

DE-COLONIALISM AND BORDER INTELLECTUAL: A PERSPECTIVE FOR KOREAN TEACHER EDUCATION IN ERA 21ST CENTURY

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ABSTRACT

This article addresses the need for South Korea to change its teacher education orientation. The writer thinks that only through critical pedagogy, which is rooted at the power of thought, teacher education in this country can help teachers face the 21 Century challenges. Through critical overview, the writer questions the development processes, from colonial period up the present time. Key factors that contribute to the development of this country are reviewed critically as the rationale for the need to change the orientation of education in the country. Particularly, the need to apply “border pedagogy” or critical pedagogy in the discussion of the transition of teacher education in South Korea. With this pedagogy, the writer believes that possibility for the transition in near future for teacher education system in South Korea will be one of the alternatives.

KEYWORD:

Ideology, capitalism and critical pedagogy, teacher education

I. INTRODUCTION

Rooting out bad practices of the past (Jeokpaecheongsan)

On May 10, 2017, the government of Moon Jae-in inaugurated in Korea. Moon Jae-in has consistently emphasized that the government was born based on the voices of more than 10 million people who participated in the candlelight revolution that took place in October 2016. And the central point of the voice of the people understood by this government was Jeokpaecheongsan (rooting out bad practices of the past). This means that we clean up the piles we have accumulated. Many of the people who participated in the candlelight revolution agree with the direction of this new government. If so, what is the poverty we have accumulated here? I wanted to find what I needed in the education for the 21st century in the voice of this revolution. Therefore, in this article, I would like to discuss what I think is the abandonment, and second, I will discuss what competency teachers should have in Korean society.

On March 10, 2017, the Constitutional Court dismissed Park Geun-hye, who was the president, at the time, citing the impeachment. This decision was made after the National Assembly approved the impeachment proceedings on December 9, 2016. The core reason for the wave is the monopoly of state affairs. Legal liability is currently under trial. People in Korea directly elects a President. In addition to this, the president is obliged to pursue

the desire of the people, and Park ‘s act of betrayal produces a situation in which the people withdraw their own elected president. People who led Park Geun-hye’s impeachment were not prosecutors, police, nor members of parliament, but themselves, and this movement led the attention of the world in the process of human rights and peace. That was the candlelight revolution.

October 28, 2017, people celebrated the first anniversary of this candlelight revolution. And people in the candlelight revolution were awarded the 2017 FES(Friedrich Edert Stiftung) Human Rights Prize, a human rights prize given by a German foundation. According to the Jasmine Revolution, which began in Tunisia in 2011, won the Nobel Peace Prize in 2015 for democracy. I believe that people in the Candlelight Revolution, which began in earnest in October 2016 in Korea, is expected to be awarded the Nobel Peace Prize at some point in view of its peaceful and democratic character. The wishes of these people in the candles did not simply mean the impeachment of Park Geun-hye. It is the act of desperation to remove Jeokpae(the bad practices of the past) that have accumulated in the modernization process of Korea. So what is the core of the meaning of this term, Jeokpae?

I want to point out two things. In the case of the government produced in the process of modernization, it probably means the period in which the Republic of Korea was established and developed until now. If I choose the ideology that

worked in the direction of harming democracy in the process, I would like to place ideologies related in power and capital. I argue that the struggle between them over the past produced the cause of democracy, which produced oppression and inequality and the people so desperately wanted for their lives. And I want to define this by the human desire for this power and capital. The production of distorted power relations and distorted capitalism caused by this desire is the first priority society should eliminate in this age.

Of course, power and capital do not only provide oppression and inequality to humans. It is also true that it provides various benefits to humans in many areas. That is why it is hard to say that power and capital are totally abandoned. It is because of its directivity that it can be recognized as such a fall. Especially, the power and capital that grew up in Korean society has a speciality, which is in fact a connection with the important ideology of this era, which can be said to be South America, Asia and Africa except the Western countries. At this point, colonialism is called a neo-colonialism, but I think it is not wrong to say that both are colonialism. It is necessary to understand that Koreans' desire for power and capital was the basis for sustaining this colonialism.

