

Scope of Discourses on Educational Reform and Their Prospects

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Abstract

Discourses on the issue of paradigm shift or reform of the educational system can be categorized into three different views; historico-cultural transformation, failure, and everyday betterment. However, these views are mingled with each other at the utterance level, each one mixed part and parcel with the others' logic. In order to grasp the future prospects of these discourse, and ultimately the directions of the educational system itself, these discourses need to be clarified.

This paper adheres to the historico-cultural transformative view as the contemporary understanding in order to review the discourses on the educational reform and relate their implications to the present phenomena schools are facing. It is this paper's tentative argument that the present agenda of educational reform may not be covered by everyday betterment, but rather by a radical approach.

Key words: educational system change, digital knowledge, school failure, historico-cultural change, everyday betterment, post-history

I . Introduction

It is being said that human history is undergoing a fundamental change. That change is seen as the end of the captialistic industrialized society and the emergence of the information society. The very truth of this statement is, however, uncertain, and what it may bring about in our daily lives is thus necessarily even more unclear. Many questions are occurring to educationists which admit no exceptions. Perhaps the the most radical scenario is the closing down of school itself, which would eventually drive teachers out of their profession or at least require a new type of teacher. L. Gerstner et als (1995) urged that the school must be reinvented and R.Debray (2001) looks to the end of intellectuals driven by the blurring between intellectuals and experts.

Some assert school is changing and must be changed before they can answer why it must be so and what must happen next. On the other side are there the champions of

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school as it is who advocate no change at all. Severe confusion arises when the same people talk about change here and deny it there. We need to clarify it !

First of all, we should disentangle a complicated knot of talk about educational change. We propose here that this knot be named a discourse about the educational system change(DESC). Discourse is a concept used to describe a set of utterances/statements and rules, originally applied by Michael Foucault. That is, discourse is not defined not as a transaction among individuals, but as a social construction, existing in a state of anonymity, which is perceived simply "as is" and "telling it like it is". Statements such as "the educational system is now being changed and must be changed" is heard almost without noticing who is saying it and whom is being said to. Therefore it is imperative now to determine what such a discourse means and how it comes to us.

Secondly, we need to have practical reason under conditions of uncertainty, because decisions are sometimes required even in situations which are unknowable and dilemmas which are undecidable. For example, in Korean education, everybody is forced to act now to do something regarding the education of their children before the circumstances can be known and considered in a fully rational matter. Thus, we cannot use the same type of practical reason animated by moral will which is advocated by Kant, but rather a practical or functional rationality, such as that of Karl Mannheim. The mission of the educators at this time is to build a proper theory of education for the contemporary moment. It must be better one than those proposed by economists or politicians. It is quite interesting to see that the Korean government changed the name of the Ministry of Education to the Ministry of Education and Human Resources at the moment of entry into the OECD, when this organization originally began, as it still does, to serve as an economic apparatus, enlarging its work field into the education and even overwhelming UNESCO. Sometimes Koreans got the feeling that economists speak louder than educators about education, particularly about the efficiency problems of educational system (Chun, 2001b). Similarly, parents do not seem to depend on teachers and schools, and instead look to private tutors or institutions. Truly educators should read these changes of the time correctly. To plow the and sow the future of education in such uncertain soil is something of an adventure. The faith we need to keep in mind should be a prospect for the practical rationality of such a venturesome choice for the good society and good education.

Let's embark on this adventure of Korean educators. Before leaving, we need to mark a fork in our trail, where the road opens up into different branches, through the thorny bushes of theoretical discourse. Though we may regret "the road not taken," we should take a long hard look down each branch anyway.

II . Theoretical scopes of the discourses

The fork in front of us has three branches; the discourses of educational system change can be divided into three different groups of utterances or statements. The first one is the discourse of histo-cultural change, the second one is the discourse of failure either

in market or in government(school) and the third is the discourse of everyday betterment. From the point of histo-cultural change, educational reform and change is accepted as the inevitable process driven by the bigger tide of historical change. Korean education cannot be escaped from this tide and it is only a dependent variable. The second one is composed of two other poles; market failure and government failure. The former focuses on the intervention preventing the market from the failure by the conflicts among the selfish individuals, while the latter focuses on the deregulation of the government or the government-running schools and tries to build an alternative system of education. The last one is the most conservative critics about the issue. Here all the changes are regarded as the very normal and daily activities to improve and heal some small problems of educational system. From this view there is no fundamental change occurring at all in educational system.

