The background of the entire page is a dense, abstract pattern of thin, overlapping lines in various colors including red, green, blue, and purple. These lines crisscross the entire frame, creating a complex, web-like texture.

EAA Utokyo-PKU **Summer Institute 2022**

Education
and innovation

東京大学東アジア藝文書院

EAST ASIAN ACADEMY FOR NEW LIBERAL ARTS, THE UNIVERSITY OF TOKYO



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コロナ禍で迎える 3 回目のサマー・インスティテュートに寄せて

ISHII Tsuyoshi
石井 剛
EAA Deputy Director



東アジア藝文書院（東亜研究聯合項目）の枠組みでのサマー・インスティテュートは 2019 年 9 月に北京大学で第 1 回が行われて以来、今回が 4 回目となります。当初はまったく思いがけなかったことに、第 2 回以降は、新型コロナウイルス感染症

（COVID-19）の世界的流行により、相互訪問がかなわなくなり、オンライン形式での開催が 3 回続くことになりました。未知のウイルスは人類にとって大きな脅威となり、それはまだ継続しそうですが、それでも公衆衛生的な施策と医学的な措置によって少しずつわたしたちは対応のしかたを学びつつあります。取り組み方は国によって大きく異なっていますが、全人類が同じ危機に一齐に直面した際、どのような対応が好ましく、またどのような対応が可能であるのかを、さまざまなやり方で試しているのだと行うことができるでしょう。このような経験は人類史上、類を見なかったと言えそうです。もちろん人類は、全人類共通の危機を他にも抱えています。二酸化炭素排出量の増加による気候変動はその中でも最大の危機でしょう。20 世紀に経験した世界大戦もまた全人類共通の危機であったという意見もありそうです。しかし、戦争においては敵と味方がどちらも人間であるのに対し、感染症や気候変動は、敵と味方の二分法において人類が全員「味方」の側に立つこととなります。ウイルスを「敵」と見做すことにわたし自身は疑問符をつけますが、それがもたらす生命への脅威は、わたしたち人類が共に立ち向かうべき「敵」であるということができます。

こうして、グローバル化と称される時代の条件下で、人類は共通の困難に同時に向き合うようになりました。しかし、歯がゆいのは、本来立ち向かうべき共通の課題が例外なく人間同士の諍いに堕して解決から遠のいてしまうことです。そもそも同じ現実に対して、そこから受ける困難の大小が、富める者とそうでない者、力ある者とそうでない者とでまったく異なっており、そのちがいは構造化しています。そして、解

決に向かう道すじにおいても利害の衝突や意見の食い違い、さらには感情の暴走などが、個人レベルはもとより、集団間、ひいては国家間でも生じることがわたしたちは悲しみと共に目撃しています。

わたしはこうしたなかで、よりよきリーダーとは何かを考えてみるところがあります。正しいことを正しく行うことはもちろんですが、それだけでは追いつかない現実があるように感じるのです。「正義」とは異なる「仁義」の次元が必要なのかもしれません。『孟子』に「強恕而行、求仁莫近焉」とあるように、「仁」に最も近いのは「恕」、つまり、ゆるすことです。これこそがリーダーとして重要な資質ではないかとわたしは考えます。

ゆるすことを学ぶためには、まず、自分がこうしてここに生きていることはすでに誰かによってゆるされているからだと知ることから始めるのがよいと思います。わたしはすでに半世紀を超える人生を歩んできましたが、思えば何度も何度もゆるされながら今日を迎えました。そろそろゆるされる側からゆるす側に回るべき時が至っているのだとしばしば感じますが、未熟さは克服できず、ゆるしを請うべき局面に今なお立たされることがよくあります。しかし、『荀子』の「三恕」に従えば、本来、ゆるされながら成長していくことでゆるすことを身につけていくのが人なのかもしれません。局面が重大なものであればあるほど、ゆるすことによって未来への道が開かれる可能性は大きくなります。ゆるされることで生き延びた者は、「ゆるし」こそが未来を開くことを身を以て知るでしょう。ゆるし得ぬことをゆるすことが本当のゆるしであるとジャック・デリダは言いました。それは難しいことでしょうか。わたしたちはこうしてここに存在している、つまりすでにゆるされているというのに。

東京大学と北京大学の学生が共に学ぶことには大きな大きな意味があります。皆さんには、切磋琢磨をくりかえしながら、将来、人類共通の困難に立ち向かうための善きリーダーになってほしいと思います。半世紀を迎えた日本と中国の友好関係は未来世界の平和と繁栄の礎になるべきです。そのためにわたしたちが学ぶべきことの多くは、この半世紀の歴史の中にあるはずです。それらを学ば、いま学問を通じたわたしたちの交流を可能にしているものは何なのか、そこにどのような意味があるのか、自ずとわかってくるにちがいありません。そこにはたらき続けてきた無言の原理をひと言にまとめるなら「恕」にほかならないとわたしは思います。この原理から世界の平和は具体的に構想されていくべきであろうし、それが現実にも可能であることは、いま、皆さんがこうして示しているとおりなのです。

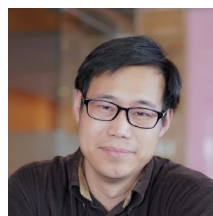
孙飞宇序

SUN Feiyu

孙飞宇

北京大学元培学院副院长

北京大学社会学系副教授



各位亲爱的同学，

你们好！欢迎你们加入我们的项目。这个项目是在 2019 年由北京大学和东京大学联合创办的。大家可能已经从各种宣讲和材料中得知了，我们旨在培养具有世界视野，东亚主体性和问题意识，以东亚研究为志向的博雅研究通识人才。两所学校老师们通力合作，既出于对东亚学术界在东亚研究方面未来发展的认真考虑，也有着对于各位同学的高度期待。

在思想资源和教学、研究内容上，我们并不会局限于东亚，而是以一种“不分古今中西”的开放态度下，建设东亚地区具有成长力的、活生生的学术共同体。马克斯·韦伯曾经在“科学作为天职”的演讲之中，对于二十世纪初期的德国青年学生提出了极高的要求，那就是对于研究本身没有世俗意义上的要求和期盼的前提下，对于这个世界的完美乃至丑陋有清醒认识的情况下，依然对于学术研究和这个世界充满了热爱和执著，愿意以“滴水穿石”的耐心和毅力去努力朝向学术研究的方向。

韦伯的这个演讲有自己具体的文化、历史和个人的思想史背景。东西方文明有着非常大的差异，在对于研究的态度方面也会有许多不同。不过，我们依然认可韦伯所说的“科学作为天职”，尽管这其中有着不同于韦伯的、我们自己对于东亚研究所扎根于其中的“东亚地区”的深深眷恋。

所以，在建设这个项目的时候，虽然遇到了很多的困难，但是我们也愿意抱持着“不求回报的努力”态度来培养学生、建设立足于东亚的学术共同体。当然，我们更希望同学们能够在这个项目中学有所成，将来成长为东亚地区重要的研究者，为东亚文明的自我理解和发展，做出了不起的贡献。

布袋和尚曾经有一首诗是这样写的：

手把青秧插满田，
低头便见水中天。
六根清静方为道，
退步原来是向前。

我觉得写得非常好，和同学们共享。希望大家能在将来的学习中，以插秧的心态，低下头，虚心虔诚地对待学问和自己的成长，不要急功近利，不要焦虑自己的前程，慢慢地从事学习和研究，不怕退步，才是进步之道。

还有一首来自于清人郑燮的咏竹诗是这样写的：

咬定青山不放松，
立根原在破岩中。
千磨万击还坚劲，
任尔东南西北风。

这首诗我也非常喜欢，也和大家共享。希望大家在加入这个项目后，能够“抱定宗旨”，耐住寂寞，抵住诱惑，不断砥砺自己的学问。无论是否在这个项目中，老师们愿意和你们一起努力。我想，这样的态度，既是东亚研究得以成功的保证，本身也应该是东亚研究的一部分。

Program

	DAY 1 Monday, August 22		DAY 2 Tuesday, August 23	
	CST	JST	CST	JST
10:00	10:00-11:00			
10:30	Ice-breaking			
11:00		11:00-12:00		
11:30		Ice-breaking		
12:00				
12:30				
13:00	13:00-16:00			
13:30	Lecture session			
14:00		14:00-17:00		
14:30	Lecture1: Prof. WANG Liping (Peking University)	Lecture session	13:00-16:00	
15:00			Group Presentation	
15:30	Lecture2: Prof. TANG Keyang (Tsinghua University)	Lecture1: Prof. WANG Liping (Peking University)		14:00-17:00
16:00				Group Presentation
16:30		Lecture2: Prof. TANG Keyang (Tsinghua University)		
17:00				
17:30				
18:00				

DAY 1 : August 22, 2022 Online

11:00-12:00 (JST) Ice-breaking

14:00-17:00 Lecture1: Prof. WANG Liping (Peking University)
Lecture2: Prof. TANG Keyang (Tsinghua University)

DAY 2 : August 23, 2022 Online

14:00-17:00 (JST) Group Presentation



Member

LAU Sze Ho

MA Jirui

QING Xin Charlie

YOU Yi

马 吉瑞

青 馨

游 毅

The University of Tokyo

Peking University

The University of Tokyo

Peking University

- Self-determination theory (SDT) in Psychological in the 1970s' compared the intrinsic and extrinsic motives in order to understand the intrinsic motivation affect one individual's behaviour. It concluded with 3 basic psychological needs for mankind to be self-determined: **Autonomy, Competence, and Relatedness.** (Ryan, R. M.; Deci, E. L. (2000))

- 「人間が「物語る動物」である。あるいは、「物語る欲望」に取り憑かれた動物と見なした方が正確である。自ら体験した出来事あるいは人から伝え聞いた出来事を「物語る」ことは、われわれの多くで複雑な経験を経済し、それを他者に伝達することによって共有するための最も原始的な言語行為の一つである。」(野家啓一, 2005, P16)
- The need of self-expression and relatedness to others as a intrinsic urge?

