtyard or on an elevated basement, there was usually a shrine dedicated to the family ancestors.







**Men's Quarter**



**Open Pavilion**



**Inner Quarters**



**Ancestral Shrine**



**Yard**

# Materials

Hanok houses predominantly are constructed of natural and eco-friendly materials.

**Stone** is used for the basements and walls, together with clay.

**Wood** is used for all the exterior and interior structures and most of the furniture.

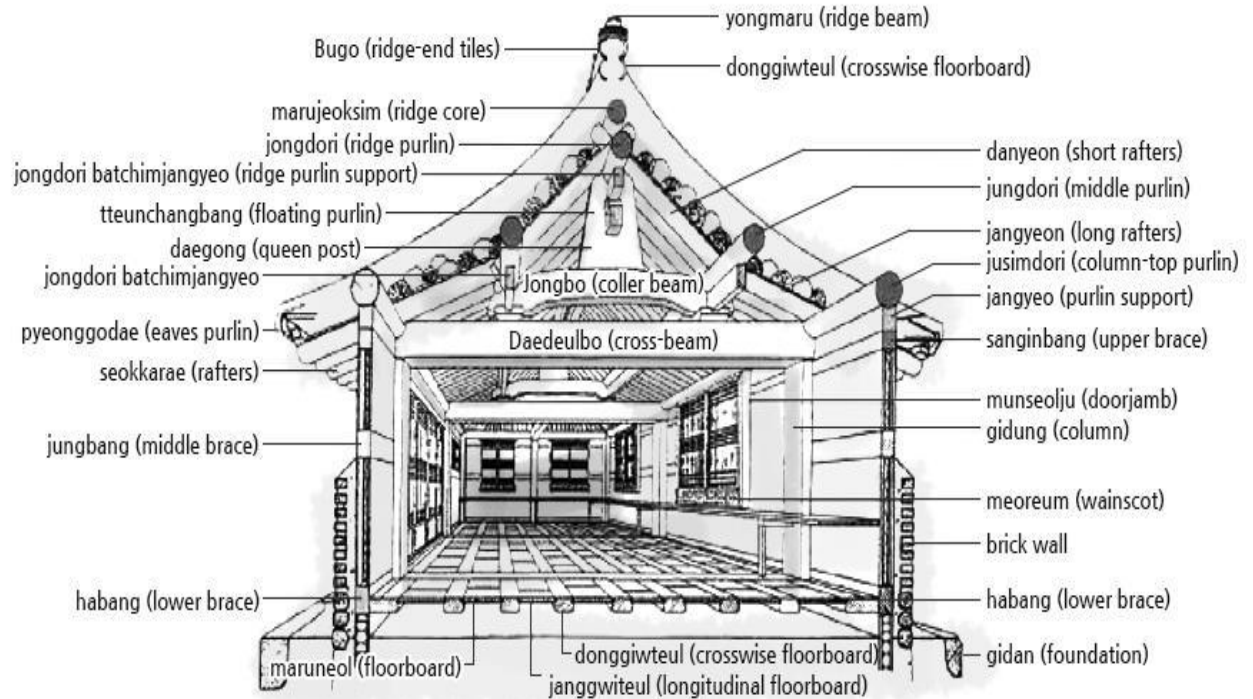
**Hanji**, a kind of Korean traditional paper made from the bark of mulberry tree, is a very important feature of a hanok house. The paper is lubricated with oil and waterproofed to be used to close windows, doors, and clothe walls and the ceiling. Its transparency allows natural light and its natural capacity for insulation helps to keep the room warm in winter, while allowing it to breathe the humidity during summer, absorbing any excess moisture.



# Construction

The structure of the Korean traditional house called a hanok consists of a wooden framework consisting of columns, crossbeams, purlins, rafters and various types of supports and connectors. Generally speaking, the elements of the framework varied depending on the region, the owner's social status and the purpose of each house.

## Interior Structure

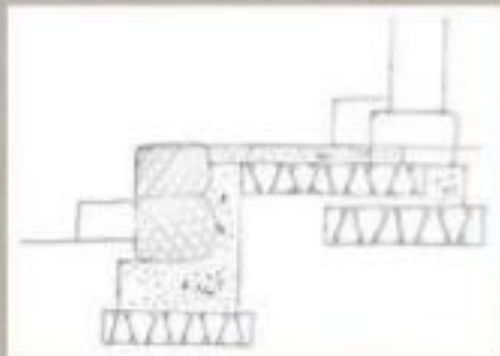




# Structure of a Hanok

## Platform

Hanok are built on a raised platform, usually made by piling rocks



- to avoid water splashing into the house on rainy days

## Cornerstones

natural stone blocks with pillars hewn to fit them

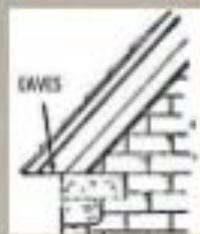


- to block the humidity from the ground

# Wooden Structures that Support the Roof

## Rafter

thin and long wood pieces  
which edges form the eaves



## King Post

short post supporting the  
ridgepole



## Crossbeam

placed perpendicularly  
to the pillars to support  
the load of the roof

## Purlin

wood pieces that support a  
rafter at a right angle from  
the crossbeam

# Doors & Windows

## Doors

high roof, made with thick wood board



- main gate was used only on special occasions
- narrow side gate was used on everyday basis

## Windows

Generally rectangular, made of wooden frame lined with a traditional paper lining



- natural air penetrate through the windows
- natural light to enter the room

### **Gabled Roof**

triangular lateral sides



Matbae Jibung (Gabled Roof)



Pajak Jibung  
(Hipped-and-gabled Roof)

### **Hipped-and-gabled Roof**

shape of a gabled roof  
placed on top of hipped  
roof



Ujingak Jibung (Hipped Roof)

### **Hipped Roof**

has 4 slopes above  
each of the 4 sides of  
building



Moim Jibung (Pyramid Roof)

### **Pyramid Roof**

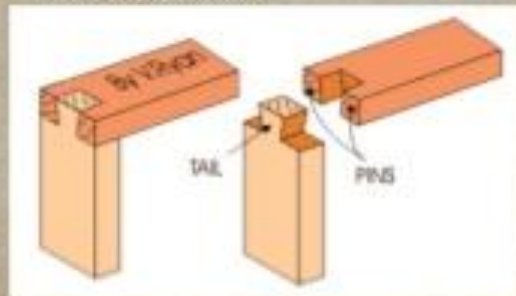
4 slopes of this roof  
terminate at a peak



# Joining and connecting methods

## Adjoining

DOVETAIL JOINT



consists of a series of trapezoidal pins interlocking with similarly-shaped tails.

## Connecting

TONGUE-AND-GROOVE JOINT

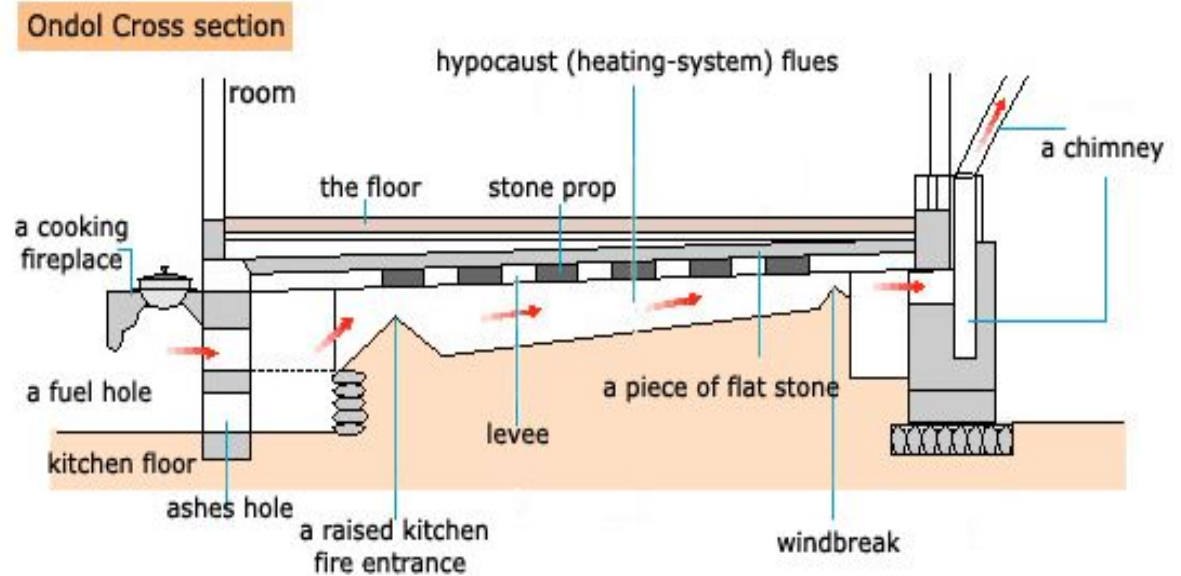


formed by the insertion of the tongue of one intersecting wood piece into the groove of the other

# Technology

A special feature of hanok houses is the heating and cooling system, which is embedded in the design of the flooring.

Traditional hanok houses are built over a stone platform, perforated by a network of air channels connected to a fireplace. During winter, hot air is channeled through these holes, providing a comfortable inner temperature for the rooms. This floor-based heating is called **Ondol**, and modern versions of it are still used in most of the buildings.



While Ondol is used during winter, the ***Daecheong*** is used during summer to cool down from the heat. Daecheong is a wooden-floor, openable hall. The floor lays on posts, detached from the ground, allowing airflow (built separate from the ondol system). The windows can flip and be hung horizontally, allowing complete air circulation. This natural method of air conditioning makes the ***Daecheong*** the place where families spend most of their time during the hot season. This particular side of the house can be predominantly found in bigger and more complex homes from warmer climates.



# Basic Needs



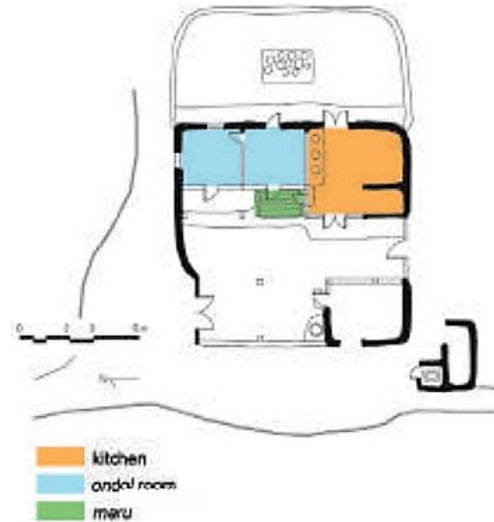
The house layout that was popular in the southern region of the Korean peninsula connected ondol rooms, a maru, and a kitchen in a single row. This way, each room was attached to another by its sides while also remaining open-air at the front and back. By creating an entrance on the front side of the room and windows on the rear side of the room, air ventilation and natural lighting were greatly improved. This formation fit perfectly with the mild climate of the central-southern Korean peninsula. Each house was surrounded by fences and was composed of several linear-shaped buildings for different functions. As such, each individual building in the house served as a separate quarters and had its own courtyard.



A U-shaped house (left) and I-shaped house (center) in the central-southern region of the Korean peninsula

The three fundamental spaces that make up a house are the ondol rooms, the maru, and the kitchen. In such a home, the ondol rooms would constitute the private living space, the maru would be the communal space for the family, and the kitchen would be a necessary space for the preparation of meals.

In order to have a house with all three fundamental spatial requisites of ondol room, maru and kitchen, a minimum of four bays were required. These houses are found in middle-class housing of the Joseon Dynasty. The layout of these four bays was as follows: a kitchen was located on one end of the house, with the ondol room, maru, and another ondol room placed beside it, in this order. Other facilities such as a toilet, a barn, and a storage space were built separately.