South Korea, which suffered from imperialism since the 19th century, was forced to be merged from Japan in 1910, but after colonization was formulated, it tried to inform the world about the unfairness of this process. As a result, on April 11, 1919, Koreans established the provisional government in Shanghai, China right after the March First Independence Movement. Even though it is stated in the Constitution of the Republic of Korea that it inherited the rule of this government, the background of this deliberate mass production of the controversy over the day of the foundation still contains the ideology of imperialism. In any case, like other Asian countries, Korea has entered into the control of imperialism, and colonial ideology has become the core idea of Korean society.

Despite the difficulties of management and maintenance, the Provisional Government of the Republic of Korea has been recognized as a legitimate government, joined the Allies, and prepared participations for independence from Japan on the Korean peninsula, but with the unexpected surrender of Japan, it eventually achieves independence without achieving the advancement to the peninsula. The unfinished

independence begins here, and the government of the Republic of Korea is excluded from the post-war process, and Korea undergoes colonialism under the influence of the US and the Soviet Union. In particular, south of the peninsula, centering on the 38th line called South Korea, continues its modernization process under the control of the United States, which is a bit different from the way that Japan did, but it could not escape the process of colonization.

When it becomes a colony, various conflicts are produced within it. In particular, it can be classified into three groups: those seeking to be empowered by imperialism seeking colonization and those seeking to transfer power, those who refuse and resist, and those who cannot choose one of both. The group that seeks to transfer power is often called an opportunist, and their pursuit is very simple, selfishness that can fulfill one's individual needs. To achieve this, capitalism, which has been growing since industrialization, and the power to achieve it were essential, and each individual plays a leading role in colonizing their peers and their people as imperialism demands it. Therefore, if you are an opportunist in Korea, it means a group and an individual with an inhumanized selfishness that tracks only power and capital, not human rights

II. DE-COLONIALISM

What colonialism and imperialism bring is the oppression by power and the inequality of the colonized indigenous people. The way to get out of this is to achieve democracy and an equal and just society. Therefore, de-colonialism is formed in the process of multi-faceted and critical thinking. Efforts for de-colonialism have been actively discussed since the middle of the 20th century, but the settlement still feels like a long way to go. South Korea seemed to be out of the surface colonies of Japan, but it is no exaggeration to say that the colonization by the new empire of the United States is continuing, and this is already half a century past. From this point of view colonialism and imperialism seem to have diverged many countries from the mid-20th century, but it is hard to deny that colonialism is still in progress. It seems appropriate to say that colonialism is getting stronger through more clever ways.

It is necessary to examine the characteristics of colonialism and imperialism. (Smith, 1999: Hur, 2010). In this paper, I can summarize in four folds.

First, it promotes industrialization with economic expansion and resource securing. Second, it tries to conquer the Native people. Third, it tries to enlighten ourselves with Western ideas. Fourth, it pursues Western knowledge as absolute knowledge. They are commonly Capitalism, Christianity, and scientific knowledge have played an important role in this process. For example, capitalism was used as a tool for industrialization and conquest, and enlightenment and knowledge were largely centered on Christianity and science. De-colonialism is not about eliminating these tools, but it is about getting away from the relationship of domination and domination through it, and achieving independence, self-determination, and autonomy.

It seems to be theoretically simple to resolve the issues to many nations around the world, but there seems to be considerable difficulty in achieving de-colonialism. For example, many situations that have recently emerged in connection with international human rights issues are related to this. The Rohingya people are now refugees in Myanmar. British colonialism has played a part in the backlash. The modern history of the Kurdish people of the Middle East has been divided into several countries and has been living for a while. If we look closely at the conflicts that are taking place all over the world, especially the ethnic and racial conflicts, we understand that the influence of colonialism and imperialism is still alive inside. Some of the contemporary social conflicts in Korea are likewise the result of colonialism and imperialism. In particular, it can be seen that the birth process of Park Geun - hye government, which showed extreme incompetence, is the influence of colonialism and imperialism. An understanding of this can be seen in the following examples.

