

On the Epistemological Shift for the Formation of a More Advanced Sense of Justice in South Korean Society

Shim, Yeon-soo*

Abstract

Usually, when humans face a crisis of survival, they tend to make extreme choices based on their usual epistemological attitude. However, if the usual epistemological orientation is tamed in a habit based on synergistic epistemology, there is a possibility that extreme choices such as suicide will not be made. If South Koreans make a habit of selective behavior based on synergistic epistemology, they can overcome the crisis situation facing catastrophe more wisely. Synergistic choices that are complexly dependent on human emotions, understanding, reason, intuition, and soul will be a smarter synergistic epistemology that can escape extreme death choices.

Keywords: *epistemology, complex system, justice society, South Koreans, synergistic epistemology.*

* E-mail: shim4822@snu.ac.kr

Ph.D. earned at: Seoul National University

Current position: Professor, Honam University, South Korea

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심연수

국문요약

통상 인간은 생존의 위기 상황에 처할 때, 평상시의 인식론적 태도에 의해서 극단적인 선택을 하는 경향이 있다. 그러나 만약 평상시의 인식론적 정향을 시너지적 인식론에 입각한 습관에 길들여져 있는 경우에는 자살과 같은 극단적인 선택을 하지 않을 수 있다. 한국인들이 시너지적 인식론에 입각한 선택적 행동을 습관화한다면 파국에 직면한 위기 상황을 보다 현명하게 극복할 수 있다. 인간의 감성, 오성, 이성, 직관 및 영혼에 복합적으로 의존하는 선택은 극단적인 죽음의 선택을 모면하게 할 수 있는 보다 현명한 지혜로운 시너지 인식론이 될 것이다.

주제어: 인식론, 복잡계론, 정의사회, 한국인, 시너지적 인식론

I. Introduction

There are still many debates and theories about what a justice society is. However, justice society ultimately refers to a society in which members of society live together and achieve their goals in harmony. In other words, a just society refers to a society in which freedom, happiness, and usefulness, which are human survival goals, are satisfied. In this sense, in order to realize a just society, humans need to pursue a life in harmony with their surroundings, and to do so, they need to make various efforts. It is necessary to live with a creative emotion while reflecting more openly and systematically as Henri Bergson says in the society and nature to which humans belong (Bergson; Kim 2012). In other words, in order to realize a better state of justice than now, humans need to achieve their freedom, happiness, and usefulness, which are usually philosophical goals of life by pursuing profit in harmony with other members of the world to which they belong.

However, as of October 2020, it is doubtful how much effort the global society, including the Republic of Korea, is making to realize a justice society. It is also questionable whether the global people are pursuing a harmonious life. All humans in the global village need to make more efforts to pursue a harmonious life while communicating with each other for a sustainable global society, even if they are citizens of different countries according to the natural law, even if they belong to different countries.

As historical materialist Georg Wilhelm Friedrich Hegel representatively argued, humans pursue a harmonious life as a member of nature and society to which humans belong through epistemological categories such as labor and interaction (Hegel; Giddens 10-101; Habermas 95; Löwith). The numerous conflicts and troubles occurring in a sustainable global society are very complex. It is necessary to think systematically through epistemological categories such as labor and interaction in the relationship between society and nature to which humans belong, and to pursue a systematically harmonious life. In other words, pursuing a harmonious life with the surrounding environment in which humans belong increases the likelihood of improving the unjust situations that occur around them.

In South Korean society, even famous politicians and students in the field of education cannot do their best to lead a harmonious life with other members for the life given to them. There was also a problem with their epistemological deficit. In this dimension, this thesis attempts to start this study with the question of whether the people of the times made an epistemological effort to realize a better justice society.

In particular, this paper raises the point that South Koreans, members of nature and society, need to change their perception of the nature and society they belong to in order to realize a justice society. In other words, I would like to point out that there is a problem with their just epistemological attitude toward the nature and society in which the South Koreans belong. From the starting point of this paper, it is assumed that there is a problem with their usual epistemological attitude toward the just life they pursue. In order for South Koreans to realize a more just society in the future and pursue a life in harmony with their nature and society, it is suggested that their epistemological transformation is necessary.

