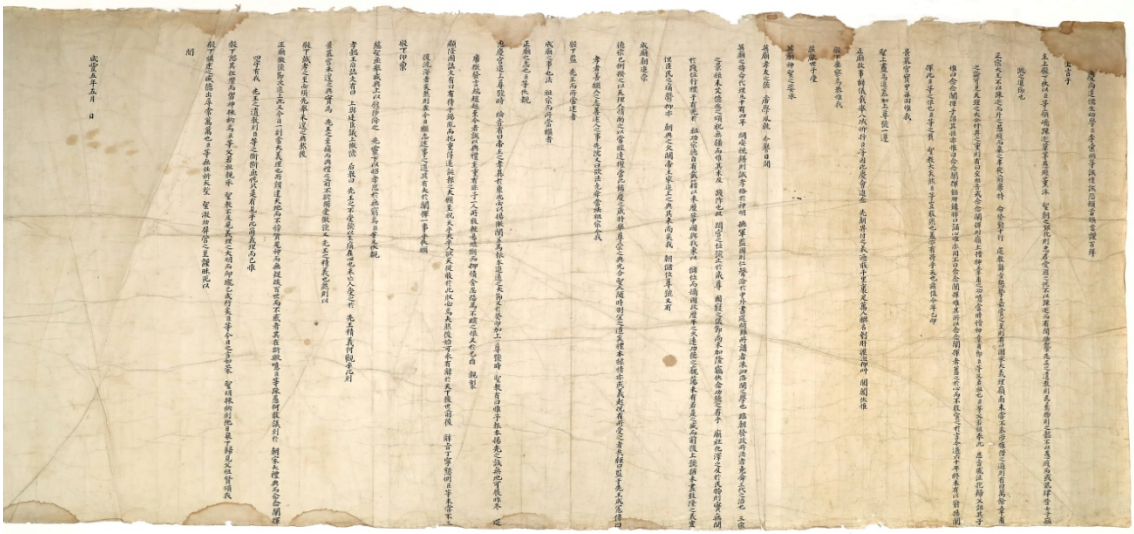
Nomination Form

Asia/Pacific Memory of the World Register

Maninso:
Ten Thousand People's Petitions



Advanced Center for Korean Studies

Nomination Form

Asia/Pacific Memory of the World Register

Maninso: Ten Thousand People's Petitions

(Republic of Korea)

Part A: Essential information

1. Summary (max 100 words)

The two documents constituting the nominated heritage are artifacts of collective actions undertaken by independent intellectuals of the Joseon period (1392–1910), to influence reforms in important state affairs toward ethical politics prescribed by Confucian ideology. Propelled by intellectuals in the countryside, who campaigned to formulate public opinion, these collective appeals were submitted to the king. Of seven known mass campaigns, only these two original petitions remain. Entitled *Maninso*, ("Ten Thousand People's Petition") the appeals are signed by the petitioners in their own hands. The petition of 1855[1] is signed by 10,094 persons. The petition of 1884[2] has 8,849 signatories.

[1] "Ten Thousand People's Petition for Posthumous Enthronement of Crown Prince Sado," dated 1855, calls for posthumous enthronement of Prince Sado (1735–1762), whose death on orders of his father, King Yeongjo, was one of the most tragic episodes in the history of the Joseon monarchy. Many intellectuals at the time believed the prince was a victim of power struggles between rival factions. A movement to expose the conspiracy that led to the brutal execution of Sado and reinstate him as crown prince began after his son, Jeongjo, ascended the throne in 1776. The movement led to the first Ten Thousand People's Petition of 1792, whose text no longer exists. An extension of this initial campaign, the present petition asserts that the prince should be named king posthumously, and the power elite involved in his tragic fate should be held accountable.

[2] "Ten Thousand People's Petition against Dress Reform," dated 1884, protests a government plan to simplify the nation's traditional dress code under the influence of Western culture. The signatories asserted that the proposed dress reform would undermine the Confucian order which had sustained their society, passionately criticizing the arbitrary government plan to implement the controversial reform. The petition reflects the thinking of Confucian intellectuals at the time who sought to uphold the integrity of the nation's hierarchical order as reflected in the long-established official dress code.

2. Nominator

2.1 Name of nominator (person or organisation)

Advanced Center for Korean Studies

2.2 Relationship to the nominated documentary heritage

Custodian

(The Advanced Center for Korean Studies is a public institution dedicated to the preservation, management and research of documentary heritage in the possession of private owners. It is supervised by the Gyeongsangbuk-do [North Gyeongsang] provincial government.)

