

1-2 《臺灣教育哲學》2017年09月號

1. 近 70 年英語世界教育哲學內在活力源泉探析：以兩類學科文獻為視角/魏柳英、Robert Davis、于偉

中摘：

透過對美國《教育研究評論》(Review of Educational Research, RER) 8 篇教育哲學學科評檢文章(1945~1967 年)和 22 篇教育類百科全書內「教育哲學」篇章(1960~2015 年)兩類文獻的分析,探究英語世界教育哲學自 1940 年代以來自評自審查學術體系的早期積澱和當前表現,指出早期連續 20 年密集的學科評檢對於其學術規範發展的關鍵作用,認為這一延續至今的評檢傳統在英語世界教育哲學近年來面對市場化、資訊化挑戰時依然發揮引領創新的重要作用,是為英語世界教育哲學保持活力發展的一個重要內在因素。在剖析英語世界教育哲學自我評檢系統的同時,對比思考華語世界教育哲學發展的當下位置,提出汲人所長的切實建議,旨在助力華語世界教育哲學的學術發展。

Abstract:

Through an analysis of the eight review articles in Review of Educational Research (RER) from 1945 to 1967, and of the twenty-two encyclopedia articles on philosophy of education from 1960 to 2015, this paper explores the self-criticism of philosophy of education as a discipline in the Englishspeaking world since 1940s, of which early material and contemporary thinking share equal focus. The main finding from this enquiry is that such self-evaluation is one of the vital factors in keeping vibrant developments in philosophy of education in the English-speaking world. Specifically, the intensive self-criticism in early times, revealed in a series of review articles over nearly 20 years played a significant role in the formation of academic standards in the discipline. This living tradition of self-criticism, continued in original pieces of writing in recent educational encyclopedias, has also played an important role in leading innovation when philosophy of education in the English-speaking world is confronted by challenges from marketization and electronic publication. Other issues discussed include suggestions for the academic development of the Chinese philosophy of education by similar comparative thinking on its current position.

2. 荀子的「禮教」及其「性善」說/李彥儀

中摘：

在華人傳統教育哲學之中，荀子向來以其「性惡說」與「禮論」著稱。荀子的性惡說及禮論可以說是掌握荀子學說的兩個關鍵。然而，若就儒家思想的本懷而說，荀子的性惡說的最後目的也在於「性善」，而達到「性善」的方式是禮樂教化。本文將首先關聯著諸如漢代司馬遷《史記》的紀錄以及當代儒學研究的成果回顧孟子與荀子學說之異同，並透過對「五行」（特別是出土文獻裡的《馬王堆帛書》〈五行〉裡的概念）的討論凸顯兩人思想之差異，其次以荀子〈性惡〉與〈禮論〉為核心，旁及諸如他的〈勸學〉、〈修身〉、〈天論〉等相關篇章，述介其人性論及禮論，藉以揭示其「禮教」與「性善」說。

Abstract:

In traditional Chinese philosophy of education, Xunzi has been well known for his theory of human nature is evil and his discourse on ritual. Furthermore, these two ideas were also the pivots to grasp Xunzi's philosophy. However, when Xunzi's philosophy is placed under the context of the educational concern in Confucianism, the purpose of Xunzi's discussion on the evilness of human nature was actually a way to achieve the goodness of human nature through cultivation and transformation with the aid of ritual and music. This paper begins its argument with a review of the difference between the philosophies of Mencius and Xunzi in light of certain ancient materials, such as Sima Qian's The Records of the Grand Historian (Shiji) and contemporary studies in Confucianism. Then, this paper moves to the texts of a newly unearthed ancient essay entitled Wu Xing to highlight the differences between Mencius and Xunzi to indicate the characteristics of Xunzi's thought. Lastly, to exhibit Xunzi's ritual education and perspective on "the goodness of human nature," his theory of human nature and his explanation on ritual were explored by focusing on his essays on "Human Nature is Evil (xin-er)" and "Discourse on Ritual (li-lun)." Xunzi's other relevant articles were also referenced, such as "An Exhortation to Learning (quan-xue)," "Cultivating Oneself (xiu-sheng)" and "Discourse on Heaven (tian-lun)."

3. 一個「幻想化的死亡」：日本主流漫畫中的暴力美學及其教育蘊義 /許芳慈

中摘：

作為一個結合文化的流行媒體，日本漫畫對臺灣青少年而言足具吸引力，然而，其所傳遞的暴力再現，卻也每每引起社會爭議，受到社會大眾嚴厲批判。為深入瞭解此一媒體，本研究即從美學與意識形態批判的觀點進行文本分析，解析漫畫中的暴力美學如何呈現，並透過圖文技巧及劇情安排，彰顯之生命力、權力論述，以及引起青少年認同之價值，使得文本中的暴力彷彿「幻想化的死亡」，呈現與現實不同的樣貌。經由深入瞭解，本研究提出藉由批判媒體素養教育之理論，將漫畫作為批判閱讀教材的教學模式。透過引導，學生能夠更主動地對文本進行思考，並從而提升自身批判思維與道德情感。

Abstract:

Japanese comic books (manga), a popular media connected with culture, has been very attractive to Taiwanese teenagers. However, violent representations in manga were often perceived as an issue and therefore criticized. To understand the manga media, this study applied textual analysis from the perspectives of aesthetic and critical theory. Analysis revealed a particular way in Japanese comic books to present aesthetics of violence by arranging pictures, texts, and plots to present vitality, power discourse and positive values accepted by teenagers. By means of “fantasized death,” manga created a different image from violence in the real world. From the findings of this study, a teaching model based on critical media literacy education was proposed. Students could gain critical consciousness and moral feelings by actively reading and thinking.

4. Ethics and Democracy in Trump's Era: Challenges and Insights for Educational Philosophy/許笛、Ernestine Enomoto

中摘：

在川普就任美國總統之時，世界上許多人對美國的自由和民主提出質疑，不知美國將何去何從。本文以美國哲學家和教育家杜威的理論來審視 當今世界對道德和民主的衝擊和挑戰。這篇著作討論杜威的實用主義哲學 及他所提出的建立能正面改變社會的民主所需要的前提 (Harrison, 1993)，同時分析道德在社會改革中的作用，侷限和應用的複雜性。正如老子精闢地指出，當人們討論道德的時候，道德已經丟失了。當今的挑戰是我們能否在現在這樣一個複雜多元的世界裡保持和發揚道德。更重要的是，我們是否能用杜威哲學的理論和實踐來鞏固和擴展世界上豐富多彩的多元文化，以及人類和全球的內在關聯。

Abstract:

With President Donald Trump at the helm of American democracy, many in the world are questioning what will happen to freedom and democracy. This paper will draw upon American philosopher and educator John Dewey to examine some major challenges for ethics and democracy within this contemporary context. His pragmatism will be presented as well as the preconditions for democracy necessary for positive transformative changes (Harrison, 1993). The paper will analyze the role of ethics in such process as well as the dilemmas and possible pitfalls. As Laozi insightfully points out when we discuss or evoke virtue it means that virtue has been lost already. The question is whether we can maintain and expand ethics given the complexity of today's reality. More importantly, this paper will offer insights from Dewey's educational philosophy and practices that are relevant to ensure cultural diversity and global interconnectedness.