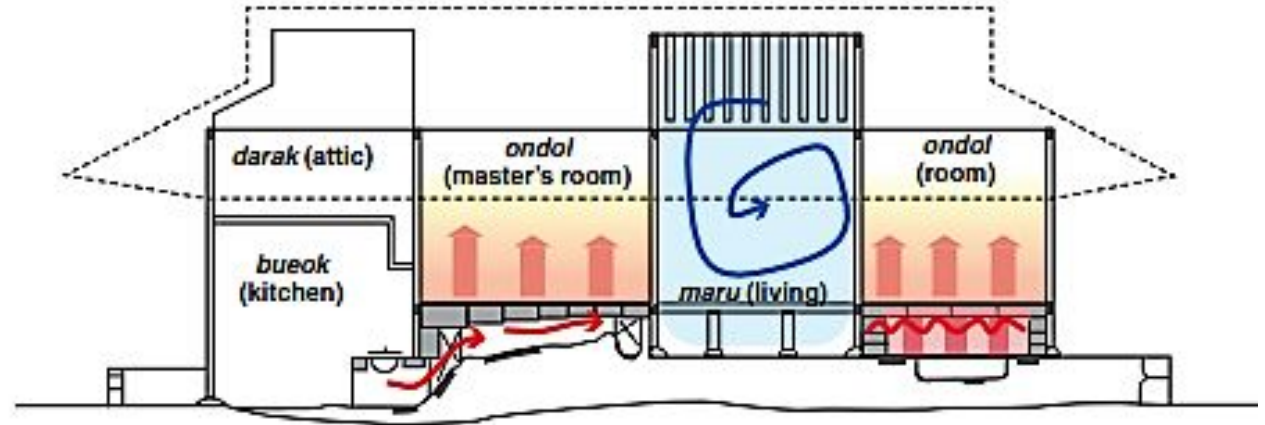


Picture and floor plan of a typical three-bay thatched house

# Ondol

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Space composition diagram of the traditional *hanok* with a well-harmonized *ondol*, *maru*, and kitchen arrangement

# Maru

While ondol rooms and a kitchen are basic necessities for living, a maru is a luxury that is only constructed in houses with more than four bays. A maru is a hardwood-floored room without a heating system, so it is hardly used during the wintertime. It is, however, an honorable place where ancestral tablets are kept and the ancestral rites are performed. A maru located at the center of the house, called a daecheong, is especially significant. This space is used for holding important family events such as weddings, and also serves as a dining room or a reception room for guests, with some families storing a wooden rice chest in this space.



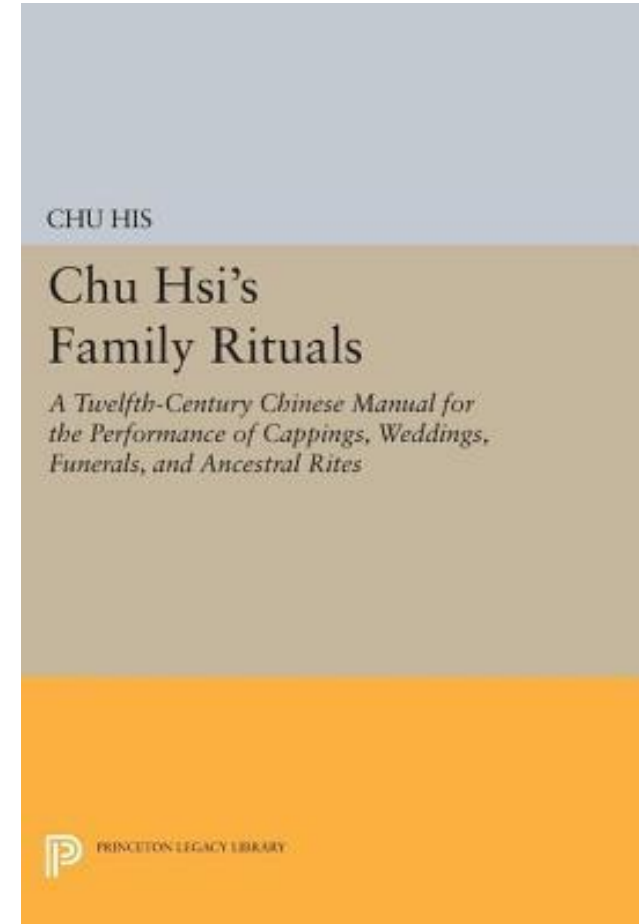
*Daecheong maru* in a upper-class house of the Joseon Dynasty

# Family



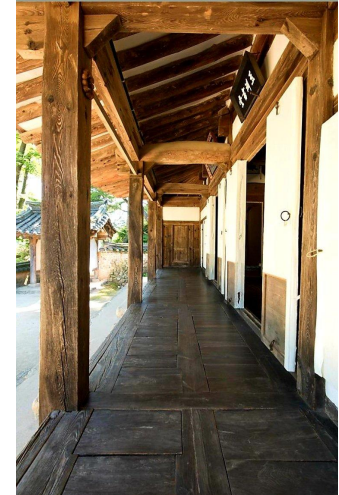
The daily lifestyle of the general public was greatly influenced by the contents of a book titled **Zhuzi Jiali (Family Rites of Zui Xi)**. This book describes proper conduct within the family according to the philosophies of Neo Confucianism, such as how to promote ethical discipline in both family and social lives, as well as the detailed steps of rites of passage in the four ceremonial occasions (coming of age, wedding, funeral, and ancestor rituals). For example, this book contains descriptions of the behavioral standards for family members, differentiating between the roles of parents and children, men and women, and children and the elderly, as well as addressing family ceremonies and their procedures.

Family Rites of Zui Xi clearly outlines the gender roles for men and women. According to this book, the role of an adult male is to be a patriarch. This book describes perspectives on gender roles that espouse gender discrimination, and this characteristic is reflected in the house as well.



The house was separated into the **anchae** (the main quarters or women's quarters) and **sarangchae** (the men's quarters). The sarangchae would usually be located at the front side of the house while connected to the main quarters via a **toenmaru** or were sometimes built separately.

Even though the sarangchae and anchaе were within the same area, visibility from one side to the other would be blocked. This means that people in the sarangchae could not be seen from the anchaе, and vice versa. This was because men would frequently use the sarangchae to host guests, while the anchae was used by women and family members only. The sarangchae, a work space for males, is not attached to a kitchen and only consists of an ondol room and maru. The maru was particularly used as a space for public activities such as meetings, so various forms of maru were developed.



The courtyard in *anchae* (left) and *sarangchae* (center and right)

Toenmaru

The **anchae** was generally composed of the main ondol room for the highest-ranked female member of the house, a **daecheong** that served as the center of family life, a kitchen as the main work space for household chores, and a courtyard. In addition, the ondol room on the opposite side of the daecheong was mostly used by an elderly woman or a girl. Boys either used the ondol room in the anchae that was closest to the sarangchae or rooms in the sarangchae itself.



*A daecheong in an anchae*



The house of upper-class landowners also had spaces for many servants and slaves, who were separated according to the gender of the person. Women were mainly responsible for work in the anchae while men were in charge of the outdoor work. Called **haengnangchae**, the servants' quarters were attached to the main entrance, and male servants lived there. Female servants stayed in the inner rooms of the anchae or in the building closest to the anchae known as an **anhaengnang**.



*Haengnangchae*

Because the front of a house was shielded from view by the main entrance and the haengnangchae, the backyard behind the anchae that was directly connected to the kitchen became a private family space. In this private space, there were platforms called **jangdokdae** used for storing and preserving foods such as sauces and condiments in clay pots. This private space could also be used to hold a well for supplying drinking water and doing laundry, or could hold a small flower garden for enjoyment. In contrast, the yards in front of the sarangchae and haengnangchae were public spaces used as a work space for agricultural work. According to the gender role responsibilities, men mainly performed the activities situated at the front side of the house while women usually stayed in the rear of the house occupied with family activities.



A backyard behind *anchae*, with a *jangdokdae* and clay pots

It appears that ancestral shrines known as **sadang** started to be built in a noblemen's houses during the Joseon Dynasty. A sadang is a place to enshrine the ancestral tablets of up to four generations of household ancestors.

The sadang was usually located at the back of the main building and separated by additional walls and a gate. For people who could not afford to build a sadang, they instead used a closet in the **daecheong** (main wooden-floored hall) of the sarangchae or anchaе to enshrine the ancestral tablets. On the anniversary of the ancestor's death or on major holidays, descendants took the ancestral tablets from the sadang or the closet, placed them on the north side of the daecheong, and held a memorial ceremony for the ancestors.



An ancestral shrine, *sadang*, with a gate and fence



# A M O D E L H O U S E P L A N

Floor plan of Yeongyeongdang (current)



The rear view of *sarangchae* (top) and  
frontal view of *anchae* (bottom)



Yeongyeongdang is an exemplary model of a yangban house in the Joseon Dynasty. In the house, there are basic buildings including two haengnangchae, one sarangchae, one anchae, and additional buildings such as a library called Seonhyangjae and a pavilion called Nongsujeong.

# Position of Women



Women's life in the Joseon Dynasty was strictly regulated under Neo-Confucianism. Most of women were illiterate as educating women were prohibited and school taught men exclusively. Furthermore, social activity for women also was prohibited. Most women were completely segregated from the rest of society and it was necessary for them to cover their whole body with clothing if they had to leave their home under special circumstances.

There are specific requirements women should obey according to Confucian ideals. They had to show elegance, be righteous, subordinate, self-conscious, devoted and loyal to the males in the family based on the theory of traditional Confucian patriarchal family system.

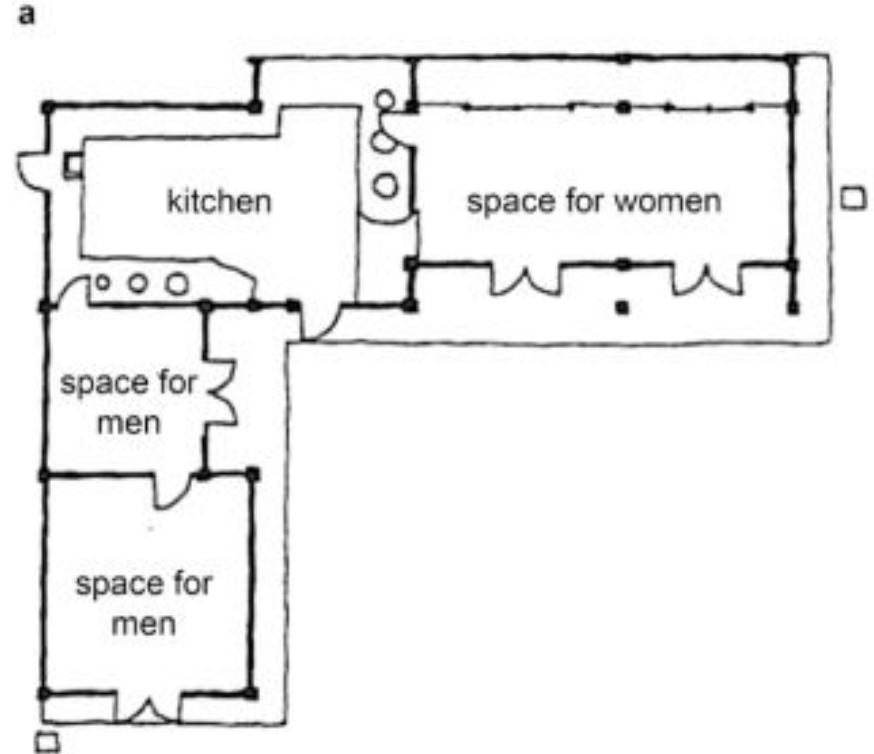
According to Patriarchy theory, a daughter always had to be loyal to the male in the family. Women had to obey her father as a daughter, her husband as a wife and sons as a mom in later. The women were always had to be on submissive positions.

The most significant role of women in the Joseon Dynasty was the duty of giving birth to a son in a family. Due to the male-preference social ideology that permeated, the practice of men having several wives became the norm. Mostly, rich men (*yangban*) had concubine especially when their first wife could not give a birth of a son. Wives who only gave birth to girls were considered useless in a family. Although women were responsible for giving birth, they were not allowed to take rights of heritage.

When women got married, they were no longer considered a member of their own family and instead, they were pushed to belong to their husband-in-law's family.

# Anchae

**Anbang**, also known as **Anchae** is a room in hanok functioning as the space for the head women of a family. It is considered to be the symbol of the head woman's place in the household. Anbang is literally translated as the inner room that is connected to the kitchen of the house.' Functionally 'the room's purposes is for the head woman of the family to reside.