2.3 Contact person(s)

Lee Yong-doo, president, Advanced Center for Korean Studies

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3. Details of the nominated documentary heritage

3.1 Title of documentary heritage item or collection

Maninso: Ten Thousand People's Petitions

3.2 Catalogue or registration details

○ [Document No. 1] Ten Thousand People's Petition for Posthumous Enthronement of Crown Prince Sado

- Author: 10,094 Confucian intellectuals based in the Yeongnam region [coinciding with today's Gyeongsang provinces], represented by Yi Hwi-byeong

- Date of production: 1855

- Bibliographic description: Petition written on a mulberry paper scroll measuring 111 cm x 9,650 cm

- Contents: Appeal calling for posthumous enthronement of Crown Prince Sado and implementation of King Jeongjo's commitment made in 1792 concerning the issue, attested by handwritten names and signatures of 10,094 persons

- State of preservation: Good

○ [Document No. 2] Ten Thousand People's Petition against Dress Reform

- Author: 8,849 Confucian intellectuals based in the Yeongnam region [coinciding with today's Gyeongsang provinces], represented by Yi Jae-gyo

- Date of production: 1884

- Bibliographic description: Petition written on a mulberry paper scroll, 102 cm x 10,036 cm in size

- Contents: A statement opposing the central government's planned national dress reform, attested by handwritten names and signatures of 8,849 persons

- State of preservation: Good

3.3 Photographs or video of the documentary heritage

Photographs are attached at the end of this nomination form. (Attachment 1: Photographic images of the nominated heritage)

3.4 History/Origin/Background/Provenance

○ The nominated heritage comprises the only two original petition texts that remain the seven mass campaigns mounted by countryside-based independent intellectuals for the purpose of submitting public petitions on state affairs to the king between the late 18th century to the early 19th century during the Joseon Dynasty. The Ten Thousand People's Petition for Posthumous Enthronement of Crown Prince Sado, dated 1855, was signed by 10,094 like-minded individuals, and the Ten Thousand People's Petition against Dress Reform, dated 1884, bore the signatures of 8,849 persons. These petition texts had been preserved at Dosan Seowon and Oksan Seowon, two leading Confucian academies, which were leading nerve centers of intellectual ferment and public opinion in the countryside at the time. Recently they were entrusted with the Advanced Center for Korean Studies for more efficient preservation and research. The two petitions concern different issues but are identical in provenance and purpose; they are artifacts of collective actions mounted by some 10,000 members of the local literati community in the Yeongnam region who shared the same views on vital issues of their times. They have together been named "*Maninso*: Ten Thousand People's Petitions."

○ The Joseon Dynasty kept the channels of communication open for independent intellectuals outside officialdom to indirectly participate in state affairs through petitions to the king. Their political participation was primarily focused around watching and criticizing government to ensure that the state's policies were formulated and implemented according to Confucian principles as mandated by the founders of the dynasty.

○ *Maninso*, the "ten thousand people's petitions," evolved from earlier practice of making public appeals to the king, such as a "one hundred people's petition" of 1565 and a "one thousand people's petition" of 1666. In the 19th century, there was felt a compelling need for stronger appeals from larger groups due to increasing centralization of state power and subsequent corruption. Independent-minded intellectuals who stayed outside officialdom enlarged the scope of those earlier movements to garner support from 10,000 people, which they considered a symbolic number representing the entire public. Their movement became more dynamic, from which the nominated documents resulted.

○ In order to unite as many as 10,000 men behind a cause, a clear compelling rationale was needed. In all of the seven known campaigns for "ten thousand people's petitions," the common purpose was to uphold the Confucian ideal of "building a moral community" through self-cultivation and practice of Confucian values. Although each campaign concerned a different issue and took a different approach, the petitioners sought to hold the Joseon rulers to their mandate under the Confucian state ideology established by dynastic founders.

○ All the campaigns for a "ten thousand people's petition" involved in common the process of gathering the views of the local intellectual community and articulating public opinion. When there was an issue that needed an appeal to the king, circulars were sent out and meetings were held to tap the opinions of local intellectuals. As hubs of provincial literati gatherings and debate at the time, private Confucian academies (*seowon*) and public schools (*hyanggyo*) took a pivotal role in the process. When a decision was made that there was need to make an appeal to the king, leaders who would represent the campaign and assume the role

of working staff were selected through democratic nomination and voting. The petition statement was written based on drafts handed in by all who wanted to contribute to its content. When the petition text was completed through repeated meetings and revisions, all participants endorsed it by affixing their names and signatures in their own hands.

○ The nominated heritage, "Ten Thousand People's Petition for Posthumous Enthronement of Crown Prince Sado," was made in 1855 as a sequel to an earlier petition submitted by as many people in 1792. Whereas the earlier petition simply called for reinstatement of the crown prince who met his death in a rice container under orders of his own father who suspected his loyalty, the 1855 petition called for the prince to be declared a king posthumously because he was a legitimate heir to the throne. The petition stemmed from the belief that state power should properly pass to the king who inherited the crown through legitimate succession, without intervention by any specific power group. The petition, which was signed by 10,094 individuals, provided momentum for rural-based elite intellectuals to unite under common causes in later years.

