

## 1-1 《臺灣教育哲學》2017 年 03 月號

### 1. John Dewey 的經驗與思考觀運用 在資深教師的思考之研究/黃嘉莉

#### 中摘：

本研究以 John Dewey 的經驗與思考觀為基礎，探究積累經驗與思考之關聯，用以分析資深教師在經驗累積下處理個案的思考選擇及其對師資職前培育的啟示。為達上述目的，本研究以放聲思考的方式，蒐集幼兒園、小學、中學資深教師在分析個案情境的思考與處理決定，共計 42 場次，233 起個案，進而透過關鍵詞擷取系統運算分析結果，發現各教育階段資深教師都重視學生與家長的處理，但處理重點仍有所不同，且在關鍵詞與關聯性圖示結果相呼應下，資深教師在與環境事件交互作用的思考選擇決定包括：一、資深教師思考呈現網絡狀處理型態；二、重視學生反應且判斷其可能原由；三、善用教育原理再給學生機會瞭解學習本質；四、重視與家長溝通；五、依據事件類型尋求適切協助，縮短處理時間；六、確認時間點處理順序，掌握重大事件標準程序；七、掌握教師自我職責持續專業成長。而對師資職前培育階段之啟示，包括：一、培養師資生的思考能力，用以增進經驗的豐富度；二、透過案例的建置與練習，讓師資生對事件處理的判斷能趨於自動化；三、善用科技建置數位案例，提高師資生的經驗值；四、師資生真實體驗學校情境的系統規劃，漸廣漸深體驗學校脈絡的複雜性。

#### Abstract:

This study is based on John Dewey's experience and thinking perspective. Through investigating the relationship between experience accumulation and thinking, this study aims to analyze the decisions made among experienced teachers' thinking and the implications on pre-service teacher education. This study applied the think aloud technique to collect experiences and thinking of experienced teachers who are serving at kindergarten, elementary, and secondary schools. Data was collected from a total of 42 sessions and 233 cases. Keywords and keyword relevance were identified and analyzed with the keyword extraction system. The outcomes revealed that despite experienced teachers in different educational stages realize the importance of communicating with both students and parents, their focus of dealing with events are different. According to the results of this study, the selective decisions from experienced teachers' thinking include the following: 1. To deal with events with a net-

thinking model. 2. To emphasize on the reflections from students and determine its cause. 3. To give students a second chance to experience the nature of learning by educational principles. 4. To improve on communicating with parents. 5. To search for suitable assistance based on different events to shorten the required time for handling events. 6. To ensure both the order and procedure of handling events. 7. To continue professional growth and confirm teacher responsibility. The implications for pre-service teacher education program include the following: 1. To prepare teacher education students' thinking ability for advancing their experience. 2. To promote the auto-judgment of teacher education students on handling events by establishing datasets for cases and exercise them. 3. To advance the experience of teacher education students through digital datasets for cases. 4. To design a step by step practice system for teacher education students to assist them experience the complicated real school context.

## 2. 論 Immanuel Kant 的想像力詮釋及其教育美學蘊義探究/王俊斌

### 中摘：

在西方哲學中，想像力觀點存在著「柏拉圖傳統」與「亞里斯多德傳統」兩種取向，但 Immanuel Kant 卻是第一位企圖將想像力觀點體系化的哲學家。與大量 Kant 教育哲學研究文獻相較，臺灣教育哲學研究仍鮮少注意 Kant 想像力觀點的教育價值。有鑑於此，本文之目的包括：一、探討 Kant 想像力觀點內涵及其立場轉折，亦即說明其曾主張想像力具有連結感性與理性之「中介」性功能，之後則是轉向嚴格先驗哲學的角度，將想像力、知性與感性三者並立，賦予想像力獨特之性質；二、對照 Kant 的三大批判哲學的架構，說明「生產性想像」、「再生性想像」、「圖式化想像」與「創造性想像」四種不同想像力功能之界定；三、進一步開展其教育美學蘊義，並評析 Kant 想像力理論仍待處理的課題。

### Abstract:

In western philosophy, there are two approaches of “imagination interpretation”: One is “the Platonic tradition,” and the other is “the Aristotelian tradition.” Immanuel Kant was the first philosopher who wanted to establish a theoretical system of imagination perspective. Comparison with numerous research documents of educational philosophy, imagination roles in Kant’s critical philosophy were rarely considered by the Taiwanese educational philosophy community. Based on this context, the purposes of this paper are as follows: First, to inquire Kant’s ideas of imagination and the modification of his later stance. Initially, he regarded imagination as an intermediary role to link sensibility and rationality, but since this role would psychologize imagination, thus he later shifted his perspective to transcendental philosophy, which provided the imagination a unique character and equals with sensibility and rationality. Secondly, compared with Kant’s three critical philosophies, four different functions of imagination were distinguished: “productive imagination,” “reproductive imagination,” “schematizing imagination,” and “creative imagination.” Finally, this paper elaborated on the educational aesthetics of the basis of Kant’s imagination research, and made remarks on Kant’s problems for future studies.

