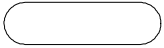


(金正來)*



가 ‘ ’ , ‘ ’ ,
 ‘ ’ ‘ ’ ,
 가 Berlin 가 , ‘ ’가
 ‘
 , , ‘ ’ , ‘ ’ ,
 . 가 가 , 가
 , ‘ ’ , ‘ ’ , ‘ ’ ,
 .

■ : ‘ ’ , , .

I. 가

가? (liberal education)

* ,

가

가

'(the education of free men)

가

가

가

가

가

'1)

Hirst Oakeshott (1962)

1) Liberal education and the nature of knowledge(1965).

가

Hirst

Hirst

(forms of knowledge)

Hirst가

가

가

가

, Hirst

(R. Peters)

Hirst

가

(particular feature)

Hirst

Hirst

Hirst

Hirst

Hirst

가

가 . Hirst

가 Locke

Descartes

. Hirst

가

가

, ' ' , 가 ' ' ,

' ' .

' ' , ' ' ' ' .

가

2)

Hirst , 가

Plato Aristotle . Plato

Idea . 가

Idea

. Aristotle

(flourishing)

가

가

. Hirst

2)

가

Hirst

(, 2002).

가

가 가

가 . Hirst
(transcendental

justification)

Peters (1966)

(I. Kant)가 『

Peters 가

가 (presupposition)

가

가

가 가

가 Peters가

() 가

가

가 Peters가

가

가

가

가

가 ()

(Peters, 1966 7).

가

Berlin (1969)³⁾

가

가

가

가

가

가

가

가

Berlin

(freedom from)

가 (freedom to)

MacCallum

(1967) Berlin

가

MacCallum (triadic relation)

가

(x),

(y),

(z) 가

x is (is not) free from y to do (not to do, become, not become) z

가 Berlin 가 (two concepts)

3) Berlin (Two Concepts of Liberty) 1958 10 31 Oxford
 Chichele Professor 1959 (John
 Stuart Mill and the Ends of Life) Four Essays on Liberty
 MacCallum 1969
 1969 Oxford Paperback 가
 freedom' 'positive freedom' 'negative

가 가

(interventionism) 가

Berlin

(the conditions of its exercise) 가

가

6)

가

가

가

가

(autonomy = self-rule)

가

가

가

MacCallum 3

z

z

가

가

6)

가

가

가

가

to education) (the right to education) (a state of deficit) (welfare rights)

가

1985

가

right to learn)

(the right to learn)

가

8)

가

가

(, Berlin)

가

,

,

,

MacCallum 3

x

9)

가

Berlin

가

Berlin

(ideal), (inner), (higher), (rational), (true), (transcendental), (noumenal), (moral) 가 (empirical), (lower), (irrational), (emotional), (phenomenal), (base) 가

8)

, 2002 6 7

9) Kant, Fichte, Hegel, Marx.

Rousseau가

'(higher self), '(lower self) .
 Kant
 . Kant(1785) , (the good will)
 (human dignity) , .

가 . 가 Kant
 ' (heteronomous) 'hetero' 'other',
 '(true self)
 가 '(autonomous)
 Kant , '가'
 '가'
 '가'
 가
 '가' '가'
 ' (the
 collective higher self) . ' , Berlin ,
 Popper가 『
 』 (1945) '가 가
 , 가
 가 . Popper '
 가 , ,
 가 , , ,
 '가 가
 , 가 (value-monism) . 가
 Berlin .

가 (value-pluralism) . Barry(1965)가

가 가

.¹⁰⁾ Barry Berlin

Barry Berlin

'11)

'가'

'12)

'가'

'가

'가

" "

가

가 가

10) Barry 1965 *Political Argument* 1990 가
value-monism
'want-regarding principle' 'ideal-regarding principle'

11) doing what one *actually* wants.

12) being forced to be free.

가 .

가 .

가 ,

가 .

'가

가 .

()

'(communitarian debates)가

'(communitarian

good)

'가

Kant . Kant ,'

'13)

(collectivist apparatus)

'14)

가

가

, 가'

'(the

totalitarian good)

가

'()

가

Kant

13) freedom as obedience.

14) Obedience to the Moral Law.

. 2 Peters Hirst

가

.

‘ ‘ ‘ ‘

.

‘가

:

가

. ()

가

. (

) -1

가

. ()

. -1

,

가

가

(

), ‘ 가

가

가?

, 2

, Peters Hirst

가

Plato

Aristotle

가

가

Berlin(1998)

가

가

. Berlin

, Plato

Aristotle

5

가

‘ 가

’15)

15) the institutional life of the polis.

가 . ‘Idiotes’가 ‘
 ’(private citizen)
 ,
 ‘
 ‘
 Plato Aristotle 가 .
 ‘ Aristotle . Berlin
 Aristotle . “
 . 가 , 가
 “16) 가 가 가 .
 Aristotle , “ 가
 “17) . Aristotle (virtues)
 (intercourse) . MacIntyre
 (1981)가 Aristotle
 .
 Plato 가 . (contemplative life) 가
 Plato ,
 .
 , ‘ ‘
 ‘ ‘ (Reality) 가 ,
 Plato 가 가
 가 . Idea , Plato
 가 Idea
 . 가(polis)
 가 .
 , 가가 가 .
 , 가 ()
 Plato 가 . Popper(1945)가 Plato
 ‘ ‘ 가 (fallibility) 가
 가 가 .

