

## **Abstracts**

Luis BOTELLA (University of Malaga)

### ***Achieving Professional Credentials: South Korean Archaeology and University Degrees (1945-1979)***

The professionalization of archaeology is an understudied research topic in the history of South Korean archaeology. Literature on this topic has focused so far on the mechanisms that separated amateurs from professional archaeologists. In other words, it has focused on the credential system of the field. However, researchers have not considered the effect of those mechanisms on the social organization of the field. This paper claims that university degrees were not just important elements in the professionalization, but also mechanisms of social organization within the field itself. The study of archaeological education and training in South Korea from 1945 to 1979 shows how academic education and degrees affected the field, by creating social networks, and showing several positions in the field represented by various professional careers. In order to study this process, the article focuses on Seoul National University's Department of Anthropology and Archaeology, the first of its kind in South Korea.

Linda GILAIZEAU (Mount Fuji World Heritage Center)

### ***A Study of Korean and Japanese Interactions during Protohistory***

It has long been recognized that the cultures of the Korean peninsula have strongly influenced the development of Japanese Yayoi and Kofun societies and cultures : for example, the arrival of migrants who brought agriculture and metallurgy at the beginning of the Yayoi period or introduced metal weaponry, horses, writing and Buddhism during the Kofun period. But these influences were not equally strong throughout time and space and were not simple adoptions or copies of Korean elements. Moreover, they are often viewed as one-sided. Few studies, even the Japanese ones, have considered the influences of societies and cultures of the Japanese archipelago on those of the Korean peninsula during these periods. This is true for the Kofun of the Korean peninsula and is all the more apparent when looking at the archaeology of the Kaya entities, which are still a sensitive subject considering the recent history of Korea and Japan. In fact, speaking of 'influences' to interpret the

relationships between the peninsula and the archipelago is somehow mistated as they should be considered as interactions of various societies in a same area.

Ariane PERRIN (UMR 8173 « China, Korea, Japan »)

### ***Repatriating Korea's Lost Cultural Properties***

During the Japanese colonial period but also in the 1970s and 1980s, with the development of an international art market, many art and archaeological objects were taken out of the Korean peninsula. The issue of illicit trade of these objects and the subsequent claims for their restitution to Korea is a complex one, that is entangled in a web of sensitive issues (colonial period, loss of rare art treasures, quest for a specific Korean identity and culture) with a diverse range of actors and multiple layers of responsibilities (colonial authorities, Japanese and Korean antique dealers, private collectors, etc.). One of the main missions of the Overseas Korean Cultural Heritage Foundation (OKCHF) is to systematically research Korean cultural properties located overseas. This paper will investigate Korea's current endeavors to recover these art objects "unlawfully exported" abroad by building a "soft power" in cultural diplomacy and forging strategic networks with foreign institutions.

Codruta SINTIONEAN (Babeş-Bolyai University)

### ***Searching for the 'Original Form': The Practice of Reconstruction of Architectural Heritage in South Korea***

In the last three decades, the South Korean Cultural Heritage Administration (CHA) has reconstructed several architectural cultural properties that have been partially destroyed. The remaking of sites such as the Hwasŏng Fortress, Kyŏngbok Palace, Sungnyemun Gate, and the Seoul City Wall has been constantly labeled as 'restoration' (*pogwŏn*), and the authorities have claimed authenticity of the newly erected buildings by invoking the distinctive character of heritage conservation in (East) Asia, where reconstruction of perishable architecture has long been the common practice. The present paper questions the degree to which these reconstructions qualify as projects seeking to restore 'original form' and create something authentic, due to the lack of a clear definition and consensus among Korean legislators and heritage professionals of what constitutes 'original form'. The paper also argues that all reconstruction projects are political in nature and represent a

form of soft power aiming to boost South Korea's position on the global cultural scene.

Bryan SAUVADET (INALCO)

***Religious Art in North Korea: The Missing Link in Korean Heritage Studies***

Korean Buddhist and Daoist arts show the result of transmissions and adaptations of various art styles throughout the centuries. The Northern part of the Korean peninsula was a crossroad of influences in religious art, and the local forms of this area are testimony to this vitality and mobility. This paper is the result of two fieldworks conducted in North Korea (2015: Pyongyang, P'yŏngan, Chagang, Hwanghae; 2016: Pyongyang, Hwanghae, Kangwŏn, Hamgyŏng), and will present some aspects of local religious artworks. It aims at bringing to light some unknown Buddhist sculptures and paintings that are housed in North Korean museum and monastery collections. These objects reveal local dynamics and variations in the production of art on the Korean peninsula. This paper will also present an unexplored part of Hyŏnjae Sim Sajŏng's work (玄齋 沈師正, 1707-1769), especially his Daoist paintings from the Pyongyang Museum of Fine Art's collection, which could be the missing link in the analysis of his work. This talk argues for the necessity of a joint study of North and South Korean artworks, which may open new perspectives in our understanding and analysis of Korean cultural heritage.