

A Study on the Sustainable Classical Literature Education Based on the Knowledge Reproducing Process of Learners

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Abstract

This research has investigated educational ways to sustain the classical literature by drawing learners as assertive subjects to reproduce and distribute related knowledge of the classical literature. The central point is for learners to recognize and explore their living places as the places where the classical literature had actually been created. It shows the process of how learners externalized their reproduced works on a cyber space through combining process in a classroom, internalizing and socializing process through exploring the literal places. The summary of the discussion in the research is as follows. First, it investigates an educational approach to apply the model of knowledge reproducing process to sustain the classical literature. Second, it investigates learners' contribution and roles to sustaining the classical literature by playing an assertive role in knowledge distribution and creation. Third, it investigates possibilities to sustain the classical literature by focusing on the 'place' and its contribution to the literature history.

Keywords: sustainability, classical literature, literary place, learner, knowledge creation, knowledge reproduction, knowledge distributor, knowledge creator, combination, internalization, socialization, externalization, digital media, publishing, Internet

Introduction

How can we teach classical literature to sustain its living soul? Even though the sustainability of classical literature has been externally discussed in some previous research [1], there are many suggestions to reduce the gap of space and time between the past and the present so that learners can be familiar with classical literature and recognize its significance [2, 3].

The classical literature shares the present place 'here', but reflects the past 'that time'. Even though the modern learners are unfamiliar with written characters, with the way of expressions and the different periods in the classical literature, they can find the commonality of the place where the literature has created in the past and they are living now. How can we meet the literature of the place where we are living now? This research focuses on the place to understand the classical literature.

In fact, the space in the classical literature is closely related to real space. Many *sijo*(時調) like Gangho *sijo*(江湖時調) and Idyl *sijo*(田園時調) are based on natural or idyllic space. And important *sijo* authors in the history of the classical literature like Lee Hwang(李滉), Lee Yi(李珣), Yun Sun-do(尹善道) usually wrote *sijo* while they were living in regions other than Seoul. These facts show the proximity between the space and the literature. When the title of a literature ends with '~Byul-gok'(別曲), furthermore, it is also closely connected with the name of the region. In <Sih-wa-chong-lim(詩話叢林)>, poetic stories of *hansi*(漢詩), many records show that with a particular river and space, writers recited poems with others and wrote their literature [4]. Therefore, this research focuses on the space not only because contemporary men are living in the space where the classical literature meets the modern times, but also because the classical literature was written in close relation to the space.

In particular, this research investigates how learners can be the subjects responsible for sustaining the classical literature. Learners are usually assumed as passive consumers who only receive knowledge. However, this research treats learners as active performers who understand and consume knowledge, even participating in channeling, reconstructing and reproducing knowledge. The classical literature can be alive through channeling, reconstructing and reproducing processes, not limited to one-off consumption of knowledge. And the learners should be the subjects leading these entire processes.

This research focuses on the processes of knowledge creation and production suggested by Nonaka [5]. Nonaka was interested in the knowledge creation process based on interactions between explicit and tacit knowledge [6]. To be specific, explicit and tacit knowledge and creating new knowledge through connecting, internalizing, socializing, and externalizing processes. Nonaka's knowledge creation process explains well how learners can internalize and socialize knowledge through their experiences and further externalize new knowledge created by reproducing processes. This research applied Nonaka's knowledge creation process to see how learners as subjects sustain classical literature. Finally, it will investigate concrete ways to sustain classical literature.

Preliminary Consideration

First, the contemporizing process of classic literature can be categorized as knowledge production, integration, socialization and reproduction. By reviewing the knowledge creation process created by Nonaka, it seeks the approach on how to achieve the contemporizing process of classic literature.

The knowledge creating process above signifies the point on how to contemporize the classical literature to be sustained, because the present format of the classical literature can be started from individual knowledge and become social knowledge. Furthermore, this social knowledge can become a new knowledge through externalization, and then those materials can be transformed into a new type of explicit knowledge; through all these processes, the classical literature can be sustainable to the present.

This research will apply knowledge creation process to knowledge conversion process of learners who directly learn and experience the classical literature. Therefore, it recognizes learners as the subjects who create and distribute knowledge and seeks concrete ways to sustain the classical literature according to learners' each stage of knowledge creation process.

Nonaka discussed 'knowledge conversion', which is a mechanism of a creation process to acquire, share, express, combine and deliver knowledge. He considered it as the outcome of knowledge accumulation and transformation resulting from the interaction between tacit and explicit knowledge. That is, tacit and explicit knowledge are created through four processes: combination, internalization, socialization, and externalization.

