

3-2 《臺灣教育哲學》2019年09月號

1. 當代漢語教育哲學對荀子「禮教」的研究述評/李彥儀

中摘：

荀子「禮教」是當代漢語教育哲學的研究主題之一，我們可在相關研究成果中瞥見荀子「禮教」思想的豐富內涵，不過，這些研究成果似乎未能受到足夠的重視。本文旨在透過回顧當代教育哲學領域中對荀子思想的介紹與論述，呈現當前對荀子「禮教」的研究現況，並透過統整目前哲學界、中文學界及漢學界對荀子的研究，提出可能進一步研究的方向。本文認為，若從荀子的「禮」、「心」、「性」之間的理論關係著手，探討荀子的「禮教」思想並予以開展，如此或能對荀子的整體教育思想有不同的理解視野。若再關聯著國內、外當前的荀子研究成果予以闡述，也應能充實並深化當代漢語教育哲學對荀子「禮教」的研究，且豐富整體教育哲學的研究。

Abstract:

The notion of Xunzi's ritual education has been one of the topics that is being discussed in the field of Chinese philosophy of education. Despite the rich contents of Xunzi's ritual education could be found in relevant studies, however, it seems that these studies are not receiving the amount of attention that it deserves. Retrospectively, this paper reviews these relevant studies to reflect the characteristics of their introductions and investigations on Xunzi's ritual education. Prospectively, through referring to several significant works conducted in fields such as philosophy, Chinese studies and Sinology, this paper proposes that by rethinking Xunzi's ritual education in the light of his discourse on the relations among ritual, mind-heart and human nature, it might provide us with an alternative approach to understand Xunzi's educational thought. Additionally, connecting findings from existing studies on Xunzi may advance the research on Xunzi's ritual education in contemporary Chinese philosophy of education.

2. 臺灣教育有那麼糟嗎？/但昭偉

中摘：

在一片質疑臺灣教育不如人意的氛圍中，本文作者挺身而出為臺灣教育的表現來辯護。在這篇文章中，作者先就「臺灣教育有那麼糟嗎？」這一問題做語意的分析。作者指出，對這問題的回應，並沒有人會比其他人高明或正確一些。既然這問題與其答案都非常主觀，為何還會有人關心此問題？作者臆測數類人會關心這問題，並指出這問題對他們的意義。作者接著從幾個角度，來論證臺灣的教育並不如一般人所認為的那麼糟糕。作者以他個人受教及任教的經驗，指出臺灣的各級教育都比以往來得高明；並從國際比較的觀點，主張臺灣的整體表現既然不差，做為整體一部分的臺灣教育當然也不會差。作者最後強調，從教育理念或理想來衡量當下臺灣的教育，臺灣當下的教育當然不夠理想，但反問哪一個國家的教育經得起理念或理想的檢驗？作者的結論是：我們沒有紮實的論據來說臺灣教育很糟糕；在一個世風日上，人心很古，政治民主和尊重自由人權的社會中，臺灣在各方面的表現（包括教育）都應得到很高的評價。

Abstract:

This article aims to argue that education in Taiwan is not as bad as the general public assumed. The author suggests at the beginning that the question of whether education in Taiwan is bad is a controversial question and has no correct answer. Under this context, the author retains that this question is still significant for people who care about education in Taiwan. In attempt to appeal to readers' intuition of making judgments to whether the author's arguments for his position are sound or not, the author starts from his personal experiences as both a student and a teacher. He then argues that the current education Taiwan, generally speaking, is much better than before. Following, he argues that Taiwan, as both an emergent democratic country and newly developed economy, is relatively healthier than many other countries. Given the fact that education must play an essential role for this achievement, the author then concludes that the education in Taiwan could not be as bad as how it is criticized by the general public.

