

The Possibility of Establishing Academic Fields for the Study of ‘Supernatural Phenomena’

An Exploration for the Introduction of University Departments and Curricula: A Political and Sociological Analysis

I. Presentation of Problems

Since the modern ages when western civilization was contacted and accepted in fuller scale, we have been addicted to the dualistic way of thinking such as ‘true’ religion/’false’ superstition, or ‘science’/’non-science’. This kind of inertia, as a whole, comes directly from the “westernization’ of native elite, their becoming the ruling class, and their grip of institutional education systems, while it is partly due to infantile adoration of scientific technology of the home country in the past and indiscriminate reception of the logical premises spoken for the so-called ‘rationality’.

In this case, the problem lies not in the dualistic way of thinking itself, but in the blind following of the positivism-confined conception of science. Modern natural science based on positive philosophy, in fact, has been showing its power visibly. It is natural that voice for self-examination in various fields of the rest--relatively stagnated, and sometimes dogmatically biased--should become louder with arguments for methodology being more heated. Though we cannot deny that various methods and schools have been generated in the process of providing a momentum for enlarging the sphere of new possibility in many research fields, the term ‘science’ idolized--already and still--has become a ‘value’ and ‘ideal’ itself as has the unprecedented far-reaching influence of a new ideology called ‘Technology’ today shown. This points out, considered realistically, to the fact that enlarging the sphere of research could be an alternative through reviewing critically those premises and ideological characters contained in the concept, recognizing the actual influence of the term ‘science’ rather than excluding the use of the term itself.

Looking back, we can find the history of our studies framed in the narrow rationalism or materialistic thinking of the West. Of course, it can't be denied that the West's purpose and means-oriented way of thinking under certain restricted conditions has greatly contributed to our living conditions. But the vast spheres of studies had to be contracted by the ideology of 'rationalism' containing the limits of positivism, that has exerted its main influential power. Also the curricula had to be framed even at the university which is the ivory tower of seeking truth. This, however, doesn't mean that we should go back to pre-modern ways of thinking, denying the important nature of rationalism itself. Rather, discussions about this, in other words, discussions about science philosophy can be seen unavoidable because we recognize the importance of it.

Every study--if it contains, even partly, scientific character--has its purpose in predicting the future through analyses of the present or the past using the relating data for setting in motion means to achieve certain goals or using them for the modification of the goal itself. By the way, a problem results from distinguishing prophecy from prognosis. If the characteristic of prophecy lies in that the process of results cannot be explained while the one of prognosis can be, the results whose processes can't be fully explained are generally seen meaningless in the 'rationalistic' position. Here we may make a serious fallacy of mistaking the means for the end.

For example, what mental-powered man, Uri Geller¹ showed on television a few years ago were shocking ones which couldn't be explained with common sense, causing all kind of immediate reactions from public. They typical and general one of those reactions was the attitude not to see meaningful so much by regarding it as a trick or considering it simple lurement of interest or an extraordinary special phenomenon. We can find the striking contrast between this and the Dr. Sang Ku Lee syndrome once pervasive in our 'rational'

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explanations--are more precise or not, as pointed out before. This mean, in other words, a position to put more emphasis on process than result, mistaking the means for the end. Making the maximum concessions, I can still say a really rational attitude is to try to study how such phenomena could happen if we can admit as a truth any one of Uri Geller's performances, which can be seen as a right way to use the term 'rational.' Of course, there are many interests--political, social, and religious--involved here resulting in acute academic logical arguments.

Take it as an example that a spirit medium or a minister can be regarded as a scientist--a *real* scientist in a sense--in case a disease given up by doctors in hospitals called the delivery room and lab of modern science is healed through the prayers of a minister or the Shaman rituals of a spirit medium. We can agree to this when we understand correctly the logic of a science philosopher Paul Feyerabend.²² This also means the emphasis is given to the fact that the ultimate purpose of our life lies in results. Anyway, to exclude all the special phenomena--that is, the so-called 'supernatural phenomena' to be discussed later--from the scientific sphere as the process can't be explained with the established theoretical frame is to narrow the width of our life and to be scientific ideology (Wissenschaftliche Ideologie). The names of these supernatural phenomena haven't been generalized scholarly, but can be classified as 7 spheres including I Ching, Astrology, Geomancy, Physiognomy, Naminology, Dynamics of Mental Power, and Psychic Science.