# The Need for Privacy

Even though the sarangchae and anchaе were within the same area, visibility from one side to the other would be blocked. This means that people in the sarangchae could not be seen from the anchaе, and vice versa. This was because men would frequently use the sarangchae to host guests, while the anchaе was used by women and family members only. The sarangchae, a work space for males, is not attached to a kitchen and only consists of an ondol room and maru. The maru was particularly used as a space for public activities such as meetings, so various forms of maru were developed.

Since the sarangchae was built separately, the anchaе, or the main quarters of the house, was used by family members and children, particularly women. If one wanted to leave the house from the anchaе, one would have to pass by the sarangchae. One of the consequences of this feature was that female members of the family were under surveillance by the male members and therefore restricted from leaving the house on their own. Furthermore, upper-class women were expected to hide their faces with a cloak-shaped veil when they left the house.

Because the front of a house was shielded from view by the main entrance and the haengnangchae, the backyard behind the anchaе that was directly connected to the kitchen became a private family space. In this private space, there were platforms called **jangdokdae** used for storing and preserving foods such as sauces and condiments in clay pots. This private space could also be used to hold a well for supplying drinking water and doing laundry, or could hold a small flower garden for enjoyment.

# Relation of house to surroundings



# As a part of the Landscape

The architecture is not of sole importance in the design and construction of hanok. What is more important is how the *hanok* relates to the holistic environment around it. Physical and visual harmony between the architecture and nature around it is an essential factor.

According to *Pungsu* principles (the Korean version of Feng Shui, the art of choosing a favorable landscape to bring health and good luck to the inhabitants of a village or building), the perfect position to place a house has mountains at the back, a river flowing in front, and completely surrounded by nature.

Hanok houses can dramatically vary in size, from a single unit, to a cluster of dozens of courtyards, according to the status of the owners.



1.[Placement] The elemental spaces making up the global space (settlement space) have different characteristics depending on their location in the global space. "Placement" is a concept seen in the size and shape of the lot, the location of the main road, the composition of the unit house, and the nature of communal facilities.

2.[Sequence] Links from one elemental space to another form a regular sequence. "Sequence" is a concept seen in the connection from a unit house to a communal facility, to the settlement entrance, and to farmlands belong to it. There is a close relationship between the characteristics of an elemental space and its sequence.

3.[Interaction] The relationships between the elemental spaces can be described as integration or segregation. There is a dialectical tendency to integrate and segregate different houses. And there is segregation between a unit house and the main road or a communal facility, while there is integration of the unit house with the sub-roads.

4.[Hierarchy] There is a priority among the elemental spaces in organizing the global space. The order of priority in the composition of the global space is the main road, the lot, and the sub-roads. Communal facilities occupy a higher rung of the hierarchical ladder than do the unit houses, while those unit houses near the rear of housing area are hierarchically higher than those near the front part. The formal hierarchy is coincident with this compositional one.

An analysis of spatial changes in the case settlements since 1950 shows a constancy of the spatial structure in contrast with the mutability of elemental spaces. The partial changes found in the spatial structure, however, are weakening the characteristics of the traditional spatial structure. And they are influenced by the factors such as the changes in constructional method, socio-economic circumstances, and life style. They are summarized as follows.

1.[Changes in placement] The general rule that the rearer part of the global space enjoys greater hierarchy has been weakened. However, the boundary of housing area has tended to remain the same.

2.[Changing sequences] The sequence of spaces has tended to become weaker as houses become more individualized. Elements such as fences and iron gates have replaced former spatial treatments which compensated for the omission of one or more components of the sequence.

3.[Changes in interaction] There is a trend toward the closed composition of unit houses which has led to the segregation of houses from nearby elemental spaces.

4.[Changes in hierarchy] As various housing types are introduced to the settlement, the formal hierarchy between the unit house and the communal facilities becomes more obscure, but the functional hierarchy gets clearer as community activities are concentrated at a few limited locations. The formal hierarchy of the newly-built elemental spaces is not coincidental with the compositional one.

## RELATION OF HOUSE TO THE SETTLEMENT AROUND AND SOCIAL INTERCOURSE

- During the Joseon Period, settlements started coming up near the foothills.
- An ideal setting for building a settlement anywhere was to have a mountain at the back of the settlement and a river up in the front.
- Every settlement had one main structure which would be the royal palace and because it was a place of utmost importance, it was constructed right at the back of the settlement and aligned centrally.
- The route to the main palace was larger and aligned with the palace.
- The inner roads were narrower as compared to the central road.
- The houses for common people were constructed on both the sides of the central road, i.e, they were majorly divided into two clusters.



SEOUL DURING THE JOSEON PERIOD

## RELATION OF HOUSE TO THE SETTLEMENT AROUND

- While the houses of the commoners were situated at the front of the settlement, the houses for the elites and the major places of worship were constructed around the royal palaces.
- The location of the clusters were such that it was easier for farming and fishing for a livelihood.



Plan of Hanhoe Village shows the major palaces and elite houses on the hills or next to the foothills and the majority of the settlement closer to the river and on the flatter side of the land.



## RELATION OF HOUSE TO THE SETTLEMENT AROUND AND SOCIAL INTERCOURSE

- Even though the hanoks are constructed and placed inwardly, the narrow roads between two lanes of houses raises opportunity for people to interact.
- These are closely knit because of the narrow roads and also because of the proximity of one house to the other in the same lane.
- But these hanoks also have raised walls, hence, the roads and the outer courtyard of the hanoks play a major role in social intercourse.



## SOCIAL INTERCOURSE

- Major interaction between the members of a family happens in the Maru.
- The maru is a structure for cooling.
- The maru can either be in the form of a verandah like space on the front of the hanok or it could be an entire corridor stretching from one end to the other.
- Usually the verandah type Maru is where the guests are entertained while the other type is where the family members interact.
- Also, due to raised walls, the main gate of the hanok is kept open.
- Affluent hanoks have a separate structure within their boundary called sarangchae.
- Sarangchae is also the space where women were forbidden to enter.



# As a part of the Landscape

- The architecture is not of sole importance in the design and construction of hanok.
- What is more important is how the *hanok* relates to the holistic environment around it.
- Physical and visual harmony between the architecture and nature around it is an essential factor.
- According to *Pungsu* principles (the Korean version of Feng Shui, the art of choosing a favorable landscape to bring health and good luck to the inhabitants of a village or building), the perfect position to place a house has mountains at the back, a river flowing in front, and completely surrounded by nature.
- Hanok houses can dramatically vary in size, from a single unit, to a cluster of dozens of courtyards, according to the status of the owners.





## SETTLEMENTS SET ON A LARGER LANDSCAPE

- The rest of the land in a region, such as mountain slopes, was used to build cemeteries and both educational and recreational facilities.
- Most of the residential areas were developed on the foothills of mountains due to the mountainous geography of the Korean peninsula.
- The preference was to build on the south side of the slope because the Korean peninsula is located in the middle latitudes and therefore experiences a highly varied climate.
- The preference of the settlement was on the foothills of a mountain with a river on all sides.
- This, along with the settlement facing the south direction, was considered auspicious and was said that the settlements with the perfect orientation would flourish and prosper.
- Also, because of natural barriers on all sides of the settlements such as the mountains and the river, the residents felt a sense of security.



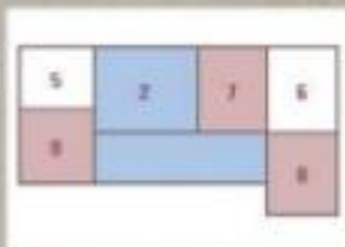
HANHOE VILLAGE - A HERITAGE SITE NEAR SEOUL  
RETAINING THE OLDER SETTLEMENT IN A  
MODERNIZED WORLD.

# The Layout of a Hanok



**Northern Region  
(square layout)**

- To enclose the central living space
- Preventing the cold wind from entering the house



**Southern Region  
(straight-line layout)**

- To optimize airflow
- Many windows to let in natural air



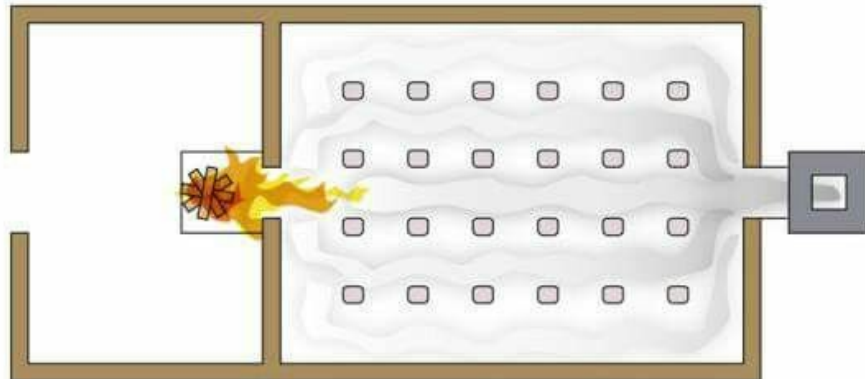
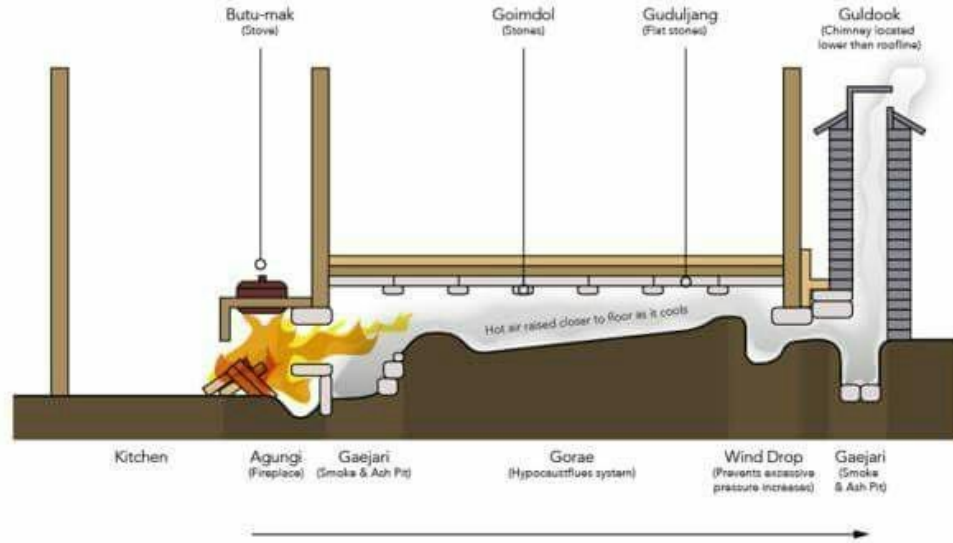
**Central Region (L layout)**

- combine the northern and southern styles



# Ondol

- A special feature of hanok houses is the heating and cooling system, which is embedded in the design of the flooring.
- Traditional hanok houses are built over a stone platform, perforated by a network of air channels connected to a fireplace.
- During winter, hot air is channeled through these holes, providing a comfortable inner temperature for the rooms.
- This floor-based heating is called **Ondol**, and modern versions of it are still used in most of the buildings.