I often refer to Ngũgĩ wa Thiong'o's novel, "A grain of wheat," as an example for explaining the influence of colonialism. The various situations that appear in the lives of the Kikuyu people, Mugo, Kihika, Gikonyo, Karanja and Mumbi, living in colonial times, eventually take their lives away. Although Mugo is a pusher, he is treated as a hero at a certain occasion, but with guilt, he finally confesses it and gets criticized by people together. Kihika is an independent activist and his life is uneven. And Gikonyo once made an independence movement, but then it becomes a thorough capitalist. Karanja becomes

an opportunist once colonized. And Mumbi is Kihika's younger sister, who marries Gikonyo, but lives a life of having Karanja's child. They were only young people who once lived in a village for the sake of their lives. However, colonialism and imperialism play a major role in transforming each other's relations into conflicts. If we look at group conflicts in many societies due to their influence on colonialism, the characters that represent each group are symbolized by the characters of this novel. As these various conflicts are produced, countries that have gone through colonialism constantly repeat the rise and fall of their profits, resulting in the ultimate consequence of Western nations. Among the characteristics of current globalization, there are many cases in which global corporations based on economic logic continue their colonialism and imperialism. Of course, in some cases, the subject of maintaining and continuing colonialism and imperialism is not a state but a business, but the essence is the same.

The Korean society has not been able to escape from colonialism and imperialism. On August 15, 1945, South Korea welcomes liberation from Japan, but in the absence of the Allied forces, the United States and the Soviet Union become the center of the nation's reconstruction process. In the process, the provisional government plays a large role in the south of the Korean peninsula, but eventually gives the initiative to the opportunists of the Japanese occupation in the hegemony struggle. In this process, most of the opportunists in Japanese colonial rule are regaining power. In particular, the former Park Geun-hye government can be understood in an extension of the Park Chung Hee government, which won the regime from the coup. Park can be said to have won the presidential election by releasing his father, Park Chung Hee's halo, without any special political accomplishment. This person, Park Chung Hee, is a representative opportunist during the Japanese colonial period and has a pro-Japanese line. He is well known for his efforts to accumulate dictatorship, power, and capital for 18 years in ruling Korea. The ideological production of the Park Chung Hee Myth which they utilized at that time eventually led to Park Geun Hye and the new regime. At that time, the Park Chung Hee regime was forced to actively utilize opportunists from the Rhee government, because they had to work with people with the same ideals to live. In addition to the Japanese colonial period, the

Park Geun Hye government has been actively pursuing opportunistic behavior before power and capital, and has boldly followed the act of debating the national government. Therefore, in the course of this historical process, the 100-year war with colonialism that began with the provisional government of the Republic of Korea and continued after the Japanese colonial period is still continuing. Thus, 'JeokpaeChungsan' means to get rid of opportunists to trace this power and capital, which is closely related to colonialism. And the clearing of the abandonment to get rid of it should eventually consider de-colonialism first.

In short, Korean society is now in the mass structure of oppression and inequality produced by the power of capital and the power itself. It is no exaggeration to say that its historical roots have been in existence since the beginning of colonialism. In order to overcome democracy and to eliminate oppression and inequality, it is necessary to dismantle the society and reconstruct or reconstruct it through the de-colonial approach which has been struggling for 100 years. The government, which has been elected by the revolution and power of the people, is trying to think about it in various fields. This reconstruction or restructuring cannot happen overnight, but from now on, we need attitude and attitude to actively try. Education is the same. In education, there are various fields. In this discussion, I would like to propose the competency of the teacher, one of the most important people. In particular, I would like to introduce the theoretical background that can be grounds for teacher training.

III. CRITICAL PEDAGOGY

The existing colonialism in Korea is the basis for producing various conflicts for the people. Especially, it is the ideology that is the first priority to form false consciousness of Koreans. To overcome this, it is necessary to regenerate into an emancipatory consciousness through the deconstruction and reconstruction of the false-consciousness. Critical pedagogy is one of the suggestions for achieving this. Indeed, the impact of colonialism is the most vigilant ideology in recent global civilization, and scholars emphasize the importance of critical pedagogy in order to contain it.

Critical pedagogy requires equality and fair knowledge production. The critical emancipatory

knowledge (Habermas, 1968) or directive knowledge (Giroux, 1988) is critical in pedagogy. The need for knowledge production requires an understanding of current and possible situations and phenomena. For example, (neo)colonial knowledge focused on economic logic produces and reproduces relations of domination and subordination. The concepts that can explain this are class and culture. Knowledge of colonialism means ideology or prejudice through which the domination and subordination are produced in the process of hegemonic process through various media and agents. Through ideological hegemony, culture also has various forms. Like the class, a dependency relationship between domination and subordination is produced, conceptualized as dominant culture and subordinate culture, and subculture within each cultural group is formed. This situation and phenomenon requires the production of critical and liberal de-colonial knowledge.