Though seem these three branches to have different origin, they borrow some of statements among each other. It is therefore necessary to expose their pure form by reaching to the more precise details of those discourse and statements.

A. Historico-cultural change of civilization

It was in the report for the educational reform of the Presidential Committee for Educational Reform during the Kim Youngsam Government (1993-1997) that the historico-cultural change of civilization was taken as a view for educational change and reform. The committee asserted that the present educational system could not meet all the needs to encounter with the newly emerging phenomena of the historical change of human civilization occurring now. However, no concrete core of such a historical change was present in the discussion. There was only talk that globalization and informatization had been proceeding, and that this would consequently press the educational system to pretend to change in the direction of open and lifelong education. The committee seemed to agree with the closedness of the Korean educational system which was destined to be opened. The so-called "open education movement" was adopted and the ancient policy was accused of closedness. Many programs were introduced to schools and classrooms, but no fruitful results seemed to have harvested compared to the promise of their beginnings. Even the open education movement is now blamed for the deterioration of education by its short or wrong sightedness. Thus the issue of the historical change of civilization has not been fully accepted as the key for the present mission of educational change.

It was by Lee Jinwoo(2001) that the historico-cultural change was theoretically illuminated in academic society for explanatory propositions of educational change. Lee Jinwoo pointed out the transition from the analog knowledge to the digital knowledge was the back-bone of the historical change. Education as an institution of knowledge is directly related to the process of change. While analog knowledge is mediated through the 1: N, one teacher many students interaction, the digital knowledge through the N : N interaction where the old distinctions of teacher vs students and knowledge producer vs knowledge consumer are no longer clear cut. The present school education settings

cannot intake such new relationships any more.

The above two documents have the same 'signifiant' of the historical change as a discourse on educational system change, but indicate the different 'signifi' in details. Lee Jinwoo focused on the fundamental change of the educated person as the ultimate direction of the educational change. However the Presidential Committee's report seemed to indicate only the software change of the educational system keeping the similar image of the educated person with no big difference. Here we need to uncliothe 'signifi' of the 'signifiant', the historical change of civilization; we should identify what the real changes are hidden behind the curtain of the discourse of change of the educational system, though difficult. Whether the discourses are based on either the fact or the 'should', they are composed of two following statements.

First, the educational system is closely related to society. Therefore change in the society inevitably brings about change in education. These statements are very easily found in the introductory text of sociologies of education regarding the social functions of education or the educational functions of society. There is no use debating these as propositions or general truths. The task in front of us is to accept it as a discourse, and, within the confines of the historical-cultural discourse on educational change, to confirm that historical change or social change does exist as the "reality" and as the independent variable preceding the dependent variable, educational change. This question of change is raised beyond the world of education and turned over to society in total or the contemporary world. Therefore it would be quite impertinent to say, before reaching to the proper recognition about the change by the whole society, "education shall change as society is being changed". Change in education can be conceived only after such a broader recognition and within the limitation of that change.

Alternatively, we may treat educational change as the independent variable preceding and leading the historico-cultural change itself. Those statements are often found in the discourse centered around the information or knowledge based society, as if the newly emerging information society were totally differentiated from the capitalistic industrialized society by its social formation, Mark Poster (1989) is quite indicative regarding this point. He tried to reflect on this change by introducing the mode of information instead of the conventional mode of production. Flusser (1998) is also inviting us to the interesting observation that the presently ongoing digital revolution may bring about a time without writing. It could be called as the third communication revolution transforming the age of history into the age of post-history. This revolution of communication and information will change the form or mode of communication, as the alpha and the omega of knowledge, which eventually bring about educational change and hence the social change.

Here I would propose change in the latter form rather than the former form. That is, the historical change of civilization will come about with educational change as the independent variable. I would even venture the factual statement, "is involving in the changing process" rather than the normative statement, "should involve".

B. Failure

The second type of discourse on educational system change is related to the word, "failure". Ironically the word "failure" is adopted by the two contrary perspectives; market failure versus government failure. Moreover both of them have connections with modern economics.

Market failure started to flourish as one of the major themes in public economics since the birth of Keynesian economics. Modern economy was basically established on the equilibrium theory where supply and demand of individual interests/goods can be balanced by the control of the invisible hand. However, public goods, as the capitalist economy developed, have appeared in larger and larger quantities. They are different from ordinary economic goods in their externalities, which makes economic individuals reluctant to consume and consequently result in market failure of insufficient supply. Government intervention in such a market of public goods was legitimated in order to consume a certain amount of public goods and to supplement certain individuals' opportunity costs. Educational goods have been accepted as one of the most salient public goods which government should buy with public money.