In the field of epistemology of modern philosophy, there is a debate about the a priori and acquired nature of human cognition, and debates over whether rationality can be developed through refutation to arguments and debates over the limitations of human perception continue (Neta). In order to realize a better just society, an epistemological transformation of the members of the social system is necessary (Shim 2019). It is judged that the famous Korean

politicians who have already committed suicide, which are treated as examples of extreme choices in this paper, have all tried to realize justice on a personal level. However, their choice of death as an extreme option in a catastrophic situation is judged to be due to the lack of an epistemological effort based on justice for their society and nature to try to make a more just society.

There are many reasons why they failed to make alternative choices other than extreme choices such as death for a better just life, but the cause can also be found at the level of the society and environmental system in which they live. The cause can be found in the lack of efforts to realize a just society and environment in which members to whom they belong together with those who made these extreme choices. And the imitation suicide of certain celebrities known as the Werther effect has a negative effect on the realization of a better justice society in a systematic aspect in South Korean society. Indeed, the suicide rate of South Korea in 2018, when former lawmaker Roh Hoe-chan committed suicide, ranked first among 36 member states of the Organization for Economic Cooperation and Development (OECD) (Kang). And according to data from the South Korean National Statistical Office, 13,670 people committed suicide in 2018. It is said that 37.5 people a day made extreme choices, an increase of 1,207 compared to 2017, and an increase of 9.7 percentage points. This number is said to be the highest suicide rate in the OECD (Webmaster). Efforts to reduce the suicide rate in South Korea can be pursued in many ways, but it could also be possible through an epistemological transformation to realize the justice society contemplated in this paper.

In order to explore the dominant epistemological transformation of the South Korean people, it is based on the idea of defining the complex system theory (Shim 2018). The theory of justice of a complex system becomes a way to enable an epistemological transformation of nature and society to realize a more just life and society for the members of a system. This is because the idea of the complex system theory laid out in this paper emphasizes a harmonious life with the human environment.

II . Aiming for a More Just South Korean Society

The natural world or society in which humans live, including humans, is a kind of complex system. The place where South Koreans live is also a part of the universe. They interact in any way with the constituents of the cosmic and global natural systems. And in these places, they have complex interactions with the elements of the natural world and the elements of South Korean and global society.

In this complex system, they realize their life goals: freedom and happiness. And they want to be recognized for their usefulness in this world. In other words, they are living in such a complex system that the world wants them to be more attached to their lives and to expand their empathy with the world by constantly acknowledging them and being recognized as them. They seek the good that benefits them, as well as what is advantageous for realizing their freedom and happiness and the usefulness of their being. At the same time, they promote symbiosis, co-evolution, sustainable growth and development of the surrounding environment, that is, society and nature. In a complex system of society and nature, it is consequently a right and desirable act for themselves and the community for them to co-exist, co-evolve and make sustainable development with the elements of society and nature.

As members of nature and social systems, South Koreans produce, consume, and distribute materials, energy, and information necessary for realizing the goals of survival and life through

exchanges with the surrounding environment, that is, society and nature, or by themselves. In this process, they interact with society and nature through labor, whether physical or mental. And they pursue symbiosis, co-evolution, and sustainable development with the surrounding environment in this process of realizing their survival and life goals. Eventually, they pursue a process of production, consumption, and distribution in harmony with the surrounding environment, which is part of a complex system. They pursue human freedom, life, and happiness in harmony with everything that exists. In reality, even if there is no ideal society of justice, it exists in an ideal world in the distant future that seeks through human thoughts and actions. Therefore, in order to respect basic rights in the natural law rather than the positive law, they seek mutual benefit with other members and procedurally. It is necessary to maintain fairness that is not biased to one side. The natural law is based on human conscience, moral ethics, and human rights, and can be used in any society or state. We have a life in nature, a life in society, and a life in spirituality.

A just world in the normative sense that South Koreans are aiming for is feasible. Therefore, although justice is somewhat lacking in their world, there is an eternal justice society in a true sense. They pursue a life in harmony with the members of nature while being in harmony with the principles of the natural order. For example, they interact with numerous animals and plants, air, water, and so on to form order in terms of matter. They also regulate the climate and filter out unnecessary substances and pollutants for the coexistence of all living things. In a word, it co-exists with another component of nature for sustainable development. In addition, matter, energy, information, mind, and spirit work in a complex way in several dimensions in a state of normative justice in which they are alive and realize their life goals. In the theory of complex systems, in the hierarchical order of nature, matter creates energy and energy has information through the mind. Also, the mind becomes conscious by being awakened by the spirit. Likewise, their minds are awakened by the spirit and become their true consciousness. Ultimately, the spirit enlightens them, allowing them to co-exist, co-evolution, and sustainable development together with other components in their society and natural world. Therefore, in order for them to recognize more just society and nature, they need to pursue synergistic epistemology. Synergistic awareness refers to all kinds of mind movements ultimately drawn by spirit in order to recognize a just society and act more justly.