○ The other nominated heritage, "Ten Thousand People's Petition against Dress Reform," expresses opposition to the central government's arbitrary reform plan to simplify the traditional dress code for all Joseon subjects. Confucian scholars of the Joseon period believed that long-established rules of dress were deeply identified with the philosophical underpinnings of Joseon rule and that observance of Confucian rules of etiquette held society together and kept the nation straight. The petition also contains strong criticism of an arbitrary attempt by the central government at coercive policy implementation. The petition, signed by 8,849 individuals, fell short of being presented to the king; the dress reform plan was withdrawn due to the failure of the coup d'etat of 1884 (Gapsin Jeongbyeon). It later provided philosophical background to the movement to "defend orthodoxy and reject heterodoxy" (*wijeong cheoksa*).[3]

3.5 Bibliography

[3] The movement to "defend orthodoxy and reject heterodoxy" (*wijeong cheoksa*; Ch. *weizheng chixie*), based on a traditional Confucian precept, gained historical context and importance toward the end of the Joseon Dynasty with the proclamation of the Korean Empire as its successor. Throughout the Joseon period, the learned elite predominantly adhered to Confucian values and advocated a political system based on such values, casting a critical eye on Western culture and thought. Moreover, when Western powers came to be associated with imperialism and colonial occupation, they grew even more critical of Western influences. In this context, the doctrine of defending orthodoxy and rejecting heterodoxy was defined as a movement to safeguard Confucian philosophy and protect the nation from Western imperialist aggression. Criticism of foreign intervention among the intellectual elite lent fuel to righteous army campaigns and nationalist movements.

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I attest that the above-named referees have given their written permission for their names and contact details to be used in connection with this nomination for the Asia/Pacific *Memory of the World* Register, and their names to appear on the website. (Contact details will not appear on the website or be disclosed by the MOWCAP to any third party).

Signature	**Full name (please PRINT)** LEE YONG-DOO President Advanced Center for Korean Studies
	Date August 31, 2017

4. Legal information

4.1 Owner of the documentary heritage (name and contact details)

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4.2 Custodian of the documentary heritage (name and contact details if different from the owner)

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4.3 Legal status

○ The Advanced Center for Korean Studies bears legal and administrative responsibility for all matters pertaining to the preservation of the nominated documentary heritage.

○ The Advanced Center for Korean Studies was established by and is operated under the supervision of the provincial government of Gyeongsangbuk-do [North Gyeongsang], in accordance with the Ordinance of Gyeongsangbuk-do Province No. 3071, concerning the "Establishment and Support of the Advanced Center for Korean Studies."

○ The Memory of the World nomination of this documentary heritage has been undertaken by the Advanced Center for Korean Studies through consultation with the owners of the heritage. (Attachment 2: Agreements on Nomination.)

4.4 Accessibility

○ The nominated heritage consists of two massive paper scrolls, each measuring some 100 meters in length, which require expert care by highly skilled professionals. Access to these documents is limited as much as possible in order to protect them from damage. Research making use of the original texts is by necessity restricted out of concern that the slightest careless handling could cause irreversible damage.

○ Therefore, photo images of the scrolls and the petitions' translated content in modern Korean have been published and provided to researchers and ordinary people. (Attachment 3: Exhibition catalogue "*Maninso*: The Will of Ten Thousand People is the Will of All under Heaven") The contents of the documents may also be perused on the website "*Maninso:* Petitions by Ten Thousand People" (http://maninso.ugyo.net), to be operated by the Advanced Center for Korean Studies from November 2017.

4.5 Copyright status

The copyright to the two nominated documents rests with their respective owners and their custodian institution.

5. Assessment against the selection criteria

5.1 Authenticity

○ The nominated documents are both one-and-only primary sources. The content of the petitions was handwritten at the respective petition offices[4] and then all individual petitioners personally wrote their names and signatures on the papers to declare their endorsement.

○ The two documents are both clearly dated with their respective places of origin well known. The documents were preserved and managed by two leading Confucian academies, Dosan Seowon and Oksan Seowon, which played pivotal roles in the respective petition campaigns. Currently, both documents are under the custody of the Advanced Center for Korean Studies, a public institution dedicated to the preservation and management of documentary heritage entrusted by private owners.

5.2 World significance

○ The nominated documents are manifestations of popular politics given voice by intellectual elites outside officialdom during the Joseon period. Intellectuals in the countryside formulated public opinion and made practical policy suggestions through public petitions to the king and thereby tried to realize their Confucian ideals. The king and the central government accepted their petitions under the rubric of "public opinion," which played an important role in the king's management of state affairs. In order to criticize the king and the power elite and keep them in check, in particular, the locally-based intellectuals gathered opinions and submitted collective petitions. The moral evaluation of the king and the power elite depended heavily on how seriously they considered these petitions and respected them. The *maninso* signified that the scope of such collective actions, representing the thinking of "ten thousand people," a number they believed symbolizes the entire people throughout the country. Under the Confucian-based political system upholding the will of the people as the mandate of heaven, the ten thousand people's petitions were the most powerful means of applying political pressure and influence. This proved that, although a monarchy, Joseon was to a certain extent tolerant of political participation by the people through expression of public opinion. The nominated documentary heritage consists of primary sources describing the unique political structure of Joseon in which the power elite took cues from the people, thus jointly shaping the content of politics — material evidence of popular politics at work in pre-republican Korea.