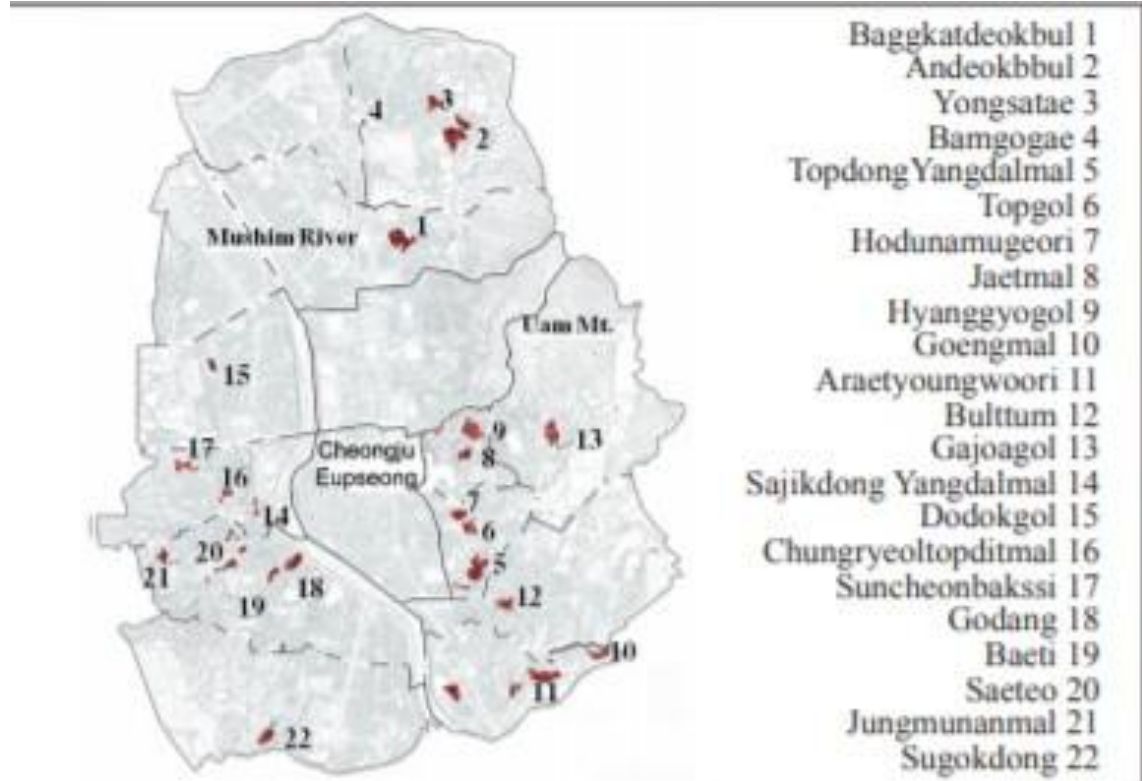
# Maru

- While ondol rooms and a kitchen are basic necessities for living, a maru is a luxury that is only constructed in houses with more than four bays.
- A maru is a hardwood-floored room without a heating system, so it is hardly used during the wintertime.
- It is, however, an honorable place where ancestral tablets are kept and the ancestral rites are performed.
- A maru located at the center of the house, called a daecheong, is especially significant.
- This space is used for holding important family events such as weddings, and also serves as a dining room or a reception room for guests, with some families storing a wooden rice chest in this space.



## RELATIONS BETWEEN SETTLEMENTS

- From its ancient beginnings, scattered groups of continental hunting and gathering peoples formed at land's end into a distinctive culture.
- The reason for these scattered settlements is purely geographical.
- All the settlements looked for a region with mountains in the backdrop and river in the front and river plains in the middle.
- The mountains protects the residents from attacks from other settlements and also hides them, the river also acts as a barrier and a source for fishing while the river plains are used for farming.
- Hence, every traditional settlement was scattered.



DISTRIBUTION OF 22 DIFFERENT OLD SETTLEMENTS IN THE COUNTRY



## HOUSE IN RELATION TO THE SETTLEMENTS

- In traditional settlements, the houses for common people were constructed on both the sides of the central road, i.e, they were majorly divided into two clusters.
- Today, settlements are not found in urban areas but houses are still aligned in the same, closely knit technique.
- Houses being closely knit increases chances of interaction between different families.
- Hence, even though there was hardly any interaction between two settlements, there were good amount of interactions between two families in the same settlement



The image shows a patch of land in a traditional settlement with residences for common people. It displays the close proximity of houses with each other



This image depicts a patch of land in modern day Busan and shows residences of middle class people. Even if the type of architecture has changed, the setting of the settlement has hardly changed. But, these slow paced changes are bound to change with increasing population.

Constancy and change

# Built and Design

- Material use has been retained.
- Traditionally, the space division includes larger living rooms to entertain guests and smaller inner rooms to retain heat, which has been retained.
- Aesthetics involve treatment, materials and inspiration taken from traditional as well as modern philosophies.
- The Ondol heating system has been retained by using modern technologies such as water channelling or mechanical heating, in high rise apartments.
- Although functionally present, the Maru loses its character due to space and material constraints along with modern desires leading to lack of traditional ancestral rituals.





# Behavioural patterns

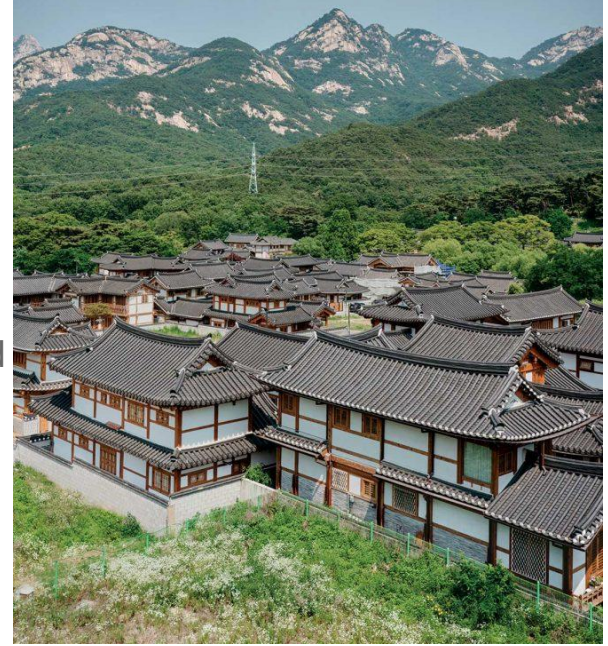
- Hanok design reflects the Asian way of living "very close to the floor," says Hyungmin Pai, an architectural historian at Seoul National University.
- Traditional sleeping and sitting patterns in Korean family involve usage floor on larger motives, as traditionally the floor would be heated through Ondol system.
- In modern times too the systems have been retained as modern technologies have been used to retain the idea of floor heating.
- However, due to modern education, exposures and desires, the confucian patriarchy in a Korean family seems to be changing to find women with more important places in a household.
- They are not only restricted to household chores but also found working out of the home and experiencing outer world.



# Speculations

- The traditional idea of having the settlement in the backdrop of a mountain may seem very dramatic, however the essence is lost when it comes to modernisation of the settlements as seen. In coming years, slowly the idea of having backdrop won't create much of a difference and slowly the settlements would move towards typical modern city style vertically stacked clusters making the landscape seem like any other in the world. This is already seen in many major cities of the country.
- The earlier idea of housing in clusters was done to retain heat and allow social interaction. With modernisation, as Doojin Hwang, a Seoul-based architect and author of "Hanok is Back," (a book on hanok restoration) says, "For some reason, Koreans started to think that the normal life should happen inside the house", due to which the functionality of the house has become more inward looking rather than social. Retaining the clustering of residences with evolution of an introvert and antisocial functionality of houses would further lead to ghostly transitional spaces created in between.

Preserved  
traditional  
Busan



Modern  
- day  
Busan



# Speculations

- With inclusion of modern education, the confucian philosophies have been rethought and reinterpreted resulting into better role for women in a family as well as society. Although traditional patriarchal society still exists in rural areas, modern cities find a very western vibrant functionality in terms of livelihood and also personal lives of individual. Hence incoming years it won't be unusual to find similarities in western cities and South Korean cities keeping in mind the pace of westernisation experienced.
- With modernisation comes vertical stacking in which architects try to get inspiration from and also include traditional methods of building and designing. This is seen vastly in South Korean cities where Architects have taken inspiration from traditional Ondol system and incorporated in modern buildings. This might result, in coming years, into a very unique manner of building design fabric seen across the country which would be an inspiring factor for other countries as well. Hanoks have been known to be inspiration of heating systems but its incorporation in the modern day buildings would be something very interesting to study.





# ARCHITECTURE OF SOUTH KOREA

## OFFICE SETUP

The Purple Ink studio's new 1200sq. Ft. office design is a response to the learning of the space requirements and work culture developed over the past years. The office is located in the heart of Bangalore city and is an inset within a residential property constructed in the 80's using exposed stone masonry wall and also includes a small green pocket at the entrance.





The designed is aimed at creating multifunctional spaces that would provide a variety of activity typologies depending on the need of the moment. The office has two distinct zones : the activity zone and the work zone. These zones are divided by a 'Wall of achievements', a moveable partition wall which provides privacy to the conference room. The removal of this wall creates a larger space for either a larger meeting or creating a more informal space. The entire office has the ability to completely transform into a space that can house anything.

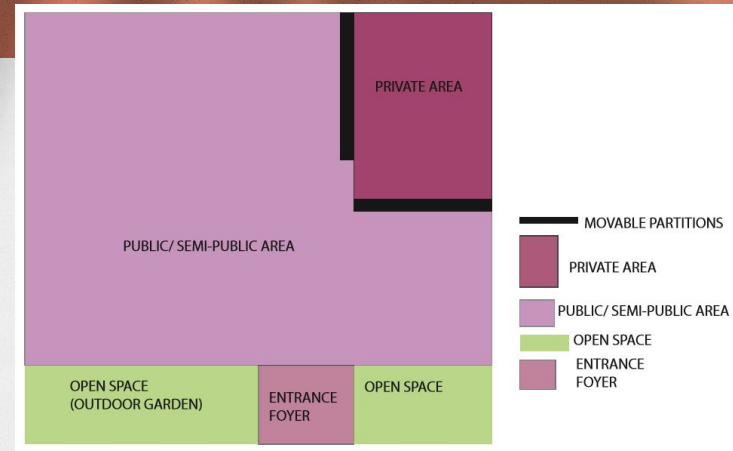


- 1 Entrance Foyer
- 2 Lobby
- 3 Conference Area
- 4 Washroom
- 5 High Desk
- 6 Pantry and Material library
- 7 Work Stations
- 8 Productive greens



The studio believes in 'responsible architecture' and is incorporated to an extent by reusing existing furnitures like tables, chairs, cabinets, vanity, etc. from the previous office and a green pocket is designed in the form of a vegetable garden including vegetables like guard, cucumbers, lemon plants, etc. The outdoor garden also includes a container lily and a fish pond with a thriving ecosystem.

The overall distribution and spacing of the office gives a sense of an informal setting. The reason maybe because of the lesser strength of the office and the projects done by them which are mainly residential structures.



## HIERARCHY OF OFFICE

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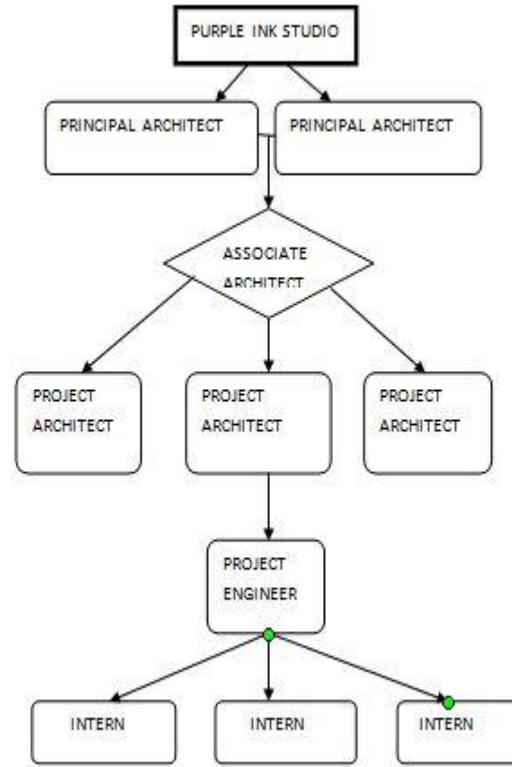
The studio has 2 principal architects who are the co-founders of The Pink Ink Studio. After them is the Associate Architect, followed by three Project architects, next is the Project Engineer and then the Interns(3)

## NO OF PEOPLE

The total number of people working here are 10 including the principal architects.







## PHILOSOPHY

Both the founders of this studio come from different architectural backgrounds, one being extremely rational, aesthetic yet responsive and the other that is based on strong responses to nature and inclusion of natural elements in the design. Thus the studio has an influence of both.

The studio believes in constantly exploring the parameters of design and blurring the boundaries between architecture, landscape, interiors and sustainability.