Since Plato, it is common to think that a just society can be reached by the fine spirit of its members (Plato). A society that exists as a reality is not a just society, but a society that is in its own way and has a just as well as the people of the times enlightened. It is very important to live while looking at the world and analyzing the world with such cognitive ability that has the result of synergy by integrating all the mental processes that humans have. The results of such efforts will lead South Korean society to a more harmonious and just society.

III. The Dominant Epistemology of the Actual State of Justice in South Korea

As a free democratic republic, the Republic of Korea, which became an independent state through the help of the United States from the Japanese colonial state in 1948, has pursued a freedom-oriented view of justice in the process of industrialization and democratization. In general, freedom-oriented theory of justice has three principles. The first is the principle of character (virtues, effort, education, and career) that is distributed to each person "according to his personhood". Second, there is the principle of performance (efficiency, productivity),

which is distributed to each person according to the performance (capacity) of his work. Third, there is a principle of mutually beneficial consensus in which each person is given a share "as agreed with the other."

However, in South Korean society, there has not been established a principle for realizing the demand for a similar or fair share of rights. There were many conflicts in the social consensus on mutual benefit, and problems with unfair procedural issues were skewed toward one side. One of the reasons why profits were not divided fairly and skewed towards a specific direction is that economic logic dominated political logic during South Korea's growth process. In the past, in South Korean society, the government focused only on improving national income through increasing wealth, so it seems that scale economy logic became the dominant logic, and eventually, political logic dealing with fundamental moral and spiritual arguments was ignored or excluded.

Also, among the people of the Republic of Korea, politics has been recognized as politics, ignoring the fundamental problem that politics is an area dealing with the public good (generating common interests), and has formed such a political culture. As a result, the political system has been misbehaving as an economic system based on the pursuit of private interests, and the people feel alienated from politics. Until now, South Koreans have shown a lot of interest in the issues of fair sharing, social consensus on mutual benefit, and biased toward the privileged and unfair procedural issues. However, the social reality of the Republic of Korea was not so, and anti-government protests arose against the corruption politics and power caused by the issue of fair distribution. Even as of 2020, the view of justice that pursues the necessary power in the distribution process, that is, the view of justice, that justice is the interest of the strong, is still strongly maintained by members of South Korean society. The most representative result can be seen as the candlelight protests that destroyed unfair and unfair powers against such a view of justice.

John Rawls's principle of justice has contributed to a valid principle of justice in order to solve the current problem, which has become so severe in South Korean society (Shim 2000). In particular, in the process of democratization, his principle of justice worked as the ideal of a welfare state. However, the efforts of South Koreans to build a more mature and discerning democratic society have produced a relatively deprived class in terms of economic growth and distribution. John Rawls's principle of justice has contributed to spreading the spirit of "living together" by maximizing welfare for the least beneficiaries, refraining from luxurious living for the largest beneficiaries, and reinvesting the surplus value that arises in improving the welfare of the whole country.

However, since the fundamental problem of inequality is not solved, the need to base John Harsanyi's principle of maximizing average utility in forming a desirable sense of justice for South Koreans emerged. In South Korean society, a policy turning point was sought by placing the standard point of the so-called distribution problem on the expansion of the middle class. In the political world, a person like former President Roh Tae-woo appeared in the form of de-authoritarianism and was elected president in South Korean politics under the motto of the middle class.

The idea of solving the allocation problem centered on the middle class can be found in John Harsanyi's theory. John Harsanyi focused on equality in the process by which income could be properly distributed. His principle of "maximizing average utility" is the principle of justice that is influenced by the values of the middle class and absorbs the extreme class into the middle class. In order to reach his principle of "maximizing average utility," the members of the welfare state needed to agree and regulate each other according to the average utility

rule. However, it was insufficient for the past South Korean governments to derive such rules based on mutual agreement among members of South Korean society.