○ "*Maninso*: Ten Thousand People's Petitions" are documentary evidence of public opinion and democratic procedures — modern day concepts of governance — performing significant functions in the politics of pre-modern Korea. In order for the petitions to be considered as authentic expressions of public opinion, spontaneous voluntary participation of the petitioners was the most important factor. To promote voluntary participation among a multitude of individuals, procedural legitimacy was more important than anything else, and in the process

[4] The petition offices were temporary organizations with work spaces set up to effectively carry out the campaigns. Once an agreement was reached that a campaign for collective petition would be conducted, its leaders secured spaces where they could meet and execute necessary activities. Such spaces were essential for massive campaigns aiming to garner support from as many as 10,000 people.

of gathering opinions and selecting their representative and working-level staff, the local intellectuals followed democratic procedures, a modern concept well ahead of its time. The procedural legitimacy was also maintained in the process of writing the petition statements. Everyone who aspired to participate submitted their drafts, based on which the final text was completed through repeated meetings and discussions. The handwritten names and signatures of all individual petitioners attested that the petition was the result of their spontaneous participation.

○ The two petitions, written on long mulberry paper scrolls, are an uncommon documentary heritage to be produced by humanity; striking in form and in substance, it predates modern-day concepts of democratic expression, process and inclusiveness. “Ten Thousand People’s Petition for Posthumous Enthronement of Crown Prince Sado” stretches out 96.5 meters and weighs 16.6 kilograms, and “Ten Thousand People’s Petition against Dress Reform” is 100.36 meters long and weighs 8.3 kilograms. Each bearing the handwritten names and signatures of some 10,000 individuals, these documents were collectively created by the largest number of petitioners in Korean history.

5.3 Comparative criteria

Time

○ The nominated documents were produced during an era when groups outside of the ruling elite had to appeal in the name of public opinion when they wanted to hold the power elite in check and call for change in the central government’s policies. A collective petition by 10,000 private individuals was a form of symbolic action impelled by the need to make strong appeals on behalf of the entire people throughout the country.

○ In 19th-century Joseon, political power was heavily concentrated among a few influential families and elite factions. Consequently, the critical and censorial systems within the royal court no longer functioned properly and legitimate channels of communication and criticism began to collapse. This means those intellectuals who were outside officialdom were deprived of avenues for public discourse. Without a means of getting their voice heard by the central government, intellectuals became as marginal as ordinary commoners.

○ Ordinary people, for their part, had little recourse but extreme action, such as rioting, to plead with the central government to stop their suffering due to corruption in tax administration. Under these circumstances, unattached literati in the countryside found that appealing to the king under the rubric of public opinion was the only means available to them to have their voices heard.

Place

○ Most of the “ten thousand people’s petitions” were made in the Yeongnam region [today’s Gyeongsang provinces] in southeastern Korea. Hence they are often called the *Yeongnam maninso*. Actually, six out of the seven known collective petitions originated from this region. The nominated documents are both from the region.

○ The Yeongnam region holds a special place in the history of Confucian studies in Korea, which traditionally emphasized virtuous self-cultivation and practice. The Toegye studies, the mainstream school of Confucian studies in this region initiated by the eminent scholar Yi Hwang (1501–1570; pen name Toegye), propounded practice-centered learning. Intellectuals in this region prioritized self-cultivation and character development over scholarly study to achieve career success in the bureaucracy. As a consequence, after the 18th century the majority of elite intellectuals from this region set aside any ambition to pursue successful careers in central government, but instead focused their efforts on building a moral community, which led them to participate in politics through criticism of government policies as leaders of public opinion. The ten thousand people's petitions originated from this stream of Confucian thinking.

People

○ Locally-based intellectual elites participated in these collective petition movements. They were eminently qualified to pursue successful careers as bureaucrats in central government, but instead remained in their hometowns and led values-based lives. They also conducted the petition movements away from the influence of officialdom, thus avoiding any chance of their petitions to be compromised or tainted by political motives or factional interests.

○ The "ten thousand people's petitions" were apparently the only way seen by those local intellectuals who were strongly motivated to participate in politics without joining the bureaucracy. They chose petition movements as their method of politically realizing their Confucian ideals, far from seeking political power for themselves. The impulse that gave rise to "ten thousand people's petitions" resembled modern-day civic activism seeking to hold the ruling power in check and to criticize government policies on a purely ideological basis.

Subject and theme

○ Each petition concerns a different issue as they arose in different periods, but the common thread is locally-based intellectuals' efforts to keep the power elite in check and criticize government policies straying from Confucian values and principles. Both petitions advocate defending orthodoxy, or keeping what had long been accepted in Joseon society. In other words, the two petitions were a form of participatory activism to bring about the realization of Confucian ideals in the governance of society and state.