**The School of Architecture and Design is one of the best examples in which we see landscape, architecture and sustainability coming all together.**



SCHOOL OF ARCHITECTURE AND DESIGN, MANIPAL  
(UNDER CONSTRUCTION)



## TYPES OF PROJECT DONE BY THE FIRM

The purple ink studio was founded in 2011 and ever since has been working on designs which help blur the lines between architecture , interior and landscape.

The firm deals with all types of design projects but from landscape point of view the firm has majorly done residential and institutional projects. Since the firm was started about 9 years ago most of their projects are still under construction. The studio as of now is majorly doing projects in Bengaluru.



Axis vanam



Anaha Spa



The studio is trying to experiment with prototypes based on present day structures which when multiplied would be breed into a series of eco cities set in the future. These experiments are based on kilometer zero concept which strives to generate locally everything that is necessary and hence a lot of the construction material are available in close proximity to the site.

There are also a lot of design features that have can be seen across the projects that the firm does like:

Open/ semi open spaces like courtyard, porches, etc

Vaults

Rooftop / terrace gardening

Green wall



## KOMOREBI HOUSE, BENGALURU

The idea of Komorebi house is conceived by the “sunlight filtering through the leaves” and long avenues of dense tree canopies forming the approach to the site.

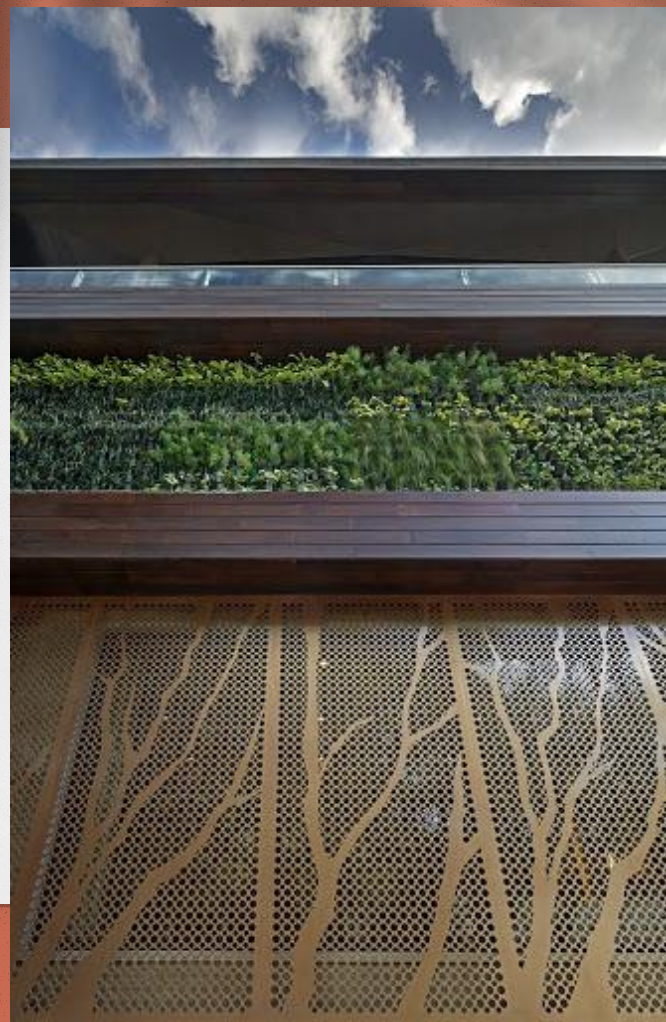
Tailoring to the specific requirements of the user the villa was designed in 3 volumes stacked atop one another, with ground floor forming the core leading to more private spaces on the upper floors.

The Entrance Foyer clad with stone in random pattern advances to reveal a dramatic double height Entrance Lobby connecting the living and dining areas.



The formal living areas is emblazoned with the tree-lined screens that not only act as a shield from the sun's heat but also introduces an enticing interplay of lights and shadow throughout the day. Further accentuating the overall design is artful Zen-inspired court highlighted by the natural light that trickles in from the intricate fenestration.

The dining area flanked with an open kitchen and connecting Lilypond which seamlessly blurs the lines between interiors and landscape.

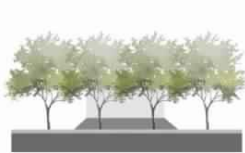


Traversing to the upper floors, are the bedrooms & the entertainment areas. The bedrooms are best described as luxurious and spacious with an en-suite bathroom and a walk-in wardrobe. The material palette is subtle with elements highlighting the urban feel of the bedroom.





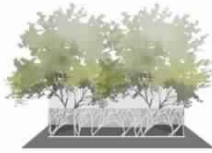
## DESIGN DEVELOPMENT



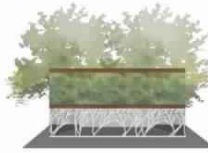
1. Trees on the access road to the site



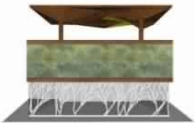
2. Identifying the trees to include for abstraction



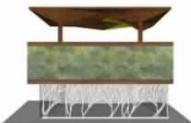
3. The branches becoming the Jaali for visual screening and physical security



4. The top foliage translated into Bio-wall



5. Extending the tree form to a higher level, resembling the upper foliage of tree structure



6. Pushing the Jaali behind the added sun and rain shading

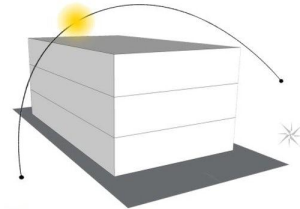


7. Creating a niche to get the main entry

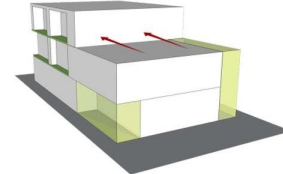


8. The overall built form

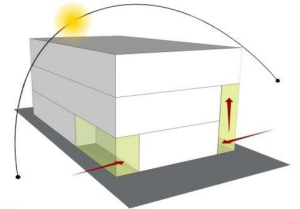
PROCESS + DESIGN EVOLUTION



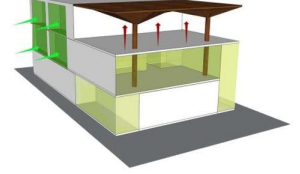
1 Overall structure requirement spreading to an area of 12,000 sq ft divided into three floors



3 The requirement of a family get-together / party area created another offset on the top-most floor to form a semi-open space



2 Creating voids of interest within the solid block within all the living / family areas



4 The family get-together / party area created with an over head covering making it a semi-open space. The private areas buffered with green cover



# Studio – MLA

–United States

Mia Lehrer (President and Founder)



## PHILOSOPHY

The studio integrates landscape architecture, urban design, and planning to create places that inspire human connection, unite communities, and restore environmental balance. The team includes architects, designers, botanists from around the world which creates **diversity in thought process** and designing which leads to a unique outcome.

The belief is in the transformative power of design to recalibrate the natural and built environments that can connect people.

**The Los Angeles River Revitalization project looks forward to connecting people to the natural and built environment.**



Los Angeles River Revitalization



## OFFICE SETUP

Design of MLA's offices capitalizes on experiences garnered from the design of their own studio with very similar scope and size. The designing of their own office included private offices, common work area (studio), conference rooms, area for small gatherings and also a kitchen.

The studio takes up larger projects unlike The Purple Ink studio, some of which are government aided too. The kinds of projects, their magnitude and also the strength of the office give shape to the kind of setting and layout of the office.

Hence, the setting of the office is more formal as compared to Purple Ink Studio.





Their new studio was designed on the basis of their philosophies and also tried to design them the way their projects have to be designed.

## **HIERARCHY OF OFFICE**

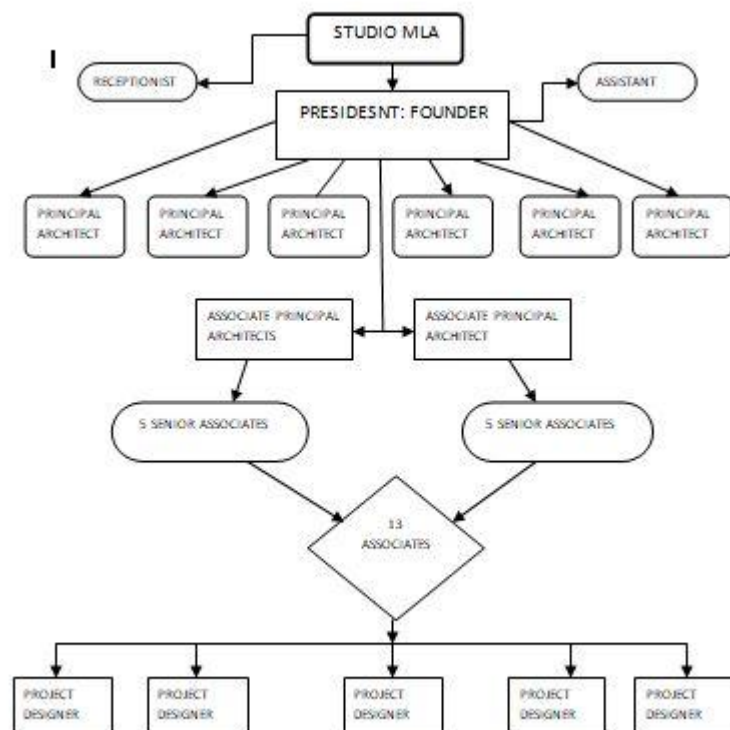
The studio was found by Mia Lehrer, who is the president of the firm . the studio has 6 Principal architects , followed by two associate principal architects, ten senior associates, thirteen associates , 5 project designers , one assistant (to MIA LEHRER ) and one receptionist.

## **NO OF PEOPLE**

Total number of people working here are 39 including the president.







## TYPES OF PROJECT DONE BY THE FIRM

Studio MLA is a landscape firm based in Los angeles and San francisco. The firm deals with different typologies of projects which range from :

- Parks
- Plazas
- Streets
- Civil and cultural landscape
- Housing
- Waterfronts
- Campus design
- Garden



John anson ford theater



Pitzer college student housing

# LEADERSHIP AND CHANGE

# LEADERSHIP DURING PRE INDUSTRIALISATION

- Around A.D. 668, several competing kingdoms were unified into a single dominion on the Korean Peninsula.
- Successive regimes maintained Korean political and cultural independence for more than a thousand years; the last of these ruling kingdoms would be the Choson Dynasty (1392-1910).
- After surviving invasions by Japan at the end of the 16th century and the Manchus of East Asia in the early 17th, Korea chose to limit its contact with the outside world.
- A 250-year-long period of peace followed, with few Koreans traveling outside their isolated country.
- This changed in the late 19th century when the superior powers, USA, Britain and China tried to start trade with the country.
- After 4th BCE competing groups and kingdoms on the peninsula merged into a common national identity.



- After a period of conflict among the “Three Kingdoms”—Koguryo in the north, Paekche in the southwest, and Silla in the southeast—Silla defeated its rivals and unified most of the Korean peninsula in 668 CE.
- Korea reached close to its present boundaries during the Koryo Dynasty (918-1392), from which its Western name “Korea” is derived.
- The succeeding Choson Dynasty (1392-1910) further consolidated Korea’s national boundaries and distinctive cultural practices.
- Before 1910, i.e., during the Choson era, the entire country was divided into provinces and these provinces were ruled over by provincial castles and aristocrats who were chosen by the kings.

## SOUTH KOREA DURING COLONIAL ERA (POST - INDUSTRIAL ERA)

- After the Choson Era, Japan, China and Russia tried taking control over the peninsula.
- Japan emerged victorious and occupied the region by 1905 and formally annexing it five years later.
- Japan ruled the peninsula till WW2 but after being defeated in war by USA and the Soviet troops, the peninsula got divided into North Korea and South Korea.
- After the Korean War ( between North Korea and South Korea), South Korea maintained a continued close relationship with the United States, which included military, economic and political support.
- In 1961 a military coup put General Park Chung-hee into power.  
In the 1960s and '70s, under Park's regime, South Korea enjoyed a period of rapid industrial development and economic growth (achieving a per capita income some 17 times that of North Korea).