In particular, in 2020, the middle class has been declining to the lower class in the wake of the South Korean economic crisis. It is believed that more efforts by the Korean government are needed to maintain the stability and identity of South Korean society. In addition, the fair opportunity emphasized in John Harsanyi's principle of justice is related to the issue of equity, which is important for the realization of justice, and has the principle of excluding any extreme in that it seeks the mean and the middle rather than the choice of the extreme. In the process of relieving the stress and fatigue accumulated in the process of democratization and industrialization in South Korea, many protests and labor-management disputes have turned into political conflicts and have replaced regimes. In this process, South Koreans have developed negotiation and compromise skills in the process of production, consumption, and exchange with the surrounding environment.

In the process of democratization and industrialization, they acted as rational individuals in negotiation and compromise as a game. Rational individuals are individuals who are classified according to their abilities, interests, and circumstances in which they are located. Thus, they regulated their own self-interest and differentiated between what they should do and what they should not do through rational and competitive choices with their counterparts (Gauthier). Eventually, modern South Koreans have constrained themselves with morals over mutual interests. Associational democracy developed as negotiations between classes developed in South Korean society. When deciding economic policies in countries where economic democracy has developed, the people and stakeholders participate, and this recognition has also emerged from members of South Korean society and continues in South Korean society as another dominant sense of justice.

In the process of industrialization, democratization, and a more mature and just society, various principles of justice have been in operation in South Korean society. And it is inferred that such dominant principles of justice have contributed to more realizing the goals of survival and life of South Koreans. In the meantime, they have formed their own principles of justice, centering on their understanding, sensibility, and reason in their perception of society and nature. The reason for this judgment can be found in that they have been calculating their interests and losses, and making compromises, negotiations and other political expressions in an emotional aspect. As a representative example, we can clearly understand this point in that the endemic school ties, blood ties, and ties in South Korean society have actually formed relationships by focusing on the areas of misconception, emotion, and reason. Also, representative of these things formed in South Korean society are regional sentiment and regionalism caused by the ties to the majority of them. So-called politics is the authoritative distribution of values. In addition, the so-called economy refers to the process of producing, consuming, and exchanging goods and services necessary for humans. It can be said that Korea's political economy has been oriented towards a fair society that is to share well. However, as in the words of Thrasymachus, an ancient Greek sophist, that "justice is the interest of the strong," it is thought that South Korean society was dominated by the tendency to use reason and emotions to obtain power.

IV. Epistemological Limitations in Extreme Choices

In order to examine the epistemological attitude that members of South Korean society

should have to build a more just society, we look at examples of famous South Korean politicians who chose suicide as an extreme option in a catastrophe situation. The reason for raising these as case analysis is that the natural and social environments in which they lived are South Korean society, and the life they pursued here caused disharmony with the environment of South Korean society and made extreme choices. In other words, if they were satisfied by living a harmonious life with South Korean society, it is judged that they would not have opted for extreme suicide. In the end, it is judged that their epistemological attitude toward society and nature was flawed.

On July 10, 2020, the New York Times posted two articles about South Korea on the World News Edition and reported them all over the world (Choe). The first of them has the title "South Korean Triathlete's Suicide Exposes Team's Culture of Abuse". It was an article that pointed out a problem in the authoritarian way of sports management prevalent in the South Korean sports world. The next second article has the title "Seoul Mayor Is Found Dead After Harassment Complaint Is Filed". It was an article related to the case of the former Seoul Mayor Park Won-soon found at 0 o'clock on July 10, 2020. There have been many past cases similar to the suicide case of a famous politician who emerged as the next South Korean presidential candidate. On May 23, 2009, the former President of the Republic of Korea Roh Moo-hyun committed suicide while being investigated for corruption of a relative after his term of office. In July 2018, Roh Hoe-chan, a former member of the National Assembly and at the time, committed suicide.

In 2004, former Busan Mayor Ahn Sang-young committed suicide while in prison for receiving bribes of 100 million won. In the same year, former Governor of Jeollanam-do, Park Tae-young committed suicide while being investigated for corruption while serving as the chairman of the National Health Insurance Corporation. These famous politicians in the past faced an unbearable pressure to irreversibly influence their supporters and their groups, while being subject to investigation under high morality demands as politicians.