3. 反思教育與死刑/張威克

中摘：

本研究旨在探索研究者個人心中，長期受困於教育理念與現場實務之間的落差問題；亦在澄清自己對教育的終極信仰，進而期望全體教育工作者，能夠堅定對教育的信念，做個不放棄「人」的教師。研究以教育哲學課的授課為起點，逼視自己在教育理論與真實人生之間的問題，企圖找到合一的價值觀。透過自省式自我敘說的書寫歷程，對教育與死刑的關聯性進行反思循環，以釐清教師一職的終極價值觀；並由此價值觀所推導出，教育對於犯錯之人，所必然會產生的價值判斷。研究最終認為：教育是一個不放棄人的事業。死刑，則意味對教化功能與人類可塑性的否定與放棄，這種價值判斷，做為教師，有必要自行釐清。從教育的終極價值觀切入，教育工作者必須毫不懷疑地相信，教化對人的影響力。本研究認為，教育與死刑背後所涉的價值觀，存在一種悖論關係，兩者無法並存於同一位教師的價值體系中；而透過文本的公開與分享，提供所有以「教師」為職志者，一個自我反思、自我對話與價值澄清的機會。

Abstract:

This study aims to explore my persisting gap between educational concepts and practices, and also the researcher's ultimate faith in education. Through the implications of this study, I wish all teachers would affirm their ultimate faith in education and become a person who would never give up on any student. This study originated from a course on education philosophy. The course forced me to face the difference between educational concepts and practices. Through the reflection cycle of the self-narrative approach, this study tries to clarify the ultimate values of teachers, and then the judgment that teachers should never give up on any person is derived. This study considers that education is a career which does not give up on anyone. In terms of death penalty, it means to abandon the possibility of education. Beings in the career of education should think about the ultimate link between these two situations. The study finds that there is a paradoxical relationship between educational concepts and death penalty, and the two would not co-exist in a same person's value system. Finally, I was able to confirm my consistent value system. Publishing and sharing this article will provide teachers an opportunity to reflect and engage in self-dialogues regarding their value system.

4. 核心素養視域下高中哲學之課程建構與教學：以臺北市某市立高中「哲學與創意思維」課程為例/何儒育

中摘：

本文旨在探究「核心素養」視野下的「高中哲學」之課程建構與教學。筆者首先以 105 學年度任教的導師班與任課班為對象，進行訪談敘寫與分析，發現受訪學生常出現四種存有困境：其一為自我價值的失落，其二為學習瓶頸，其三為人際間的孤立與衝突，其四則是未培養出獨立思考的能力。筆者以此四項困境為基礎，進行課程規劃，設置「自我價值與幸福的條件」、「知識的建構方式」、「情緒的詮釋與安頓」、「批判性思考與辯論實踐」等四大主題，這不僅是東、西方哲學史上的重要論題，亦能回應學生的存有困境。在課程設計上，筆者期待依據本校學生的特質、認知能力與知識背景，與 108 學年度即將施行的《十二年國民基本教育課程綱要總綱》所論「素養導向」的精神，設計能回應這四種論題的主題與課程脈絡。以「批判性思考」之主題為例，先探究「批判性思考」在本國高中課綱中呈現的發展脈絡，再從《荀子》「辯」的概念，討論先秦哲學中「批判性思考」的詮釋可能，冀能從東、西方哲學史對這些論題的探討，為諸論題擷取合適的文本，並轉化為學生能共同參與、創造的各種教學活動。期待能以此論文，探究臺灣高中哲學課程之理論建構脈絡、教學實踐方式。

Abstract:

The present study aims at designing a course in philosophy which guides high school students to tackle their daily struggles in adolescence. Additionally, the course is compatible to the spirit of core competency in “Curriculum Guidelines of 12-Year Basic Education”. In the field of philosophy research, scholars often referred philosophical education to developing students’ competency of critical thinking and constructing their view of self-life. Based on this concept, I first elicited students’ self-reported struggles which they encountered in their daily life, and then helped students respond to these dilemmas via discussion on philosophical theses and thinking methods. During the interviews with my two classes, the dilemmas that were reported included losing of self-worth, bottleneck of learning, alienation of relations and conformity behavior. To respond to these self-reported dilemmas, the course was divided into four thesis sections: self-worth and virtues, approaches to knowledge construction, emotion management and critical thinking and debate, which are all pivotal theses in both eastern and western philosophy history. In the spirit of core competency in “Curriculum Guidelines of 12-Year Basic Education: General Guidelines,” the mapping between the four philosophical theses introduced in the course and the core competency that is

expected for students to acquire is elaborated. Hopefully, the course in philosophy proposed in the present study could serve as a possible reference for diversifying elective courses in high school.