

2-2 《臺灣教育哲學》2018 年 09 月號

1. 藝術教育中的精神自由境界：中西比較視域下論莊子與 Maritain 之精神自由/何佳瑞

中摘：

本研究首先整理莊子哲學與 Maritain 哲學中之精神自由意涵及其與藝術的關係，並透過對比的方式，指出兩者相同與相異之處。相同之處在於，兩者皆肯定精神自由乃與人之整體相關，並且人之精神具有不斷完美自身、超越自身的可能性；同時，兩者皆反對無限上綱的、任意的主體自由，最高的精神自由直指一種超越人之主體性的自由狀態，並且以一更高的存有為依歸。相異之處在於，兩者通向精神自由的進路不同，莊子主張破除人在認知上的限制，而 Maritain 則強調人之認知能力的卓越化；另外，在精神自由與藝術的關係上，莊子強調的是人的修養功夫，並發展出一套有層次的修養論，成就了生活中的藝術家；而 Maritain 則著墨於實際的藝術創作理論，在其中，人精神自由的提升與發展得以透過獨立的藝術創作而表現出來。最後，研究者將此研究成果應用於藝術教育上，並提出建議：藝術教育在實踐上可引導學生發覺人本性中的超越因素、加強認知發展的訓練（立）並學習突破限制（破），以及關注藝術教育與受教者之整體生命的關係，以期從精神自由的觀點，達至藝術教育與其他跨領域的整合。

Abstract:

This paper will first illustrate the meaning and connotation of “spiritual freedom” in both Zhuangzi and Jacques Maritain. Through a comparative approach, we elucidate the similarities and differences between the two. In terms of similarities, we found both Zhuangzi and Maritain affirm that spiritual freedom involves the person as a whole, which has the potential to be perfected; and also, that spiritual freedom is in no way an arbitrary freedom enclosed in the subjective, but a freedom that attributes itself to a higher being. Regarding differences between the two, Zhuangzi emphasizes the limits of man’s cognitive powers and develops a system of self-cultivation for man whereas Maritain stresses the excellence of man’s powers and develops from this an artistic theory of creation. In the end of the paper, the author accommodates our research results to the present artistic education and proposes some suggestions for the future practice: art education is able to guide the students to pay attention to the transcendental element in them, to enforce their training of cognitive power yet free from its limits, and to focus

on the relationship between the wholeness of their life and art education in order to facilitate an interdisciplinary synthesis from the perspective of spiritual freedom.

2. 臺灣美育政策的再商榷：以《美感教育中長程計畫》為核心的討論 ／李崗

中摘：

教育部近年大力推動《美感教育中長程計畫—第一期五年計畫(103年至107年)》，理念與政策之中有何迷思？其計畫的緣起、目標與策略，有何荒謬之處？本研究從教育美學的觀點，運用哲學分析的方法，批判國內美育政策的推動方向，並且提出具體的改進建議，研究結果簡述如下：第一，美育理念焦點錯置，包括計畫緣起缺乏教育美學的研究視野、計畫理念缺乏審美教育學理論架構，以及計畫目標缺乏超越藝術設計思維的格局；第二，美育政策方向錯置，包括發展策略缺乏各領域教師能夠彼此溝通的美育理念、行動方案缺乏回歸國民基本教育的核心價值，以及績效評估缺乏有效解決現場困境的指標；第三，改進建議有三個層次：理念上應先釐清美學素養的內涵，如何應用於各領域的課程與教學、制度上請不要將美感教育的師資培育簡化為教育專業學分的一個科目，以及方案上必須重新思考計畫經費的合理分配，而不是摻雜高等教育或藝術專業的其他活動。

Abstract:

In recent years, the Ministry of Education has actively promoted the “Medium and Long-term Plan for Aesthetic Education (2014-2018)”. What are the misconceptions of the plan’s origins, goals and strategies? The author of this paper, from the viewpoint of educational aesthetics, employs the method of philosophical analysis to criticize the direction of how the domestic aesthetic education policy is being promoted. Moreover, several concrete suggestions are proposed. The findings are summarized as follows. First, the idea of aesthetic education is incomplete, particularly the lack of vision on research in educational aesthetics. Additionally, planning of the policy lacks the theoretical structure of aesthetic pedagogy, and the goal of the plan lacks thinking beyond art design. Second, the authorities misplaced resources. Aesthetic ideas where teachers from various fields can communicate could not be found in the development strategy; core value which corresponds to the national basic education is absent in the action plan; and effective indicators for solving difficulties in the educational field are missing in performance evaluation. Third, actions for improvement is proposed, which consists of three levels. On the first level, we should first clarify the connotation of aesthetic literacy, and identify possible applications to the curriculum and instruction in different fields. On the second level, in the educational system, it is inappropriate to simplify aesthetic education as an account of the professional credit. Lastly on the third

level, it is necessary to rethink the allocation of funds instead of mixing other activities of higher education or art majors.

3. 維根斯坦的美學思考與美學教育/郭實渝

中摘：

撰寫本文的目的，一方面探討維根斯坦的美學思考方向與概念，描述其與前人不同之處，也討論一些有關他的美學概念的文獻；另一方面，討論維根斯坦的主張是否可以成為教育主張並進一步應用到美學教育之中。維根斯坦在美學筆記中的討論，可整理歸納為兩個重要觀點：第一是美感語句或美感表達；第二是建立個人的美感判斷，以個人的文化背景、生活基礎與認識及熟悉法則，作為「下判斷」的依據。按照這兩個觀點，我們可以思考與討論維根斯坦的美學思想與美學教育的問題。在兼顧上述兩個觀點的理念下所完成的美學教育，其學生不但具備美感經驗、能表達感受、自由創作，並且學習與應用各種法則，做出美感判斷或審美判斷，本文即以此思考來探討我國美學教育的問題。

Abstract:

The purpose of this paper is twofold: to discuss the aesthetics thought of Wittgenstein and whether his concepts can be applied to aesthetic education and how. According to Wittgenstein's talks with his students in 1938, there were two main viewpoints that were discussed. The first one was sentences with personal feelings about various objects that caused one to express one's feelings with expressions using adjectives. The second one was in order to establish one's aesthetic judgements, one needs to recognize and be familiar with aesthetic rules, and by following those rules, one will be able to make aesthetic judgements. Based on these two concepts, this paper discusses Wittgenstein's aesthetics thought and its relationship with aesthetic education.

4. 論研究杜威美學之教育意涵的必要性與可行性/單文經

中摘：

本研究之撰作起意於延續研究者近年關注的杜威教育思想之研究路線，復經初步文獻概覽確認中文世界尚缺自杜威美學或藝術主張尋繹教育意涵的研究，乃欲藉此一前導性質的研究，探討其必要性與可行性。研究者接受杜威凡事豫則立之教示，為進行此項探討做好準備，乃先行論證美學居杜威哲學的核心之說法，再就杜威美學漸受重視且影響力日漸增加、杜威美學專書《藝術即經驗》少論教育而為後人留下研究空間等事項逐一析述。隨後，先自中文文獻探討本主題研究的必要性，再自英文文獻解析其可行性。研究者指出，若真能仔細研讀與理解杜威有關的各項文獻，並於撰作時把握論述周延、觀點創新等要領，則應有機會完成超越前人已發表之有關論著的研究成果。

Abstract:

A lack of research on educational implications of Dewey's aesthetics in Chinese societies was ascertained through a preliminary literature review that was written by the author in Chinese. In addition, to continue the author's line of ongoing research on John Dewey's educational thoughts, the author would like to explore the necessity and feasibility of this preparatory study. Thus, accepting Dewey's teaching of "prepared in advance," the exploratory will first elaborate on how Dewey's aesthetics is the core of his philosophy and it is getting more honor and influence from time to time. The notion of Art as Experience was rarely discussed on educational topics and therefore having potential for further research in the future. Next, the author will investigate the necessity of executing this line of research by reviewing literature written in Chinese, and then the feasibility by literature written in English. The author believes that this line of research would surpass the current research results under the circumstance that researchers could study related literature more thoroughly, publish articles in more comprehensive ways, and with more creativity and innovation.