16) One should say not that a citizen belongs to himself, but that all belong to the polis: for the individual is a part of the polis (Politics 1337a27).
 17) Man has been created by nature to live in a polis (Politics 1253a).

Barry(1965) '가

. Barry가 '가

'가

23)

가

가?

White(1990)가 '가

'24)

. White가

가

interests)

(one's real

'가

'가

가

'가

가

가

가

'가

가.

가²⁵⁾

가

(value realism)

23) White, P. A., 1973, Education, Democracy and the Public Interests .

24) *informed* desire-satisfaction.

25) What *makes* it informed?

가

28)

(, 2002, 12).

가

'가

가

가

가

가

. Popper 가

, Berlin

가 가

가

가

가

가

가 . Mill

(容忍, toleration),

, Rawls

가

가

가

가

가,

가

가

(, 1999: 407).

가

가

()

가

(, 109)

가

29)

가

가

가

가

가

30),

가

29) “ [] , 가 ,

30) , Raz(1986).

가
”(, 1999: 109-10).

,

.

'

'

'

'

'

'

'

'

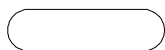
'

가

'

'

.



, 2002, : .
 , 1999, (), : .
 , 1984, (5), : .

Barry, B. M., 1965, *Political Argument*, London: Routledge and Kegan Paul.

Berlin, I., 1969, *Four Essays on Liberty*, Oxford: Oxford University Press.

Berlin, I., 1998, The Birth of Greek Individualism, in: his 2002, 287-321.

Berlin, I., 2002, *Liberty*, Hardy, H. (ed.), Oxford: Oxford University Press.

Dworkin, G. 1972, Paternalism, *Canadian Journal of Philosophy* 7, 133-45.

Hirst, P. H., 1965, Liberal Education and the Nature of Knowledge, in: Archambault. R. D. (ed.), *Philosophical Analysis and Education*, London: Routledge and Kegan Paul, 113-38.

Kant, I., 1785, *Groundwork of the Metaphysics of Morals*, Paton, H. J. (trans.), 1964, New York: Harper & Row.

Lee, H-W, 1985, *Living, Knowing and Education*, Seoul: Seoul National University Press.

MacCallum, G. C., 1967, Negative and Positive Freedom, *Philosophical Review* 76, 312-34.

MacIntyre, A., 1981, *After Virtue*, London: Duckworth.

Oakeshott, M., 1962, *Rationalism in Politics and Other Essays*, London: Methuen.

Peters, R. S., 1966, *Ethics and Education*, London: George Allen and Unwin.

Popper, K. R., 1945, *The Open Society and Its Enemies* & , London: Routledge and Kegan Paul.

Popper, K. R., 1959, *The Logic of Scientific Discovery*, New York: Harper & Row.

Rawls, J., 1971, *A Theory of Justice*, Cambridge, Mass.: Harvard University Press.

Raz, J., 1986, *The Morality of Freedom*, Oxford: Clarendon.

White, J. P., 1990, *Education and the Good Life*, London: Kogan Page.

White, P. A., 1973, Education, Democracy and the Public Interests, in: Peters, R. S. (ed.), *The Philosophy of Education*, Oxford: Oxford University Press, 217-38.

Wringe, C. A., 1999, Rights of Freedom versus Rights of Protection, 3 2 , 13-25.

* 2002 12 20 / 1 2003 2 4 / 2 2003 3 12

* : , University of Keele

『 』, 『 』 , “
”, “ ”, “Well-being, Virtue and Education”, “Peters and White on Pleasure”

e-mail : jnkin77@edi.re.kr

Abstract

Liberty and the Nature of Liberal Education

Kim, Jeong-Nae*

The topic in this paper follows from the fact as to whether or not human beings set free themselves from any kind of obstacles through education and liberal education actually contributes to achievement for its own particular aim as freeing the mind to function, freeing reason from error and illusion and freeing their conduct from wrong. Above all, the relationship between liberal education and an initiation into the civilised culture and tradition defined as its own objectives supported by some modern intellectualist philosophers such as Peters and Hirst has been argued in the light of the conceptions of 'liberty'. To dissolve the close connection of liberal education with 'being forced to be free', Berlin's two concepts of liberty has been examined and MacCallum's triadic relation also tackled in order to remove the dichotomised fallacy in his negative and positive concepts of liberty. Through these analyses, if liberal education is to be connected with Berlin's positive concept of freedom, obviously do the serious problems such as the paradox of freedom and paternalistic intervention frequently found in the educational situations arise. As to 'autonomy', liberal education can also get into danger of idealist totalitarianism and thus a solution has been suggested that autonomy is to be understood as a kind of capacity to enable one to inform one's own desire-fulfilment. Under the idea of openness and the fallibility in a liberal society, the paper concludes, the nature of liberal education should be reinterpreted as an educational principle enabling particular individuals to freely choose and decide what they actually want under the individualistic view, but not as compulsion forced by authorities, legitimate or not, and obedience to the abstract Moral Law. It is simply because liberty cannot be compulsion or obedience.

■ Key Words : 'liberty,' liberal education, compulsion, paternalism

* Research Fellow, Korean Educational Development Institute