Until the 1980s, the governmental role as the defender for the market failure was supported. But during the 1980s neo-conservatism or neo-liberalism appeared with the banner of fighting against government failure. Neo-liberals insisted that the government sector had grown too big and was harming the market equilibrium. From that point onward, the existence of public goods was tenuous, and the moderating role of the government open to certain searching questions.

The first question concerns the existence of public goods, and a sceptical answer is that they not really exist. According to Volfram Engels(1996:405), many public goods which are produced with tax money by the state or the government organization are in fact private goods. Public goods are public in form only, and in reality they are the private goods of government personnel. Public goods sometimes may be the expression of private wills to acquire scarce private goods. "Politically pure public goods are really attractive for their equity. People easily yield to the temptation to create such a condition as private goods which resemble public goods so that everybody can consume as much as they like."(Holger Bonus, 1996: 449) Therefore the expansion of the state sector and government intervention can be interpreted as the process of transforming particular private goods into public goods by the political compromise among individuals or groups.

The second question is about the neutrality of the government. The answer is again "almost not", since a government which is concerned with amassing private wealth under the cover of stimulating the consumption of public goods cannot seriously be expected to fulfill the function of creating public goods and rectifying the missing demand in the market. Freedman criticizes New Deal Policy for its lame excuse that

merciful government officials or unselfish experts now take over the power which so far the small-minded and selfish misers have abused without control. (Freedman, 1980: 133-34). The fall of the socialist countries in eastern Europe shows no evidence of the fairness of 'the ideology-free proletarian party, the Communist Party, and the intelligentsia'. These institutions were also staffed by small-minded and selfish misers, Freedman said, and the bureaucracy of the government is generally an inefficient check on the market. On the contrary, the failure of the market gets worse as the government more and more gigantic (Vofram Engels, 1996:406). This way of putting the question has the advantage of showing that the two poles, market failure and government failure, really do belong to one and the same discourse, which is the mutual inability of the government and the market to provide checks and balances on each other and their common inability to provide a constant supply of resources for public education.

Market failure and government failure, though originating from the same parent theory of modern economics, have appeared at different stages and confront each other regarding the prospects for the educational future. The latter, however since the 1980s, has gotten more attention than the former.

In the market failure case, the present public system of education should be much strengthened. Consumer based educational systems and reduction of public involvement in education may force schools into a corner, create an emergency situation contrary to ordinary life and out to the market place. Then the miseries of education will occur in such a market place. First of all, education will be shifted from educating "the educated person" or "the whole man" to "anti-education" such as knowledge-only or exam-oriented education rather than character-building. Secondly, once education is forced onto the mercies of the market, the have-nots of money and information will be expelled permanently, the inequity in education will be wider. This type of market orientation may be exacerbated by further reducing the public responsibility for education and hence the public money for education. However the present problem for educational development is approached from the recognition that the imaginary demand for private education in Korean situation may be caused by the undersized public sector, which is not properly covering the demand for education in the market. That is, the government sector should become involved in the education market with an optimal investment so that the excessive rivalry for educational goods may not cause the inefficient allocation of national resources and the unreasonable socio-political cost of unequal distribution of educational opportunity.

On the other hand, the school failure may be connected with the rigidity of the state or government system. For example, the American experience shows no significant effects of government intervention (Edwin G. West, 1994), and testifies instead to the meaningful contribution of the Catholic private schools even in the equal distribution of opportunity (Bryk, Lee, and Holland, 1993). This critique attacks the basics of public system of education. It casts doubt on whether schools really produce public goods, and whether schools take the heavy burden to keep the equal distribution of opportunity in

society. It insists that the former assertion is not validated by empirical evidence and the latter failure is implicated in the danger of social collapse. The privatization of public school system was proposed as the best policy. The most salient model which adopted this action was the school inspection by Ofsted, one of the plans in Thatcher's package of reform in the U.K. The school inspection or evaluation model was spread quite widely in many Commonwealth countries, and New Zealand and Australia among them played the most representative roles. Korea also seems to have been applying the model for the educational reform, though the success may not be tangible yet.

In fact these two types of failure theory may each contain partial truths. Whether it be true or not is dependent on the clear recognition of the situation at hand. However, their truthfulness does not seem to reach to a right understanding of the reality of ongoing educational change. Each version of the failure theory simply lays the fault of the present system on the other side, which means their discourse may be a kind of political accusation of the stake holders in the name of school improvement. They do not deal with the fundamental question about the future of schools, whether they will be retained, but only talk about the incremental improvement for some more effective schools. This does not get into the stride of educational system change.

