

conservators, in particular if it contains any criticism or problems about senior generations.

The final year of 2012 will focus on drafting the code of ethics. At this stage, members from several non-governmental organizations, such as the National Association of Repair Technicians and the Korean Society of Conservation Science for Cultural Heritage will be invited to review a draft and to provide ideas for improving it before its finalization.

During the three-year project the roles of the government and private sector are delineated clearly. A government institute, NRICH, is responsible for preparing systematic frameworks for conducting the project, such as organizing seminars and public discussions as well as publishing preliminary reports. The private sector and conservators will provide the content, such as information on the changing environment and cultural factors. This will be reflected in the wording of the ethical guidelines.

There are two key factors in the partnership for this project:

1. how wisely and efficiently NRICH can set up an environment for conservators to provide practical ideas and honest opinions;
2. how honestly and willingly conservators will give their ideas and opinions.

Such interrelated tasks will decide whether the code of ethics, drafted by a government institute, becomes a useful text for conservators who can actually apply it to their practice, or is a worthless text which ends up in a dusty storage room.

### **Conclusion: future prospects and challenges**

As mentioned above, the two critical aspects to establish ethical guidelines in Korea are:

1. to reduce the fears of conservators caused by the misunderstanding that the code of ethics may 'tie their hands' when they do their daily work;
2. to encourage them to talk about real problems and dilemmas that they face so that the code can reflect such issues and be written in appropriate and agreed language.

One barrier to this is the deep-rooted conservative attitude of Koreans in general, especially those in the conservation field, who tend not to raise questions about what their seniors say. The project research team analyzed this tendency and felt it might come from Confucian traditions, which respect elderly and experienced people and use their opinions in defining ethical behaviour. Although Confucianism is no longer a dominant philosophy in modern Korean society, its philosophy is still alive in Korean behaviour in certain situations or areas and