- After Park's assassination in 1979, Chun Doo Hwan took power and put the country under strict military coup.
- By 1987, Park was removed from power and a leader was elected directly by the people for the first time.
- Roh Tae - Woo came into power and Seoul got the opportunity to conduct the 1988 Olympics.
- He also liberalized the political system and tackled corruption within the government.
- SK also shifted its economy towards high-tech and computer industries and improved its relations with the Soviet Union and China.
- After this shift, most of the industries in the country changed to high- tech including the architecture sector.
- Now, the architecture of the country uses latest technology in every aspect but also sticks to its traditional concepts.

# THE ADVENT OF THE INDUSTRIAL ERA



# INDUSTRIALISATION IN SOUTH KOREA

Following the Korean War, South Korea remained one of the poorest countries in the world for over a decade. In 1960 its gross domestic product per capita was \$79. The growth of the industrial sector was the principal stimulus to economic development. In 1986, manufacturing industries accounted for approximately 30 percent of the gross domestic product (GDP) and 25 percent of the workforce. Benefiting from strong domestic encouragement and foreign aid, Seoul's industrialists introduced modern technologies into outmoded or newly built facilities at a rapid pace, increased the production of commodities—especially those for sale in foreign markets—and plowed the proceeds back into further industrial expansion. As a result, industry altered the country's landscape, drawing millions of laborers to urban manufacturing centers.

A downturn in the South Korean economy in 1989 spurred by a sharp decrease in exports and foreign orders caused deep concern in the industrial sector. Ministry of Trade and Industry analysts stated that poor export performance resulted from structural problems embedded in the nation's economy, including an overly strong won, increased wages and high labor costs, frequent strikes, and high interest rates. The result was an increase in inventories and severe cutbacks in production at a number of electronics, automobile, and textile manufacturers, as well as at the smaller firms that supplied the parts. Factory automation systems were introduced to reduce dependence on labor, to boost productivity with a much smaller workforce, and to improve competitiveness. It was estimated that over two-thirds of South Korea's manufacturers spent over half of the funds available for facility investments on automation

With the coup of General Park Chung-hee in 1961, a protectionist economic policy began, pushing a bourgeoisie that developed in the shadow of the State to reactivate the internal market. In order to promote development, a policy of industrialization by import substitution was applied, closing the entry into the country of all kinds of foreign products, except raw materials. Nor did they resort to foreign investment.

Hongje-dong,  
Seoul, in  
1956-63, when  
South Korea  
became one of  
the world's  
poorest  
countries.  
Photograph by  
Han Youngsoo



President Park  
Chung-hee takes  
cover behind a  
podium during a  
failed assassination  
attempt at Seoul's  
National Theater in  
1974. Photograph  
by Popperfoto/Getty

# ARCHITECTURE IN SOUTH KOREA

The discussion of a modern Korean architecture begins after 1961, when a *coup d'état* took place that, two years later, brought General Park Chung-hee to power. This regime, which maintained a dictatorship until the assassination of Park in 1979, embarked on an aggressive policy of industrialisation and development. This politico-economic formation is most often characterised as 'late industrialisation' or a 'developmental state'. In fewer than three decades, a modern industrial complex along with a group of privileged corporations emerged, not through the mechanisms of the market and technological innovation, but through a dictatorial state and its guidance of capital.



- During the early stages of the developmental state, architecture was primarily a tool within the bureaucratic and industrial engine that drove the nation's economy. Like the first Korean companies that were steered towards cars, steel and fertilisers, the first architectural offices in Korea were established through the guidance of the state. Without a relevant private sector, the architectural community built itself up on factory, school and bank projects supported by the government. In Korea's state capitalism, the profession was subordinated to a construction industry that accounted for more than 20 per cent of the nation's GDP. The Pohang Iron and Steel Company (POSCO), established in 1968, did not begin producing I-beams until after the 1980s, by which time it had already become the fifth largest steel company in the world.
- Together with a national policy that supported the cement industry, and with government restrictions on the import of building materials, the language of modern architecture in Korea comprised primarily in-situ concrete, a labour-intensive formation that dominated architecture and construction into the early 1990s. On the reverse side of this developmental ideology, the Park regime pursued a conservative cultural policy that propped up national identity and patriotism. Shrines and statues for war heroes, national museums and public offices were mandated to be designed in neo-traditional styles.

# MODERN EDUCATION

# Education

- Modern Education was introduced by the colonizers i.e. Japanese and U.S.
- Since its early history, Korean education has been influenced significantly by Confucian values particularly in its emphasis of formal learning and scholarship through China more than fifteen centuries ago.
- Confucianism instilled facilities like governance of men by merit, social mobility through education, and the civil examination system based on the system that was developed in China during the Tang Dynasty.
- As a result, written word and mastery of Chinese classics and literacy became the primary method in choosing individuals for bureaucratic positions, gaining them a respective social status and privileges.

# Education

- The primary means to receive an education during the Chosun period were through village schools (sodang; sojae) and through private tutoring.
- The sodang was the most common method of formal education in Korea until the late twentieth century, and was usually available only to a handful of neighborhood boys starting at around age seven.
- In the middle of the sixteenth century, however, the role of official schools gradually declined with the emergence of private academies (sowon), which usually functioned as rural retreats and centers of learning until the majority of them were closed in the 1870s in an effort to centralize authority.
- Education was also dominated by the exalted scholar-teacher relationship, where teachers held almost a sacred status and were seen as a principal source of ethical counsel.



# Education

- By 1904, public education was largely confined to Seoul, which was generally resisted by the public as well as government officials.
- This maintained the dominance of sodang and other traditional institutions as the primary means to receive a formal education.
- During the Japanese occupation (1905–1945), Korea was able to establish a comprehensive and modern system of national education through centralization and deliberate planning of integrating Japanese occupational professionalism and values.
- However, there were severe restrictions like the lack of access to education beyond the elementary level for Koreans and the manipulation of education to indoctrinate Korean subjects to be loyal to the Japanese empire, which led to turmoil and discontent among Koreans who were forced to assimilate.

# Education

- The new educational philosophy was created under the United States Army Military Government in Korea (USAMGIK) with a focus on democratic education.
- The new system attempted to make education available to all students equally and promote the educational administration to be more self-governing.
- It also emphasized a decentralized education with local and community control in order to maintain educational autonomy from authoritarian policies.
- Despite South Korea's transition to democracy, traditional and Confucian values remained very strong.
- Overall, the huge strides in educational development came at the cost of intense pressure among students, high suicide rates, and family financial struggles through investment in schooling and private tutoring.

# Education

- Current policy initiatives focus on decreasing competition in university admissions, thereby making access to education and employment more socially equitable, and reducing the influence of prestigious universities, notably the country's top three institutions: Seoul National University, Korea University, and Yonsei University, collectively referred to as “SKY universities.”



Seoul National University



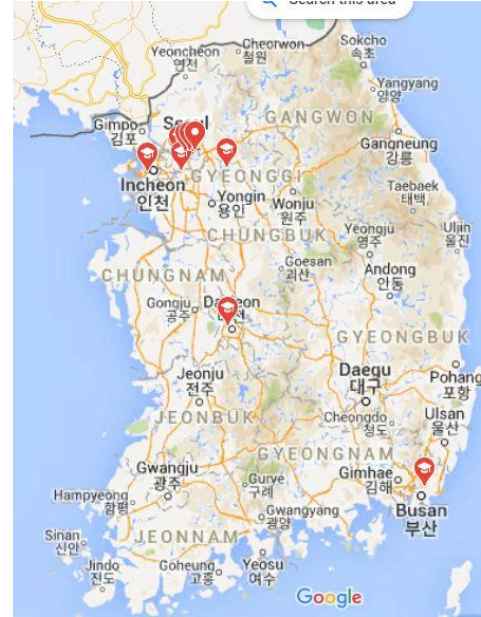
Korea University



Yonsei University

# Education in Architecture

- Architectural education was introduced in South Korea in the early twentieth Century due to the influence of American education system.
- Today, the education in architecture is only concentrated highly in metropolitan cities and practice of architects is seen more in urban areas than in rural.
- The country lacks widespread architecture education, practices and availability.



Architecture colleges



Architects



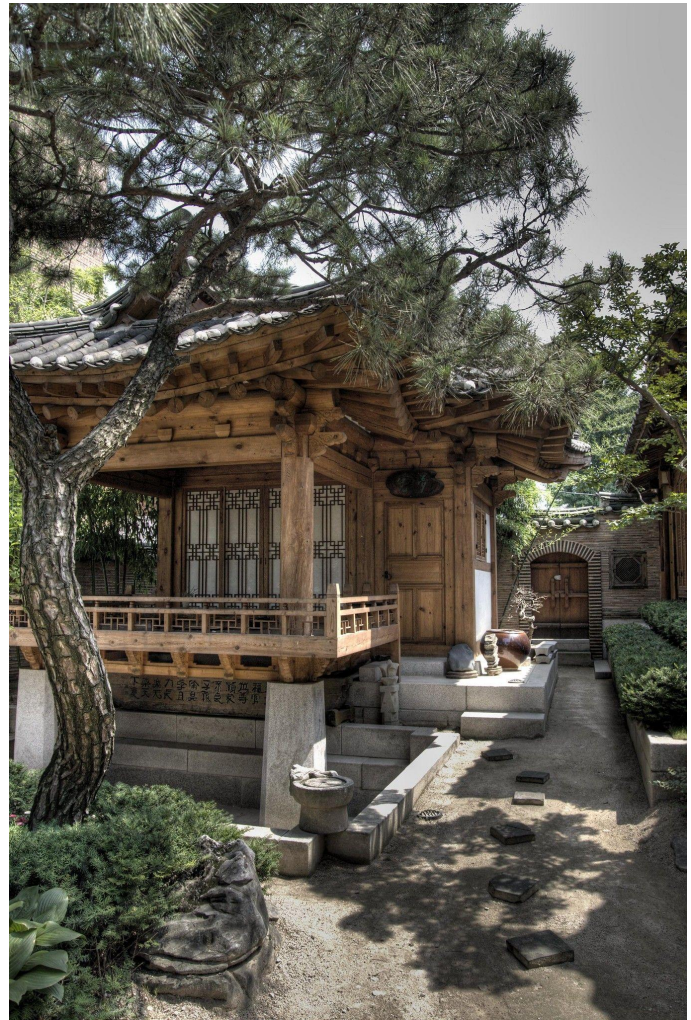
# Hanok Understandings and Design

# Hanok (Korean-style House)

A **hanok** is a traditional Korean house. Hanoks were first designed and built in the 14th century during the Joseon Dynasty.

Korean architecture considers the positioning of the house in relation to its surroundings, with thought given to the land and seasons. The interior of the house is also planned accordingly. This principle is called *baesanim*, meaning that the ideal house is built with a mountain in the back and a river in the front. Hanok shapes differ by region. In the cold northern regions of Korea, hanoks are built in a square with a courtyard in the middle in order to retain heat better. In the south, hanoks are more open and L-shaped.