In addition, according to one of the government audit data by the South Korean National Assembly in 2020, even though the school-age population in Korean society continues to decline, the number of students who made the extreme choice of suicide has steadily increased since 2016. According to data from the Ministry of Education on October 6, 2020, there were 140 students who made the extreme choice of suicide last year. The number of students who made the extreme choice of death declined to 93 in 2015, then increased to 108 in 2016, 114 in 2017, and 144 in 2018. In addition, the causes of death as an extreme option were unknown (41.8%), mental illness such as depression (12.8%), family discord (12.8%), and sexual problems (7.8%) (Kim 2020).

The types of cases in which famous South Korean politicians who pursued political power committed suicide during criminal investigations or trials generally show the following characteristics. The case of suicide by famous politicians in the past is generally a type of self-made person. Excluding depression, they must protect the interests and honor of their own group, but there are no countermeasures for criminal investigations, so cases of extreme choices appear as representative cases. Representative examples include the case of former President Roh Moo-hyun, former lawmaker Roh Hoe-chan, and former Seoul Mayor Park Won-soon. However, unlike these, even though they are on the criminal investigation line as famous politicians, cases of not committing suicide are also found in South Korean society. It is presumed that they have the background and awareness that they can protect the interests and honors of their groups and supporters to some extent, unlike those who previously chose to commit suicide.

First, the official will of former President Roh Moo-hyun, who has debated political murder and selfish or anomie suicide, is as follows (Song; Hwang).

“I have been taken care of by so many people. The pain that many people have suffered because of me is so great. I can't even count the pain I'll face in the future. The rest of my life has no choice but to be a burden to others. I can't do anything because of my poor health. I can't read or write. Don't be so sad everyone. Wouldn't life and death be both a piece of nature? Don't be sorry Do not blame anyone. It is fate. Incinerate after I die. And leave only one very small tombstone near my house. I have been thinking about it for a long time.”

As the 16th President of the Republic of Korea, he committed suicide on May 23, 2009 at Bonghwa Mountain Owl Rock, a mountain behind his home, as suspicion of direct bribery intervention was brought to the surface as a result of prosecution investigation. Upon his death, the Ministry of Justice of the Republic of Korea terminated the prosecution's investigation of Roh Moo-hyun's alleged bribery without the right to prosecute.

His will can be analyzed epistemologically as follows. It was expressed as a result of calculation by considering the relationship of mutual understanding of understanding ability prior to the rational judgment that “I took care of from many people”. The expression “the pain that many people have suffered is great” can be understood as a result of calculating one's own emotional ability for the sum of the emotions of others. The expression “because of poor health” was expressed as a mental pain that occurred during the investigation at the time. In other words, it is a phrase suggesting that mental pain can develop into physical pain. As a result, he expressed that he could neither read nor write.

He expresses through his intuition at the end of his will about the stakeholders who follow him. In other words, he expresses feelings of relaxation through the suggestion of death that must be accepted as fatal to all. In other words, in his will, there is an expression to control emotion through intuition. He made no mention of any political forces that had public power at the time and had politically different interests at the time he served as president. If we analyze only what appears in the will, it is unlikely that he could evaluate that he looked at the world with such cognitive ability that has the result of synergy by summing up all the mental processes that humans have.

The following sentences are the official wills of former Justice Party lawmaker Roh Hoe-chan (Kwak).

“I received 40 million won from the economic co-evolution meeting twice in March 2016. There were no requests and no promises were made. As I knew later, it was a voluntary fundraising by many members, so I had to go through the normal sponsorship process. But it didn't. Who do you blame? It was a foolish choice and a shameful judgment. I have to take responsibility. Most of all, I made a big mistake to the Justice Party, which had developed hard. I am shy in front of Jeong-mi Lee, the representative of the Justice Party, and my beloved party members, so I cannot raise my face. I am also sorry to the Justice Party and the many people who have cared for me. The fault is large and the responsibility is heavy. My fault is not enough either in court or in disciplinary action by the party. I ask my beloved party members one last time. I stop here, but I want the party to move forward confidently. South Koreans! Sorry. Since all wrongdoing is my fault, punish me and I ask the Justice Party to continue to cherish it. 2018.7.23. Roh Hoe-chan”

As a former South Korean labor activist, suspicion was raised that he had received illegal political funds from Drucking in 2018. So, while a special prosecutor's investigation was underway, he committed suicide on July 23, 2018, falling from an apartment in Sindang-dong, Jung-gu, Seoul.

