

5 卷特刊 Paul Hirst 專刊《臺灣教育哲學》2021 年 06 月號

1. 重新省思 Paul H. Hirst 的博雅教育思想 / 李奉儒(Feng-Jihu Lee)

中摘：

起源於希臘的博雅教育，其理念在 1960 年代與 1970 年代的理性主義氣氛中，經過 Hirst 的嚴謹分析論證後，假定博雅教育就是發展個體的理性心靈，啟發引導各種知識形式與理解。然而，Martin 質疑 Hirst 的博雅教育觀並不是價值中立的主張，干犯認識論的謬誤，且過度重視認知層面與理性運作，將容易製造出冷漠的「象牙塔人」，其興趣狹隘無法應付真實的世界，缺少人類的熱情與實踐的行動，既不會關心他人的幸福或對他人採取善意行動，也不想解決真實世界的真實問題。Martin 因而主張關懷、關注與關連在個人發展的教育中不能缺席，博雅教育必須整合思想與行動、理性與情緒、教育與生活。Hirst 在 1990 年代轉向社會實務的教育觀，主張實踐理性和實踐知識才是教育活動中更為基本的核心，將博雅教育重新理解為社會生活中基本實務之批判反省能力的發展，其目的為啟發個人發展，引導進入特定的社會實務當中。本文最後根據對於 Hirst、Martin 及其他學者關於博雅教育思想的重新省思，認為博雅教育必須著重於覺察、關注並回應社會實務，並提出發展個人達致能兼重理性與情意的良善生活，以及培養兼重批判反省與實踐行動的公共知識分子，作為展望 21 世紀的博雅教育圖像。

Abstract:

While liberal education was originated in Greece, its idea was rigorously analyzed by Paul Hirst from the rationalist approach during the 1960s and 1970s. It was assumed that liberal education aimed at personal development of rational mind and achievements of initiation into forms of knowledge. However, Jane Martin questioned Hirst's idea of liberal education, which was not a value-neutral claim. Offending the epistemology fallacy and overly focused on the cognitive level and rational operation, this might lead to creating apathetic "ivory tower people". These people, who tend to have narrow interests, are unable to cope with the real world, and lack both enthusiasm and practical actions for mankind. They do not care about the welfare or take actions of goodwill for others, nor do they want to solve problems in the real world. Martin therefore advocates that care, concern and connection cannot be absent in the education of personal development, and liberal education must integrate thought and action, reason and

emotion, and education and life. Hirst turned to a social practice view of education in the 1990s, advocating that practical reason and practical knowledge both are the more basic core of educational activities, and re-understanding liberal education as the development of critically reflective ability of basic practices in social life. The aim was to initiate individual person into specific social practices. Finally, based on the rethinking of Hirst, Martin, and other scholars' liberal education thoughts, this article proposed to develop individuals to achieve a good life which would be capable of both reason and emotion, and to cultivate public intellectuals who emphasize both critical reflection and practical action, as a prospect for liberal education in the 21st century.

2. Paul H. Hirst 道德教育論述探析 / 陳伊琳(Yi-Lin Chen)

中摘：

英國教育哲學家 Paul H. Hirst 常與 Richard S. Peters 齊名，並稱為倫敦路線大將。為向 Hirst 致意，本文選擇聚焦在梳理他有關道德教育的論述，以他在 1974 年出版的《世俗社會中的道德教育》為主，輔以另三篇相關文章為取材範圍。Hirst 主張，德育旨在培育出理性自律的人，此人的道德生活具體展現在知情意行的四個面向。基於學術分工，教育哲學家的工作在於解析這四個層面的邏輯關係，其中，鑒於認知係情感、行動與氣質傾向的核心樞紐，Hirst 的德育論述便從認知發展著手。他選擇以 L. Kohlberg 道德認知發展論為切入點，因為他設定的第六階段符合 Hirst 所刻劃的理性自律的人。Hirst 指出，道德認知發展階段的提升必須以實際的社會參與及角色扮演的的方式，始能達成。是以，對於學校德育而言，面對學生發展階段跨距幅度頗大的狀況，學校作為一個道德社群必須在扮演道德權威的角色，以及讓學生實際參與決策，繼而促進學生的理性自律之間取得平衡。最後，基於時間限制、道德知識形式的自主性，以及術業有專攻的考量，Hirst 主張，學校德育應該是「融入式」與「設科教學」雙管齊下。

Abstract:

The British philosopher of education, P. H. Hirst, is a renowned scholar. He and R. S. Peters were pioneers of the London Line. In memory of Hirst, this paper analyses his discourse on moral education. The materials are primarily drawn from his *Moral Education in a Secular Society*, which was published in 1974, and also three other relevant papers. According to Hirst, the aim of moral education is to cultivate rationally autonomous people whose morality manifest in four aspects, namely moral judgements, affections, dispositions, and actions. In the academic division of labour, the duty of a philosopher of education is to analyse the logical relationships between these four aspects. Given that cognition is the foundation on which all affections, actions, and dispositions rest, Hirst's discourse begins with moral cognition and judgement. He starts with Kohlberg's developmental theory of moral cognition because the highest stage in this theory accords with the ideal of a rational autonomous person as proposed by Hirst. Hirst claims that to advance through the developmental stages of moral cognition, students must participate in real-life social practice through role-playing and role-taking. Given the wide age range of students, Hirst suggests that as a moral community, schools should assume moral authority and encourage senior students to make rationally

autonomous decisions. Striking a balance between authority and autonomy is a major challenge for schools. Finally, considering time limitations, the autonomy of morality as a distinct field of knowledge, and teachers' specialism, the case is made that moral education at schools should be integrated into both subject teaching and stand-alone moral teaching.

3. 理性、知識型式與宗教教育：P. H. Hirst 的宗教教育理念述評/簡成熙(Cheng-Hsi Chien)

中摘：

上個世紀二次世界大戰後英國教育哲學在 R. S. Peters、P. H. Hirst 的領導下，展現了新的風貌，時人譽為倫敦路線。Hirst 更以提出知識型式、博雅教育理念，對於課程哲學有不可抹滅的影響。Hirst 教授在 2020 年高齡辭世。本文撰寫初衷，即擬追憶 Hirst 學術貢獻，筆者將集中在其宗教教育的立論。由於其宗教教育仍是建立在知識型式的相關討論，本文第二節先勾繪 Hirst 知識型式的相關討論。接著，第三節檢視 Hirst 宗教教育的文獻，他雖認可宗教是一獨特知識型式，但由於缺乏客觀性，不宜在學校提供特定的宗教養成。第四節檢討 D. Z. Phillips、R. Shone 與 Hirst 相互之間對於宗教教育立場的論辯得失。筆者以 Hirst 理性與知識型式的限制、理性與宗教的辯證、以及自由主義價值中立性的問題等三個層面，嘗試在結論中說明 Hirst 宗教教育立場仍過於拘泥理性的傳統。若在學校推展宗教時，因為擔心宗教灌輸而堅持理性知識型式的教學，會限縮宗教的精神。筆者認為應該允許學校利用選修的方式，以促成世俗與有宗教信仰者之間的平衡。

Abstract:

Under the leadership of P. Peters and P. H. Hirst, the modern British educational philosophy after the Second World War showed a new style and was known as the London Line. In addition, Hirst put forward the ideal of forms of knowledge as the foundation of liberal education, which had an indelible influence on curriculum philosophy. Professor Hirst passed away in 2020, and this paper is written with the intention of memorializing Hirst's academic contributions by focusing on his thesis of religious education. Since Hirst's ideas of religious education is still based on the discussions of the forms of knowledge, the second section of this paper outlines Hirst's ideas concerning his forms of knowledge. Then, the third section examines Hirst's literature on religious education, where he argues that even though religion is a unique form of knowledge, due to the lack of the objective criteria, it is not appropriate to provide specific religious cultivation in schools. Lastly, the fourth section reviews the arguments between D. Z. Phillips, R. Shone and Hirst on their positions on religious education. The author tries to argue that Hirst's position on religious education is still overly bounded to the rational tradition from the three dimensions, namely, the limitation of reason and forms of knowledge, the dialectics of reason and religion, and

the neutral review of liberal values. If we insist on rational knowledge-based teaching for fear of religious indoctrination when promoting religion in schools, we will limit the spirit of religion. The author believes that schools should be allowed to make use of elective courses in order to promote a balance between secular and religious people.

4. 一段與赫斯特(P. H. Hirst)教授交往的經驗 / 但昭偉(Jau-wei Dan)

中摘：

在這篇文章的一開始，作者先簡略的交待與 Professor Paul Hirst 認識的源起，也就是 1992 年 5 月，作者在當時花蓮師範學院主辦的道德教育研討會與 Hirst 的第一次接觸。之後，作者把與 Hirst 的魚雁往返呈現出來，透過這些信件，我們可以一窺 Hirst 為人處事的態度、對自己教育主張的說明與評價、及對當時一些英國教育哲學家的觀察。最後，作者反思在與 Hirst 交往的經驗中，作者所看到的或學到的，作者認為，他所看到的或學到的或可提供年輕學子參考。

Abstract:

For the sake of understanding Professor Paul Hirst's theories of liberal education and curriculum, the author of this article explains his personal contacts and correspondences with Hirst. This article starts with the author's experience of his first personal encounter with Hirst in Hualien, 1992. It then reports the content of the correspondences between 1992 and 1995, in which Hirst assessed his own educational theories and his change of position. In the concluding remarks, the author tries to sketch what we can learn from his long-term friendship with Hirst.