Ryan, R. M., Deci, E. L. (2000). "Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being." *American Psychologist*, 55 (1), 68-78.

野矢聖一『物語の語学』(岩波書店, 2006) 16

11

A DEWEYAN APPROACH TO EAST ASIAN EDUCATION AND ITS CONTROVERSIES



12

1. Reducing the educational content
Lowering the difficulty of the content.

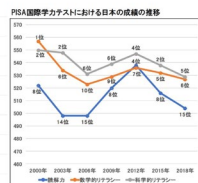
2. Reducing teaching time
Applying a five-day work schedule

3. Increasing integrated study time

《学習指導要領》(1998) https://www.mext.go.jp/a_menu/shotou/old-cs/index.htm

(赵彦俊, 胡振京, 2008)

13



岡部恒治, 西村和雄, 戸瀬信之, eds. (1999). 分数ができない大学生. 東洋経済新報社.

4



寺脇研. (2007). それでもゆとり教育は間違っていない.

15

国名	1990		1995		2000		2005		2010		2015		PSAZ15
	エンゲルス係	PSAZ15	エンゲルス係	PSAZ15	エンゲルス係	PSAZ15	エンゲルス係	PSAZ15	エンゲルス係	PSAZ15	エンゲルス係	PSAZ15	
日本	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
韓国	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
中国	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
インド	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
ブラジル	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
ロシア	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
インドネシア	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
タイ	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
マレーシア	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
シンガポール	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
香港	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
台湾	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
韓国	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
中国	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
インド	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
ブラジル	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
ロシア	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
インドネシア	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
タイ	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
マレーシア	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
シンガポール	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
香港	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
台湾	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
韓国	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
中国	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
インド	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
ブラジル	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
ロシア	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
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韓国	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
中国	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
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香港	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
台湾	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
韓国	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
中国	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
インド	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
ブラジル	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
ロシア	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
インドネシア	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
タイ	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
マレーシア	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
シンガポール	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
香港	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
台湾	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
韓国	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
中国	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
インド	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
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インド	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
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ロシア	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
インドネシア	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
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マレーシア	55.1	0.00	52.9	0.00	50.6	0.00	48.3	0.00	46.0	0.00	43.7	0.00	0.00
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タイ	55.1	0.00											

(藤村正司,2019)

16

日本“宽松教育”究竟什么样，对中国教育减负有何启示？

日本“宽松教育”究竟什么样，对中国教育减负有何启示？

2018-06-23 中国版「ゆとり」

看戲：近日

一、北京日 運用1カ月の

比較教育研 王 青：日中福祉プラン

阳子参加了 [国际·中国 DOL 特别展](#)

其社会影响 2021.10.19 4:25

中国版ゆとり教育の「双減」政策、その本当の狙いとは？



杨东平 | “双减”后再看日本宽松教育

大家好，我是21世纪教育研究院的周太平，我们今天来讨论一下日本教育。日本的教育情况对我们一直非常值得关注。虽然离咱们很远，但知道得多总归好，但是看不太明白。其实中国当年的教育国际化，跟今天日本学习有加的，甚至现在究竟怎么样了

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The Affiliated High School of Peking University
&
The experimental school affiliated to the university of Chicago



18

- The Affiliated High School of Peking University located in Haidian District, Beijing, China.
- A key high school and an affiliated educational institution of Peking University.



19

ABOUT THE EDUCATION REFORM OF THE AFFILIATED HIGH SCHOOL OF PEKING UNIVERSITY IN RECENT YEARS:
2010~2019

20

EDUCATIONAL CHARACTERISTICS



- Students are given greater freedom: independent choices, dress freely.
- The equality of teachers and students: communication and participate in the affairs of the school.
- College system: cultivate students' personalities.

21

EDUCATIONAL CHARACTERISTICS

- Focus on general education: a variety of general education courses
- For the college entrance examination: The preparation for the college entrance examination is concentrated in the year of senior three. The life of the first and second years of high school is very free.



22

THE END OF THE REFORM: THE FALL OF 2019

- The reform was terminated in 2019 to better adapt to the new college entrance examination reform in 2020 and for some other reasons.



23

THE END OF THE REFORM: THE FALL OF 2019

- Retreated to test-oriented education
- The number of self-selected general education courses greatly reduced
- Students' freedom of choice reduced
- Students have to prepare for the college entrance examination from the first year



24

RETURN TO EXAM-ORIENTED EDUCATION FROM QUALITY-ORIENTED EDUCATION:

- Under the system of Chinese college entrance examination, Chinese education still focuses on exam-oriented education, but some educators are exploring how to better step into the stage of quality-oriented education. Parents' expectations for their children's achievements, students' expectations for the future, and social pressure forced the reform to stop.
- Was it a failure? I think we still need time to find out. But the lessons it brings are still valuable.

25

DEWEY'S LAB SCHOOL: 1896 ~ 1904

- The first educational experimental institution established by a university and directly participated by university scholars.
- Two aspects: one is to show, test, verify and evaluate the views and principles of educational thought; Second, the implementation process and principles are summarized by specific standards.



26

DEWEY'S LAB SCHOOL: 1896 ~ 1904

Features:

- Perform education according to students' different ages and pay attention to students' personality
- Practice a lot of scientific methods
- Pay attention to the communication among schools, teachers and students
- "Education is life": set more occupation courses.



27

SUMMARY

- Both of these educational reforms took place in modern cities and lasted for nearly a decade;
- In different time and place
- the new generation of educators are still working hard for the development of education nowadays.
- Perhaps this reform can make us further reflect on our educational environment and provide valuable experience for the reform of the education system in East Asia.

28

IMPLICATION ON THE FIELD OF EDUCATION

- Urge of self expression -> method to channel, organize and identify their genuine urge within the reality social context, as to be able to express to others.
- Providing the atmosphere and knowledge for students to be able to discover, and to develop their urge.



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THANKS FOR LISTENING!
ANY COMMENTS + QUESTIONS?



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LAU, Sze Ho 劉仕豪
The University of Tokyo

十七世紀的英國經驗主義哲學家約翰·洛克 (John Locke) 主張人類在出生時，我們的心靈只是一張沒有塗上任何東西的白板（拉丁語原文「Tabula Rasa」的意思正是一片空白的板子）。我們並沒有任何先天的「天生觀念」，而是透過後天與外界事物的接觸、互動，再將這種體驗以自己的理解加以累積，一點一滴地填上心靈白板，建構出「自我」。¹歷史上，針對「先天」與「後天」的爭論在東方或是西方是一個持續不斷的熱門話題，亦為教育這一個議題帶來了不少的討論空間。

「理想的教育」，可謂人類自古以來的一個重要追求目標。2020 年全球面對一個世界性的疫病大流行，為每個人的生活也帶來翻天覆地的改變。在人與人需要減少接觸的大前提下，教育問題亦誠然面臨著一個新的挑戰。今次有幸參加由東京大學與北京大學兩間頂尖學院所合辦的 Summer Institute 2022，雖然因疫情問題未能與北京大學的同儕們於線下共聚一堂，然而即使是線上形式進行為期兩日的研討會，兩所大學同儕對議題的熱情、學術知識的充備、以及籌組報告的效率，均讓剛剛才再次揹起書包，回到校園的我感到讚嘆萬分。是次 SI2022 以「Education and innovation」為題，正好給予身處動盪時代的我們一個思考的機會。活動的首日，在北京大學的 WANG Liping 教授由淺入深的解讀下，我們得以重新閱讀及思考現代的著名美國教育家約翰·杜威 (John Dewey) 於十九世紀末一篇關於兒童興趣與學習的文章 "Interest as related to will"；緊接下來清華大學的 TANG Keyang 教授以建築學為切入點，給予我們對於「創新」議題下一個耳目一新的講義。該晚，我與另外三位的組員很快就能夠取得翌日報告時題目、內容的共識，也讓我深深體會到國際交流的

