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# Homo Culturalis: The Protagonist of the 4<sup>th</sup> Industrial Revolution? - A Tale of Two Countries: Korea and Germany

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## I. A Tale of Korea

### 1. Dream of 4<sup>th</sup> Industrial Revolution and Bitcoin Speculation

In 2016, the 4th Industrial Revolution suddenly came to Korea. Many events were held in regard to this revolution in various places. Books about the 4<sup>th</sup> Industrial Revolution were published. And the Davos Forum held in Switzerland in 2016 made the public aware of the arrival of the new revolution. However, in Korea, the entire society was stirred up in the whirlpool of the revolution. Even the political class, for which there is usually no day of rest due to the confrontation of different factions, reached an implicit agreement on the 4th Industrial Revolution. Politicians believed that our society is able to develop the national economy for the future only if we ride the wave of the 4th Industrial Revolution.

However, at the point when the 4th Industrial Revolution started, there was not really a revolution taken place, but a crazy storm. That is, massive speculation about cryptocurrency based on blockchain, which is identified as one of the core technologies of the 4th Industrial Revolution, spread out over the country. Not only that. Real estate speculation along with the so-called Bitcoin speculation polarized the country to the point of becoming a worry for the security of the national economy.

Bitcoin was actually born from the shock of the 2009 financial crisis. The exact developer of Bitcoin is still unknown. However, the intent behind developing Bitcoin has been publicly articulated to a certain degree. Bitcoin developers have identified the cause of the 2009 financial crisis as a structural problem of an economic system manipulated by international speculative capital in alliance with the neo-liberalism of the US government. Therefore Bitcoin seeks to decentralize the currency management system, which determines the actual flow of the economy, to become independent of state power through block chain technology. Then, it would be impossible for the coalescence of the state and capital power to manipulate the currency system. However, despite these good intentions, Bitcoin has had some malicious consequences. This malignant side

effect, especially in Korea, takes the form of a violent storm of money speculation.

What is more serious is that future generations, which will lead the future of the 4th Industrial Revolution, are being swept away by this speculative storm. Just prior to the Bitcoin speculation, the real estate speculation of the so-called gap investment affected future generations. Speculation is a fatal poison that spoils the national economy. The economy of speculation is a devil's play to push the greatest number of people into bankruptcy while delivering enormous income only to a very small number of investors. The fact that future generations, who will be responsible for the future of our economy in the process the 4th Industrial Revolution, are falling into this kind of demonic play amounts to a serious national crisis. But is this the fault of future generations? Are they the mutant generations destined to become addicted to speculation?

## **2. The Inhumane Economy and the Fourth Industrial Revolution**

The Bitcoin speculative storm makes us realize: No matter how technology itself is designed technically to embody goodwill, technology alone does not result in goodwill. Rather, the good or bad will of technology is determined by the social-economic structure in which it is accepted and used. Therefore, the speculative storm that we are witnessing now reveals the pathology of the economic structure of Korea built by the old generation. Especially, the fact that the Bitcoin speculation storm is so extreme in Korea exposes how we educate our young and into what environment we put them. First of all, younger people are confined within the unfavorable polarization structure called Hell Korea. It is hard for them to find a job, and even if they do find one, they usually only receive a low wage. Recently, the new government has raised the minimum wage. But this measure also brought about the terrible consequences of taking away even jobs paid on an hourly basis from the economy. This reveals how bad and inhumane the economic system our country really is.

The skyrocketing rents are also another factor contributing to Korea's inhumane economic structure. Small self-employed people are forced to lease their own premises (business space), but high rents eventually force small businessmen to choose ways to reducing costs by paying low wages. Therefore, the economic structure of Korea works in such a way that the policy to protect the weak working class will eventually come back to the working class as the damage to lose even their low paid job. The more serious problem, however, is that even those who claim to be experts in the economy are not finding the cause of this bizarre side effect in our economic structure. Rather they allege that social policy itself is based on a fatal mistake. They maintain instead that the overflowing surplus of the wealthy will be transferred to the poor based on the logic of the free market. However, that there is no such trickle-down effect and in fact, sometimes even, rather a bubbling up, was clear in 2009 financial crisis.

