

1). nature

nature

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가 (innate)

(artifice),

(society)

(essence)

가

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가?

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가

1) 83-84 Cornel M. Hamm(1989) Philosophical Issues in Education: An Introduction (significant) 가 (1995)

가 (universal)

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가

(peculiarity)

(unique)

2)

가

(instinct)

(首丘初心)

가 가?

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2)

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(老子)

(善)

가 ”

(道德經. 8).

(程頤)

(, 1996: 9-10).

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(性惡說),

(未定說)

(後天的 決定說)

가
(孟子)

(性善說),

(J. J. Rousseau)

가
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(『孟子』, 告子上).

(孔子),

(, 2002: 17).

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(荀子)

(『荀子』, 性惡).

(『聖經』,).

(告子)

(R.

Owen)

(不善)

(東西)

(『孟子』, 告子上).

(Owen, 1816: 19).

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(, 1994: 8-9).

(白紙說),

(本有觀念說),

(折衷說)

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(J. Locke)

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, 1989: 323).”

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(R. Descartes)

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(N. Chomsky)

(language acquisition device: LAD)가

가 (, 1977: 394-395).

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(I. Kant)가

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, 1974: 107)."

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(Schema)

(J. Piaget)

(Hamlyn, 1967: 38).

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(half truth)

(absolute truth)

가 가

(contingency) 가

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(: 89-91).

(hard education)'

(soft education)'

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(, 1976: 332-335).

(powerful education)'

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(Socrates)

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(『Theaetetus』: 150c-151d). “

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(Summerhill)

(A. S. Neill)

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(, 1987: 20-21).

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411-418).

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(pragmatists)

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” (『聖經』).

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(性) (道) (教)

(中庸)

(

: 天命之 謂性 率

性之 謂道 修道之 謂教)

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老子. 『道德經』.

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Platon. 『Theaetetus』.

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Abstract

A Review of the Educational Implications of Human Nature Theories

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This study attempts to clarify the meaning of human nature and to review the educational implications of human nature theories. Though the educational implications of human nature theories have been often explored, the meaning of human nature have been rarely analyzed. Many educators think that it is important for teachers to know a certain sound theory of human nature in order to be a good one. Is that true? This study tackles on this issue.

Some say that the meaning of human nature should be regarded as a prescriptive one in the context of education. Because education has something to do with a good or desirable state of human mind, so the human nature in context of education is to be considered not as an innate reality, but as a standard of the educated person. But we think that it is not right. We think that the meaning of human nature should be regarded as a descriptive one. Because here nature means the significant, innate and shared characteristics of a certain existence, so nature is not normative but in existence.

The theories of human nature may be examined by the two categories, the ethical and the epistemological. The theories of human nature may be divided into three in the light of the ethical category: the view of human nature as fundamentally good, the view of human nature as fundamentally depraved and the view of human nature as indeterminate. The theories of human nature may be divided into three in the light of the epistemological category: the view of human nature as tabula rasa, the view of human nature as innate ideas and the view of human nature as eclectic.

The educational implications of various human nature theories may be defined as such: If

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we have the view of human nature as fundamentally good, we will have to pursue the soft education. The view of human nature as fundamentally depraved, the hard education. The view of human nature as indeterminate, the powerful education. If we recognize the human nature as tabula rasa, we will welcome the education as cramming. The human nature as innate ideas, the education as unfolding. The human nature as eclectic, the education as interaction.

Then we think that it is more important to do our best consistent with a certain view of human nature rather than to have a sound view of human nature. As you know, education must be a kind of not theoretical but practical activity. So the faith in a certain view of human nature and the consistent practices grounded on the faith seem to be critical of education. Summerhill may be a representative case of this point.

■ **Key Words** : human nature, the view of human nature as fundamentally good, the view of human nature as fundamentally depraved, the view of human nature as indeterminate, the view of human nature as tabula rasa, the view of human nature as innate ideas, the view of human nature as eclectic.