Critical pedagogy is difficult to define in a word, but it can be summarized as follows. Critical pedagogy implies dialectical thinking. In recent years, it is reasonable to conceptualize it as a hermeneutical dialectic that includes a multifaceted view beyond the dichotomous approach of the direct contest. In addition, education means the deconstruction of false-consciousness based on praxis of P. Freire (ie, theory and action), and performing to achieve autonomy and independence through it (Hur, 2016). More specifically, critical pedagogy describes the power relations that arise in the process of knowledge production. The ideological hegemony struggle based on language and discourse and cultural politics based on it are the core of power relation production. This forms dominate, subordinate, and sub-culture. In the reproduction of this structure, human beings form a false consciousness, and the maintenance of power relationship is constantly repeated, thereby producing, maintaining and sustaining social inequality, unfairness, passivity, and heteronomy. Education plays a major role and function in this process. Therefore, the change of education is one of the core of the practical direction for the change suggested by critical pedagogy. Therefore, the banking-system in education and curriculum, which conveys only existing knowledge, is transformed into a curriculum that can pursue critical thinking, hermeneutical dialectic, and is

organized and operated. It emphasizes the fact that the false consciousness is deconstructed and the human being pursued by critical pedagogy is independent and active, and must be regenerated as a human being pursuing equality and justice. This consciousness is the basis for deconstruction inequality and unfairness of social structure and converting it justice and peace.

In order to understand critical pedagogy in detail, it is necessary to examine the background of the occurrence and the concepts of discourse formation. The beginning of critical pedagogy is critical theory. It was founded in 1923 and started as a social research institute. Based on the philosophical discourse established after 1930, it was based on the study of German philosophers. They tried to understand human existence and perception through reason and rationality. Although influenced in a timely manner by K. Marx, it is based on the question of the fundamental human existence of other German philosophers. The description of critical pedagogy usually begins with P. Freire. The educational thought of P. Freire, a Marxist educationist in Brazil, became the basis of critical pedagogy. Of course, there is a disagreement about calling P. Freire “father” of critical pedagogy (Seewha Cho, 2013), and he also admits that it is fairly valid. Therefore, it seems to be appropriate to say that it has had a great influence. Freire applied critical theory to education, and pedagogy based on praxis that he intended is the basis of critical pedagogy. Critical pedagogy, unlike the one that relied on early German philosophy, emphasizing educational practice rather than theory, was followed by J. Baudrillard, M. Foucault, J. Derrida, French feminist. Irigaray, J. Kristiva, H. Cixous, Russian sociolinguists M. Bakhtin, and L. Vygotsky from the ideas of broad theorists to the meaning of educational practice. (Kincheloe, McLaren, and Steinberg, 2011). The reason why criticism pedagogy is widely accepted is that it is based on idealism emphasizing reason and rationality, that is, emphasizing theory in epistemology and ontology of critical theory, rather it is focusing on practice, action, and praxis. Critical pedagogy, therefore, started from critical theory, but now it is recognized as a grand discourse in education that emphasizes action.

For critical pedagogy, it is necessary to look at the concepts that constitute the discourse

that they use. McLaren’s conceptual definition is universally available (McLaren, 2017), although there are some differences between scholars. In the “Critical Pedagogy Reader,” which is used as a universal textbook for critical pedagogy, McLaren’s conceptualization is utilized and various scholars rely on it to explain the concept (Hur, 2016; Seewha Cho, 2013), and his vision is universal in critical pedagogy. First, it is form of knowledge, class, culture, dominate / subordinate / sub-culture, form of culture, hegemony, ideology, prejudice. Second, it is a power relationship. Third, understanding the curriculum. Fourth, social reproduction process. The concrete concept and relationship of these are briefly described as follows.

The struggle of ideological hegemony for emancipation through knowledge proceeds through language and discourse. Discourse, a logical collection of languages, plays an important role in this process. For example, the emphasis on development based on capitalism and colonialism seeks hegemony while attempting certain rational conceptualization. On the contrary, de-colonialism emphasizes locality, autonomy, and self-reliance, and forms a new discourse through the counter - hegemonic struggle. It is power to finally win here. The ongoing struggle to form power relations between the various discourses, not just dichotomy struggles, is a tool for understanding social phenomena.