Now we have to change our perspective on the problem. Adverse reactions The fact that the policy of protecting the weak, such as a rise in the minimum wage, results in the damage to the

weak, remind us that there is something wrong in our economic structure. In order for social policy to protect the weak, it is natural for higher income groups to bear the material and financial burden. However, a kind of predatory structure that takes away the income of the weak by transferring them back to the rich is at the heart of the Korean economy. And this inhumane economic structure drives everyone to speculation. “If you do not become a top income earner in society, this bizarre economic structure will continue to plunder you in the long run even if your income increases numerically.” This painful experience encourages the delusion to want to become part of the upper-income bracket at once through speculation. And most of these delusions are connected with the obsession with real estate. We now see the owner of rental properties enjoys a more transcendent status than the creator of the earth, thus creating an economy in which the goal of life is to become an owner of building to rent.

### **3. Obsession with Real estate, Fear of Old Age Poverty, and the Delusion of Future Generations to Win an Astronomical Jackpot**

The obsession with the real state is getting more and more intense due to the fear that lies behind the obsession. Most people in the South Korea suffer from the fear that they will be poor in old age. Korea has a very weak social safety net. Thus, if the elderly losing their labor power, they inevitably become poor. In order not experience such a tragedy in old age, individuals aspire to obtain a source of income that guarantees stable income without labor. The real estate leasing is an ideal fit. Therefore, everyone in the Republic of Korea tries to buy real estate despite the fact that this means taking out high loans, which in turn result in the rise of real estate prices, which again are responsible for rising rents. However, those who are already enjoying considerable wealth as a real estate owner are the top beneficiaries of this situation and accumulate more wealth by increasing the value of the properties they own as well as the rent income that they get from these properties.

On the other hand, people who are forced to be economically in the position of tenants must pay more and more of their income for rent. As a result, tenants fall into a vicious circle of poverty, where real income continues to decline even if nominal income increases. The only solution to overcome this kind of poverty is not hard work. Even if people borrow loans at high rates, they have to become involved in real estate speculation. Recently, however, a new means to break the cycle has emerged: people can dream of cracking an astronomical jackpot even if they are not involved in real estate. This is where virtual crypto currency comes in. In order to a building that can be rented out, people need to invest an astronomical amount of capital, an amount that young people who are just beginning their economic life cannot even dream of. Virtual crypto currency, on the other hand, is still at an early phase of its development, in which it is still possible to acquire holdings with a small investment. If people invest quickly in virtual crypto currency, they accumulate wealth at once.

In this way, young people living in the inhumanly functioning economic structure of Korea are captured in a situation from which it is difficult to escape. Even if they get a job and work diligently, they cannot afford housing. The government of the past, of course, presented young people with a solution to escape from this problem. That is, “do not work for a company, but instead crack the big jackpot through a start-up based on innovative technology.” Then the former government admonished young people to live like the next Zuckerberg and gave them the delusion that such a jackpot would be the only way to have a pleasant life.

However, the development of innovative technologies is an achievement resulting from long-term efforts such as the continuous passion for the development of technology and the detailed study of the problem that the respective technology is trying to solve. The innovative development of technology can never happen like a lottery in a short time. Therefore, in the avaricious delusion of desiring to win the jackpot, the passion to develop innovative technology along with authenticity involved in finding meaning and value in life is lost; only the obsession with winning a jackpot remains. Anyone who dreams of a big jackpot will go mad looking for a way to make this happen. If the big jackpot is real estate, he will try his luck in real estate, and if it is in cryptocurrencies, he will try his luck there.

But people are not interested in how real estate and cryptocurrencies speculation will cause inevitable social side effects. Once you win the speculative game, the life of speculative capitalism is justified. In this way, many young people have become part of a new generation that considers their whole future to be merely about winning the jackpot.