The purpose of this thesis is to confirm that universities have to extensively accept these spheres after analyzing the problems accompanying acceptability and the blocking factors. Nevertheless, I should admit that the researches for these unexplored spheres deserted and excluded until now are nothing but abstract statements due to disorderliness and lack of data, many difficulties in collecting data, limited space and limited ability.

II. 'Supernatural Phenomena' and the Seven Spheres

1. The Concept of 'Supernatural Phenomena'

Although research with much concern on the special phenomena which can't be elucidated through analysis methods and instruments of the established sciences have been done partly and discontinuously, they have been increased as the years go by.³³ It seems like intelligent anomie of modern people who are living in the age of indiscriminate ideologies acted upwardly with the gradual collapse of cold-war establishment, resulting in an explosive increase of concerned research data, especially in the past 20 to 30 years. In this case, common looks found in many books⁴⁴ are that the definition of the term and the extent of subjects are inconsistent and confusing. The term 'supernatural' also which I am going to use here is often confused with many similar expressions such as miraculous, paranormal, occult, uncanny, magic, psychic, spiritual, mystical, mysterious, extraordinary. In some cases, it is considered as abnormal or fantastic.

We can take it for granted that these marginal fields which have been under pressures for a long time since human history from the contemporary orthodox schools and the political powers closely connected with them, could not be saved from immaturity. Accordingly, the direct cause for it above all is that they have been argued sporadically and voluntarily without formal institutes which helps approach certain subjects systematically under the centripetal forces. However, three terms--occult, paranormal, supernatural--have overwhelming tendency in frequency or persuasiveness.

First, the expression 'occult' has a long history as we can see it including as subject fields magic, alchemy, astrology, and spiritism. But it smells strongly pseudoscientific due to its mysterious

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and magic characteristic. On the other hand, 'paranormal' phenomena are

subject to parapsychology, a new trend of modern psychology, and can be translated into spiritual response, second sight and mental power. In this case, parapsychology cannot help having a certain amount of limit and narrowness being restrained by the research scope of general psychology and the theoretical premises. The expression 'paranormal' also implies the meaning 'abnormal.'

Finally, the term 'supernatural' has less negative nuance than any other term in this field despite its unfamiliarity, all the more, the term has already stood up against the materialistic 'science' concept of modern physics by suggesting comparatively that supernaturalism, which covers supernatural phenomena, can develop into supernatural science in case natural science based on positivism has natural phenomena as its research subject. Therefore, the expression 'supernatural' is the choice to meet the purpose of this thesis most.

If I define it hypothetically, 'supernatural phenomena' can't be explained through the theoretical concepts, laws, or analysis methods of the existing natural science and are a sphere that's excluded from the so-called 'scientific research subjects'. Of course, this kind of term selection and concept definition is operational and could be the cause for controversy. Besides, detailed explanation and theoretical establishment are not the main theme of this thesis. It is, however, clear that this kind of choice and definition not only accepts inclusively the 7 fields covered later but also doesn't cause mutual contradiction for the explanation.

2. Contents and Traits of the Seven Spheres

1) I Ching (**, The Study of Yuk)

The conception of Yuk(*, divination, changes) greatly developed though three Dynasties of Ha(*) - On(*) - Ju (*) and were accomplished by three Ages--Emperor Fu-Chou(**) of Remote Age, King Wen (**) of Middle age and Confucius (**) of Early Modern Age. In the process of its basic skeletons being applied more complicatedly to the interpretation of human history, blooming especially in that ages of Han(*) and Song(*) Dynasty, I Ching produced various schools identified as Yangpa-Sipchong.⁵⁵

Yangpa(**, Two Schools) can be translated into Sangsoo School(****) concerning Yuk in the Han Dynasty and Eiri School(****) called Yuk in the Song Dynasty. Sipchong(**, Ten Branches) can be translated into Jumbok(**, fortune-telling), Jaesang(**, natural disaster-related divination), Chamwi(**, divination for the ups and downs of a nation), Lao-Chuang(**, Taoism), Euri(**, Confucianism), Sasa(**, historical affairs), Eiyak(**, medicine), Dando(**, method of breathing Ki), Gamyea(**, geomantic system for choosing auspicious sites for graves and residences), Sungsang(**, astrology). Among them, the main stream controlling our schools since Lee Dynasty has been Eiri School--especially Euri among Sipchong followers. During the time, I Ching researchers have been done incessantly by those scholars. Recently a group of scholars have persuasively presented Jung-Yuk (**, Yuk of the future) theory as anew model for explanation.⁶⁶