可貴之處：正正因為出身、成長的背景不同，互相學習的空間也因此而擴展開去。我們組以杜威的著作為基礎去反思中國和日本教育的現狀，雖然在閱讀此書之前我對於教育這個分野完全是一個門外漢，但也容許我在這份隨筆當中記錄一下經歷和所感，嘗試作為對參與 SI2022 的一個延伸思考。

作為一個土生土長的香港人，「填鴨式教育」以及「目標（或言考試）為本」的教育理念和學習動機可說是深深地植入了在我骨髓之中。顯然地，這也是東亞諸國，舉凡中國或者日本等等都共有的一種現象。讀書是為了考試，考試是為了升讀大學，而升讀大學則是為了畢業後能有更好的就職機會；每一步都環環緊扣，按步就班，亦是順理成章。以杜威的說法，這種強調未來補償的做法忽視了兒童眼前的興趣，為求目的而忽視了學習過程的體驗，亦為學習帶來不良的後果。²然而，杜威所提出重視兒童的直接興趣（Immediate interest），透過發掘並讓兒童有足夠的支持下發展他／她自己可以全身心投入的興趣而將學習的成效最大化，雖言理想，在資源有限的社會環境底下卻是難以達成。這亦是資本主義的大環境下東亞各國均採取以重重的考試作篩選制度的最大誘因。在此等難以逆轉的社經環境下，在我前此的研究和認識當中卻又有另一種的教育方式，多少能夠實現到杜威所提出的理想教育。

在香港，除了常規的校本教育之外，港英政府教育統籌委員會於 1990 年所提出的《第四號報告書》³中首度提出了資優教育，後續開展的就是以一小撮約 10-18 歲的學生試驗性質地展開的培訓活動，以至現在半官方式的《香港資優教育學苑》。我們姑且先略過挑選學生的準則，而集中於他們

所提供的教育方式：學生們被挑選成為支援對象後，在日常的校本課程的時間以外，他們可以（大多數情況下）免費地、按自己的喜好地挑選學苑內所提供的四種不同範疇（領導才能、數學、科學或人文學科）的培訓課程，範疇內的課程所涉及的種類和分野繁多，諸如天文學、編碼課程、海洋學、社區研習、航空課程、編劇、電影學、博物館學等等，舉不勝數。⁴ 課程多數與各大學合辦，時長亦與一個大學學分課程相約，完成認可課程的就讀後甚至能夠預先取得大學學分。

相對於校本教育，港府所推行的資優教育政策相信更加貼近杜威對於學習的理想概念：學生出於自己的興趣和喜好，自主地選擇自己的學習方向；而課程的目標不在於完成課程後的任何獎勵（大學學分極其量只是一個額外獎勵）而在於學生本身的原始衝動（Intimate impulse），學生們能透過學習的過程得到快樂，同時亦因能夠與不同背景、不同年齡層的同学交流並互相學習，最終能夠嘗試進行自我能力與目標的調節，形似杜威理想中的訓練與成長。

當我們回到最初的引文去思考教育的問題，就不難發覺無論我們承認洛威的後天經驗論，抑或是理性主義學派的天生觀念，現時中日的學校教育方式均難以稱得上重視兒童學習的自主性。當我們判斷兒童會更大程度上因環境因素而影響其學習興趣與動機，我們就更加應該思考如何提供不同方向的學習領域予兒童接觸，而不應以學科考試為教育重心；而當我們承認發展兒童的直接興趣能夠更加有效地使兒童成長的話，理想的教育就更加應該以兒童的自主性為主，而非灌漑性的教育方針。

誠然，現實世界，特別是資源分配方面確實有著很多的局限；要將香港看似行之有效的資優教育推廣到更大的受惠層上亦仿似是天方夜譚；然而亦正因為在新冠肺炎肆虐下，反倒更加提供到一個機會予我們反思在現行的教育制度下，以創新科技能帶來的教育的可行性。在這數年間線上會議、線上教育的爆炸性發展下，「元宇宙」的技

術與「沉浸式體驗」的出現讓我們能夠探討一個能讓兒童選擇自己感興趣的學習範疇，教育亦貌似能夠以此為依據進而開發一個新的發展空間。兩日的研討會一瞬即逝，縱然意猶未盡，在此再次感謝兩位主講教授、主辦單位以及各位東大及北大的同學們，亦期望下次能夠在回復正常的世界下聚首一堂，再次一同探看將來。

¹ 小川 仁志. (2021). 哲學用語事典. 楓葉社文化事業有限公司, P.28

² John Dewey. (1903). Interest as related to will. In Herbart Yearbook for 1895, edited by Charles A. McMurry. The University of Chicago Press. pp.9-10

³ 教育統籌委員會第四號報告書 (1990) Retrieved 12 September, 2022 from https://www.edb.gov.hk/attachment/tc/curriculum-development/major-level-of-edu/gifted/guidelines-on-school-based-gifted-development-programmes/ecr4_c.pdf P.36-41

⁴ The Hong Kong Academy for Gifted Education (2022) Retrieved 12 September 2022 from <https://www.hkage.edu.hk/zh-hk>

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EAA Summer Institute 2022 个人报告

MA Jirui 马吉瑞
Peking University

In the summer of 2022, the pandemic is still raging around the world, and international communication is still hampered. The Summer Institute still can only be carried out online, although I can not see the teachers and students, leaving many regrets, but two days of activities to me to leave a harvest quite abundant. My personal report will focus on the record of personal experience and group presentation.

In terms of personal experience, this EAA Summer Institute is the first time for me to participate in an international communication activity since I entered the university. Before the activity began, I finished previewing the reading materials, and at the same time, I was looking forward to meeting all my classmates and teachers with nervousness and expectation. On the first day, we introduced ourselves to each other through ZOOM video conference during the ice-breaking session, followed by Prof. WANG Liping's lecture on Dewey's educational thought and Prof. TANG Keyang's lecture on architecture and space in the afternoon. The next afternoon, we need to complete the related theme presentation and in the previous, team members do not know each other, and the requirement of the display, each group with 20 minutes of English —although in English learning in English in a year to complete relevant learning task is very frequent, but a short time, don't know the team members, 20 minutes long, these are really big challenges for me. On the night of the first day, we established a wechat

group together with the team members, and in the online video conference, we exchanged our ideas and conducted brainstorming. Finally, we decided to take Dewey's education thought lecture as the theme and start with personal interest points to complete the exhibition. It took me less than a day to get to know each other and finish a presentation together. I was deeply impressed by the precious experience of constantly communicating, thinking and polishing our presentation contents in the tense time.

In the afternoon lecture on the first day, Prof. WANG Liping systematically introduced Dewey's educational thoughts and brought me new thoughts on educational ideas. Dewey is a famous educator in the United States. His educational thoughts not only played an important role in the educational reform of the United States but also had a profound impact on the educational circle of East Asia. Taking Dewey's educational thought as the starting point, my presentation together with the team members included the elaboration of Dewey's thought, reflection on Dewey's position, thoughts of relevant Japanese philosophers, and examples of educational reform in China and Japan. My part of the presentation is about educational reform in China: a hundred years ago, Dewey founded an experimental school affiliated to the University of Chicago, and his education concept to carry on the practice. After one hundred years, various kinds of education reforms are also advancing in China. Taking the

reform of the High School affiliated to Peking University as an example, we can see the footprint of China's urban education reform. The reform of the High school affiliated to Peking University, which began in 2010, attempts to implement quality-oriented education at the high school level, giving students more freedom and focusing on general education. Starting in the fall of 2019, nearly a decade after the reform, schools eventually retreated to test-oriented education, with the number of self-selected general education courses greatly reduced, and students' freedom of choice reduced. Students need to fight for the college entrance examination from the first year of high school. Under the system of the Chinese college entrance examination, Chinese education still focuses on exam-oriented education, but some educators are exploring how to better step into the stage of quality-oriented education. Parents' expectations for their children's achievements, students' expectations for the future, and social pressure forced the reform to stop. Was it a failure? I think we still need time to find out. But the lessons it brings are still valuable. Both of these educational reforms took place in modern cities and lasted for nearly a decade; Although the two educational reforms are a hundred years apart and thousands of kilometers apart, they are both important theoretical practices of cutting-edge educators. Due to the limited time, I could not make a detailed analysis of each step of the reform, the specific social background and the reasons of the reform in the presentation, but I could only present it in the form of a brief introduction. However, we can see the efforts of scholars represented by Dewey in the field of education 100 years ago. In China, where the national conditions are quite different from those in the

United States, the new generation of educators is still working hard for the development of education. Perhaps this reform can make us further reflect on our educational environment and provide valuable experience for the reform of the education system in East Asia.