But does the economy have to operate only in this way? We must ask this question in light of the 4th Industrial Revolution. Otherwise, the 4th Industrial Revolution will only exacerbate Korea’s inhumane economy with cutting edge technologies. In this context, it is necessary to look at Germany, the country which is the actual epicenter of the 4th Industrial Revolution. In fact, the mecca of the development of the technology related to cryptocurrency is said to be Berlin, Germany. While, however, the investment in the technology in Germany is even higher than in Korea, the speculation on Bitcoin is much lower. Moreover, younger people in Germany are not falling into the Bitcoin trap as Koreans are. Why? This is because the economy structure there is different.

The economy of Germany is based on a philosophy that understands a human being not as a homo economicus, but as a homo culturalis, that is, as a being that creates meaning and value. According to Wilhelm Roepfke, one of the economists who established the theoretical foundation of the German economy after the Second World War, Germany’s economy is aimed at creating a humane economy, in which human beings are cultural beings, i. e. homo culturalis. From this point of view, it is necessary to look at the deep structure of the German economy, which has recently been recognized as a leading country in the 4th Industrial Revolution. This will help us determine how also the Korean economy should be transformed. But before turning to the situation in Germany, we should ask: Is man really a homo culturalis, not an economic animal?

#### 4. Is a human being a homo culturalis?

Needless to say, medicine, brain science, and physiology have human beings as their research object. And today, these disciplines are showing a tendency to monopolize the truth about what humans are. However, in order to claim scientific objectivity, these sciences see human beings from a physical point of view, from the point of view of engineering or of evolution.

If the government, while relying on such sciences, plans a 4th Industrial Revolution from a physical point of view that regards humans as physical matter or physical bodies, what will happen? Perhaps that revolution will be a revolution treating humans as physical objects. Or what if the 4th Industrial Revolution is planned from the point of view of engineering, treating human being as machines? Such a revolution would mechanize man so that the world in which humans live is manufactured just like a factory. Or what if we pursue the 4th Industrial Revolution from the evolutionary perspective of human beings like animals? Then that revolution will manipulate the world of human beings, turning them into higher animals that exist only in order to survive while being driven by impulses. Accordingly, we must look back at the human being and ask again: What is a human being?

Unfortunately, even though we ourselves are human, we still do not know what a human being is. Accordingly, we see ourselves as physical objects, machines, or animals. However, as the philosopher Nietzsche observes, human beings live in unique way of life that cannot be found in other beings:

“If human beings have a clear sense of meaning to live, they endure any hardship.” Is there any human who doubts this fact? In fact, humans do not eat, unlike animals, if the meaning of the life that they pursue can be achieved through starvation. Humans who endure such suffering sometimes fast to call attention to for the value of their own or others’ freedom and to the protection of human rights. Or sometimes humans fast because of personal preference, for instance, to have, what they consider to be, a more beautiful body. Perhaps Nietzsche’s words, if being transformed into the negative, will therefore dramatically shed light on the way human beings exist. Accordingly, we can transform Nietzsche’s words as follows. “No matter how materially rich conditions of life are, if the meaning to live is not clear to man, he will die by himself.” But is it really true? Maybe that sentences would seem to be no more than the logical wordplay of philosophers who are educated to utter such outrageous nonsense without sincerely deliberating the reality, in which human beings really live. Surprisingly, however, the real-world implications of this wordplay are corroborated by statistical indicators in some countries. Korea is the country which proves the Nietzschean words by statistical facts.

Among the statistical indicators describing the recent situation in Korea, there are some that deserve careful attention. For instance, the economy of Korea is today 300 times larger than 50 years ago. At that time, the per capita income was only \$ 100, but this year it is close to \$ 30,000. In addition, the average life expectancy in Korea is the highest in the OECD. But something un-

understandable is happening in in Korea as well. We can now eat much better and live much better than 50 years ago. At that time, we were materially very poor and the average life expectancy was less than 40% of that of the present time. But what is going on? Our country has more people who are taking their own life than ever; the number of suicide has exploded in comparison to the number 50 years ago. In fact, Korea is notorious for being the number one place in the OECD countries when it comes to suicide, and the number of annual suicides is reported to be around 15,000. Not only that. According to a survey conducted by a leading hospital in Korea, 7 million people are dreaming of suicide.

