

가 3 1 (2000)

, Alexander(1987), Shusterman(1992)

“ () ; 가 . Arnstine(1995), Garrison(1997) ”

(LW 11: 239).

(1982;

가 1985), (1993), (1994; 1995),
(1994)

“

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(EE: 55).

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♪ (Art as Experience)

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가 3 1 (2000)

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(Westbrook :99- 104).

(Shusterman, 1989: 66).

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“
”(what) “ ”(how)
(EN: 18).

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“ ”

“ 가
가 가
”(EN: 28).

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“ ”(knowing)
“ 가 ”(having) 가
가
(EN: 23).

가

2) aesthetic experience (1993: 227-230)

" (artistic)

" (esthetic)

(esthetic

experience)

" (esthetic quality)

1995). (, 1982;

가 “ (double change)” (AE: 66).
, 가
, 가 (form)
(equilibrium) . 가 가 .
“
” “ 가 “
, ” 가
” (AE: 23). - .
“
(complete interpenetration)”
(AE: 25). , “
, 가 ,
가 - ” (AE: 22).
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(demand) .
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(AE: 20). . 가
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(transformation) (AE: 20). “
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가 ” 가
(AE: 36).

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(EN: 272).

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.(AE: 27)

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(AE: 127-8).

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가 (LW5:138-9).

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ABSTRACT

The Nature and Meaning of Educative Experience Based on Dewey's Philosophy of Art

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This study explores the nature and meaning of educative experience based on Dewey's philosophy of art, and thereby illuminating its transformative function. The theoretical purpose of this study is to re-interpret Dewey's educational thoughts in the context of the postmodern condition. The practical purpose of this study is to seek for the implications for resolving our school crisis, in which the essence of the problem lies in the mid-educative or non-educative quality of classroom experiences.

The major analyses consist of three parts. First, Dewey's conception of experience is discussed as post-modern in distinction from pre-modern and modern conceptions of experience in the history of philosophy.

Secondly, the characteristic traits of life-process are explicated as self-renewing and transactional, which Dewey regards as the root of the esthetic experience. According to Dewey's critical reflection, the nature of life-activity as self-renewing and transactional contrasts with the mechanical routine and aimlessness of ordinary experience including most of classroom experience in traditional schools. Thirdly, the characteristic pattern of esthetic experience is dealt with, in which Dewey finds the model of consummatory experience and educative experience. Finally, it is shown that educative experience is liberating and uniting in the sense that it opens the continuous path of reconstructing and recreating the habituated meanings of the world and the enduring dispositions of the self.

Key words : Dewey, Educative experience, Esthetic experience,
the philosophy of art, Continuity, Interaction, Transaction