Finally, in this summer activity, I am very glad to meet all the team members, and thank all the teachers for their guidance. At the same time, I also feel my shortcomings. This report can only be used as a review of the summer program. I hope that when I look back in the future, I can make progress, improve my language level and academic level, and broaden my horizon in the East Asian studies program.

Random Notes in the Bubbles

"I really wish they could keep the hybrid classes," my best friend at Princeton, Annick complained to me while we were both struggling with tons of finals and our grad theses last winter.

Sleep-deprived because I was living under a "doubles schedule"—getting up at 3am EST every week to attend the EAA lecture series that was a Pacific away—I agreed, "Yeah, especially for half-dead, deadline-driven seniors like you and me."

"More than that," my biochemistry-major friend added, "think of people with ADHD and other kinds of mental conditions. It is not productive at all to force them to sit in a classroom and concentrate for two hours or more. They can learn way better in a self-paced style, when they can pause, go back and forth with the class recordings at any time. Also, for those who suddenly feel sick, class recordings are way more helpful than emails for them to catch up with the class."

I totally agreed and thought of how my sleep-depriving schedule would not have been possible had UTokyo not kept the hybrid lectures (also, had not Japan and the US been a hemisphere apart). Is not the whole point of technology and educational reform to make education more accessible, inclusive, and less bureaucratic?

I posed this question to both Annick and my teammates at the EAA Summer Institute. While a

consensus was reached quite quickly among us, outside of the bubbles we are in—the academia, that is—the realities of education are far from what we have wished for. Over these two years and a half overshadowed by COVID, I have heard stories of and experienced myself academic plans turned down, exchange and research programs paused, while uncertainties and stress kept strangling many who embraced 2020 with all kinds of aspirations. On the other hand, there have also been institutional efforts in minimizing the damage caused by the pandemic and exploring new possibilities of education: video lectures, collaborative mind-mapping tools, virtual classroom, asynchronized learning methods, etc. The EAA Summer Institute in these two years, for instance, is one of those attempts in "bridging" oceans and merging voices coming from different lands.

On top of all these, is the fact that COVID struck and intensive digitalization of education happened at a time when all kinds of long-existing disparities and violence are still rampant, if not intensified. Women's financial status and mobility, for instance, were more severely impacted under the pandemic (UN Women, 2021). I was discouraged for more than three times by my parents from going for the academic-year exchange in the States because "you should stay in a relatively safe place, when crime rate and Asian hate are both soaring." A friend who has consulted with me many times about attending graduate

school overseas had stopped bringing up this topic as her parents thought “she’d better stay with her parents during all these uncertainties.” Were we men, would crime rate be such a concerning factor and would there be so many pieces of “kind” advice telling us to “stay where we are,” I wonder? Moreover, the uneven distribution of educational resources (including the availability of digital devices) and disparities in digital literacy, all long existing even before COVID, have also resulted in the disparities in the accessibility and feasibility of online and hybrid education. Although one of the most privileged and resource-rich in Japan, UTokyo itself has undergone a period of chaos and paralysis in April 2020 as neither the online academic platform nor the bulk of the faculty was ready for the sudden switch to online education, with all the “mute/unmute,” “screensharing,” and file uploads. Individuals with all kinds of physical and mental conditions that make it hard for them to adapt to the hours-long, visual and audio online learning process in front of a monitor, still await more flexible and inclusive teaching methods. Not to mention another vast majority out there with neither digital literacy nor digital devices—they are even further underprivileged and thrown behind the bandwagon of digitalization and cyberspace.

What do all these have to do with John Dewey’s theories and experiments on interest in education? First, I think of privilege. The privilege of me to be able to, with determination, travel internationally and proceed with my exchange program amidst the pandemic. The privilege of us, students from the so-called top-tier universities, convening in this utopian cyberspace and discuss what Dewey meant by interest and its current-day implication when populations around us

are still suffering from both the syndromes and uncertainties caused by the pandemic. The privilege of John Dewey himself as well: a Euro-American, Caucasian, upper-class male of the intelligentsia advocating for innovative and interest-driven educational experiments at the turn of the 20th century, he was also one building block of the reality that many underprivileged groups of his time, women, ethnic minorities, lower income groups, etc. were not granted access to institutionalized education.

However, this is not to say that our discussion at the round table was futile or to accuse Dewey for not being progressive and feminist enough by today’s standard. What I want to inscribe on my mind, is this lesson that no matter how avant-garde, progressive, and innovative (and controversial) a reform seems at the moment, it may be proven not inclusive and subversive enough years later—as all ongoing efforts to fix the past wrongs and violence gain more momentum, as more marginalized voices strive to have themselves heard. From a similar perspective, it is also to take the positionality of the scholar and reformer into consideration: what she sees as a possible alternative direction and innovation results from the availability of all kinds of resources needed for the change in her ambient. Yet, what we, advocates of the contemporary should constantly examine and adjust is exactly how widely the proposals could be implemented beyond the theorist’s original subject—or to say, how many more obstacles we must face when applying the ideas to circumstances radically different from where they have originated. In the case of Dewey’s experiment school, how could we apply it to the case of contemporary East Asia, of Japan or of China, where the distribution and

disparity of resources, demographics, talent acquisition systems, and value systems are very different? How to understand and practice “interest” in the East Asian context, which has been stereotypically associated with an education of discipline rather than that of interest?

Interest, as summarized in the lecture, is an urge to act, but not just “to follow one’s heart and desire.” It is instead an active process of understanding one’s own needs and aspirations, and then being able to make informed choices about one’s life. This ideal state, as episodes in the foregoing paragraphs show, is complicated by the interplay between the individual’s will and the macro-structures around her, e.g., the socio-political realities, social norms, resources available and accessible, and even the current pandemic, under which, and oftentimes, against which she acts. In the case of all the marginalized groups who have limited access to or cannot adapt to digital education during the pandemic, they are not granted equal chance to follow their interests, as systemic, material, and physical constraints have narrowed down the options for them to begin with. In the case of the girl who was dissuaded from studying abroad, she had to suppress her interest due to the risks and uncertainties caused by the pandemic, and also due to her family relations. But more subtle yet powerful suppression, i.e., social indoctrination, have been permeating ever since we were born: if a population have constantly been told to “stay where they are,” to “be content with what they have,” to “follow the designated, right path,” all the media they have access to normalize, reinforce, and glorify their subordination, are they following their “interest” and exerting agency if they “choose” subordination—when the dominant

social forces have encouraged exactly that?

My journey with EAA has always been a constant reflection on education, the obstacles and new possibilities of education under COVID 19 and the growing digitalization process, my privileges and my responsibilities towards the populations outside the bubbles. I am more than grateful that the EAA Summer Institute this year has brought me another invaluable chance to hear from peers with very diverse backgrounds and “interests.” I do hope that the conversations happened during the, although short, two days of the program will become the burning coal for concrete innovation.

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由于已然延续两年半之久的新冠疫情，面对面的跨国校级交流仍然难以实现。然而空间上的阻隔并未完全中断国际的交流，EAA 在 2022 年的暑期课堂，通过线上讲座与展示的形式，以一种创新的形式跨越国界，展开教育，也为本次暑期课堂的主题——“教育与创新”作了一个生动的注脚。

在这次暑期课堂的讲座之中，来自北京大学的王丽萍教授，以及来自清华大学的唐克扬教授分别就教育与创新给予了两场精彩绝伦的讲座。王丽萍教授以杜威在 19 世纪初在芝加哥大学所进行的实用主义教育改革为引子，引出对杜威的实用主义教育哲学与教育实践的讲述。杜威既反对传统教育体制中的强调通过自律塑造强大的道德的教育哲学，同时也反对赫尔巴特(Johann Friedrich Herbart)将兴趣视作应当被追求或激起的目标的观念，转而提出教育所追求的兴趣并不应该被视作一种静态的心理状态，也不应该被视作席勒似的审美趣味(aesthetic interest)，而是应该被视作一种动态的行动，一种学习与行动的起点。因此，杜威在 Interest as Related to Will 中提出了“动力-兴趣”(Impulse - Interest)的概念。杜威在阐释兴趣/利益 (Interest) 时，不将 Interest 视作对未来可预期利益的追求，而是将其视为一种想要成就、想要达成某事的动力(Impulse)。同时，杜威也区分了兴趣(Interest)和乐趣(Pleasure)，认为兴趣并非是一种简单的感官刺激，指出教育的目的不是去诱惑学生的注意力，而是塑造学生的意志(Will)与性格。杜威从威廉詹姆斯 (William James) 的现代心理学中汲取灵感，认为在教育中，一切知识都需要首先心理化(psychologized)，才能被接受，因此反对韦伯在《科学作为天职》中将教育的过程视为知识的生产和积累的过程，反而将教育视为一种赋能(empowerment)，通过教育提供给