Critical pedagogy is a code of conduct that emphasizes Freire praxis. This should be done in the curriculum. However, the concept of the curriculum consists of two paradigms. In other words, there are administrative executives who are conceptualized by scientific logic and planned execution based on existing knowledge, and they can be classified into practice that constitutes the process of education based on autonomy and self-reliance of all members participating in education . Critical pedagogy, in the latter, can grow into a emancipatory, autonomous, and self-reliance subject through participation in the latter ‘s curriculum. In particular, the curriculum is a process that plays an important role in the formation of human life as an ideological hegemony.

In the dynamics of the above-mentioned concepts, social reproduction is explained by the

fact that this society is constantly being reproduced, so that unequal and unfair societies are maintained repeatedly. Therefore, it is the position of critical pedagogy that the chain of reproduction should be cut off. Colonialism seemed to have disappeared after the end of World War II, but now the neo-colonialism is on the brink. This explains that social reproduction is proceeding, and it has been transformed mainly by the structure and culture of society. In the case of colonialism, if it is done through war to acquire territory and resources, neo-colonialism is pursued through economy and culture. Reproduction repetition proceeds in the complex relationship of the concepts mentioned. De-colonial and critical pedagogical educators argue that there is an attempt to evolve into another form of neo-colonialism to pursue another reproduction, and that there is a need for thorough scrutiny. In particular, it emphasizes the need for education based on critical pedagogy in order to eliminate repetition of reproduction.

IV. BORDER PEDAGOGY

In order to deconstructing the structure of oppression and inequality that Korean society has and to move toward democracy, it is very important to change the perspective of the use of education. In particular, the role of teachers is most important in various educational fields. The reason for this is that the teacher needs certain amount of period of training and more time than the other areas that can be executed immediately after the specific period is required until after the execution. Any policy of education is useless if the attitudes and consciousness of those who perform it are false. Therefore, it is necessary to change the educational paradigm of Korea in order to include educational practice that can escape the false consciousness that we have so far. And the teachers who can lead him are needed. For this purpose, the ideological and structural change of manpower is indispensable. Therefore, this chapter proposes the direction of transition to teacher education system for the clearing of the abandonment of the current Korean society, especially Jeokpae. In this article, we will focus on the theoretical background, and the concrete details will be presented in future discussions and presentations.

One interesting thing is the change in the Korean education paradigm. Education in Korea has been in fact a de-colonial

educational movement. The beginning is from the beginning of modernization. According to Jung Jin-hwa (2016), after the liberation, Korea started a new educational movement to escape from the colonized society and this led to a movement of education that was carried out with democratization in the 1980s. In addition, it has been a name for alternative education, and now it has become part of school innovation or reform. The movement to change such education is eventually the educational paradigm in which the so-called progressive superintendent is elected in 13 out of 17 districts in 2014 presidential election. It is no exaggeration to say that it leads to the movement of What this means is that the desire for change in education in Korean society has become very high, and this has rooted in education based on de-colonialism. Although it is still difficult to deny that the field focuses on distorted capitalist competition that emphasizes evaluation and competition for admission, the fact that changes have been formally emerged on the surface implies the full potential of paradigm shift. From this, it can be said that the paradigm of education and the possibility of change of culture are already prepared. At this point, the training of teachers to welcome new education is timely and urgent.

Let me briefly summarize what the current Korean society is claiming in this article, and the direction of education accordingly. Strong efforts to 'Jeopaechuneongsan' of the present society are strongly supported by not only the people but also the national administration. The implications here include the characteristics of colonialism with a focus on power and capital. To settle this, efforts based on de-colonialism are needed. Educational practice for these efforts is suggested by critical pedagogy. It is the goal of current education to achieve equal and fair democracy. In this paper, I will examine how the rationality of human beings should be structured, and how the teacher who is leading education should form the reason and rationality in the system of education. I suggest a perspective as border intellectuals.

In order to understand border intellectuals, it is necessary to understand the 'intellectuals' proposed by the two scholars. First, it is P. Freire. Freire attained an educational revolution by attempting to educate the peasants by attempting to learn and write, and McLaren, as a reaction to the poorly educated and praxis-poor education of

George Walker Bush, Emphasized the necessity of revolutionary pedagogy based on Freire's educational methods. Unlike the result of C. Gevara's revolution, he was banished from his home country of Brazil after his success, but the meaning of his praxis was a demonstration of how education can include practice and action. The idea that Freire practiced and taught is one of the most important things in education. (A. R. Janmohamed, 1994) called it an isomorphism. Pedagogy is a method called literacy education which educates literacy, ideological criticism, comprehension of existential condition, deconstruction of coded thing, achievement of (counter) autonomy by deconstructing naive rationality. It is called 'border intellectuals' to have a dialectical or hermeneutical dialectical thinking ability about the existence of this consciousness.