○ The petition of 1855 calls for posthumous enthronement of Crown Prince Sado who under royal orders were confined in a rice container, in which he died, as a consequence of severe power struggles among rival factions. The petition represented an effort to restore political stability since the line of succession to the throne had been interrupted and distorted due to the concentration of power in the hands of certain groups.

○ The petition of 1884 opposes a planned national dress reform and demands reconsideration of the controversial measure. From the viewpoint of the petitioners, the nation's traditional

dress code symbolized Confucian ideals and order. The petition reflects their criticism of an arbitrary government policy and an effort to safeguard their Confucian values-based identity.

Form and style

○ The two documents constituting the nominated heritage are huge horizontal scrolls, each containing a statement of appeal and the handwritten names and signatures of large numbers of individual participants. They are rare in form and style.

○ The petition of 1855, signed by 10,094 individuals, is 1.11 meters wide and 96.5 meters long, and weighs 16.6 kilograms. The petition of 1884, signed by 8,849 individuals, is 1.02 meters wide and 100.36 meters long, and weighs 8.3 kilograms. The scrolls contain the names and signatures of all petitioners written in their own hands, highlighting the significance of their action.

○ In terms of form, these petitions are similar to "The 1893 Women's Suffrage Petition" of New Zealand, which was inscribed on the Memory of the World Register in 1997, in recognition of its significance as historic impetus for New Zealand to become the world's first self-governing nation to grant women the right to vote. Like the New Zealand document, Korea's "*Maninso*: Ten Thousand People's Petitions" resulted from the efforts of large numbers of people over extended periods of time under the initiative of independent intellectuals, to bring about change through collective appeals to the highest echelon of power. In the case of the Korean petitions, it is worthy of note that all individual signatories participated in their preparation process through direct consultation, drafting and discussions.

6. Other matters taken into account: rarity, integrity and threats

Rarity

○ The two nominated documents, dated 1855 and 1884, are the only original petition texts which remain today of the seven campaigns to submit mass petitions with 10,000 signatures to the king during the Joseon Dynasty (1392–1910). No original petition texts of the other

five campaigns exist. The petitions were presented for personal perusal by the king, with a statement of appeal and the handwritten names and signatures of all petitioners. Therefore, it is practically impossible to reproduce the documents or make replicas.

○ All the "ten thousand people's petitions" concerned politically sensitive issues, criticizing the ruling elite and calling for policy changes. Therefore, it is highly likely that the texts of the other five petitions were lost or destroyed due to intervention by power groups for political reasons. The two extant petitions are rare documents which have been preserved intact through constant efforts in spite of such risks.

Integrity

The two extant original texts of "ten thousand people's petitions" have been preserved in their original condition owing to preservation efforts by two leading Confucian academies which are both state-designated historic sites. These documents, produced some 130 to 160 years ago, have been preserved intact with no notable damage incurred. They are currently in the custody of the Advanced Center for Korean Studies, where they are placed under the care of conservation experts in an optimal environment for preservation of mulberry paper.

Threats

○ The two documents constituting the nominated heritage are entrusted with the Advanced Center for Korean Studies for efficient preservation and research. They are safely stored in a repository after undergoing necessary conservation treatment upon being placed in the custody of the center. Currently, there are no safety risks facing the heritage.

○ The repository is fully equipped in both interior and exterior with up-to-date temperature and humidity control devices and a fire prevention and control system, and is connected to the security monitoring center for around-the-clock surveillance. (Attachment 4: Repository and Security Monitoring Center)

7. Preservation and access management plan

Is there a management plan in existence for this documentary heritage? Are there strategies to preserve and provide access to it?

Yes

○ The Advanced Center for Korean Studies is managing the nominated heritage in accordance with its collection management manual. The two documents constituting the heritage, after undergoing conservation treatment, are currently stored in a repository maintaining optimal conditions for preservation of paper-based materials. They are systematically managed by full-time curators and preservation staff belonging to the collection management team.

○ The repository is equipped with up-to-date temperature and humidity control devices to maintain the optimal conditions for preservation of paper-based materials. The nominated documents are encased in paulownia wood boxes, and preserved in a specially designed facility. (Appendix 5: Preservation of the Nominated Heritage)

○ The contents of the petitions are accessible on a website (http://maninso.ugyo.net). In order to inform the general public of the significance of the petition movements, special exhibitions of related materials have been held.

8. Any other information

○ Joseon was a Confucian-oriented dynasty, with the education of its successive kings and their heirs, recruitment of officials and governing system dominated by Confucian philosophy and ethical precepts. The founding ideology of Joseon led to the prevalent tendency across its society to esteem the *seonbi*, meaning "scholars," who devoted themselves to self-cultivation

without pursuing political power, as an ideal type of man, but granted them limited opportunities for political participation. That is, as a tool for checks and vigilance to ensure state power was properly executed in accordance with Confucian teachings, scholars outside officialdom could directly send petitions to the king. The ruling elite seriously considered these petitions; in fact, though it had long upheld monarchial rule, Joseon actually had highly developed popular politics.