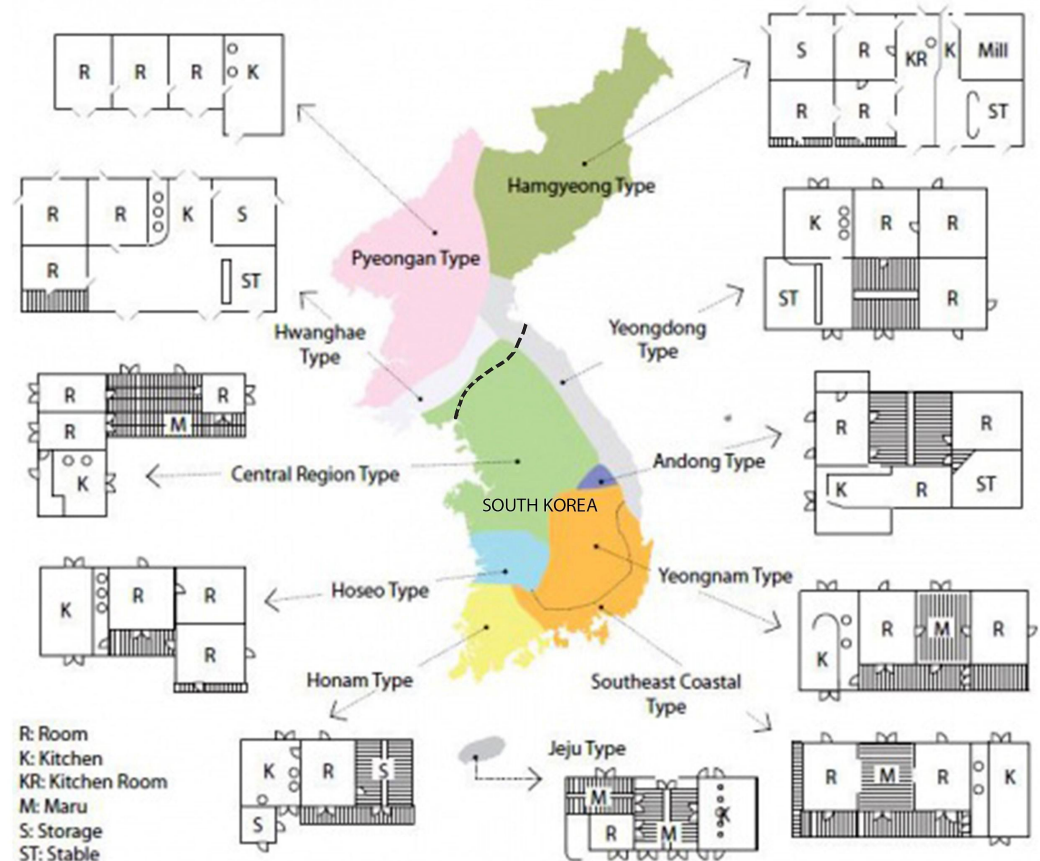
Hanok houses are a beautiful example of environmentally friendly, vernacular architecture that espouses the surrounding nature in its construction and the well-being of its inhabitants.



# According To The Region

Hanok houses can also vary in shape, according to climate. In northern regions, where the weather is colder, hanok usually have a square shape and are built around a courtyard. This enclosed shape helps to block the wind and retain heat for the occupants. In central regions, where the climate is more mild, hanok usually have an L shape. In southern regions, where the climate is warmer, hanok are usually built in a straight line, often with cooling floor features to allow better ventilation.

## Regional distribution of typical Korean housing in the late Joseon Dynasty



# As a Settlement

The first priority of the land use plan traditionally would be to seek out suitable land to build rice paddies. Next was to pick a location for settlement while developing the surrounding land as arable fields. The rest of the land in the region, such as mountain slopes, was used to build cemeteries and both educational and recreational facilities. Most of the residential areas were developed on the foothills of mountains due to the mountainous geography of the Korean peninsula. The preference was to build on the south side of the slope because the Korean peninsula is located in the middle latitudes and therefore experiences a highly varied climate.





## RELATION OF HOUSE TO THE SETTLEMENT AROUND AND SOCIAL INTERCOURSE

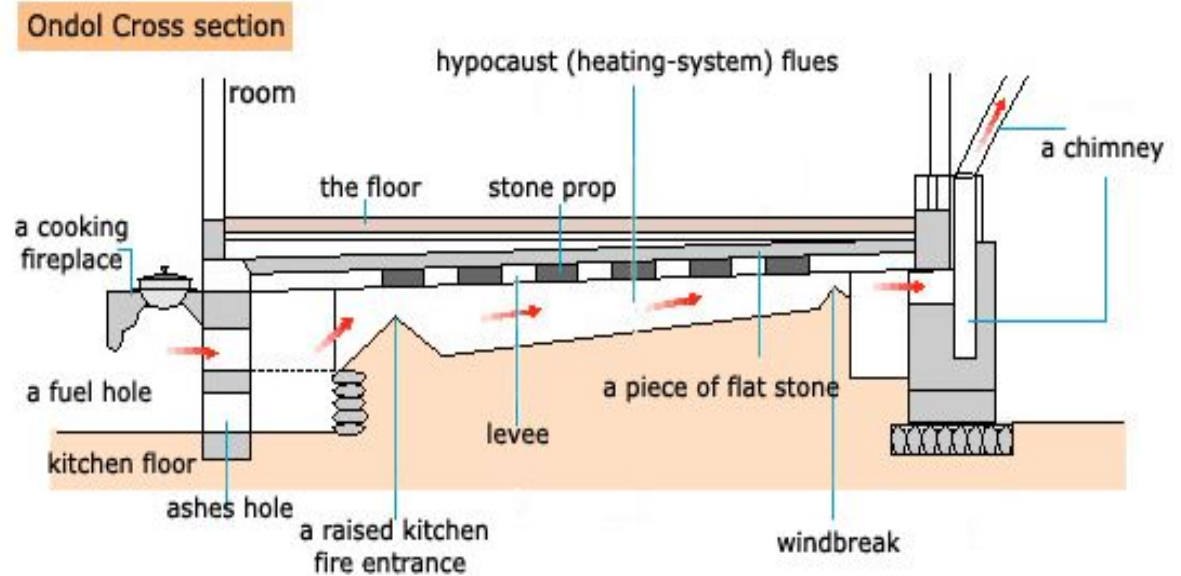
- Even though the hanoks are constructed and placed inwardly, the narrow roads between two lanes of houses raises opportunity for people to interact.
- These are closely knit because of the narrow roads and also because of the proximity of one house to the other in the same lane.
- But these hanoks also have raised walls, hence, the roads and the outer courtyard of the hanoks play a major role in social intercourse.



# Technology

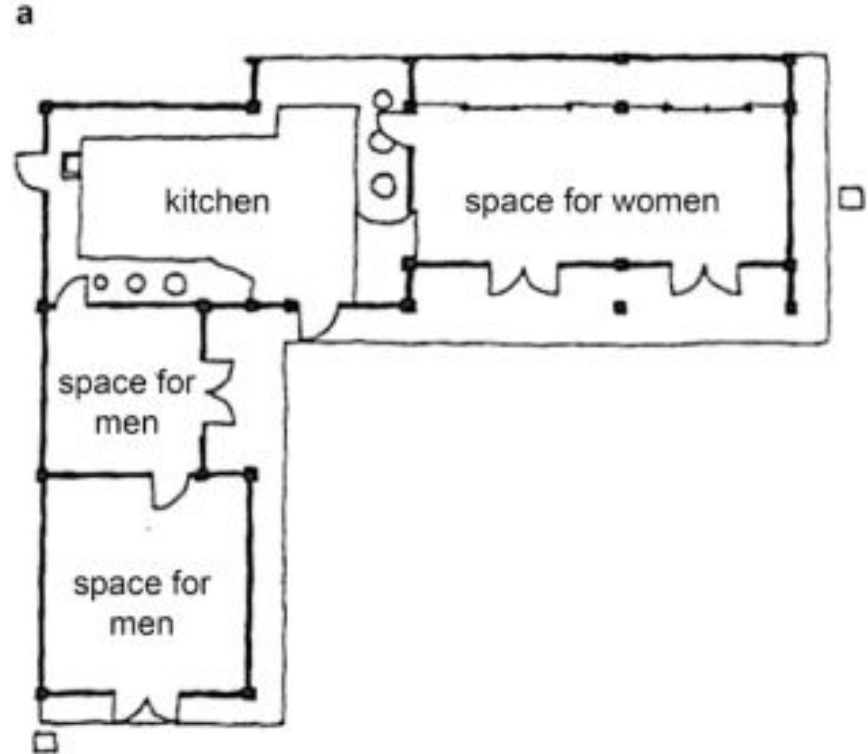
A special feature of hanok houses is the heating and cooling system, which is embedded in the design of the flooring.

Traditional hanok houses are built over a stone platform, perforated by a network of air channels connected to a fireplace. During winter, hot air is channeled through these holes, providing a comfortable inner temperature for the rooms. This floor-based heating is called **Ondol**, and modern versions of it are still used in most of the buildings.



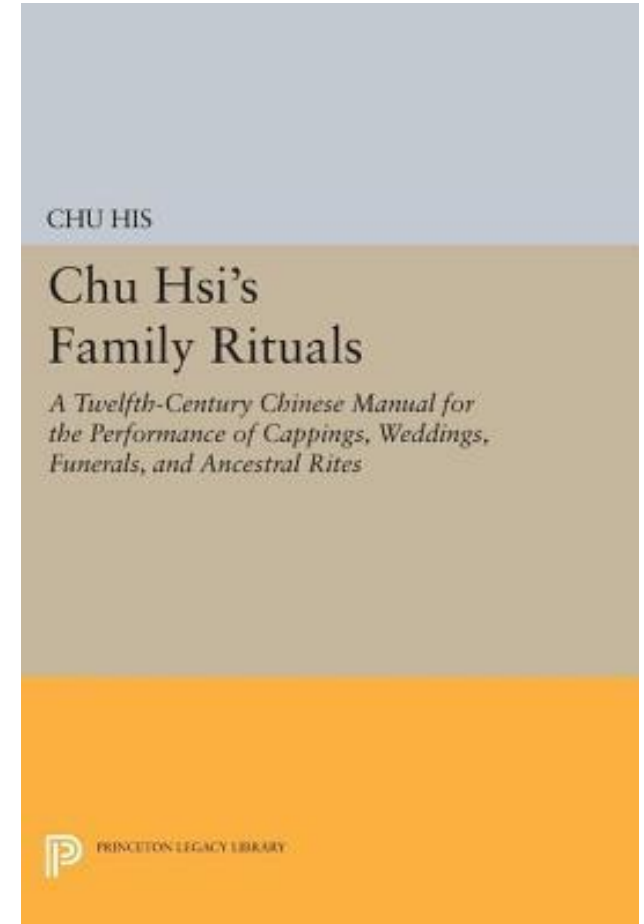
# According to the Individual

According to Confucianism, which highly influences the functionality of a Korean family,, homes were arranged to have a specific position for each member of the family. Men and women weren't allowed to share the same space of a hanok house. The house was divided into a female part (*ahn-ch'ae*), and a male part (*sarang ch'ae*). Women in fact were not supposed to spend much time outside, and used to spend most of their time in inside the house. In the women side is also where the kitchen used to be placed. Bigger houses were divided into clear inner (female) and outer (male) sections, while the smaller houses were simply divided into two separate rooms. In the center of the courtyard or on an elevated basement, there was usually a shrine dedicated to the family ancestors.



The daily lifestyle of the general public was greatly influenced by the contents of a book titled **Zhuzi Jiali (Family Rites of Zui Xi)**. This book describes proper conduct within the family according to the philosophies of Neo Confucianism, such as how to promote ethical discipline in both family and social lives, as well as the detailed steps of rites of passage in the four ceremonial occasions (coming of age, wedding, funeral, and ancestor rituals). For example, this book contains descriptions of the behavioral standards for family members, differentiating between the roles of parents and children, men and women, and children and the elderly, as well as addressing family ceremonies and their procedures.

Family Rites of Zui Xi clearly outlines the gender roles for men and women. According to this book, the role of an adult male is to be a patriarch. This book describes perspectives on gender roles that espouse gender discrimination, and this characteristic is reflected in the house as well.