What do these indicators mean? The increase in life expectancy means that conditions for survival are dramatically improving. The fact that the economy has grown 300 times means that Korea enjoys material richness 300 times greater than it was 50 years ago. But why the explosive increase in suicides in spite of the dramatic improvement of the conditions of survival and the enormous growth of material abundance? If human beings are living beings like animals that just survive by living the life given to them, an increased number of suicides in times characterized by improved survival conditions and material abundance cannot be explained.

What comes to light here is that the way in which humans exist cannot be explained by the ingestion of necessary nutrients needed for survival or by the enjoyment of rich commodities. Human beings do not live like this, just keen on survival or material abundance. Then how do they live? The most obvious answer is that human beings, unlike physical objects and animals, create meaning and a value of life that always makes them live. When the life of a human cannot create meaning, and when it realizes that it is meaningless to live, human beings do not continue to live as human beings, even if they are biologically alive. For humans, cultural phenomena such as meaning, value, and achievement of purpose are crucial factors for living a human life. The human life is a cultural phenomenon of existence that creates meaning and value. Culture is what creates humans as humans. In one word, human is homo culturalis.

## **II . Tale of Germany**

### **5. Germany's 4th Industrial Revolution: Homo Culturalis and Social Market Economy**

Now, given that we saw that a human being is a homo culturalis, let us take a closer look at the German economy relating to the 4th Industrial Revolution. To do so, we need to begin with some preliminary observations.

As already mentioned, Germany is the epicenter of the 4th Industrial Revolution. Unfortunately, however, the true purpose pursued by the Germans in articulating the vision of the 4th Industrial Revolution was concealed in the course of the market-oriented reception of it at the Davos Forum organized in 2016 by World Economic Forum, a marketing consulting company based in Switzerland. And Korea, which imported the 4th Industrial Revolution Declaration of the World

Economic Forum from the standpoint of an impatient, fast follower, viewed the revolution from the perspective of the market capital accumulation only. This leads to an understanding of the 4th Industrial Revolution shaped predominantly by benchmarking only the surface of the policies that Germany is carrying out. At the heart of the future vision of the 4th Industrial Revolution that Germany pursues, there is, in fact, the purpose of sustaining the social market economy. This is a humane cultural economy system that has been achieved through continuous efforts for over 60 years to rectify the painful mistakes of World War II that Germany made.

The social market economy is an ideology shared by most members of the German society. Its basic ideas were established by the alliance of the German Rightist Parties, CDU and CSU after the Second World War, and then it was approved by the leftist Social Democratic Party in 1959. The reason why the public support for the social market economy is so high is that its basic concept is not buried in a functional materialist economy view that sees man as an element attached to the economic system. Rather, the philosophical basis upon which it is based is humanitarianism, not material economism. In this economic philosophy, the economy must liberate humans from material poverty in order to promote their individual freedom as cultural beings and to realize social solidarity and peace. The founders of the social market economy make this point clear.

The people who created the concept of a social market economy are three: Alexander Rüstow, Wilhelm Röpke, and Alfred Müller-Armack. In his book "The Crisis of Modern Society," Röpke criticized the definition of "homo economicus" as "the wrong way of rationalism." (Wilhelm Röpke, *Die Gesellschaftskrisis der Gegenwart*, Eugen Rentsch, 1942; *The Social Crisis of Our Time*, Univ. of Chicago Press, 1950, p.53) Human image of homo economicus promotes a purely material and egoistic pursuit of profit and does not do justice to the complex motivational structure and multivariate anthropological basic structures. In addition, Röpke criticizes closely related scientism and technicism: He opposes quantitative and scientific thinking, the mathematization of economic and social policy, and an orientation towards the methods of the natural sciences. Man or society cannot be compared to a machine; there cannot be any natural scientific laws in relation to society. Röpke focuses his criticism on attempts to predict people's behavior mathematically in order to base their decisions on reliable economic models. Such an image of man is too mechanistic for him and thus not adequate for the nature of man. For Röpke, the measure of the economy was always man. The economy should, therefore, serve the people, not the other way around.