学生以达成自己所愿之事的能力。

作为自己创新教育理念的实践，杜威在芝加哥大学开创了实验学校(Lab school)，在实验学校中，杜威主张在日常工作中教学，使学校更加接近日常生活，通过家务等实务训练让学生在学校中了解工作的意味。

而唐克扬教授的讲座则从唐老师既其带领的清华大学未来实验室空间与媒体组(Space and Media Group, The Future Laboratory, Tsinghua University)在建筑设计的具体创新，为日常空间的创新作了一个生动的诠释。在讲座中，唐老师介绍自己如何运用自己横跨光学、文学、艺术史、建筑学的跨学科知识创造出创新的设计。在南方科技大学图书馆的设计中，我体会到运用光学知识到装饰设计中的创新性设计。在诸多设计实例中，我们感受到了创新性设计是如何改变我们的日常空间的。

两位老师的讲座都十分给人启发，在之后的小组讨论与展示准备中，我与小组中来自东大与北大的同学们就两位老师所讲的内容展开了讨论。在讨论的过程中，组内同学从理论与实践的角度针对杜威的实用主义教育哲学展开了分析。东大的组员们从杜威教育改革的精英性、族裔性、性别议题，以及从实验心理学以及东西哲学对比的角度来分析杜威关于兴趣的观念的特点与不足，给了我十分大的启发。而我与另一位北大的组员则侧重于杜威的实验学校改革在东亚的实际实践情况，分别从日本和中国两个国家来探讨了杜威的实用主义教育观在东亚推行的可行性与围绕着这些教育改革的争议。

我个人在中日两国的旅居史及教育背景使得我对于中日的教育改革具有很深的兴趣。在调查了中日英三国学术界对于日本的“宽松教育”(ゆ

とり教育)改革的研究与观点之后,对日本的实用主义教育改革的现状,及其争议有了更深入的了解。在美国的实用主义教育体系推进到中日或其他传统上“考试导向”“目标导向”的东亚国家时,东西在教育资源、社会评价方式、社会制度保障等方面上的巨大差异便被凸显出来。王老师在展示后所提出的关于美国与东亚之间教育资源的巨大差异的问题启发了我的进一步思考,让我意识到教育改革的成败很大程度上取决于社会评价制度,而这样的评价制度又受限于东亚人均教育、生活资源的相对匮乏。因此,在东亚教育改革,尤其是在公立教育系统中推行强调动手实践、减轻应试教育的宽松教育时,在社会评价方式并未改变、接受较低水平教育的人仍然没有足够的资源供给其拥有幸福、体面的生活的情况下,一方面很难真正降低学生的应试压力,一方面也有促进更多家庭投入到私立教育系统,从而扩大公私教育之间学术能力与升学结果的差异(藤村正司,2019)。之后进行展示的一些小组对日本教育体系的展示从统计的角度向我展示了日本公私立教育体系的表现能力的差距之大,也启发了我进一步思考中国当今推行“双减”政策的可行性问题。

此外,在EAA的这一次活动中,我也深切地体会到语言对于研究的重要性。在阅读唐老师讲座的阅读材料 *From the Soil* 时,我发觉读过多次的《乡土中国》在更换了一个语言后能展现出更多的侧面。正如英译本导言(Introduction, Hamilton, Gary G., Wang Zheng, 1992)所言,《乡土中国》,一方面体现了一种将中国乡土作为方法的方法论尝试,一种试图摆脱出既有的西方社会学方法的努力,一方面不断将中国社会与西方社会进行对比,试图从比较中寻找出中国乡土社会的根本性特征。然而这一方法让我联想到周蕾(1991)在 *Woman and Chinese Modernity* 中针对文学领域的理论的一种成见的批评——认为一些西方理论并不适合东方,有可能是一种将东方置于仅仅能被经验研究而不可以被理论性讨论的次等位置。尤其是在费孝通的著作中存在一种“西方城市-中

国城市-中国乡土”三元制的关系,而这一三元关系也如周蕾所指出的“西方男性-中国男性-中国女性”的三元关系同构。在考虑被翻译到英语的中文著作《乡土中国》时,也必须同时将费孝通本人的创作也视作一种多重翻译行为——参照西方理论讨论中国乡土、在城市精英所在的大学(燕京大学)中讲授乡土中国。这种东洋/西洋,乡土/城市的两组二元对立也必须被置于翻译的范围中考量。例如,在《乡土中国》的英译本中,费孝通描述西方社会的“个人主义”被翻译为“individualism”,而描述中国乡土的“自我中心主义”则被翻译为了(egocentrism)。现代中国将 individualism 对译为“个人主义”的话语已经在刘禾(1995)的著作中得到了讨论,而将“自我中心主义”翻译为 egocentrism 则必须被注意其在“自我”与(些许带有弗洛伊德意味的)“ego”之间构建的一种对应(而如果要对当今英语界的 ego 一词进行解释的话,ego 与弗洛伊德在德语中使用的 Ich 之间的对应也是一个问题)。这里不再赘述。

简而言之,在EAA Summer Institute的中、日、英三语环境中,让我得以从不同的语言的角度来切入一个问题,获得了更为广阔的视角。

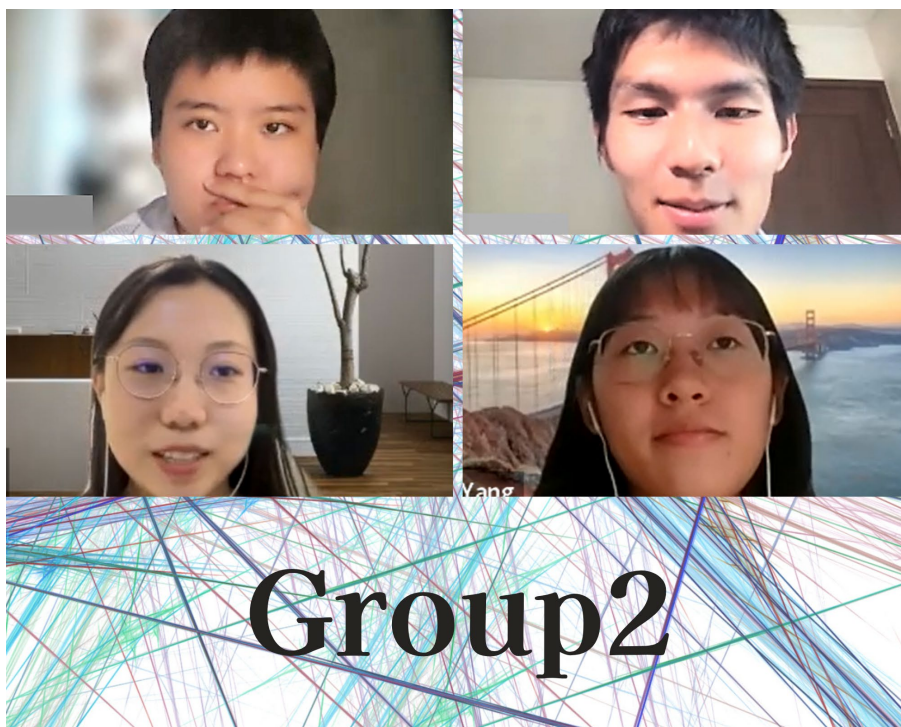
最后,我希望对东京大学东亚艺文书院、北京大学元培学院、给予精彩讲座的两位老师、参与课堂的组织、评议的诸位老师,以及来自北京大学与东京大学的诸位同学们致以最真挚的谢意。这一次暑期活动让我获益匪浅。这次活动极大丰富了我的学习生活,并且给予我与来自东大、北大两校的学友共同学习、建立友谊的机会。十分期待有一日能有机会与东京大学的老师、同学们在线下再会。

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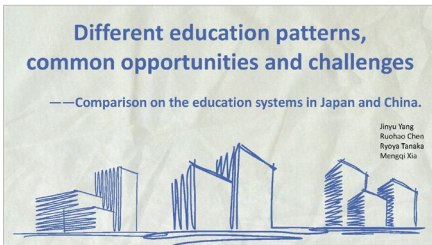
Member

CHEN Ruohao	陈 若浩	Peking University
TANAKA Ryoya	田中 亮也	The University of Tokyo
XIA Menqi	夏 夢琦	The University of Tokyo
YANG Jinyu	杨 瑾瑜	Peking University

Different education patterns, common opportunities and challenges

—Comparison on the education systems in Japan and China.