Next, the public will of former Seoul Mayor Park Won-soon is as follows (Kim, Chi-yeon). “Sorry to everyone. Thank you to everyone who has been with me in my life. I’m all sorry for my family who only gave them pain. After I die, incinerate and sprinkle the incineration on my parents’ graveyard. Bye everyone.”

He was found dead by the police on July 10 at 0:01 after being reported missing by his daughter as the mayor of Seoul in July 2020. The previous two cases were suicides that occurred in the state of losing some of their honor during the investigation. However, in his will, he did not clarify the motive for suicide. However, a lot of controversy arose about whether it was related to the Me Too accusation filed by his former secretary who was filed with the police the day before his disappearance.

The three famous South Korean politicians above chose to commit suicide. According to Article 69 (3) 4 of the 「Prosecution Case Affairs Regulations」 related to the prosecution’s investigation in South Korea, if the suspect dies, the right to prosecute is not raised by the prosecutor. In other words, the cases involving the three famous politicians above remained as a labyrinth. However, due to the lack of prosecutors’ right to prosecute, social conflicts and waves arose in every suicide case of famous politicians.

In other words, there was a confrontation between the facts that politically-interested parties should conduct an investigation in order to interpret the related case in an advantageous manner, and that the prosecutor insisted that the case should be closed because the suspect died according to the law. The conclusion of the investigation that occurs in the process of correcting the unjust situation of the suspect and victim continues the controversy on the human rights level.

The task of solving the problems of real law remains in South Korean society for the realization of natural law justice. However, the suicide of former Seoul Mayor Park Won-soon differs from the other two suicide cases. Prior to his death, his former secretary had accused the police of sexual harassment. And since he committed suicide, the prosecution decided that there was no right to prosecute the suspect because he died according to law. After that, in order to respect her human rights as a victim, the South Korean society was strongly asserted to conduct an investigation to realize judicial justice.

V. Epistemological Efforts for A Better Justice Society

In South Korean society, it is very important for the people to lead lives in harmony with their surroundings in order to realize a better society of justice. Even for individuals, one’s own righteous life means realizing one’s own freedom and promoting happiness, pursuing one’s own recognition as useful in this world, and further coexisting in harmony with the surrounding environment. To this end, humans need to pursue a life in harmony with their surroundings by cultivating a mind composed of intuition, sensibility, and reason, and the spirit that awakens this mind as mentioned above.

However, those who made the extreme choices above tended to be biased toward understanding and reason, centered on computational ability in human cognitive functioning. What is common in their wills is that they have calculated the gains and losses of their problem situations. It is presumed that they used understanding in the human mind and then made an integrated judgment through reason. At the same time, they may have calculated the situation after their extreme choice through understanding or inferred through intuition. As a result of such calculations, there was no hope for the future, so it is judged that they made the extreme

choice of suicide. They greatly valued the honor of those they belonged to or were related to in an interest. It is inferred that they also valued emotional judgment in the process of making choices. But the spirit could have enlightened their minds to keep them from making extreme choices, making them conscious human beings. It is difficult to find the epistemological spirit for a better just society in them.

Human cognitive function can be largely divided into mind and spirit. The human mind is composed of emotions, reason (including understanding), and intuition. This human mind is awakened by the spirit and finally becomes a conscious human being. In such a society where the habit of calculating only one's own interests is internalized in a society of hyper competition for survival, it seems likely that there is a tendency to calculate even the loss of their precious lives. Until now, South Korean society has placed great importance on figures and indicators in the process of economic growth.

As a result, all relationships in this world were treated computationally and emotionally, and South Korean society was divided according to those calculations and emotions. The political circles came to weigh this division by voting. The human ability to calculate appeared as a populist tendency to support public opinion and promote a situation favorable to voting and elections. If the current laws related to the right to prosecution mentioned above change, they may not have made the extreme option of suicide.

A just society is a society in which the members of society live together and achieve their goals in harmony, and the freedom, happiness and usefulness of human survival goals are met. In order to coexist in such a society, South Koreans need to pursue a life in harmony with their surroundings, and to do so, it is necessary to make a multilateral effort to awaken the mind through a spirit that goes beyond sensitivity, reason, and intuition. Similarly, in the South Korean education world, it is necessary to provide a reflective opportunity to achieve an epistemological transformation to realize such a justice society (Hofer & Pintrich 2002).

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