Although definitions on I Ching can be differently developed depending on its positions, here, I am going to define it as a study to be applied to the interpretation of human history and the problem solving under the major premise that all things in nature depend on the principles of Eum-Yang(**, The Cosmic Dual Forces: +, -) and O-Hang(**, the Five Elements: wood, fire, earth, metal, water)--to more properly meet the main theme of this thesis. When the position is leaning toward Sansoo-School after understanding it on the practical dimension, it means we should try to emphasize Bang(*, method), Sool(*, strategy, technique), and Gee(*, tactics, talent)

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of Sangsoo-School, which are estranged by

the establishment, satisfying to a certain degree the general trend of today--not that we should ignore the Tao(*, Truth, the Way, Morality) and Bub(*, principle, law) of Euri School.

The East-West exchanges in this field can be supplemented through researches on the Pythagoras school numerology of Ancient Greece and Kabblaism of the Middle Age. I Ching becomes the direct theoretical basis of astrology, geomancy, physiognomy, naminology to be discussed later as modern mathematics becomes the basis of natural sciences such as physics, chemistry, biology, etc. And as applied fields, we can name philosophy, Myunglee theory(***, the Four Pillars--the year, month, day, and hour of one's birth, marital harmony, choice of an auspicious day), oriental medicine, mathematics, and physics.

2) Astrology

It is a study to predict the destiny and the ups and downs of a person or a country, and the natural phenomena such as natural calamities by observing the movements and the positions of stars. In this field of studying the phoneme of stars as well, many scholars studying celestial bodies who have a longer historical background but have been excluded from the category of 'scientists' are humiliated to be called astrologists while those main-stream scholars within the system are called astronomers.

Astrology has been prosperous both in the East and the West since the old ages, but the astrology of the West can be seen more advanced in case it's estimated only on the quantitative side of study materials. Oriental astrology pivots Polaris (the North Star) and arranges main stars such as the seven stars of the Big Dipper and the seven stars in the South with minor stars around them. And then it can predict good or bad fortune by looking at the arrangement of constellations. And that predicting method cannot be regarded

as a mathematical theory when it is seen depending on the Eumyang-Ohang theory(*****, Cosmic Dual Forces and Five Elements.

The astrology in the West has the same theory--the arrangement of constellations and the stars' movement are independently influencing human history or natural phenomena--as the one in the east, but has the different theory that all the phenomena are decided by the arrangement of 12 constellations based on the solar calendar and their mutual influences. The astrology in the West is divided into mundane astrology, horary astrology, phenomenal astrology, medical astrology, and natal astrology for studying.⁷⁷ The applied fields of this can be meteorology, astronomy, geoscience, and cosmoscience.

3) Geomancy (Feng Shui)

Geomancy is popularly known as 'Feng Shui'(**) or abbreviated as 'Geo Ree'(**, geography) when emphasized on its theoretical side. Sometimes it's called Gamyea(**) or Geosool(**, geographical method). This field can be viewed differently also according to diverse positions, but can be defined as the study for the sake of public welfare improvement by observing the shape, location and direction which would influence the bad and good luck, the curse and blessing of human beings.

The basic hypothesis of this field, can be summarized into two theories, the Cosmic-Ki-Running theory(*****) and the Ki--Induction-of-Blood-Relation theory(*****). The latter belongs to the tomb theory and has been involved in more private interests becoming the center of geomancy. Thus it has long caused many social problems and resulted in conflicts and contradictions with efficient usage of national land, more public cause. Moreover, it takes several generations for this field to statistically approach the proof of results and this in the most unfavorable position to establish theories. Observing all these

aspects, we can say it is natural that geomancy seen as oriental geography has been weeded out from the system being driven out by western geography.⁸⁸

It is a kind of dogmatism to expel one-sidedly the flow of Ki existing in the land just because it can't be scientifically proved, which is similar to the case that we can't exclude acupuncture of oriental medicine although the flow of Ki existing in the body cannot be anatomically explained. Besides a systematic study for this is inevitable since we find it necessary to elevate general geomancy practices to more public dimension. Geomancy can be used for landscape architecture, environmental engineering, geology, and for deciding the location, direction, or size of public buildings or public cemeteries.