Jinru Yang
Ruohao Chen
Piyya Tanaka
Mengqi Ku



Content

- Education in China
- Education in Japan
- Our common issue : Online education
- Our ideal education

National conditions lead to the situation



More strict and mandatory



Class-breaking & fairer (in a general sense)

Civilians pay much attention to education.

disadvantages

Partly unfair for regions lack of resources

01

02

Students' psychological situation become worse

Nanjing Foreign Language School: A Better Choice ?

Lack of creativity: Only learn what teachers taught

03

04

Not open-minded enough: We find it hard to accept other modes in addition to exam-oriented education.

2

Education in Japan Yutori-education



tv drama



Decrease in the number of classes in elementary school

科目(教科)	1971	1977
国語(国語)	410	395
算数(算数)	311	300
理科(理科)	410	395
英語(英語)	217	207
音楽(音楽)	410	395
美術(美術)	410	395
体育(体育)	410	395
社会(社会)	410	395
総合学習(総合学習)	0	400

The purpose of Yutori-Education

1987

- To form people with strength, confidence, and open minds.
- To create self-motivated students able to deal with changes in society.
- To teach the fundamental knowledge needed by Japanese people and to enrich education to ensure it considers individuality as very important.
- To form people who fully understand international society while still respecting Japanese culture and traditions.

1998

- To enrich humanity, sociability, and the awareness of living as a Japanese within international society.
- To develop the ability to think and learn independently.
- To cultivate fundamental concepts in children at an appropriate pace while developing their individuality.
- To let every school form its own ethos.

The purpose of Yutori-Education

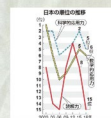
Though not as intense as China, cramming education (詰め込み教育 / 应试教育) was a problem in Japan around 1980s too.

This is similar to the theory of Dewey



The result of Yutori-Education

It was stopped because of heavy criticism.
The criticism was mainly based on the result of PISA (Programme for International Student Assessment).



Mutual effect of education and property

- Education children can receive is influenced and decided by the financial capability that their parents could invest in education.
- It is often discussed that the annual average incomes of the parents of the students in the university of Tokyo are significantly higher than those of their peers in the same generation.
- Specifically, While 54.8 percent of "total students" parents have annual household incomes of 5.5 million JPY or more, only 23.0 percent of their generation have annual household incomes of 5.5 million JPY or more.
- education gap
- Money and education seem to be tied together, if there is a necessity or it is possible to separate the influence of money from education.

Difference in China and Japan (example of high and university school education)

- extracurricular activities**
 - Japan**
 - High frequency of extracurricular activities.
 - voluntary but almost all students are joining in some clubs
 - experience decision-making and have the opportunity to stick to one thing
 - China**
 - slightly result-orientated (for the advantage to enter a better university etc.)
 - voluntary and relatively lower participation rate
- Life styles**
 - Japan**
 - almost all students commute by public transportation
 - University students will earn pocket money by working on their own.
 - China**
 - students go to school by parents' car, sometimes parents even move to the place close to school.
 - Parents will cover the child's expenses until college graduation

Education is not in the school itself, but also in the parents. Chinese students seem to receive more outside support and external incentives in their education process may also mean that their education is more influenced by outside factors.

PART 3

The online education problem we all face

—innovation of education

online education

The convenience of acquiring knowledge

- 1 Advantages of online education
- 2 Educational resources can be distributed more fairly
- 3 Saving learning time
- 4 Relatively low price cost

online education

Disadvantages of Online education

- 1 Lack of emotional injection
- 2 The problem of individuation
- 3 Team learning cannot be achieved
- 4 Information explosion

online education

Changes in higher education

- Focus more on the process than the outcome
online examinations may lead to diversified evaluation systems.
- Use a variety of teaching software to achieve the convenience of everyone.
- It is difficult to realize deep learning

online education

Our attitude to online education

The way of education is only a form, and the significance of education is how the learners change from passive acceptance to active exploration in the environment that is difficult to change. No matter what kind of education, different learners have different attitudes towards education, which determines to what extent such education is beneficial to them. Our social conditions do not allow the realization of Dewey's "people should not be the ladder of knowledge progress" in the primary stage of education, but higher education can indeed learn from it. It is our mission as citizens to adapt to the times and strive to change.

Ideal education

- pay more attention to the cultivation of sound character
- the play of the original advantages on the basis of the national conditions.
- enable the educated to discover their inner interests in the process of receiving an education
- be able to choose the education they want to receive, regardless of their financial situation.
- be able to change the educated environment (space)
ex: to be able to choose to study in another country without any restriction.

THANK YOU

1.はじめに

今年の Summer Institute は「Education and innovation」と題して開催された。私のグループでは、日中間の教育システムの比較やオンライン授業の可能性を探りながら、教育のあるべき姿をめぐる議論した。オンラインではあったが、異なるバックグラウンドを持つ北京大学の学生と話していると、お互いの認識が一致しなくてもずれていても発見があって、得難い貴重な経験であった。

本稿では、議論の流れを追いながら、少しずつ私の感想を挟んでみたいと思う。教育やイノベーションに関して何の専門知識も有しない、一人の学生の身としての感想であり、参考文献もないに等しいので、いかなる意味でもアカデミックな議論とは呼べない。しかし、自由に考えを巡らせてまとめた文章を書く機会は意外に少ないものであり、私としては楽しかった。そういった意味でも、今回の Summer Institute は刺激的な経験であった。

2.教育の役割

まず、社会において教育が果たしている役割の幅広さに思いが至った。一言で言えば、子供が将来生きていくために必要な能力や経験を獲得させることが教育の存在意義といえるだろう。しかし、これだけでは教育が果たしている役割の多様さを伝えることはできていない。もっと具体的に細かく見ていく必要がある。

子供にとっては、教育は単なるスキル習得の場であるだけでなく、人格形成の場でもある。年齢にもよるし、個人差もあるが、多くの子供にと

って社会生活の最も大きな部分を占めているのは学校である。教師や他の生徒など、他者との繋がりを通して子供は社会性を身につけていく。家庭と並んで、学校は子供の成長にとって最も重要な場であると言えるだろう。

一方で教育を行う側、公教育という制度を必要とした社会の側から考えると、教育は未来の社会の構成員を養成するためのシステムである。教育に求められるのは、まずは社会の秩序を保ち、社会を未来に残していくような構成員を養成することである。そのために教育は、一定のルールを守り、社会の一員としての役割を担えるような能力を持つ人間を作ることを求められる。それに加えて、特に社会の変化するスピードが速い現代においては、社会が発展する原動力を生み出すことも教育に求められている。ICT教育やイノベーション教育が叫ばれているのはその現れだろう。

これらを見ていくと、教育の役割は実に多様であり、それゆえに教育の評価基準もまた多様にならざるを得ないことがわかる。従って、教育のあるべき姿を考えるにあたっては、教育のどの側面を重視するかが極めて重要になってくることになる。もちろん、全ての側面を高水準に達成することが理想だが、現実的には優先順位をつけるが必要になるだろう。

3.日中の受験システム

一般的に言って、日本は受験の競争が厳しい国だとみなされていると思う。少なくとも私は、日本の教育は受験だけを見据えている、とか受験勉強が日本の子供たちにとってストレスだと

か、そういう言説に触れる機会が多かった。しかし、中国の学生からしてみると日本の受験のストレスはそれほど厳しいものには映らないようだ。中国では、高校生は朝から晩まで勉強をすることが普通で、日本の高校生が部活やその他の学校行事に力を入れていることはかなり奇異に見えるらしい。個人的には、かなり衝撃的だった。

受験が問題視されることが多いのは、先に述べた教育の様々な成果のうちの一つに過ぎない、学力という基準で全てが決定されてしまうからだろう。しかし、教育期間中に競争を行わせることが社会からの要請であり、画一的な試験という方式が最も公平性を担保しやすいシステムであることも事実であるから、受験システムを放棄して仕舞えばいいというほど問題は単純ではない。

4. ゆとり教育

学力という基準に重点を置きすぎる状況に対する反省から、ゆとり教育は生まれたようである。詰め込み教育を是正し、子供が自ら考える力を伸ばすことを目的として、様々な改革が行われた。ゆとり教育が導入された頃の学習指導要領を読んでみると、講義で紹介されたデューイの理論と共通する点が多いことに驚かされた。教えるべき内容を押し付けるのではなく、子供の自然な好奇心に沿った内容を学ばせるべきであるというデューイの問題意識は、100年以上の時を経てもなお有効だったようだ。

しかし、ゆとり教育は失敗に終わったと言わざるを得ないだろう。いわゆる PISA ショックに象徴されるように、子供達にのびのびと教育を提供したいというナイーブな試みは、国際社会から取り残されることを恐れた国民の支持を得ることができなかった。ゆとり教育という言葉にはある種の嘲笑が含まれるようになり、脱ゆとりが目指された。学力偏重の価値観からの脱却を目指したゆとり教育の成果が、PISA という