C. Everyday betterment

The everyday betterment theory of educational system is more distant from the historico-cultural discourse than from the failure theory. Its coverage of betterment would differ depending on the diagnosis of the schools today. School collapse discourse, however, seems to be approach the discourse of educational system change, though it may be criticized from the other side that no part of the educational system has collapsed at all but it all remains the same as before. Kim Wonjung(2000) observes that some students are making noise in the back-corner of the classroom just as their parents did before and the school is keeping the same location as before without any change. All the talks and discourses regarding the school or classroom collapse are another type of noises made up by newspapers, broadcasting and the street. The politicians, officials and even the educators are striving for their own interests.

A bunch of policy instruments have been appearing day by day in favour of the betterment discourse. Several organizations, apparatuses, and institutions for educational reform have sunken and floated with the rise and fall of regimes over time. However their countless proposals lack any uniqueness and resemble each other a good deal. It is like the long-run research history about school effectiveness with no clear answer yet. Perhaps it might be better to exclude the everyday betterment theory from the scope of discourses of educational system change. It could be covered by the ordinary talk about educational change.

III. Our choice for the right answer

We need a functional rationality. The fact is that the change occurs now. The change occurs both at the micro and the macro levels, reciprocally. We are destined to grasp both poles together.

What is the right apprehension of the educational system change at this time ? This question may be divided into two: Is the change occurring now? If so, what elements are there in this change? When we take the standpoint of functional rationality, however, the answer to the first question is one of flat affirmation, while the reply to the latter may be more prudent.

Here it seems to be quite clear which way we should take among the three branches of the fork of the discourses on the educational system change. Two branches cannot be our choices. Instead, the historico-cultural change of civilization is the right answer and the most appropriate point of cognition for contemporary critics.

Figure 1 depicts some characteristics of discourses on educational system change. It locates the three different perspectives or discourses regarding educational system along two axes. The horizontal axis indicates the locus of failure; that is, the degree to which failures in the educational system are conceived of as being failures of the market to provide sufficient public goods or failures of the government to administer education. The vertical axis indicates the linearity of change, so that at one extreme is located theories of historical-cultural change which indicate that the crisis is inevitable and total, while at the other extreme theories of everyday betterment which suggest slow or no change can be found. This defines four quadrants, in which we can locate discourses which have absorbed elements from other discourses. Thus, in the first quadrant, we have discourses which embrace educational change as a function of continuous everyday betterment in the face of market failure, while in the third quadrant we locate discourses which consider that government failure is merely a reflection of sudden and total historico-cultural crises.

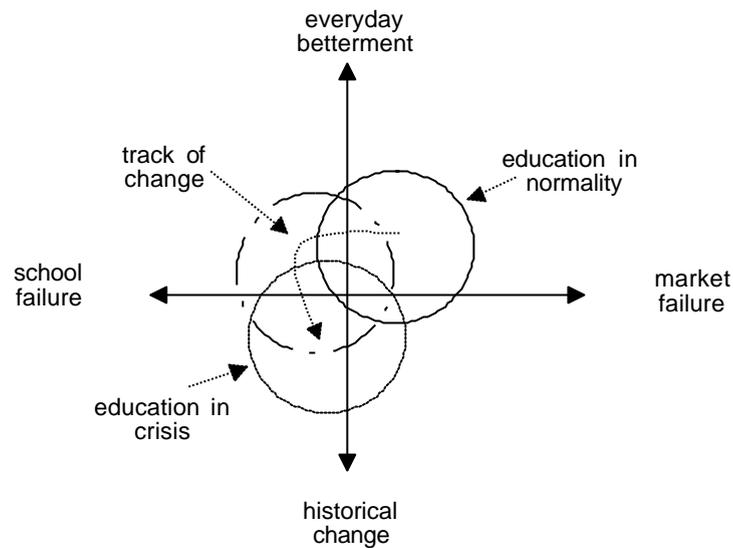


Figure 1. Discourses on Educational System Change and the Track of Change of Educational Crisis

But we know the answer is very difficult and uncertain to find. Although we can find empirical evidence of change, we cannot conclude it is a sign of radical and fundamental change of educational system. Before reaching that conclusion, we need to confirm social and historical change; whether the society as the broader context of education is really changing?

How can we break through the dark tunnel of this question? Perhaps we need to tackle the following three tasks.