Second, classical literature was created in the past. However, learners can sustain its life to the present. Since learners are not only successors but also cultural developers, it is very important to know how to educate the learners. This research investigates ways for learners as main subjects, to lead and participate in contemporizing classical literatures [7].

What is the commonality between the learners and the classical literature? The learners can meet the classical literature in the places where they are living. People in the past and those in the present share the same ground and place so that they can be tied with one race. And people in the present learn the classical literature which people in the past created. Thus, we can find substantiality of educating the classical literature by directly experiencing the classical literature in the place where the literature was created as the common point between the past and the present.

Third, to temporalize classical literature for sustainability it means existence as the main medium in modern society. If classical literature exists with the traditional way, it would be difficult to be sustained. Therefore, it needs a contemporary way to be sustained. To utilize the digital media to deliver knowledge of classical literature in digital space it can sustain the characteristics of classical literature by increasing accessibility and participation of people. The Internet is an open space in which anyone can participate. People communicate with each other through replies and Q&A, and this space can be developed into collective space through cumulative participation [8, 9]. Delivering the knowledge of classical literature on the Internet through digital media can

sustain not only classical literature itself, but also the characteristics of classical literature.

Sustainability of Classical Literature by Learners' Knowledge Creation Process

This chapter discusses a case of a class composed of around 20 learners who are in their first and second grades in middle school. The classroom was equipped with personal computers for learners to actively attend this class and produce new knowledge by utilizing digital media.

First, the combination process of knowledge is as follows. A location close to the school or the learners' living space is a starting point to be an active subject in the classical literature study. Learners start to search literature that was written in 'my' resident region which is still left. Next they check the shortest distance from where they are to the place where the literature was created so that they can explore on foot. When learners focus on a place itself, they can actively participate in learning. Since they choose a location and stories in the location, they tend to understand them more actively.

Table 1 shows the results of what the learners and the lecturer discussed about the classical literature and related places, Mapo-gu and Jongno-gu in Seoul.

Table 1: The knowledge of literary history focused on literary place

(a) Literary Place	(b) Works	(c) Story	(d) Times
Mapo-gu ① in front of the Sunyudo Park	<Gong-mu-do-ha-ga (公無渡河歌)>	A white-haired crazy man committed suicide in Han river and his wife cried and followed to stop him. One policeman witnessed the scene. He came back home and told his wife, and she sang a song about the story.	Ancient

Jong no- gu	②Jamdubong (蠶頭峰)	hansi(漢詩)	The place is very beautiful. So it was the place of diplomatic entertainment with Chinese ambassador during the Chosun dynasty, and it was also Park Eun(朴訥), Nam Gon(南袞) and Lee Hang(李荇)'s place of social intercourse.	Post medie val
	③Mangwon-gazebo(望遠亭), Huiu-gazebo(喜雨亭)	Munjong(文宗)'s <Poetry about Mandarin>, SeongSammun(成三問)'s hansi(漢詩), Woelsandaegun(月山大君)'s sijo(時調)	Huiu-gazebo of hyoryeongdaegun(孝靈大君), which was named by king Sejong became Mangwon-gazebo. The landscape was very beautiful so many literary people met here for poetry club.	
	④Tapgol park	Park Je-ga's hansi(漢詩)	the place of social intercourse for Lee Deokmoo, Park Jega and Park Jiwon	transi tion perio d to mode rn times

When learners first searched several literature places in their living place, and they reorganize knowledge according to the era after they studied the literary events and literatures occurred in the place, it would be more enjoyable for the learners to learn as they are would be less pressured by gradually expanding their range of their understanding. Since learners collected information by searching on the Internet at first hand, the level of participation increased.

Second, internalizing process of knowledge through exploration is as follows. 3 study groups composed of 6 or 7 learners each select one location in each region. Each location represents a time in literature history; the ancient, post medieval and transition to the modern times. Unlike reading a literature book or teaching by rote, it is easier to understand literature and its writer by directly exploring the place where the literature was created, since it enables the learners to directly experience the world of the literature. This approach is advantageous in that it sets the learners as the center of the study as opposed to the lecturer so that they can participate more actively in the study.

Third, knowledge socializing process through group activities is as follows. The knowledge socializing process can be

discussed in diverse aspects; sharing and interaction among learners, between learners and a lecturer, and between a group of learners and a lecturer and the entire society. A sharing value is a factor to improve performance in community culture, and it directs the members' judgment and behaviors to a certain way by forming community norms. Therefore, it leads to changes not only in individual attitudes but also in the entire community.