Let's take a closer look at what the border means. First, the border represents the boundary between the various subjects and the context. And the constructed border is continuously changed and created. It is border intellectuals to understand the location and identity of various subjects while crossing such a border. For example, Korean society lacks historical, political, economic, social, and cultural understanding of the colonial process that is included in the process of modernization. Similarly, there is a lack of understanding among various social actors. The reason for this is that the educationalist abstraction produced by the opportunists who accepted colonialism was understood to be absolute and did not experience the process of disintegration and reconstruction of it through inter-subject, contextual, critical, hermetic dialectic to be. This means that the competency to get rid of 'Jeokpae' has been abolished. In other words, it can be called false consciousness, and the intellectuals that can cross the border formed like this is the border intellectuals required by P. Freire.

Second, it is H. Giroux who has advocated border pedagogy. This border pedagogy, of course, is based on Freire's pedagogy. In the discussion of border education as a pedagogy for de-colonialism (Giroux, 1992), it is emphasized that teachers and intellectuals should be border crossers as historical and political, cultural workers. One of the representative examples of this is P. Freire, which conceptualizes his character as a transcendent person. The characteristics of those who are not within a specific boundary and can transcend

various subjects and contexts are conceptualized as homelessness and border intellectuals.

V. A PERSPECTIVE FOR KOREAN TEACHER EDUCATION IN ERA 21ST CENTURY

Critical pedagogy-based border intellectuals and pedagogy are required in the current address of Korean education. In particular, it can be understood in teacher education system. The Korean teacher training system can be explained step by step. The curriculum for the non-examination is organized and operated by a specific higher education institution, and the operating rights are controlled and managed by the Ministry of Education. Elementary and secondary schools have slightly different characteristics of institutions and curricula, but the underlying path is the same. In life orientation and subject matter education, the competence for elementary school teachers emphasizes the former and the secondary teacher emphasizes the latter, thus making up the curriculum for teacher training. Secondary teachers are somewhat flexible when viewed from the pathway than elementary teachers. The teacher certification is provided by the state after completing the education for the exemption examination. Korea has private and public schools. In the case of private, it is possible to employ only the teacher qualification given by the examination. On the other hand, in order to be recruited into national and public education institutions, it is necessary to pass the national examination. Korean society is becoming over capitalized. As a result, the culture that regards job security as a top priority has become a universal direction, which has been further exacerbated by the impact of the IMF era following the 1997 economic crisis and the US economic crisis in 2008. The Korean economic system, which depends on the economic crisis of the United States in particular, explains the situation in which the international economic crisis is not getting out of colonialism. In this social environment, both teacher training institutions and prospective teachers are overly desirous of being appointed as teachers to public institutions. It is concerned that the present situation of teacher education system based on this social dominant ideology is becoming quite distorted. In addition, such an institutional contradiction is being carefully discussed as an atmosphere that is pointed out as 'Jeokpae'. The background of this social flow is After the Korean War, Korean society made policy to increase population for economic

development. There was no choice, and the generation is called the baby boomer generation. It would be appropriate to think about it since the mid-50s. In order to curb the growing population, the “one-only-well-to-breed” campaign was conducted to control the population. After that, with the declining population, the school-age population declined relatively rapidly. The year actually exceeded the actual number of teachers required, and efforts to reduce it have been quite unsuccessful. As a result, the elementary school is easier than middle school, but admission to the appointment notice has become quite competitive. Elementary schools are relatively low, but entrance examinations for secondary education institutions for teacher training have increased considerably, so from the point of view of university entrance, both elementary and secondary teacher education institutions must pass a difficult competition rate. In such a competitive environment, excessive and excessive emphasis on the subject matter content knowledge has begun in order to differentiate the acceptance criteria. Therefore, the elementary and secondary school teacher training institutes have entered into the content knowledge competition system to increase the passing rate and become one of the most difficult examinations in Korean society. In this situation, the curriculum for the Korean teacher education system is operated with too much emphasis on the knowledge of the contents of the subject matter, so that the knowledge of pedagogy is becoming a contemptuous climate. The educational flow of the world is being discussed not as a knowledge center but as a competence center that can acquire and apply knowledge. Korea is a contradiction of the teacher education system and it is proceeding somewhat differently from this trend. It is not unrecognized, but efforts to transform existing institutions by the prevalence of selfish perspectives are not easily supported. Therefore, it is necessary to make a transition not only to institutional change, but also to the culture of the substitutional nature which is supposed in educational field. briefly described as follows.