First, we must read the time. We should read the events and happenings of the present time and find clues of the change in it. We may confirm then that educational system change occupies the locus of the change.

Second, we must examine various implications of such change in educational system at the practical levels; what the educational system is now and how it is related to the historical change of the human civilization in general.

Third, we must drag the implications down to the concrete level from the abstract level. This can be done by reflecting on the actual spots of Korean education.

A. Reading the Times

How does history change over time and how can we read these changes? Unfortunately we don't have the proper methods to read them. Therefore we need to make our own artificial frames for the time being. Then we may be able to fit them in a line.

First we may focus on the ending point, provided that the times are changing. The endpoint should be the change of human nature, without which we cannot think over historical change. As Paul Ehrlich (2000) said, even quite big parts of human nature

have been 'nurtured' by culture rather than 'born'. The mind theory by *Wonhyo* the great monk in *Shilla* dynasty or constructed social reality by Peter L. Berger & Thomas Luckman (1966) are consistent with the idea that human nature itself is not a-historical but historical. Thus, as history changes, human nature changes, and with it our conception of human nature and our concept of an educated man

In an observation by C. Springer (1998), the man of reason, recognized by R. Descartes, is re-incarnated in the cyber society by a cyborg, that is, a human who is at least partially robotic. These hybrid human-robot beings are able to differentiate emotion from reason much more effectively than the human being through information technology. If this would be true enough in cyber society, we could see in reality *Chuang-tzu* (莊子)'s butterflies in a dream where the avatars incarnate ourselves.

Second, we now know we are reading a change in the mode of communication, even though we may not be able to read the change in the individual human nature. As V. Flusser (1998) points out, human beings are constructed as social beings by communication which makes one carve himself on others and read himself carved on others. J. Rifkin (2001) asserts that the concept of society and human being is dependent on the mode of communication, as the communication is the other side of the coin of community. As we know, electronic publication is the greatest revolutionary invention since the human civilization invented letters. According to Flusser, the age of history will be transformed into the age of post-history by digital codes just as the age of pre-history was into the age of the history by letters.

Now we should read out the bit and the digital which are the new codes of communication. Digital code is the combination of the simplest signs 1 and 0, switched on and off, so that they can be very easily divided, combined and transmitted broadly and widely without any loss of the original information. Moreover, digital code can integrate all the types of text, media, voice, motion, color and image and so on into one type, that is, multimedia. When digital coding is combined with networking, as in the Internet, people can easily communicate with others in the most convenient and efficient way. They don't need to write difficult text, nor to pay expensive advertisement costs. With just a small end-computer, they can communicate and carve themselves on all the people and the world in a second without any barriers.

The third question is the future of big knowledge. What is the future of the wisdom which the teacher, the rabbi, the guru the intellectuals have kept? Who becomes the teacher? Is the end of intellectuals nigh, as R. Debray worries? Are the bobos merely the poor merchants of trivial knowledge? In fact, the reality is not as gloomy as worriers would have it. Rather than that, a new standard of knowledge is appearing on the stage. Anybody may escape from the burden of writing a thick book. One may just write one or two sentences and upload them to the network. All the sentences get together on the network and bear a new book. Big Machine Knowledge (*megamachine wissen*) has a new birth (Florian Rtzler, 2000), as we saw the birth of world wide web. The world-brain replaces the role of knowledge production for the great philosopher (Wells, 1937: Brian

R. Gaines, Webnet96). Knowledge is not necessarily kept in a book any more, but also in the picture, voice, or any form of media. Such knowledge does not necessarily look like difficult and abstract mathematics or logic, and sciences. It is not necessarily even the job of reason. Both reason and emotion get together to construct big machine knowledge in the network.

Fourth, nobody can claim a monopoly of knowledge, the status of a 1:N relation. As the internet does not accept the dependence of the end-user on the server but the independence of all the servers, all the people now can 'inform' all the people of themselves, that is called P2P (PC to PC, Person to Person) network. Royalty systems for copyright were invented by publishers who owned printing power. The real owner of the copyright, the poet, novelist, and scientist can get only a small amount of money. Text is nothing before it is read. Text becomes the context and contains meaning only after read. The author's text is different from the text read by the reader. Context is thus constructed by the author and the reader together. Therefore the author cannot, in a sense, insist on his right of the text read by the reader. Thus the copyright may not be the right of the author but only the expense owed to the publisher's ownership of printing machine and paper. After all, publications can be copied without any loss of the original text in the city of bits (William Mitchell, 1999). Text may be added and reduced without any loss or change, and hence new text is born, and new context is born again. All this flow, birth, and contact of information and text are occurs in the world-brain. No more copyright and no more monopoly of knowledge means no more possession of the people by the people.