学力試験の結果によって測られてしまったのは皮肉である。

5. 時代の変化と教育

時代の変化も教育を考える上で重要だろう。私の班では、主にオンライン授業の有用性についての議論が行われた。コロナ禍によって急速に普及したオンライン授業は、時間や場所の制約を取り払うことが可能な一方で、まだまだ対面授業に劣る点も多い。授業の役割が単に知識を学生に伝えることだけであると考えてしまうと、オンライン授業の欠点をうまく見定めることはできない。私たちがオンライン授業に対して感じる物足りなさをうまく言語化することができれば、理想の教育を考える上で重要な手掛かりを得られるかもしれない。

6. おわりに

本稿では、教育の役割が多様であることを確認した上で、学力という基準が最も重視されている現状について見てきた。100 年前にデューイが考えていたテーマなので目新しさはないが、長年何となく抱えていた問題意識を整理することができた。最後になるが、今回 Summer Institute を開催してくださった方々に感謝をしたい。ありがとうございました。

Summer Institute Report

XIA Mengqi 夏夢琦
The University of Tokyo

In the Beginning

This was my first time participating in the summer institute at the University of Tokyo and Peking University. Although the two days were short, I gained a lot from the lectures given by professors from Peking University and Tsinghua University, as well as from the exchanges with students from both universities, which was an extraordinary experience. My major in UTokyo is economics, and it was refreshing to be exposed to a field outside of economics by two professors from China. Prof. WANG Liping gave us a speech about Dewey's education theory and Prof. TANG Keyang talked about the innovation of daily space from a pedagogical view. Both speeches are very informative and instructive, which also brought me a good chance to make me think more deeply about the education I had received in both China and Japan.

In our group, we chose a similar topic and discussed education-related topics in the context of our own experiences. We came from different universities, but we were also all interested in our perspectives on education. In general, we discussed the status and differences between the two education systems, the changes and possibilities offered by online education, and what our ideal education could be.

About the Education System in Japan and China

Regarding education systems in both countries, there are similarities and obvious differences. In terms of similarities, both countries

have relatively fair and complete university entrance examination systems, one exam mostly determines the university entrance results. In both countries, students attend cram schools after school to better prepare for the college entrance exams. Long hours of study every day are the norm. But at the same time, there are subtle differences in the specific details between both education systems. Differences are mostly in different attitudes that Chinese and Japanese students show in the other aspects except for study. For example, about extracurricular activities, Japanese students have a high frequency of extracurricular activities, what's more, almost all students are joining in some clubs. On the other hand, Chinese students put more effort into their studies, and it is normal for them not to participate in any extracurricular activities during their middle and high school years. Besides, regarding the lifestyles of Chinese and Japanese students, the ways they commute and they get along with their parents are also extremely different. In Japan, almost all students commute by public transportation but in China, students go to school by parents' car, and sometimes parents even move to places close to school. Japanese parents often let students earn pocket money by working on their own, and comparatively, parents will cover the child's expenses until college graduation. From what is mentioned above, we found that education is not in the school itself, but also the parents. Chinese students seem to receive more

outside support and external incentives in their education process may also mean that their education is more influenced by outside factors. Recently, the Chinese government starts a policy related to prohibiting the cram school business, and several famous cram schools also bankrupt because of this policy. This policy was put forward and aimed to enable couples to be more affordable to have more children due to the fierce competition in university entrance examinations. From my perspective, this policy will ease the pressure of competition at present. Meanwhile, for the next step, since Chinese parents still tend to put more effort and expectation, changing the mindset of Chinese parents will also be a necessary part of the Chinese government to ease the competition pressure of the young generation.

About Yutori Education

During the summer institute, we also talked about the Yutori education that has been conducted in Japan. Yutori education seems to have been born out of a reflection on a situation in which too much emphasis was placed on the criterion of academic achievement. Various reforms were implemented to correct cramming and develop children's ability to think independently. But there are some contradictory points in its results. The score of students in The Yutori education period was measured that students' scores decreased, which was criticized and overemphasized by the public and the public ignored the different goals between Yutori education and the education before. The result of Yutori education may appear in an unquantifiable way, which could be detected if the public changes their mindset on excessively focusing on scores and ranks.

Our Perspectives on Education

Finally, we talked about the most ideal education in our mind. Team members from PKU said that the way of education is only a form, and the significance of education is how the learners change from passive acceptance to active exploration in an environment that is difficult to change. No matter what kind of education, different learners have different attitudes towards education, which determines to what extent such education is beneficial to them. My knowledge of education originates from Chinese essayist, poet, and philosopher, Han Yu's work, “师者，所以传道授业解惑也”. This is my initial impression of good education and good teachers. From my perspective, maybe it only covered one part of the education process. Specifically, with “传道授业解惑” propagating the doctrine, imparting professional knowledge, and resolving doubts about these processes, teachers could educate good students. However, I think it is not enough for current society and what's more required is for teachers to help students and prepare the environments for students to find what they like and what they would like to dig into.

Our Ideal Education and Summary

Our ideal education has more similarities than differences. Compared to test scores, we hope that education could pay more attention to the cultivation of sound characteristics. Secondly, since China and Japan possess different national conditions, absolutely the same education policies are not realistic. However, since Japan and China still face the same issues such as population aging, their experiences could be a reference to each other. Also, as we mentioned above, the environment that enables the educated to

discover their inner interests in the process of receiving the education is very important, at the same time, we also hope that more students could experience cross-border education to find which kind of system is most suitable for them. Last but not the least, as we are questioned, the size of the class also is a very important issue that we are supposed to imagine. My idea is, regardless of reality, relatively small size is ideal since students and teachers can get full interaction and communication with each other. This summer institute allowed us to consider education from the perspective of the educated for the first time, which was very beneficial to me. I hope to continue to participate if possible and thank you to all the participants and teachers.

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Member

DU Yangting	杜 洋霆	The University of Tokyo
ISHIKAWA Sachiko	石川 禎子	The University of Tokyo
LIU Yuhan	刘 昱含	Peking University
SUN Chi	孙 池	Peking University

GROUP THREE
ANALYSIS OS

Some comments regarding the lecture presented by Professor Wang

PEU-SUN CHEN PEU-LIU YUHAN UT-OU YONGJING UT-SHIMAZAKI SACHIRO

GROUP THREE
ANALYSIS OS

PEU-SUN CHEN PEU-LIU YUHAN UT-OU YONGJING UT-SHIMAZAKI SACHIRO

SHINE LAB
ANALYSIS OS

PEU-SUN CHEN PEU-LIU YUHAN UT-OU YONGJING UT-SHIMAZAKI SACHIRO

GROUP THREE
ANALYSIS OS

PEU-SUN CHEN PEU-LIU YUHAN UT-OU YONGJING UT-SHIMAZAKI SACHIRO

GROUP THREE
ANALYSIS OS

Section 3

One-sided

Liberatory democratic education
(EDUCATING THE DEMOCRATIC MIND)
Student or democratic society?
Emphasize democratic right
Specialized

Of the purpose

PEU-SUN CHEN PEU-LIU YUHAN UT-OU YONGJING UT-SHIMAZAKI SACHIRO

GROUP THREE
ANALYSIS OS

Section 4

Utopia

Can it be implemented?
Can it achieve good results?
Education used as talent selection
Suitable for cultivating voters
Too idealistic to be universal in developing countries

Utopia & China
Idealistic & Realistic

PEU-SUN CHEN PEU-LIU YUHAN UT-OU YONGJING UT-SHIMAZAKI SACHIRO

GROUP THREE
ANALYSIS OS

Thank You

SHINE LAB

PEU-SUN CHEN PEU-LIU YUHAN UT-OU YONGJING UT-SHIMAZAKI SACHIRO

DU Yangting 杜洋霆
The University of Tokyo

As the pioneer of the American Progressive Education Movement, John Dewey was born in 1859 and subsequently educated in the 1860s when pragmatism has already existed and thrived in America. People nowadays believe that John Dewey was deeply influence by pragmatism not only because of his thinking on the relationship of education and life, but also the action of establishing lab schools as experiment to proof his idea.

In those lab schools, students are more engaged to their interests, since they are immersed in the present and do not have to worry about a distant future, which is also known learning by doing. Students then discuss their experience during the education, which was believed can prepare students for the life in a democratic society that people deed to make their own idea and perhaps have to debate against the other who have a different idea, which is also known as prepare children for life itself. John Dewey's education is well considered to be a method to maintain or develop a democratic society. Those methods were highly appraised by Walter C. Parker in his book EDUCATING THE DEMOCRATIC MIND. In the fifth page of its introduction, as I quote, indicate that "John Dewey took the argument for a liberatory democratic education further than anyone before or since has done. Not only did he clarify the object of the apprenticeship, but he also specified its method."