The social market economy attaches importance to the freedom of individuals as cultural individuals. This is the reason why the social market economy recognizes the free competitive market. Individuals as cultural beings have the right to choose their own material goods to be freed from poverty and to procure their livelihood through their own actions. And when this right is exercised, one of the conditions under which human freedom can be practiced as a cultural being, as homo culturalis is satisfied. The free competitive market is an effective mechanism for securing the rights of individuals. But it should be always stressed that Germany's social market economy prioritizes the human right of individual freedom in light of the fact that human beings are cultural

beings rather than in light of the goal of accumulating wealth through free competition. This is the reason why Walter Eucken who also committed himself to the establishment of the social market economy emphasized: “Without freedom, without spontaneous self-activity, man is not ‘man’”. (Eucken 1948a, p. 73). Freedom is also closely linked to humanity, human dignity, and social justice, and there is a direct link between freedom and responsibility and the idea of liability (i.e., a unity of decision, responsibility and liability). For the most part, a three-dimensional form of responsibility is assumed: the responsibility of the individual for himself (personal responsibility), for the social environment (social responsibility for society) and for the natural environment.)

Germany, in particular, experienced trauma as a result of the totalitarian tyranny of Nazi-era fascism and the suppression of the centrally controlled economy of army capitalism (Rüstungskapitalismus). This painful historical experience led to an awareness of the structural social ills that lurk in German society. And this awareness developed into the pursuit of the common good: postwar German citizens should transform Germany into a country where human rights and individual freedoms are respected. Germany cannot allow a state-led planned economy or a socialist economy even if it is effective to distribute the national wealth evenly or to accumulate wealth if it undermines individual freedom or infringes on human rights. The procurement of material goods that can guarantee the freedom of individuals is a market economy in which the production and consumption of goods are achieved by freely participating and competing individuals.

However, on the other hand, the free competitive market has the inherent danger of undermining social cohesion through monopolization and the exploitation of the weak, which threatens another dimension of the human condition. If the market is left only to competition, not only will free economic competition fail due to the formation of monopolies of economic power, but the socio-cultural environment surrounding the market will also be polluted. Especially the monopoly of capital results in dictatorial power. Therefore, the market order should be controlled by a socio-cultural policy besides the economic policy. It is necessary for the government to introduce a policy to institute the conditions to preserve all the advantages of the free competitive market in order for the advantages not to be eroded by its shortcomings. And these conditions act as devices to secure human social solidarity. One of the founders of the social market economy, Röpcke asserts: “The market is based on social solidarity, but social solidarity is not formed in the market.” Such a device for securing social solidarity sets up a kind of seismic design device for the intrinsic catastrophic factors that can destroy the positive function of the free competitive market. The catastrophic factor of the free competitive market is that as the competition continues, there is a conflict between the group occupying the dominant position of the market through competition and the group suffering through the domination. And this conflict will escalate to the extent of a social rupture, which increases the risk of a trust collapse among the members of the society. When such conflicts are sharpened by bipolar confrontation, the crisis of the social culminates in a rupture. Unfortunately, the two groups, in which conflicts can collectively come to a head in modern society, are capital and labor, the two pillars that support the market economy. Capitalists and workers struggle with each

other in the market while they both adopt the market economy goal of making the market function. However, in the civil society that surrounds the market, especially in the democratic civil society, capitalists and workers are equal in that they are all citizens. And they have equal responsibilities and rights as citizens and must take responsibility for social solidarity and maintain and develop society from a democratic perspective.

However, this kind of civic solidarity can be transformed into a hostile relationship if the conflict of interests is not well coordinated in the free competitive market. In this case, the efficient operation of the free competitive market is hampered. In addition, if the conflict is transferred to society, this undermines social solidarity and eventually destroys societal capital like the trust among individuals who constitute society. The social market economy that is very sensitive to these problems recognizes the relationship between capital and labor as a key area of building societal capital. And it understands the importance of establishing trust in society as a whole by focusing on the formation of a culture in which the relationship between capital and labor can function as a social partnership.