The times would be read continuously. In this way we can steal a glance at how far we have come and plainly see the inevitability of educational system change. Education by definition is a mode of communication. It will be changed once the latter changes. Moreover, communication in the world of education has been regarded conventionally as the very scientific and systematic one, but it comes to look like communication in the street or the market.

Human civilization has been dominated by the absolute power of a supreme being rather than by the human reason until medieval feudal society. In the background of the absolute monarchy, there is the ideology that the monarch wields the supreme power or has a charisma endowed by God. Private property was not possessed by ordinary people but benefitted God or the King. Even their lives are believed to be divinely endowed. Industrialized, modern society is the one of human reason and money, which has taken power replacing the supreme power through the three revolutions of industrial, religious and civil society. Now human beings can acquire private property in the market by their own efforts. To the extent that they possess property, they can get power in the objective and rational manner. However, the ultimate freedom in the market was not secured until the end of the 20th century. The last gatekeeper of morality, taking the cloth of socialism, oversaw the brutality of the market. However human desire at last broke off the last will of the supreme and

invented the two sisters: the world market of the WTO system and free communication by the Internet.

The Internet solved the human thirst for the free flow of information at a stroke. It has presented human beings an absolutely new type of communication by which they can inform all the others of their stories and they can hear all the curious news of others. They can meet people in the heart of Africa or the reaches of the Amazon and enter freely into the Library of Congress of the United States. The Internet has created virtual space; here 'virtual' means 'cyber' rather than 'fantasy', where 'cyber' means 'artificial'. Therefore human beings now are dreaming of creating the world they want to have. The dream is not only a dream, but almost like reality. People now can sell and buy all the things in the world market without any barriers by the use of freely distributed information. The world market has gotten its friend, the world brain of the internet. Thus the time is changing. This change can be conceived of as in table 1. This table shows us that the communication style has been changing and resulting in the change of knowledge and hence in the change of the educational system. Therefore we can say education is in the locus of change in history and civilization.

Table 1. Reading the Times

categories	pre-history	history	post-history
communication	body language	books and letters	multimedia
relationship	sharing	possessing	accessing
knowledge	theology	science	digital code
human nature	physical	rational	emotional
industry	agriculture	manufacture	service

B. Two dimensions of educational system change

An educational system can be understood as having two dimensions: individual and social. These dimensions may be taken as the guide to its change also.

First, education is understood as the process of knowledge transfer between teacher and student. Whether it is by the big machine knowledge or the personal knowledge, the final destination of knowledge transfer is destined to be the internalization or personification process. The internalization process is executed most effectively when the contents and the method of learning is most appropriate to the learner. Through the internalization process an individual gets to change and develop. Here we should answer the question of whether studying will always be as difficult as it is. In fact, studying is difficult as is living. However, two reasons need to be reexamined why it is so particularly. First, learners do not know what to study. Second, they do not have books. The first reason is relevant to the curriculum and the second has to do with the effectiveness of the learning methods. The reasons why studying is such a hard job may be due to the irrelevance of the curriculum or the learning methods or because of

barriers to obtaining the proper curriculum or methods. But these barriers will disappear in the learning environment of cyber space. No standard curriculum at the national level is meaningful, and so there is no exclusive method depending on teachers and books.

Second, education is the social process of making social relationships and more frankly making dominant elites. Koreans may have developed the most sophisticated system for the longest time. Lee Jaewon(2001)'s study says education was the ruler to divide 'human beings' and 'non-human beings' in Chosun Dynasty. The educated become 'human beings', while 'the uneducated' cannot. Jeong Jaegeol(1989) conceptualized this as 'the indoctrinating/educational power'. Since the *Gwageo* system(selection examination for government bureaucrats) was established in Korean society as the main meritocracy, the person who has never passed the examination even at the lowest level is destined to have an epitaph of 'student'. Such a person is supposed to study more and pass the exam or finalize the education even in the grave.

Selection systems for the elites vary with societies. Generally the class ascribed system, the caste system, of traditional society is said to have changed into the merit acquired system, that is, the meritocracy based on the individual productivity in modern society. Bacon's maxim here needs to be revisited: "Knowledge is power!" This is the insightful discovery of the merchandizing of the knowledge.