4) Physiognomy

Physiognomy is a study to find out aptitude and foresee the future, analogizing the past and present time of a person by observing and analyzing various features of a human body. The features here mean not only the ones of a body--face, hand, foot, physique--but also the ones of voice or bearing.

This field tends to overcome the deterministic character by emphasizing mutual relations between features and dispositions. For example, the advice 'Know yourself with that appearance!' shows a fatalistic position, while one 'Be responsible for your appearance after 40' shows an intended position. The physiognomy field has to put more emphasis on the latter position if we agree to the argument that history should be created, not just be given.

The theory of physiognomy is understood to be directly influenced by geomancy as mentioned in the geomantic analogy, but on the contrary, seems to have given much influence to geomancy. And the theories--the Cosmic-Ki-Influencing theory(*****) that

human beings are born with Ki from the heavens and mountains, the Human-of-Small-Cosmos theory(*****) that human being is a small cosmos the Human-Cosmos-Miniature theory(*****) that human beings are the miniature of the universe, and--are similar in their basic viewpoints.⁹⁹ The results of physiognomy can be applied to psychology, aptitude test, counseling, clinical medicine, plastic surgery, oriental medicine. etiquette, beauty, art and clothing designing.

5) Naminology

Naminology is a study to analyze the casual relations between names and the future of persons related and find a way to have good luck. It says persons' names or other names influence not only the one concerned but also the related persons around him While the above three fields including astrology cover the predestined fate of a person, naminology emphasizes on post destined fate noticing one's fate can be changed into better one through changing one's name.

Naminology can be divided roughly into two theories by the analysis method--the Mathematical-Five-Elements theory(*****) and the Sound-Wave-Five-Elements theory(*****). While the Mathematical-Five-Elements theory is a traditional approach depending on the Four-Pillars-Theory(*****), based on mathematics, the Sound-Wave-Five-Elements theory is new method to analyze sound waves on the bases of cosmic-dual-forces/five-elements thinking that sound waves influence the fate more than the meaning of a word or the number of letter strokes do.¹⁰¹⁰

Both theories are based on the mathematical principle of cosmic-dual-forces/five-elements. But while the research scope of the former is limited to the Chinese culture from the viewpoint of mathematical static analysis, the latter is not restricted by the letters' culture circle by trying phonetic analysis putting emphasis on pronunciation--accordingly putting

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stress on the predominance of Korean letter, Han Geul(**). This field can be applied to language, phonetics, music, name of a person, pen name, screen name, name of a group, name of a building, etc.

6) Dynamics of Mental Power

Although this field is rather unfamiliar, I'd like to define it as a study to find laws and develop one's ability by excavating, collecting, and analyzing special phenomena while thinking that there's unknown power within human mentality--especially subconsciousness--which can't clearly be explained with materialistic theories or explanations of modern physics.

Here, we can classify, based on methods, into three the factors influencing subconsciousness. The first factor is 'meditative one' involved in Zen, yoga, contemplation, and deitation secrets. The second factor is 'religious one' involved in prayer, hope and faith. The third factor is 'hypnotic one' involved in self-hypnotization and others-hypnotization, or personal hypnotization and mass hypnotization, and involved in educational contents and experiences in a broad sense.

The sphere of Dynamics of Mental Power discussed generally until now can be classified into two¹¹ --that is the ESP (extrasensory perception) phenomena and the psychokinesis phenomena. ESP is the passive dynamics of mental power including telepathy, clairvoyance, and psychometry. On the other hand, psychokinesis is the positive dynamics of objects--and chemical changes of objects such as changed properties of objects.

Most of these mental power phenomena have systematically been developed and researched in the parapsychology field¹², a part of psychology while a group of natural scientists with different majors have been stepping up the project as a research team. We cannot deny that

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the research has been going on secretly in a way considering the shock and confusion about values of public, and the resistance from them and their religious interests. The applicable fields are psychology--especially related with subconsciousness, mass unconsciousness and hypnosis--and medicine, physics, dream interpretation, physical exercise, and military science.

7) Psychic Science

Finally this field aims at discovering general laws of the world of spirits and applying them to the realities of the life by studying and arranging systematically psychic phenomena presupposing spirits and their influential powers.

The systematic study of psychic phenomena seemed to have started in earnest when the ASPR (American Society for Psychic Research) was founded in 1885 encouraged by the foundation of Society for Psychic Research (SPR) in 1882, while was borne by the integration of Cambridge Spiritual Society and Oxford Pheno-menological Society founded in the mid-19th century.¹³¹³ But the research has been under many restrictions due to resistance resulting from the fixed thinking of society and the religious prejudice, and the immaturity of proving technique.