It is the preference for competition by bureaucracy and capitalism to be considered as a fallout among the cultures formed by the characteristics of the Korean teacher training system formed in the above process. This is related to the distorted power and the use of capital that Korea has previously claimed as ‘Jeokpae’ of the Korean society. Bureaucracy can be easily understood from the perspective of power and

competition from the standpoint of capital. First of all, the formation of bureaucracy has become familiar with democracy from the point of view of state-centered control and management rather than school operation. This plays a major role in shaping power. If these powers were given authority and authority to run democratic schools, these controls and controls would have lost their effect. And as the logic of capital is formed too much, there is the ideology of emphasizing the material and the competition of dehumanizing. As a result, all results and evaluation centers are accelerating this competition and dehumanization. Similarly, if capital was utilized in a way that prioritizes human dignity, this distortion would not have occurred. Such bureaucracy and competitive ideology, or the distortions caused by the selfishness of power and capital, can be easily understood in the teacher education process described above. The formation of a teacher education system formed by a bureaucratic regime controlled and managed by a particular group rather than a democracy that emphasizes the dignity of all human beings, and the formation of a passive attitude to identify specific knowledge to a particular group in order to survive in competition, And the causes of the formation of teachers who have lost their sovereignty. In other words, education by them is a role of hegemony that conveys the ideology for the reproduction of power which is dependent on capital. In order to eliminate the maintenance of the resulting ‘Jeokpae’, it is necessary to change the teacher education system. In this discussion, the main argument of this paper emphasizes the urgency of the transition of teacher education system in order to ‘Jeokpaecheongsan’ of education related to Korean society. As a countermeasure against it, I propose the border intellectuals with critical pedagogy. These are the metanarrative discourses of pedagogy that have been advocated over the past 50 years to remove the oppression and inequality that power and capital produce. Detailed proposals and directions will be discussed in future discussions. In this paper, I would like to conclude the discussion by emphasizing only a brief understanding of the current system of teacher education in Korea from the point of view of critical pedagogy, border intellectuals or pedagogy, and emphasizing educational theoretical and metanarrative discourse on institutional transformation for the 21st century. It is bureaucracy and competitive priorities that can be said to be two ideologies in the field of education that arise from the Korean teacher

education system. And this also persists through teacher education system, which can be understood from a functionalist point of view. This can be explained by the theory of social reproduction, which reproduces through the role of hegemony that conveys structural consistency and ideology. In addition, these systems train teachers as passive humans with evaluation mechanical characteristics that seek absolute answers in teaching instruction. The reason is that many of the teachers who are currently produced have excellent ability, but from the conscious point of view, the interpretive and critical thinking forms the false consciousness and instrumental reason in the way of understanding most lives in the lost reason. From this it becomes passive and dependent on power and capital, and plays a role as a member to maintain and sustain 'Jeokpae' produced in the existing society. In the end, the teacher training system eventually becomes a hegemony and participates in the reproduction of power and capital. Not only the Korean society in the 21st century, but the whole world, is trying to get rid of such capital and power. Many Nordic countries, which are considered to be welfare states, have achieved this and are becoming an example of democracy around the world. Now, on May 10, 2017, Korean society has elected a new government with the power of the people to 'Jeokpaecheongsan'. And to try to move away from distorted power and capital to democracy. It is on the brink of a de-colonial effort that has lasted for 100 years. Teacher training system has come to meet this. In particular, education has announced a paradigm shift by electing the Superintendent of Education in 2014 to pursue democracy. In addition to these trends, criticizing 'Jeokpae' of teachers' education system, it is now an opportunity for Korean education to search for the direction of transition through border intellectuals and pedagogy. With this pedagogy, border pedagogy, I believe that it have many possibility for the transition in near future for teacher education system in South Korea. irection of critical pedagogy, border intellectuals, and pedagogy suggests one direction.

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