However this maxim has never fully been realized during modern society. We know that the intellectuals have never gotten rich even though they should have been the richest in terms of knowledge possession. Although there are quite much understanding that those of intellectuals have enjoyed power and wealth in a certain way, still they have pretended not to do so. They always emphasize on their status as the charitable service worker for the society, since the knowledge itself is not the economic goods at all. However, M. Foucault criticized that the knowledge has been the symbols of the power and become the stronger power apparatus since the beginning of the modern society. J.F Lyotard(1992:105) also discover the reason for buying intellectuals, technicians and machines is not to get the knowledge itself but to expand the power. This observation can be found in the proposition of analytical philosophy that modern knowledge depends on daily language focusing on public events and relationships rather than on personal or absolute matters (Jung Daehyun, 1990). In this way, daily discourse rarely communicates new information or creates new knowledge but instead serves to create and distribute power and hierarchy. In conclusion modern society could not have escaped from the customs of traditional society as far as it has with the social or public characteristics of knowledge. Knowledge has been still playing the role as the legitimizer of the power rather than participating in the production directly.

Now is the time when knowledge gets involved in production. Therefore education as the new enterprise of knowledge industry will overrule the society in a totally different manner.

C. Prospects for Korean Education

Today, our children go to school carrying heavy bags on their shoulders and study from the dawn to the late night, memorizing mathematical formulae and writing on

writing (Chun Seyeoung, 2001a). Contrary to optimistic reports of the utilization of the internet and computers for their study, learning tasks are as heavy as ever, or even more so. Moreover such a technology does not help for 'real study' at all. 'Real study' means here study useful for preparing for the entrance examination for university. Though the computer and the internet is quite good equipment for study at elementary school, it becomes burdensome and bothersome as learners ascent the grades through high school, specially for those who are terribly busy for the preparing examinations. The situation is the same for the teachers. They are only useful for preparing demonstration classes for supervisors, not for real classes. At the private prep institutions, they don't use them at all, but depend only on traditional chalk and blackboard. Ironically educators and politicians criticize them as a kind of wrong education to be abolished, while the parents seem to believe more in the prep institutions than the schools. They may even copy the behavior of other parents for their own children. They worry if children in the third grade of high school just confronting the entrance examination are still using the computer, asking themselves if they study or chat on the computer. Some people may praise children and encourage them to be more creative and better realize their potential, but never for their own child. At any rate, it doesn't seem that schools and teachers will change as they will. They are just forced to (go through the motions of teaching) and expell their students to the prep schools or tutors.

Where does Korean education go now ? It is impossible to get the answer now. We had better go back to ask "what changes are occurring now ?" This latter question may be easier choice for us since the review up to now has been too abstract to get a proper answer. Therefore here we would rather identify any symptoms of change and read the time from them.

The first symptom of the change is found in our children. Korean teenagers are heroes in the internet driven cyber world. They have the nimblest fingers to send messages via mobile phone by typing 400 letters per minute, thanks to the wonderful power of letter combination of Korean (*Hangul*, King *Sejong's* greatest invention). Although we, the older generation, are going to cultivate them to fit with the future world as we foresee it, they are opening and constructing the new future world as they foresee it, and in fact, we don't know which world will be the right one.

The second symptom is found in the cyber education system flourishing in the private market of education. One big foot is introduced in the industrial field, and the other in private prep education. In the case of industrial education, on-the-job training has been transferred to cyber space, particularly in the field of information technology. Once the training programs are validated by their own application, they are put on the market. Eventually they are transformed into cyber education contents for the marketing. Most salient case is found in publication. One of the publishing companies established a cyber university using its experience. The second type of cyber education that is prospering in a lively manner is prep education for the college entrance examination.

There are many other types of educational web-sites to help students as well as teachers with the learning and teaching materials. There are many teacher groups which are actively involving in utilizing these sites, some of them even opening by themselves. Particularly Edunet(<http://www.edunet4u.net>) is the one financed and supported by the government, which confirms the value of cyber education. For the time being, these sites seem to supplement the schools, but in the near future will appear as the challenging alternative system of education.

The third symptom is found in the movement to open alternative schools. Although the present alternative schools do not go far beyond the ordinary schools, this movement is indicating in itself that the present educational system should have many limitations to meet the diverse educational demands of the contemporary world. When these schools build up their capacities, they will be able to take the role of the innovator of the present educational system. In that event, existing schools may lose their role altogether if they do not counter such the need to change properly.