Moreover, in many parts, the power has been dispersed with two conflicting positions--the mental power phenomena position and the psychic science position which have entirely different interpretations on the similar phenomena because of the differences in basic hypothesis and approaching method. The former regards the supernatural phenomena as such as the surfacing of unlimited latent faculties¹⁴¹⁴, while the latter argues that such phenomena as shown by the mechanism of spiritual complex power is not related to a person's will. And thus these two fields should require mutually supplementary and dialectical developments.

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Spiritual phenomena can be summarized into three¹⁵¹⁵ --spiritual psychic phenomena sensed only by the psychic medium, physical psychic phenomena which can be sensed even by the common man thus making easy objective observation and proof, and spiritual healing which has complicated aspects of the above two. Although much part of this can be overlapped with the scope of mental power research, I'd like to present briefly the following. First of all, spiritual psychic phenomena are clairvoyance, clairsaudience, spirit speaking, automatic writing, automatic painting, inspiration, telepathy, and psychometry. On the other hand, physical psychic phenomena are raps, levitation, direct voice, materialization, apport, poltergeist, psychic photograph, non-graph, spirit photograph, and radiance phenomena. Spiritual healings can be sorted out variously depending on the method. Especially psychic surgery on appendicitis can be the representative concern. The results of research on the sphere will influence a lot of fields such as theology, philosophy, folklore, cultural anthropology, psychoanalysis, dream interpretation, medicine, etc.

III. 'Supernatural Phenomena' as University Departments

1. Possibility of Establishing Academic Fields

When we often say research is systematized knowledge, it seems to have a purpose in finding a certain model or law by classifying and synthesizing phenomena, which are facts and the causal relations between facts, depending on a certain hypothesis or standard. By the way, such theories or laws have to carry the heuristic meaning to catch new facts, the explanatory meaning to understand various aspects of reality and the practical meaning to fulfill a certain goal sought in a certain society. Besides theories and laws established in individual scopes should be able to explain inclusively even other sphere's phenomena as well as special phenomena within themselves. Ultimately, when general theory or grand

theory is seen as a purpose, a scholar's open-minded attitude noticing close mutual relationship between theory and practice will contribute to the dialectical self-improvement of research.

The seven spheres discussed here are seen to be able to achieve the basic requirements as a research despite the potential differences in degrees. If there is a problem, a tendency that is naive, sometimes dogmatic and likely to dazzle public sentiment, we'd rather try to find the cause in the fact that the established academic system has abandoned and ignored these. Besides, these spheres have abundant related materials due to long history, and numerous theses and books have been published due to increased interest of the West since the beginning of this century.¹⁶¹⁶

When we see this on the simple practical dimension of vocational education among foundation purposes of university, 20,000 have formally joined the Society for the Fortunetellers, only a part of these fields in our country now. But in the light of the fact that around 700,000 are estimated to be with the Society¹⁷¹⁷ and many departments offering special job training--secretary, comic art, photography, drama, and cinema--have been established, it's a kind of responsibility evasion and self-conflict for universities to ignore this.

Are the universities, which have been copying the systems and curricula of the West, going to induce those only when there are precedents in foreign countries? And then where can we find the characteristic of oriental culture? It is on the same lines of conservative opinion in Korea: 'The concrete contents of the law based on the "Concept of Public-Land(*****)" should be dismissed without any question about practical efficiency, just because there are no precedents abroad.' That's flunkyism, non-subjecthood and opportunism

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2. Details for Starting Departments

1) Securing Faculty Members

Above all, many credits have to assigned until students become juniors and seniors, although basic cultural subjects are compulsory mainly for freshmen and sophomores. The reason is the research results or the graduates activities in this field would not only influence the society immensely but also be connected with the interests of various social groups. Accordingly, we need a faculty who cover politics and philosophy, which help plant social responsibility and elevate the level of valuations on the educational dimension of citizens--especially an introduction to politics, basic theories of political economy, and ethics or philosophy or religion, and history and sociology. And each department needs statisticians or computer scientists since the five spheres from I Ching to naminology have to handle data obtained through experiments or observations. The rest spheres of Dynamics of Mental Power and Psychic Science need physics and chemistry majors for practical analysis and evaluation.