○ *Maninso*, or "ten thousand people's petition," was derived from the political culture of the Joseon Dynasty. Confucian intellectuals based in the countryside took up leading roles in formulating public opinion through democratic procedures, based upon which they produced collective petitions stressing voluntariness and self-responsibility of all signatories. At the early stage, petitions by individuals developed into group petitions, then further evolved into mass collective petitions with more than 10,000 signatories to deliver their views to those who were wielding power at the highest level of government. As such, the "ten thousand people's petitions" are documentary heritage that are physical evidence of the unique political culture of Joseon and popular politics.

○ The Advanced Center for Korean Studies will make various efforts to promote the value of "*Maninso*: Ten Thousand People's Petitions" as documentary heritage. The center, dedicated to collection and preservation of documentary sources in private possession, announced on November 8, 2016 the establishment of the Korea Memory of the World Knowledge Center (KMoWKC) under agreement with the UNESCO International Advisory Committee, with its opening scheduled in May 2018. The KMoWKC will undertake activities to promote the significance of the Memory of the World and expand access to it, including education programs to enhance the public's understanding of the Memory of the World. This is a significant step forward for the Advanced Center for Korean Studies which has strived to share the value of documentary heritage with a broader public as a public institution preserving and managing a collection of some 470,000 documentary sources. Through operation of the KMoWKC, the center will further extend the scope of its endeavors promoting the value of the Memory of the World, hopefully including *Maninso*, among a broader public and widen access to the invaluable documentary heritage of humankind.

9. Checklist

Nominees may find completing the following checklist helpful before sending the nomination form to MOWCAP.

□	MOWCAP website reviewed
□	Introduction read
□	Summary completed (maximum100 word) (section 1)
□	Nomination and contact details completed (section 2)
□	If this is a joint nomination, section 2 appropriately modified
□	Documentary heritage identified (sections 3.1 – 3.3)
□	History/Origin/Background/Provenance completed (section 3.4)
□	Bibliography completed (section 3.5)
□	Names, qualifications and contact details of up to three independent people or organizations recorded (section 3.6)
□	Declaration signed and dated that all referees have given their written permission for their names to appear on the MOWCAP website (section 3.6)
□	Details of owner completed (section 4.1)
□	Details of custodian – if different from owner - completed (section 4.2)
□	Details of legal status completed (section 4.3)
□	Details of accessibility completed (section 4.4)
□	Details of copyright status completed (section 4.5)
□	Evidence presented of authenticity (section 5.1)
□	Evidence presented of world significance (section 5.2)
□	Evidence presented against one or more additional criteria (section 5.3)
□	Information presented on rarity, integrity and threats (section 6)
□	Summary of Preservation and Access Management Plan completed. If there is no formal Plan provide details about current and/or planned access, storage and custody arrangements (section 7)
□	Any other information provided - if applicable (section 8)
□	Sample photographs or VDO prepared for MOWCAP use (if required)

□	Printed copy of Nomination Form made for organisation's records
□	Electronic copy of Nomination Form made for MOWCAP use (if required)