## **6. Deeper Potential of the Fourth Industrial Revolution in Germany: Democratization of the Workplace**

The place where capital and labor directly meet and conduct economic activities is the workplace. Therefore, the social market economy establishes the meaning of work based on humanism, thereby creating a social partnership culture in which capitalists and workers can trust each other as human beings. The social partnership created through the work culture of humanism is firmly practiced through a joint decision system that legally guarantees the participation of workers in business management in Germany. Social partnerships pervade into each company through this joint decision-making process. Almost all companies in Germany jointly decide on important matters related to business management, in particular on working conditions, based on this legal system. It should be emphasized that in the United States and the United Kingdom, the term social partnership is not only unfamiliar, but a matter between individuals, whereas it is legally institutionalized as a mechanism for producing social trust in Germany. Michael Fichter Ian Greer, “Sozialpartnerschaft als Gewerkschaftsstrategie - Beispiele aus 5 Ländern”, WSI Mitteilungen 9/2003, 541.)

The humanistic workplace culture and joint decision-making system that practically implements it are closely related to the economic success of Germany while making a decisive contribution to maintaining the social confidence and peace of German civil society. This is evidenced by Germany’s low level of labor-management conflicts in the international comparison. According to a recent survey of managers who are leading German companies, 80% of executives said that the joint decision-making system is contributing positively to the management of a company. Especially, in the time of economic crisis where economic growth slows down or grows backward,

the joint decision system becomes the mother of social resilience that overcomes the crisis by compromising mutual interests of capital and labor as partners of economic activity.

From the mid-2000s on, Germany pursued a plan to further develop its social market economy through advanced technologies. It then matured to become “Industrie 4.0” and kick-start today’s 4th Industrial Revolution. The primary purpose of this 4th Industrial Revolution is to provide a smart facility that closely interacts with the highly skilled field knowledge as well as wisdom of German workers in order to enable the so-called “mass customization production system” with low manufacturing cost and quick production times. This new innovative production strategy “mass customization system” to generate a huge new demand is enough to draw the attention of the whole world. Especially China and Korea, which are still hungry for economic growth, are also keen to adapt this system by rapidly appropriating it. However, the intrinsic condition for implementing the system to function is overlooked. One should note that the system is able to be carried out only on the bedrock of a socio-culture, in which the individual consumer’s tastes are freely expressed, as well as of a labor culture, in which the worker’s wisdom that matured in the workplace is respected. And these two conditions may be only dreams that cannot be realized unless the social market economy, which promotes the democratization of civil society and the democratization of the workplace, is also adopted.

For this reason, Germany endeavors continuously to figure out how the introduction of smart facilities can evolve into the succession of the social market economy without undermining it in the current process of implementing the 4th Industrial Revolution. In particular, Germany is in the middle of the process of setting up policies through extensive citizen dialogue to prevent the smart facilities from betraying the intent of the original 4th Industrial Revolution. The result of this is the policy report published at the end of 2016.

## 7. Conclusion

Now, let’s conclude. Through our discussion to compare the two countries, Korea and Germany, the following facts became clear. The deeper motivation behind Germany’s Fourth Industrial Revolution is to promote the democratization of society and the workplace, making the relationship between human beings as working cultural beings a societal partnership for the purpose of succeeding and developing their social market economy based on democratic cooperation. This is the reason why Germany is now leading the 4th Industrial Revolution. In Germany, the liberty, creativity, and quality of human beings’ life as homo culturalis are mutually promoted through participation and cooperation based on the humane relations of social members.

What we have to learn from Germany for the success of the Fourth Industrial Revolution is the necessity of adopting a humane backdrop to these technologies, not just this equipment manufacturing technology of the Fourth Industrial Revolution. As long as this humane backdrop is not adopted, the technology of the Fourth Industrial Revolution may still be copied, but this

copy cannot generate deeper power and persistence that is also inherent to the Fourth Industrial Revolution. If we understand the actual subject of the revolution only technically or economically, the Fourth Industrial Revolution will amount to an anti-humanistic revolution, in which human beings as homo culturalis fade away. Therefore, the Fourth Industrial Revolution should be redesigned from a cultural and humanistic point of view, based on the existential philosophy of humanity which understands human beings in their pursuing meaning and value as unique and ingenious beings.