### 3. 對於 Emmanuel Lévinas 教育思想 的反省：批判的取向/許宏儒

#### 中摘：

本文從學理上探究近年來法國教育場域最新興的議題之一：Émmanuel Lévinas 教育學思想的問題。透過幾位法國思想家與教育哲學家對於 Lévinas 的思想所進行的批判，本文指出，Lévinas 的他者哲學及其教育學思想，是將「教師—他者」，也就是「絕對他者即教師」，放在教育過程中的最高地位，只有他者具有「無限觀念」，「只有他者／他異性（能）教」，而相對於他者的學生（自我／主體），則只能是一個無止盡的被動忍耐者與接受者，且這樣的主體成為「人質」。在這樣的歷程之中，教育只是「絕對他者即教師」，對於相對於他者的學生（自我／主體）所進行的「迫害的外（創）傷」。Lévinas 的思想即便扭轉了西方傳統的主體哲學，讓教育中的每個人都必須向他者學習，但這樣的絕對他者即教師，卻使得學生應全然聽從教師，教師也應全然聽從學生。此一「全然」便完全忽略了教室中的每個主體／他者本身所擁有的價值與知識，也完全沒有考量到教育的歷程本身毋寧便是一種詮釋的循環，主體（他者）間的相互對話，以及生命意義的彼此參照與指涉。

#### Abstract:

From a theoretical point of view, this article analyzes one of the most contemporary issues in the past few years of the field in French education: The problem in Emmanuel Lévinas's educational thinking. Through analyzing works of and responding to several French thinkers and pedagogues, this article points out that Lévinas' philosophic concept of "the Other" and his educational thinking places "Teacher-the Other" (Maître-Autru) as "the Absolute Other as Teacher" in a supreme state, connoting that "only the Alterity/Other teaches" (Seule l'absolument Autre/l'Altérité enseigne). The student as the opposite of the Other, a self/subject, has no choice but to submit and surrender indefinitely. During this process, education is only a "trauma of persecution" (traumatisme de la persecution) executed by "the Absolute Other as Teacher" to the student. Although Lévinas' thinking flipped the Western traditional subjectivity philosophy and illuminated the idea that "everyone must learn from the Other: Student must learn from the teacher and the teacher must learn from the student," this "must" completely neglects the value and knowledge of each subject/other in the classroom. Lévinas' educational thinking does not consider that the process of education

#### 4. 對 EQ 與正向心理學的商榷/蘇永明

##### 中摘：

本文將近年來流行的 EQ 與正向心理學，用它們所宣稱的理論依據 Aristotle 的倫理學來檢視。發現正向心理學所強調的樂觀比較偏向動機的層次，而 EQ 所強調的情緒管理較接近 Aristotle 的「情緒的中庸」。本文檢討了 EQ 對正面情緒的重視，以及正向心理學對厄運的解釋型態和 ABCDE 模式。在教育的應用方面，是以英國的「學習的社會與情緒層面」為代表。結果發現，正向情緒固然可能帶來較多的好處，但也不能一概而論，兩者仍有一些共同的缺點：一、從 Aristotle 的倫理學來看，兩者只顧及情緒的部分，未針對情境來考量，且未能實質增進當事者的實踐智慧；二、對自我採取抽象主義的定位，只是單方面認為這些心理特質在任何情境都有效；三、用心理學實證的方法難以處理價值問題，只是將問題簡化，犯了化約主義的毛病；四、提高自尊的迷思；五、英國根據這兩個理論所實施的「學習的社會與情緒層面」，經評估之後，發現並未達顯著效果。

##### **Abstract:**

This article aims to investigate EQ and positive psychology against their declared theoretical origin-of Aristotelian ethics. Findings reveal that positive psychology plays an important role in motivation, and EQ stresses on emotion management which is akin to Aristotle's the mean of emotion. The positive emotions in EQ, its explaining style, and the ABCDE model in positive psychology are reviewed. In the field of education, the social and emotional aspects of learning (SEAL) programme under British education is also examined. Positive emotions are thought to be more beneficial than negative ones, but this is not necessarily true. There are common criticisms on both EQ and positive psychology, such as: 1. In view from Aristotelian ethics, only the mean of emotions is taken into account, and the mean of situation are neglected. The practical wisdom of practitioners is not necessarily enhanced. 2. Abstractionism is adopted for the existence of self. Those positive emotions are thought to be effective everywhere. 3. The empirical methods in psychological research is incompetent in terms of solving the problems connected with values. It commits reductionism. 4. The myth of high selfesteem. 5. The SEAL programme is evaluated with the result of "failed to impact significantly."