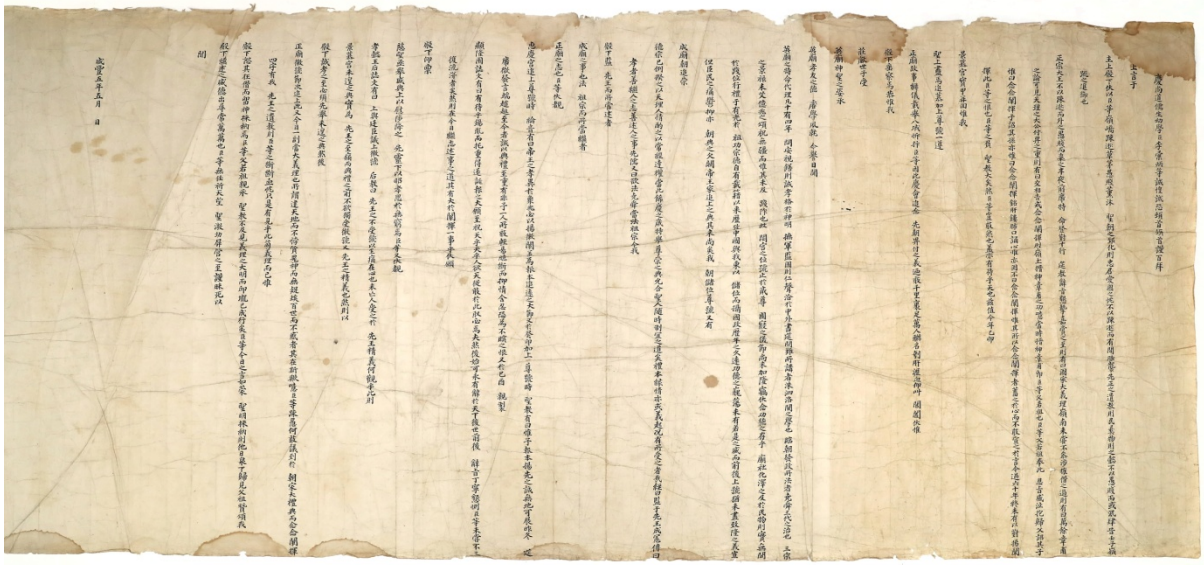
Appendix: List of documents

No.	Repository	Period	Name	Content	Date of production	Type	Note
1	Repository of the Advanced Center for Korean Studies	Joseon	Ten Thousand People's Petition for Posthumous Enthronement of Crown Prince Sado	- Petition calls for posthumous enthronement of a crown prince who died in one of the most tragic incidents in the Joseon court. - Signed by 10,094 persons	1855		
2	Repository of the Advanced Center for Korean Studies	Joseon	Ten Thousand People's Petition against Dress Reform	- Petition opposes a proposed reform of the traditional dress style. - Signed by 8,849 persons	1884		

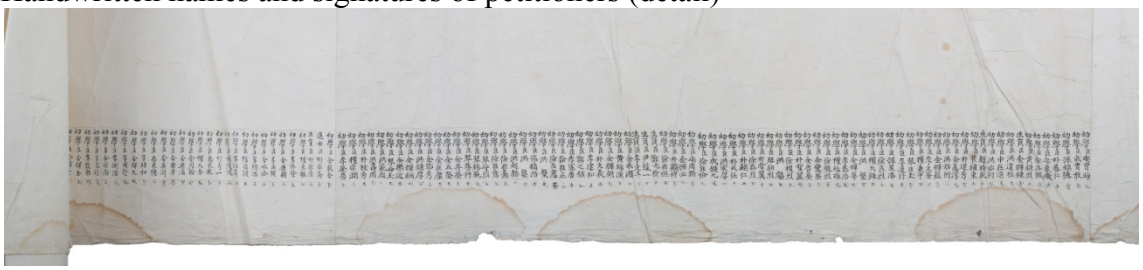
Attachment 1: Nominated Documentary Heritage

○Ten Thousand People’s Petition for Posthumous Enthronement of Crown Prince Sado (1855)

The petition statement (detail)



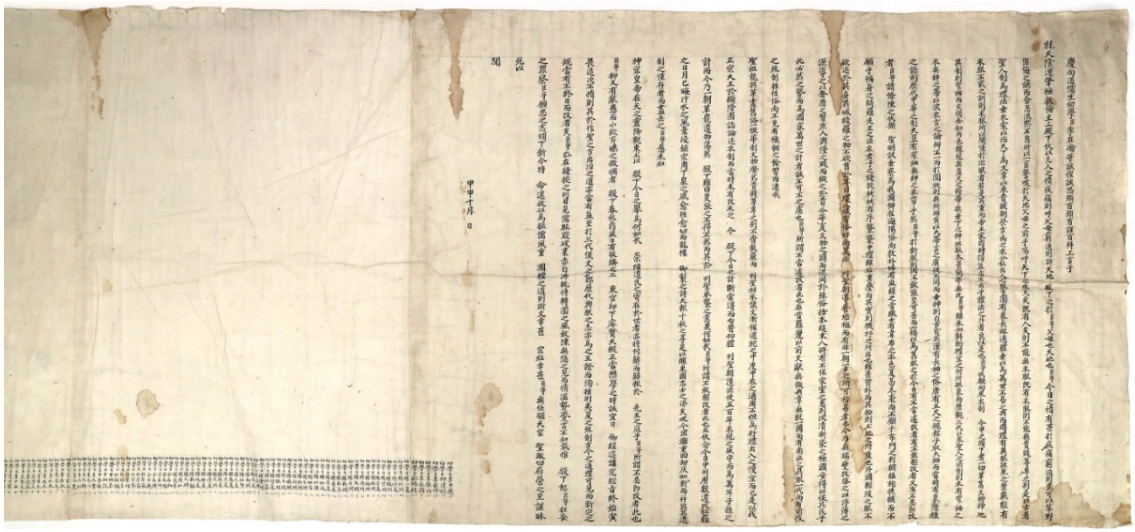
Handwritten names and signatures of petitioners (detail)



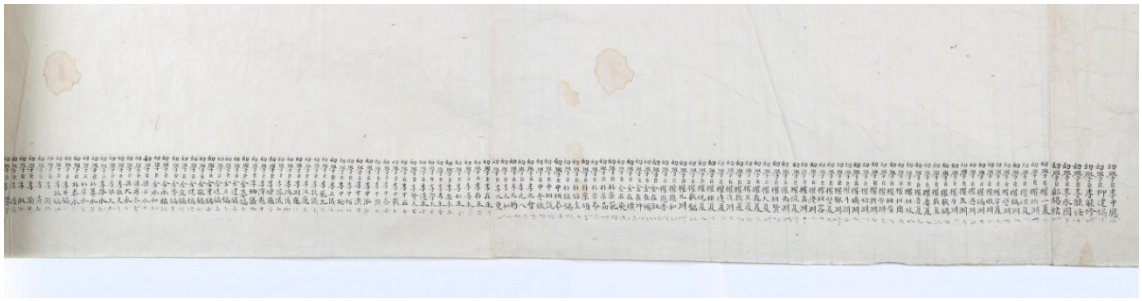
The scroll

○ Ten Thousand People’s Petition against Dress Reform (1884)

The petition statement (detail)



Handwritten names and signatures of petitioners (detail)



The scroll

Attachment 2: Agreements on the nomination

○ Dosan Academy

동 의 서

본인은 소장처(문중·기관·개인)를 대표하여 귀 원에 기탁 관리중인 아래 대상자료를 유네스코 아시아•태평양지역 기록유산으로 등재 신청하는 일에 동의합니다.