The fourth symptom is found in the change of human resource management system. The human resource management(HRM) system challenges the educational system itself. Present discussion about HRM shows that it goes beyond traditional education, just training the basic manpower, to the total system covering all the stages of human power from training, utilizing and preserving. Human resource management thus covers not only school children but also all the manpower in the society. That is, investment in HR will include the school system as the pre-service training and the human resource management of the industries as the in-service training, which will eventually deal with production management of industry. Therefore regarding HRM, the division of labor between the disciplines of education and economy maybe blurred enough to make them fight each other for control. The concept of education or educational system may be quite different from now if it covers all the areas concerned with the manpower utilization at the workplace.

Korean education encountering all these symptoms of change is thriving in its efforts to meet needs. Figure 2 below depicts how much the schools meet the educational needs by locating schools on one of four quadrants laid out by the intersection of two axes. The axis of accomplishment of the goals of cognitive learning runs from "strong" to "weak". The other axis shows how a school performs in terms of accepting or resisting the rules concerned with the accomplishment of the goals of emotional learning or development. In the first quadrant, students with strong study and rule acceptance are located, while on the third with weak study and rule resistance. Therefore the more students on the first quadrant, the more satisfactorily the school is accomplishing the goals of cognitive learning and emotional development. Conversely, the more moves from the first to the third quadrant, the poorer the schools are performing as far as the educational objectives and the mission of the school are concerned. The thick circle indicates the overall status, that is, the level of dissatisfaction level with the school achievements. The bigger the circle, the severer the dissatisfaction level.

IA. Conclusive remarks

Certainly the times and the history is changing. Both population sizes of the first and the second sector of industries will be reduced below 5% and most of the people will join the service sector. Service sector is principally based on information between human beings and between human beings and things. Information, therefore, will be the

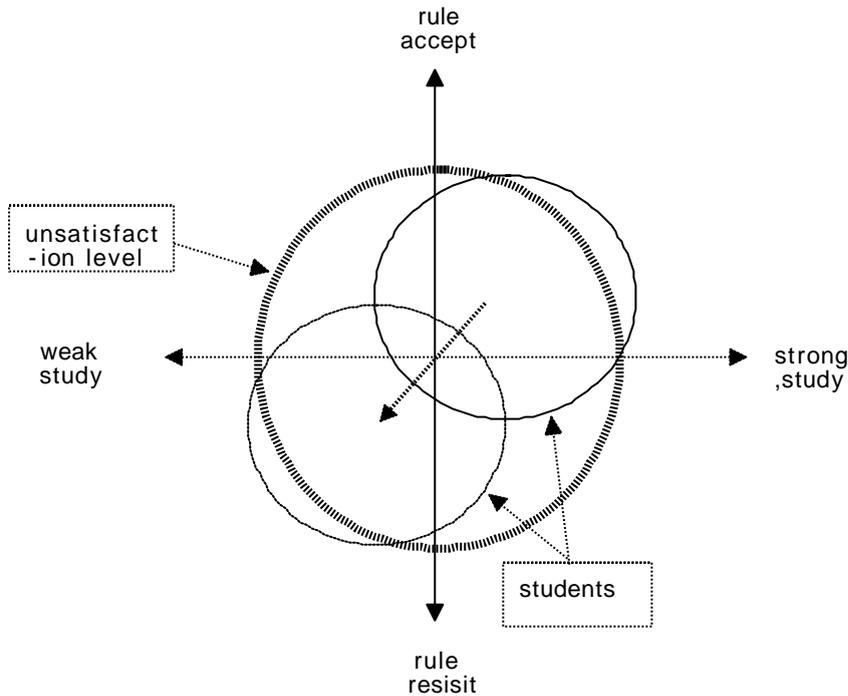


Figure 2. Tracks of School Crisis

locus of the new society. In the present view, information will be handled by the education. Will it be so ?

The certainty is the fact that information and knowledge has been the job of the education, which fact will not change so easily. But another dilemma arises. Multimedia still does not seem to be utilizable in teaching and learning materials. It is neither logical nor thoughtful, but it is something trivial and emotional. Seeing the students are more fond of using multimedia than books, they may be regarded to play instead of study. How to interpret this situation?

Foreseeing the future of the educational system, the first question is how different the coming society will be from traditional society. Digitality, which is the most salient symbol of the contemporary society, should be re-examined to understand the times it is bringing about. On the other hand, in order to read the time, the first job should be to read the students of today. They are totally different from the old generation and they will be the players of the new society. If we are stubborn enough not to accept their change, we cannot expect what our future will be. We must read the time and

space which the young generation are creating on the computer monitor and in cyber space. It would really be a matter of great not to accept them into our schools.

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