Even though the learners initially had only a little interest in the literatures and the writers, they became more interested in them after exploration. That is, learners' active interaction through exploration motivated them to recognize the literatures. In other words, an active interest in knowledge means an active interaction with the society. The goal of education is to help students understand the world through knowledge. And exploration of the literature place achieved this goal by enabling students to interact with the world.

Fourth, the knowledge externalizing process through transforming into the format of digital contents is as follows. After group exploration, the learners transformed their results into digital format contents to support their study with further research. The knowledge externalizing process is to produce the outputs based on the results of group exploration through combining, internalizing and socializing places. They decided to create websites on the Internet where learners can freely write their opinions and create works. This form of medium is a way of communicating, similar to books in the past. So it is useful to sustain classical literature as the present learner's media.

In fact, making a website as an externalizing process is very significant in terms of similarity with the characteristics of the classical literature. When they externalize their reproduced works based on existing knowledge through the Internet, their works can be shared with unspecified number of the general public so that they can interact with anyone who participates in it. By accumulating diverse opinions and knowledge of other people on the website, their works can be kept alive. Through this process, their works would be reproduced with a new direction through openness, participatory attributes, collectivity, interaction, and bi-direction.

The online website is a kind of reproduced result enjoying classical literature. This can be compared with the concept of 'publishing'. According to the Korean standard unbridged dictionary, the definition of 'publish' means 'bringing out by printing books and pictures [10]. The definition of 'publish' in English dictionary means issuing or making public on the Internet, too [11]. Combining each meaning in the dictionaries, 'publishing' means to make things public. So it could be a publishing to make website after visiting literary place. And it is to be public to share with many people.

To externalize through an online website, it is similar to reproducing works by transcribing, typing, and printing with several versions. Today, the keyboard of a computer is a kind of writing supplies and a website is a kind of paper. Writing the classical literature intactly on a website by using a keyboard, therefore, is a transcription. Learners sometimes transform the literature by adding their own ideas or existing ideas such as related pictures, information according to their tastes, like several versions of classical literature. What is more, a cyberspace makes the reproduced works to be public,

as a kind of publication. Furthermore, reproduced works on papers could be shared only with a few acquaintances, not with unspecified number of the general public. In terms of its convenience of making reproduced works and sharing with the public, a website can be an appropriate tool to externalize knowledge.

Conclusion

So far, this research has investigated educational ways to sustain classical literature by drawing learners as assertive subjects to reproduce and distribute related knowledge of classical literature. The learners who were able to recognize their neighborhood as places where literature was created in the past, visit the places, and turn experiencing (explicit) their learning through digital contents. The externalized results from combination and socialization show a valid model to achieve the goal of this research. In other words, learners not only actively recognized classical literature, but also reproduced new knowledge according to their understanding and assertive selection process through externalized websites. The learners should find ways to participate in sustaining classical literature for life long education, not just limiting it to school education. This research suggests that learners imagine of meeting ancient people in literature by experiencing the literal places where they are living. This research looks for ways to sustain classical literature and education of it, across time, not left as fixed texts, based on the relationship with the place and learners. It shows that classical literature could be immersed into daily lives through location exploration and digital media, and sustains it through constant socializing, externalizing, and reproducing processes. The role of learners has developed from passive objects to accepting new information through education in order to motivate the subjects to contribute to knowledge reproducing process after learning the literature. As a lecturer-led class has been changed into a learner-centered class, learners could take the role of a reproducer and a successor to the culture in their class. In reality, learners are difficult to become direct participants to succeed traditional culture, like special cultural assets. Even if some children have a great potential, they should still pass a long period of training. However, learners can be the present successor to the classical literature by externalizing and sharing their reproducing works with others on cyber space. Therefore, this approach can contribute not only to sustaining the classical literature, but also raising the learners to be talented people with a great potential for the classical literature through their activities. Moreover, the learners can contribute to developing the regional culture where they are living through their externalizing process of the classical literature.

This research looks for ways to sustain classical literature and education of it across time, not left as fixed texts, based on the relationship with the place and learners. The places in the classical literature have recently been turned into tourist sites, memorial halls for religious groups, and movie studios. It shows that the classical literature has existed by being transformed into diverse forms, not limited to a textbook at a library. Therefore, the present scholars and policy makers should consider ways to sustain the classical literature in

connection with the diversified formats of digital contents, globalization and tourist spots for cultural art exploration.

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