The most difficult task is to select a major in charge of each department. Of course, Oriental philosophy majors--especially majors in I Ching--can be in charge of the five spheres including I Ching, and natural science majors--especially physics majors--can be in charge of psychic science and dynamics of mental power.¹⁸¹⁸ However, for special subjects of each department, we cannot select faculty members without any persuading standards as, for example, we cannot select an able secretary or a photographer of a company as a professor for the department of secretarial study or photography. So the system of selecting instructors who seem competitive to a certain degree in the field and inviting them, for the time being, would pay off. Another reason for this is their specialties could be different in the same field and their insisting theories could be various. And the subjects putting first

experiments, observations, data collections, and field explorations will weigh more for the higher years at college.

2) Selection of Students

As a whole, the standards for selection can be divided into scholastic achievement test, qualification screening and talent examination. For scholastic achievement test, language tests should be emphasized much because Chinese comprehension above all is essential to the five fields including I Ching of oriental cultural character with the rest two fields having brought most of basic research material from abroad requiring foreign language comprehension ability--especially in English.

For qualification screening, human nature examination and aptitude test are very important considering the immense influence of these fields on the society. Especially human nature test to evaluate one's character should be emphasized while testing. For the test we can use the Four Pillars fame or physiognomy--moreover astrology or naminology.

For talent examination, natural scientific experimental analysis methods can be mobilized partly. It is mainly needed in the fields of dynamics of mental power and psychic science and is a system to evaluate one's talent or possibilities to develop it. Thus the talent test assumes the selection of students with special talent rationed to the number limit of the department. Keeping all these characteristics in mind, special screening is recommendable for the entrance examination of this field, which could be taken at the different time from other colleges.

3) Prospects for Employment

The reason why university with the goal of being ivory tower and fostering professionals--in a situation where professional education is more important driven by practical tendency--

has been degraded to a production institution for intelligent jobless people is the strayed system adjustments of educational policies as well as economic depression. Nevertheless, the reality that universities are expanded in quantity results from the universities' going in gear with political consideration.

Seeing it from more reasonable point of view, the opening of a department and the adjustment of number limit at university should be made meeting the social demand and strategic necessities. When we pay our attention to this point, these special fields have no difficulty as far as employment is concerned. The reasons are the vast area for its application as we've noticed before and the wide-open door to the society for one's own business.

Accordingly, university can be exempted from the burden of public relation. The only problem is to help the graduates meet the strategic necessities such as commercial sublimation, purification of society and improvement of productivity. For it, education for the bachelor degree should be higher through strict school affairs and graduation screening. Looking at from this side, I can say the number limit for entering students is around 20 for the time being.

IV. Political and Sociological Analyses of Obstacles Factors

Observing on the political and sociological side the blocking factors for accepting institutionally the 7 spheres of supernatural phenomena, we can find two kinds of obstacles--inner obstacle and outer obstacle.

As is generally known, inner obstacles comes from professionals working in these fields, deluding the world and deceiving people. And the deterministic features of mechanical

materialism or the pseudo-religious contents generally contained in their theories have shown a tendency to rationalize and encourage those attitudes. This results from personal interests, such as appetite for honor and property. And conscience for these people's morality restoration and social responsibility should be awakened. Therefore, institutional acceptance of these special fields will help solve the problems. On the other hand, we cannot exclude the possible resistance against the acceptance from some of those special professional.

The most important one, however, is outer obstacle as group interest, as stressed in many parts until now. Such interests can be better understood from the viewpoint of the sociology of knowledge in: 'The Need for a Sociology and psychology of Social Science and Scientists' or 'The Social Psychology and Sociology of Biases' written by Myrdal.¹⁹¹⁹ For example, radical breakaway from the generally accepted view would only result in danger. Rather, if a young student publishes his maiden work following traditional pattern, we can say he's already got vested rights for approach to establishing theories.²⁰²⁰ That is not confined only to social science.

Looking back, we can recognize the 'Science' concept became a value or an ideology we have to pursue today--in a sense it became an absolute one--meanwhile *scientism* appears as another new ruling ideology with the core concept of Christianity in the Middle Age, 'God' being replaced with 'Reason' after the Modern Age. As already mentioned in the beginning, the problem in this case is not those concepts as symbolic meanings in metaphysical forms, but concrete doctrines which would decide on our valuations and behaviors in the same interest with contemporary ruling powers as always. While pragmatic materialism connected with individualism offers many utilitarian conveniences increasing social and political influential power of the so-called '(natural) scientists' in

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modern democratic society under the popular election system, it contributes to reducing and standardizing the area of abundant life.