[대상자료]

사도세자 추존 만인소

2017년 월 일

원소장처 : 도산서원 운영위원회
주 소 : 경상북도 안동시 도산면 도산서원길 154
기 탁 자 : 위원장 이 근 필 (인)

한국국학진흥원 원장 귀하

○ Oksan Academy

동 의 서

본인은 소장처(문중·기관·개인)를 대표하여 귀 원에 기탁 관리중인 국학 자료를 유네스코 아시아•태평양지역 기록유산으로 등재 신청하는 일에 동의합니다.

[대상자료]

옥산서원 만인소

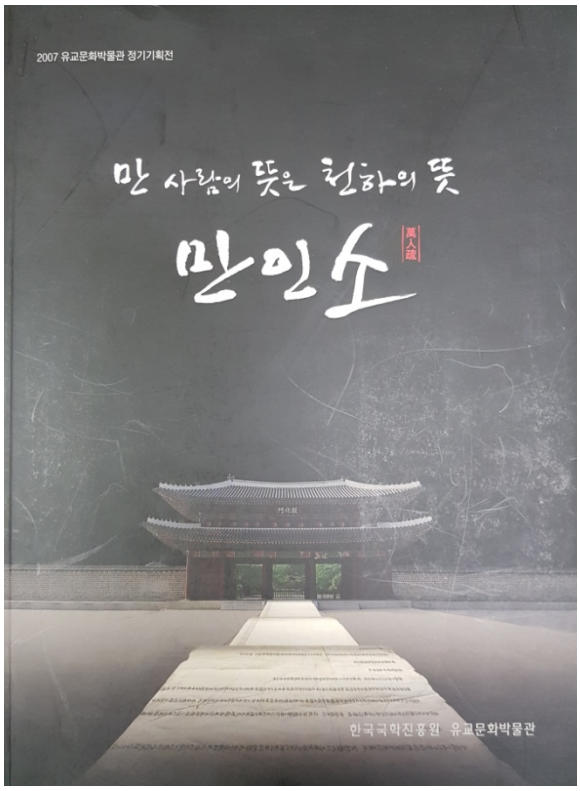
2017년 4월 29일

원소장처 : 옥산서원 운영위원회
주 소 : 경북 경주시 안강읍 옥산서원길 216-27.
기 탁 자 : 이 원 석 (인)

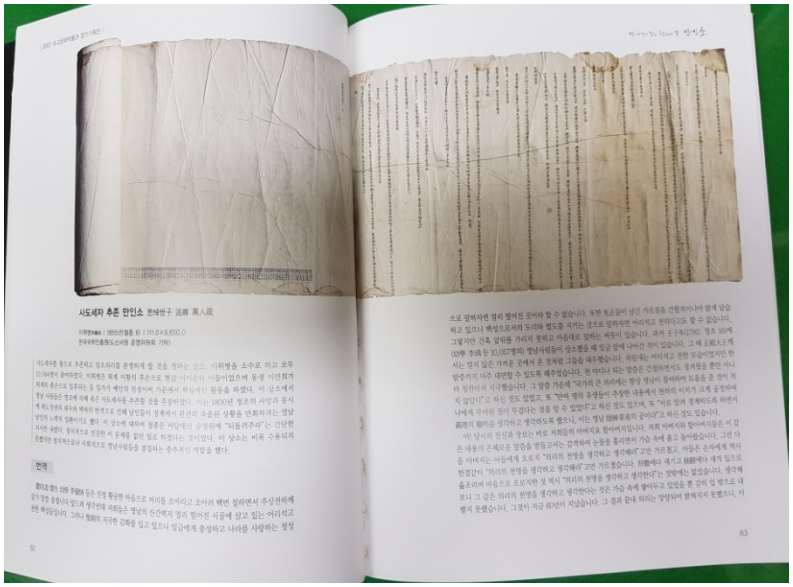
한국국학진흥원 원장 귀하

Attachment 3: Exhibition catalogue

○ Catalogue cover: "*Maninso:* The Will of Ten Thousand People is the Will of All under Heaven"



○ Inside pages



Attachment 4: Repository and Security Monitoring Center

○ Entrance to the repository for paper-based materials

○ Security alarm and monitoring system

○ Interior of the repository

○ Security monitoring room

Attachment 5: Preservation of the scrolls

○ Each scroll is preserved in a paulownia wood box.

(End of file)