

4-1 《臺灣教育哲學》2020年03月號

1. 對道德自律的不同解釋：康德、皮亞傑和郭爾堡/蘇永明

中摘：

本文以道德自律為主軸，追溯從康德、皮亞傑到郭爾堡的不同界定。自律的道德理想可以算是遵循啟蒙的傳統。但就道德自律內容的界定卻愈走愈窄，變成只是追求正義。本文指出，自律的概念自從康德定調之後，皮亞傑與郭爾堡是一脈相傳，普遍用來衡量道德行為的價值，但其可行性卻沒有改善。因此，本文提出六個批評：一、自主或自律為啟蒙運動的理想，但作為道德理想可能會有偏差；二、正義不是道德的最高標準，利他才是；三、自律與他律的重疊與不易判定；四、自律的道德標準有獨斷的可能；五、對自律的道德動機無法自圓其說；六、自律與他律：孰先？孰後？這些批評可能顛覆了當前教育理論與教育工作者的看法，若有謬誤之處仍請指正。

Abstract:

This article focuses on different definitions of moral autonomy by Immanuel Kant, Jean Piaget and Lawrence Kohlberg. Since autonomy is considered to be the ideal of Enlightenment, the definitions of moral autonomy were narrowed and solely correspond to the pursuit of justice. While Kant's definition of moral autonomy has become a tradition to be followed by Piaget and Kohlberg, autonomy as a measure for moral action did not improve. Six criticisms are raised in this article: 1. although the origin of moral autonomy is from Enlightenment, but it may not be an ideal in morality; 2. justice is not the only aim of moral autonomy, rather the core of morality should be altruism; 3. the difference between autonomy and heteronomy is very difficult to distinguish as personal motivation is involved; 4. moral autonomy can be dogmatic in moral decision; 5. the theory of moral autonomy is very difficult to be coherent in the explanation of moral motivation; 6. the sequence of autonomy and heteronomy is ambiguous. These criticisms may disrupt the general understanding of existing moral theories and perspectives among moral educators. The author is earnest in academic argument and welcomes criticism.

2. 蒙特梭利論幼兒的人格發展/李崗、楊淑雅

中摘：

本文旨在分析蒙特梭利如何論述幼兒人格的發展，主要結果可分為七點：一、人格是精神生命肉身化的結果，0~3歲是人格發展最重要的時期；二、人格發展的根源是生命力，這出自於神的力量，引導幼兒走向目標，分化形成各種活動能力；三、人格發展的關鍵是意志，意志發展的結果是樂於服從，進而有益於人格統整；四、人格發展的歷程是適應環境，建立自己的行為模式，同時塑造自己的人格；五、人格發展的特徵是敏感期，幼兒會展現驚人的學習能力，反覆練習符合該期特徵的動作；六、人格發展的需求是秩序，幼兒既想要發現秩序，也喜愛表現秩序；七、人格發展的類型有兩種，包括積極的常態性格和消極的偏態性格。最後，本文針對幼兒人格論述的神學觀點、幼兒自發性學習本能、敏感期與關鍵期異同進行討論，以為結語。

Abstract:

This study aims to analyze how Monte Montessori discusses the development of young children's personality. The main results can be divided into seven points. First, personality is the result of physical incarnation of spiritual life, and zero to three years old is the most important period of personality development. Second, the root of personality development is horme, which derived from the power of God, and it guides young children towards their goals and differentiates into energy to engage in various activities. Third, the key to the development of personality is will, and the result of the development of will is willing to obey, which is beneficial to the integration of personality. Fourth, the course of personality development is adapting to the environment, establishing personal behavior patterns, and at the same time shaping personality. Fifth, the characteristic of personality development is the sensitive period, which is when children demonstrate amazing learning ability and repeatedly practice movements that match the characteristics of the sensitive period. Sixth, the need for personality development is order, and children want to discover order and love to show order. Seventh, there are two types of personality development, including positive normal personality and negative skewed personality. Finally, this article discusses the theological perspectives of children's personality discourse, children's spontaneous learning instincts, and the similarities and differences between sensitive and critical periods.

3. 臺灣高中公民教育的反思：以公民不服從與太陽花學運為例/閔懿

中摘：

相較於臺灣解嚴以來諸多陳抗運動，太陽花學運有著根本性的不同，是第一次以「公民不服從」為由攻占官署而無罪。該理念是教育部於2008年納入高中「公民與社會」學科課程綱要必修課程，是我國公民教育史上首次倡議公民故意違法的課程內容。本研究分析臺灣高中公民教育「公民不服從」議題設計及實踐意涵。首先追溯公民不服從的政治哲學源頭，檢視公民不服從的核心疑義；其次，據此考察高中公民與社會科課程綱要如何呈現「公民不服從」概念，並參照太陽花學運，以反思我國公民教育。研究發現，課綱將「公民不服從」理念置於公民參與的脈絡，雖然肯定政治參與行動的重要性，但由於相關概念連結的邏輯性與若干偏誤，導致有限的理解。本研究認為高中階段的公民不服從教育，除權利意識的強化外，更應從公民德行與義務角度，使之更符合公民教育之適切性與可行性。如此角度的轉換，也顯示目前我國公民教育中權利與義務失衡及忽略公民德行的偏差。

Abstract:

The Sunflower Movement was a momentous mass-protest of students and civic groups that occupied the Legislative Yuan from March 18th to April 10th, 2014. Additionally, the protesters later intruded the Executive Yuan. Based on civil disobedience, the demonstration protested against passing of the Cross-Strait Service Trade Agreement (CSSTA) without clause-by-clause review by the then ruling party Kuomintang (KMT). Coincidentally, the concept of civil disobedience first appeared in the national curriculum guidelines of the senior high school course "Civic and Social Education" in 2008. It is my objective to argue that civil disobedience is a highly controversial concept in political philosophy to be included in high school curriculum, and it is also contradictory to the aim of citizenship education. This article analyzes the design and practical implications of the topic "civil disobedience" in high school citizenship education in Taiwan. First, to examine the core suspicion of civil disobedience, the source of civil disobedience in political philosophy was traced. Second, based on the core suspicion of civil disobedience, I discuss how the design of civil disobedience in the Senior high school Civic and Social Education curriculum is implemented, and then refer to the Sunflower Movement to reflect on our citizenship education. It is found that the curriculum takes the concept of civil disobedience into the context of civil participation and thus affirms the importance of political participation. However, civil disobedience with limited understanding due to the logic

of how the curriculum is arranged and several other deviations, is not conducive to the achievement of the goal of citizenship education. Therefore, civil disobedience as a unit of senior high school citizenship education, we believe, would encourage students to be conscious of their own liberal rights. On the other hand, we should never underestimate the importance of the sense of citizen obligation. With the influence of liberalism and civil obedience of the curriculum guidelines, there is a tendency of tilting towards liberal rights and ignoring citizen obligation, which, we suggest, has deviated from the essence of civil disobedience.