This can draw a conclusion--the conclusive argument of Paul Feyerabend saying, "Separating the country from church should be complemented by separating the country from science, the newest, most offensive, and most doctrinistic religious system."²¹ His saying, "This kind of separation might be an only chance to fulfill human nature which we can have but has never been realized," is not only a challenge against technology but also a request for reconsideration of the established academic system.

2. Analyses of Questionnaires

Although many other new departments haven't been installed through questionnaires--if so, many wouldn't have been--this special field needs to search for the direction of public opinion through questionnaires since this has complicated social and political interests causing a lot of criticism and resistance.

We've excluded general public, who might not be able to decide scholarly on this field, and professors, who might be biased due to their own academic interests in universities, from the questionnaire for the reliability. Therefore, we've selected middle and high school teachers, the backbone intellectuals. And, considering time and money, we've chosen the method of simple random sampling as a sampling process which is applied to almost all secondary school teacher trainees for the summer of '92 at Gong-Ju University and all the teachers of 4 middle schools (2 in Seoul, 2 in Chung-Nam). And the returning ratio of the questionnaires was near 100% as the professors at the concerned departments and the teachers at the concerned schools distributed and collected themselves.

804 teachers in total responded to the questionnaires, but we can't present detailed analyzed data of them due to the limit of space.²²²² However, the followings are the survey of the character of samples and the related meaningful response statistics, and responses to the 7 fields above and supporting degree for being accepted at the university. The general frame of the questionnaire: 1 to 5 (asking the character of samples); 6 to 12 (analogy on the supporting degree for the 7 fields of supernatural phenomena covered until now); 13 (conclusive question on the necessity of each field's being accepted at university); 14 (let the supporters rank the 7 fields).²³²³

First of all, gender distribution (among 804 in total): 509 male (63.3%), 289 female (36%), 6 no response (0.7%). Age distribution: 186 under 30 (23.1%), 447 in their 30's (55.6%), 109 in their 40's (13.6%), 53 in their 50's (6.6%), and 5 over 60 (0.6%).

Places of employment: even though 5 areas have been deleted from 15 around the country including Seoul, its distribution was: 239 major city areas (29.7%), 500 local areas (62.2%), 64 no response (8.1%).

Major: 295 liberal arts (36.7%), 204 social science (25.4%), 151 natural science (18.8%), 148 art and physical exercise (18.4%), 6 no response (0.7%).

Religion: 117 Buddhist (14.6%), 310 Christian (38.6%), 17 Confucian (2.1%), 3 Shaman (0.4%), 335 no religion (41.7%), 16 others (2.0%).

Now response distribution from 6 to 12: dynamics of mental power (78.6% positive, 7.8% negative, 12.9% undecided, 0.6% no response) ranks first for the possibility of being supported with physiognomy second (62.4% positive, 16.5% negative), I Ching third (60.8% positive, 15.7% negative), psychic power fourth (52.7% positive, 18.3%

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negative), naminology fifth (45.5% positive, 46.1% negative), geomancy sixth (43.4% positive, 29.9% negative), astrology seventh (40.0% positive, 28.6% negative). Especially naminology has more negative responses. The reason could be that naminology reverses the stream of Movement for Names in Our Language as a part of Habitual Use of Korean Alphabet.

At the end, on question 13, the possibility of 7 fields being accepted at the university: 511 positive (63.3%), 148 negative (18.4%), 142 undecided (17.7%), 3 no response (0.4%)-- high supporting degree. And the priority ranking of 7 fields offered by the 511 positive responses is as follows, summated rating used: I Ching (1074), Geomancy (1466), Physiognomy (1866), Psychic Science (1892), Dynamics of Mental Power (1911), Astrology (2185), Naminology (2374).

On question 13, crossing analyses such as gender, age, major, and place of employment have been done and have got the uniform responses. Therefore, there's nothing which needs special attention. But different from the expectation, the respondents under 30 and in their 30's showed high positive responses (60.8% and 64.7%, respectively); natural science (62.9%) shows higher supporting ration than social science (60.8%) does; major cities (64.9%) higher supporting ratio than local areas (64.4%). That's rather unique. But in the crossing analyses on religions, we've got statistically meaningful results (X^2 : 29.9760, significance: 0.0377) and the following can be a reference.

table goes here!