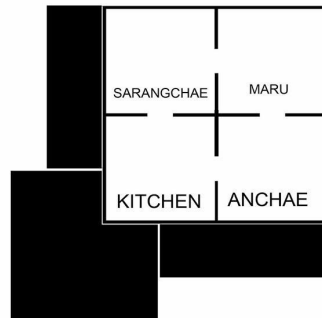
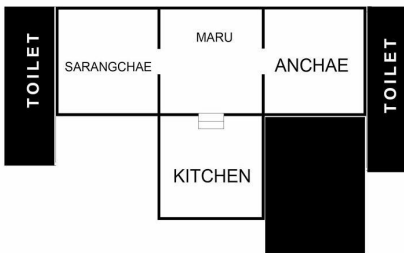
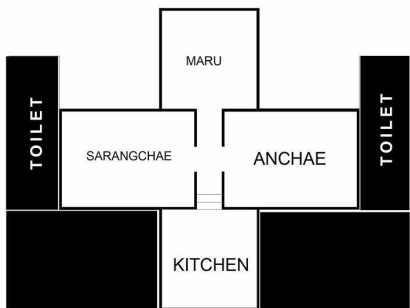
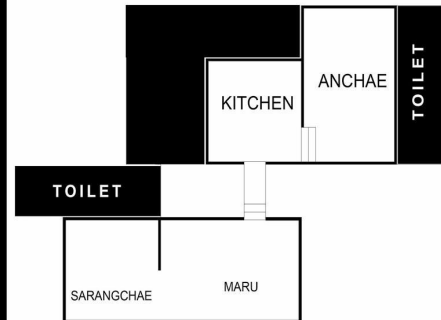
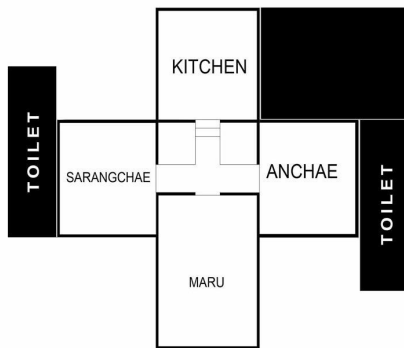
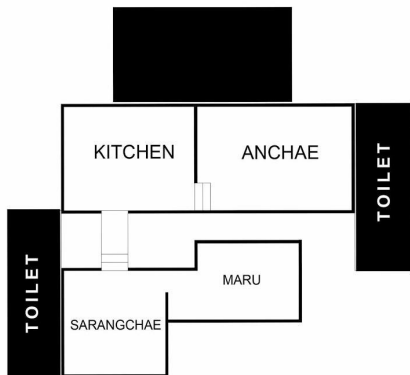
## SOCIAL INTERCOURSE

- Major interaction between the members of a family happen in the Maru.
- The maru is a structure for cooling.
- The maru can either be in the form of a verandah like space on the front of the hanok or it could be an entire corridor stretching from one end to the other.
- Usually the verandah type Maru is where the guests are entertained while the other type is where the family members interact.
- Also, due to raised walls, the main gate of the of the hanok is kept open.
- Affluent hanoks have a separate structure within their boundary called sarangchae.
- Sarangchae is also the space where women were forbidden to enter.

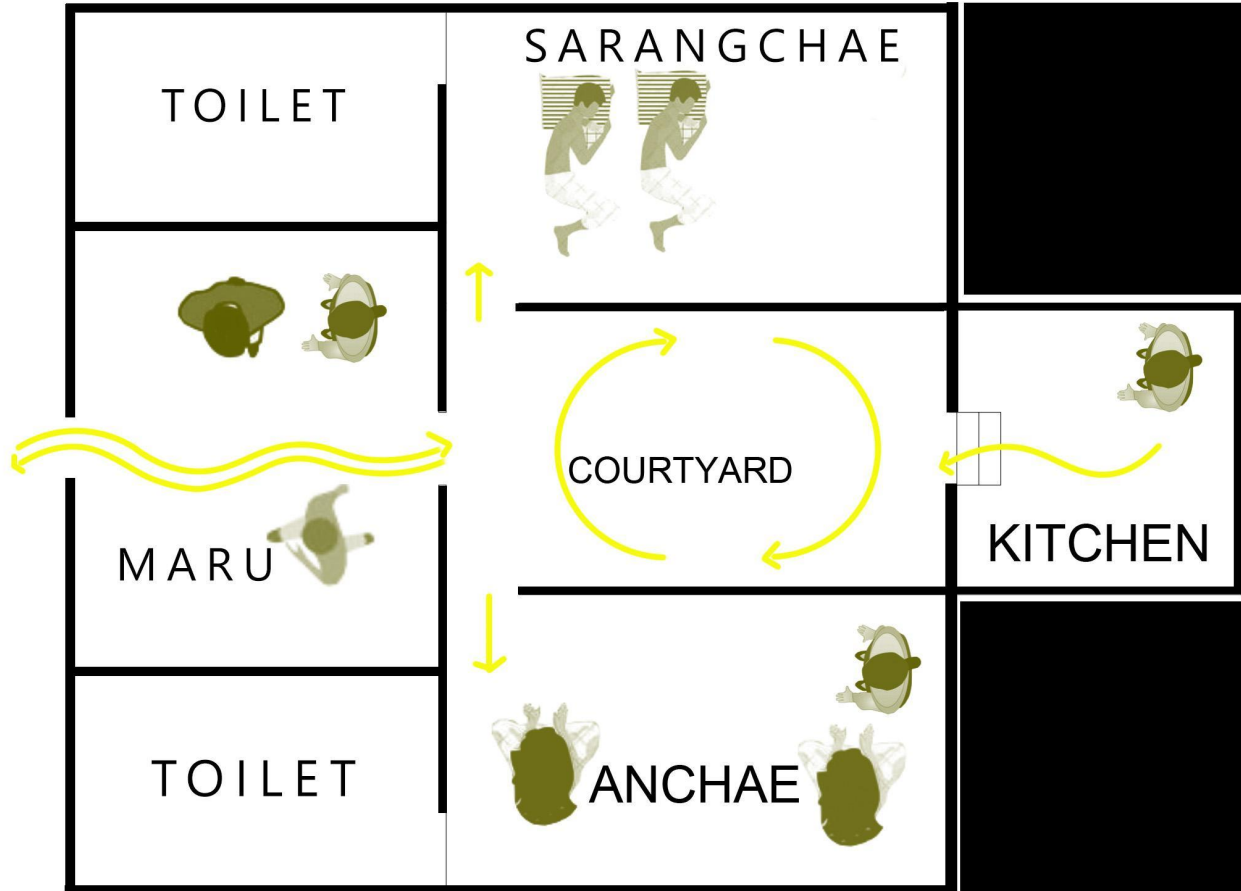


# MATRIX OF DIFFERENT ALTERATIONS OF A HANOK

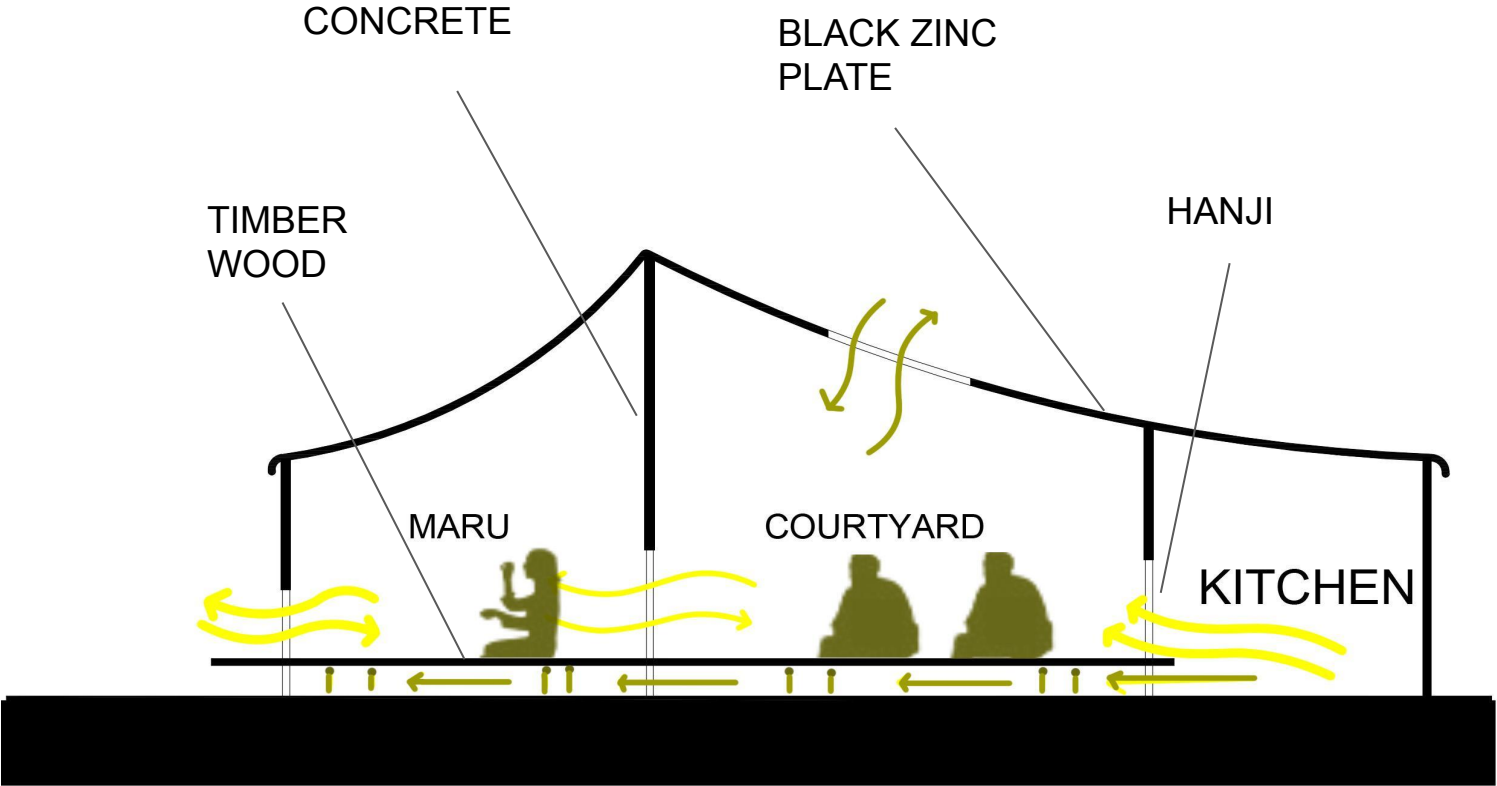
CHANGES HAVE  
BEEN MADE BY  
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ACCORDING TO  
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AN EVOLVED  
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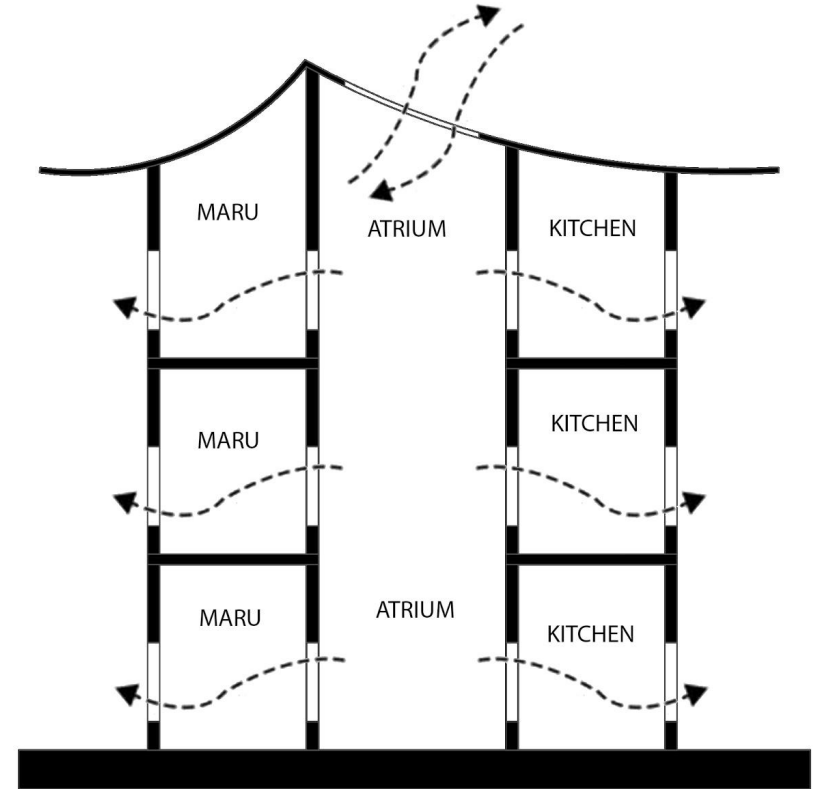
# Materials used for Construction

CONCRETE - For the frame structure of the structure.

BLACK ZINC PLATE - For the roof of the building because it is corrosion resistant, self-healing and requires low maintenance.

WOOD - For flooring as well as partition wall.

HANJI - A kind of Korean traditional paper made from the bark of mulberry tree, is a very important feature of a hanok house. The paper is lubricated with oil and waterproofed to be used to close windows, doors, and clothe walls and the ceiling. Its transparency allows natural light and its natural capacity for insulation helps to keep the room warm in winter, while allowing it to breathe the humidity during summer, absorbing any excess moisture.



# Ondol System

For the building, so as to keep the minimum slab depth, different type is used from the ground floor structure.

