

## Proposal for a Monster Village in Namsan Mountain, Seoul: Significance from a Phenomenological Perspective

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**Abstract :** Korea is a country with thousands of years of history, like its neighbors China and Japan. However, compared to China, which is famous for its ancient fantasy novel "Journey to the West", and Japan, which is famous for its monsters, its "monster culture" is not actively used for tourism. The reason is that the culture closest to the present, from the 17th to 20th centuries, was the Joseon Dynasty, when Neo-Confucianism, which suppressed a monster culture, was the strongest. This trend became stronger after Neo-Confucianism became dogmatic in the mid-17th century. However, Korea, which has a history of Taoism for thousands of years, clearly has many literatures on monsters that can be used as tourism resources. The problem is that these data are buried in texts and are unfamiliar even to Koreans. This study examines the possibility of developing them into attractive tourism resources based on the literary records of the so-called 'monsters densely located in Namsan Mountain, located in the center of Seoul' buried in texts from the 16th to early 17th centuries. In particular, we introduce the surprising consistency in the description of the area north of Namsan Mountain in terms of 'feng shui geography', an oriental philosophy, in a contemporary Korean newspaper. Finally, based on the theoretical foundation through the phenomenological classification table of cultural heritage, we examine phenomenologically how important this 'visualization of imaginary or text-based entities' is to changes in the perception of specific cultural resources in a society. In addition, we will deeply analyze related cases, including Japan's ninja culture.

**Keywords :** monster culture, Namsan mountain, neo-confucianism, phenomenology, tourism

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