Crossing Analyses Between Question 5 and Question 13

The most interesting parts of the above table are responses from Christians (54.5%), Shamanists, and Confucianists and Buddhists (88.2% and 74.4%, respectively) who are

pretty positive. In the same manner, in the crossing analyses on religion for question 6 to question 12, the remaining 6 fields excluding responses to mental power phenomena (Question 8) show the similar tendency of the level lower than significance level 0.05. These kinds of results indirectly show that many parts related to supernatural phenomena are closely connected with their religious values or views of the world. And the interests involved have different dimension from other ones which can simply be rewarded by matters. Accordingly, this kind of problem, as I've emphasized earlier, could be solved in open-minded attitudes with which we can interpret more widely the concept of 'science' or 'rationalism' that is framed in conservative narrowness.

V. Conclusion

The contents discussed above can be summarize into the following questions. Why have we abandoned and excluded those existences which couldn't be explained with the special phenomena collectively and operatively? What would be the contents and characteristics in case those are fractionated and classified into seven fields including I Ching? What would be the academic position in connection with the educational goals of university--finding truth and producing professionals? Is there any possibility for concrete problems expected on the technical dimension in case those are accepted at university? What would be the interests and ideological characteristic of those obstacles concerning institutional acceptability? And what would be the flow of reliable public opinion? Now we can organize the arguments of this paper focused on the above questions into several categories.

First, coping with the ruling ideologies of the contemporary society is, in a certain sense, a duty of the university being connected with the liberty of research or conscience. This means the ivory tower, the way that university should be, can be achieved only with the

findings of new facts and the dialectical sublation of conservative ideologies through influence immensely basic premises and hypotheses in various fields of modern researches such as philosophy, physics, theology, medicine, psychology and anthropology.

Second, these seven fields shouldn't be isolated or abandoned even in light of the tendency to encourage pragmatism for university education--education to produce professionals. Special jobs dismissed until not long ago--for instance, acupuncturist, painter, photographer, clown--get bachelor degrees in the regular departments of university, namely oriental medicine, comic art, oriental writing, photography, drama and screen, answering the tendency of specialization and professionalization of jobs today. Thus we can say accepting these fields as university departments and curricula meets the social demand when we consider the number of jobs in the field, the direction of public opinion and the social influence.

Third, the concern and systematic research of authorized educational institutions are needed on the social purification dimension when we see the present situation of these fields which have a tendency of 'extortion of wealth' (**) and 'deluding-the-world-and-deceiving-the-people' (****) riding on materialism and opportunism. It is regarded that many people--with high or low social status--have contacted directly or indirectly the professionals of these fields. In that case, it is a responsibility of vocational education to let them act as responsible counselors instead of following blindly or refusing unconditionally their statements. Therefore by elevating these special job holders in these fields who have much influential power behind public systems to the more cultivated and reliable intellectuals, we can let them participate in the achievement of the national goals--sound social culture and reform of consciousness.

Fourth, recent tendencies of the West which sees the limit of their own modern physics and tries to find the way out in the traditional culture or mysticism of the East with their earnestness and rationality make up feel that we are on the verge of losing our identity even in the spiritual culture. And those can be a new area of possibility in the views of human nature, society and the world. This field can be a way to overcome the one-sided invasion of western culture and secure the identity of oriental culture.

Fifth, most of our universities outside major cities are much inferior in financial and geographic side to universities in major cities under similar conditions. Therefore, they can't contribute as much and could cause results of producing intelligent jobless professionals if they simply pay attention only to the expansion of quantity. And an additional point to be noticed is, the fact that there are no schools in our universities results from modern nepotism, formalism, and mimicism. Therefore this research can contribute to the balanced development of universities through making the local universities characteristic and improving their qualities.

Finally, if politics contains the character of a 'supreme subject' (***) which would produce leaders who will lead this country, research results and basic contents following the systemization of these seven fields could be required as cultural subjects to be finished by students. This should be understood on the side of a responsibility of a politician who is supposed to adjust various social interests and offer ideas and visions on the higher-valuation level, not on the social controlling or machination level. Accordingly, this should be considered on the basic-morality, wide-appreciative-eyed and whole-man-education side, with the assumption that this shouldn't be involved in prejudice and nearsighted opportunism being interlocked with special interests.