Because each human beings as homo culturalis who is the subject of the Fourth Industrial Revolution is unique and miraculous as Hanna Arendt expressed, or each human being is the purpose in himself as Kant expressed, a culture should be formed in which each is respected by others as a partner. In Korea, however, the relationship between humans is structured unequally in every part of society. In this social structure, creativity cannot be expected to emerge through partnership, which is the actual driving force of the Fourth Industrial Revolution. Therefore, a cultural innovation to clean up the unequal human relationship is urgently needed in order for our society to become a place where different opinions are respected and acknowledged.

Especially in the capitalist economy, managers and workers are the main axes of conflict. However, the long-term interests of corporations are secured from mutual cooperation and mutual understanding rather than conflict. In this sense, it is urgent to plan a policy to reestablish the relationship between workers and managers through the social partnership by introducing cooperative decision system like those in place in Germany, and to pursue policies from a long-term perspective.

Now, let's discuss what companies, the real leaders of the Fourth Industrial Revolution, should do to lead the Fourth Industrial Revolution toward a humanitarian economy. First, companies should share the vision that the 4th Industrial Revolution should not be a top priority for the rapid development of technology, but a means for human and societal evolution. And businesses will have to re-interpret their current business strategy through this vision: Does the company truly understand the user and consumer as a human being? In regard to economic management, the word consumer is taken for granted, but unfortunately, it is often forgotten that the consumer is a culturally existing human being. Therefore, in order for a corporation to act as a true driving force for the Fourth Industrial Revolution that develops on the basis of the human-centered economy, it is necessary to seriously consider the following issues on its own. 'Is the product we are producing really for a human being whose life is based on cultural activities?' If the product we make used by a human being as a cultural being, it should be a cultural asset with a cultural meaning, not simply a consumed product. In other words, we have to evaluate whether we are making goods for homo economics or homo culturalis, that is, making products for humans who seek the meaning in their lives. Again, it is because humans are cultural beings that they utilize the cultural value of goods; they are not just consumers that simply consume things. Only those who understand human beings who utilize these cultural values can be the subjects of labor that produce products with such

cultural values.

Therefore, managers should encourage the sense of responsibility of workers as the actual subject of organizational development, while at the same time promoting workers' pride as craftsmen embodying the aesthetics of maturing skill rather than of obedience. In addition, the introduction of cutting-edge technology should be pursued not only for reasons of cost reduction or production efficiency but also for "activation of collaborative creativity among employees" and "for the purpose of sublimating work into happiness instead of becoming draining labor". In this context, the attempt to introduce an innovation to the concept of robot by turning it into a Cobot is worth noting. A Cobot does not perform unattended operations in factory facilities that are fully automated. Rather, it functions as an aid to human beings who are the subjects of work and as a means of harmonizing the relationship between human beings and work so that human works become accomplishments rather than merely one way of making human lives more tired.

The introduction of smart facility, for instance, with Cobots, offers another benefit. The working hours of human beings can be shortened and more spare time can be secured. Likewise, there is more choice in job selection due to a more flexible working environment. In order to actively cope with such changes in the overall situation and in the workplace, companies should support and develop various skills of workers. It is now necessary for companies to innovate themselves to a field learning space where the diverse abilities of workers as cultural human beings are constantly developed and fulfilled. The company should not be a space that consumes and depletes workers' labor. Education is not just the business done only by the school. In the Fourth Industrial Revolution, which aims at establishing a humane economy, the workplace where the workers work to actualize themselves as cultural beings, should become a learning site that substantially enhances human life. Therefore, companies should provide a learning and educational environment with an organization to act as such an institution in cooperation with the government. In this case, the capacity of the workers can be continuously improved and developed and the capacity of the whole society can be secured.