When one think about John Dewey's

thinking on education and how the democratic society actually work, one can also find the pragmatistic aspect of John Dewey's thinking on education. Specifically, he believes that education shall pay attention to students' interests and encourages them to devote themselves into their interests, which help people find out what they are willing to stand for. Also, he thinks that the students should learn by experience, which makes people know what element may influence their interests. People with this kind of education must can be democratic. That is because they know what they want to do, and they are with the experience to figure out whether a decision or a decree is good for their purpose or not.

However, it is too clear and combine with his opinion on discipline education, people may wonder, whether his theory of education, though being useful and pragmatical, meet the need of the student or the democratic society itself.

It is true that the education motivating by interest and aiming to molding personal experience is suitable for democracy, but it could be argued that it shouldn't be the only purpose of education. Furthermore, although his education emphasizes the various interests of different students, it may provide the very similar kind of student in the social level. For example, a voter can say, with proud, that he has voted for Carter instead of Reagan because he is not interested in the cold war, but when an engineer says that the Titanic sink instead of float because he is not interested

in brittle fracture of metal in low temperature, it is not satisfying.

John Dewey's education tells people how to make decision when they are using their democratic right. Nevertheless, there are also careers including obligation that is regardless of interest, and accidents or failure that is too serious must be prevented before it becomes anyone's experience. The society needs an education system that can provide both, while John Dewey's education seems to be specialized. Furthermore, when considered that the flourishing of democratic is not only counting on education, one may argued, in one's humble opinion of course, that the goal of John Dewey idea on education, although was well achieved, is still one-sided.

Although John Dewey's novel views of education has been widely condemned since they were formed because of the reasons that have been stated above, the result of massive introduction of those method of education did not show clearly until 1957 when the Sputnik was lunched. After that, the relationship of different kinds of education systems and democratic became one of the main topics of the post Sputnik times.

To be more specific, prior to that in the early 90s, according to Donald Havenhill, progressives already dominated the educational area at both the national and local levels, and the influence was so huge that it seems the west at that time believed that this crisis was caused by lack of basic, and even rudimental education in science and engineering. Consider the fact that most of the young have to take about 40 years to become a mature engineer, and even longer when the subject has a connect to a satellite which haven't been made and not familiar by anyone at that

time, many people believe that John Dewey was to blame for the embarrassment of the Sputnik crisis even his ideas have been introduced for a long time.

According to Sputnik In American Education: A History And Reappraisal written by Jeffrey Herold, President Eisenhower pointed out in a letter published in Life on 1959, as I quote, "Educators, parents, and students must be continuously stirred up by the defects in our educational system", "They must be induced to abandon the educational path that, rather blindly, they have been following as a result of John Dewey's teachings".

That same year, aiming at accusing the schools of intellectual standards and urged them to upgrade academic requirements, The Case for Basic Education was published by the Council for Basic Education. It seems that even John Dewey's thoughts on education have been appraised as a pragmatistic way to develop a democratic society, but when democratic society itself was believed that be in a crisis, they were adjusted to solve the other main problem and the education system can remain to be pragmatistic.

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EDUCATING THE DEMOCRATIC MIND

Walter C. Parker

introduction page 5

Content vs. Pedagogy in Math Education: A Modern Day Dichotomy?

Donald Havenhill

Sputnik In American Education: A History And Reappraisal

Jeffrey Herold

1. はじめに

ジョン・デューイはアメリカの有名な哲学者・教育思想家だ。彼の教育思想は当時の教育界に多大なる影響を及ぼしたのみならず、現在でも世界各国に影響を及ぼし、学校の質や形態に変化をもたらしてきた¹。デューイの教育説における基本的な観点はおよそ、児童の個性に対して深い尊敬をもつこと、学校を社会的な設営と見ること、経験としての活動を学習過程と見ることである²。この教育論は中国の教育界で「中国と西洋文化」とが接触して以来、中国思想界に影響を及ぼした外国学者の中で、デューイに及ぶものはなかった³と述べられるように、中国教育界にきわめて大きな影響をもたらした。胡適や陶行知はデューイの思想を解説・唱導し、その思想に基づいた教育が現場の教師たちによって実践された。

デューイの教育論は教育を受ける側としては理想的に思える。しかし、現代中国という広大な土地のなかで、生活区域によって教育水準が大きく異なり、生活環境や考え方も様々な人々が暮らす国で、デューイの教育論に沿った教育を実施すれば教育格差を広げることになりかねないのではないだろうか。本稿では、デューイの教育論を現代中国に当てはめた場合の不足点を指摘する。

2. 教師が児童の個性への尊重

デューイは、教師が生徒の成長と要求に着目すること、生徒が学校管理・学級運営をすることで成長することを求めた。その見解は、児童の興味や必要に適応した社会的な生活の場を構成し

てゆくことが学校の機能であり、児童はそこで進んで自由に自然にまた幸福に生活しながら成長すべきだということだ⁴。

しかし、この教育方式には、教師の学生教育への熱意と生徒全員へのきめ細やかな気配りを求め、生徒にもとより責任感を持つことを求めているように思われ、そこに無理があると感じられる。

教師が生徒の成長と要求に着目して気が付いてあげるためには、教師は授業や生徒管理をしながらクラスの生徒一人一人に目を向ける必要があるが、クラスの数十人の生徒に平等に目を向けてその成長に気が付くのはおそらく不可能で、教師も人間で好き嫌いがあるため気をつけていたとしても、やはり自分が比較的好きな生徒により目を向けがちになってしまい、存在感の薄い生徒や気に入らない生徒への気配りが少なくなってしまうだろう。また、教師一人一人が生徒の変化に気が付く敏感度合いは異なるので、鈍感な教師は生徒の成長や変化になかなか気が付かないかもしれない。しかも、教師の全員が教育に強い使命感と責任感を持っているわけではない。比較的安定した職業だからと教師業を選んだ人も少なくないだろう。そのような教師の中からは生徒への関心を必要最低限で良しとする者が出てきても不思議はなく、生徒の変化に目を向けにくいだろう。以上のように、生徒が教師に好かれているかどうか、教師の目を引きやすいかどうか、そして教師が生徒の成長にどのくらい敏感に気が付くか、により生徒の受ける教育に格差が生まれてしまいかねない。

生徒が学校管理・学級運営をする中で成長す

るという点も、現在の中国の教育現場ではうまく機能していないだろう。生徒が学校管理。学級管理をする中で成長するためには、生徒全員がそれらに等しく積極的であり、生徒たち自身で作業内容を各人に平等に分け与えることができなくてはならない。しかし、パレートの法則によると、どのような組織・集団も、人材の構成比率は、優秀な働きを見せる人が2割、普通の働きをする人が6割、貢献度の低い人が2割となる。つまり、各生徒の組織運営への貢献や関わる作業にはかなりのばらつきが生じるという事だ。組織自体は円滑に回るかもしれないが、生徒がみな成長するという観点からするとやはり不足が生じてしまいかねず、生徒同士の生徒度合いに差が生まれてしまう。組織運営をする上で教育格差が生じるのを防ぐためには、教師が常に組織運営に介入し、各生徒が平等に作業をして組織に貢献し、成長できるように調節する必要があるだろう。

また、現在の中国では、学校は勉強するための場だという風潮が強く、そのため学校管理は基本的に教師が行い、生徒はあくまで補佐的に先生の手助けをしたり、先生の伝言をクラスに伝えたりするような役割を果たすことが多い。生徒が自ら考えて組織運営をしているのではなく、トップダウンの指示を先生から受けているだけなので、運営を通じてできる成長はかなり限られてしまうだろう。

3. 教育は経験の過程

デューイは、教材は決して外から児童にはいつてゆき得るものではなく、学習は能動であり、それは児童の内部から働きかけてゆく有機的な同化作用によって成立つと考えている⁵。教育が経験の過程であるというのであるならば、また人はなすことによって学ぶというのであるならば、学校は児童がそこで経験によって学び得るように整理されねばならない⁶。学校の仕事は、

児童が記憶する知識の多寡によってではなく、児童が新しい境他にどのように対処するかの力、またさまざまな興味のなかでどのように育つかのその成長の力によって、その価値が判定されるのでなければならない⁷。このようなデューイの教育論は理想的に見えるが、理想的であるがゆえに現実の中国社会に適用するには難しい点がある。

それぞれの学校にできることに差がある。中国は都会と農村部の貧富の差が激しく、資源へのアクセスや教育水準に大きな隔たりがある。都会の学校であれば生徒たちを社会科見学に連れだしたり、博物館や美術館などの文化資源に触れさせたりすることが容易くできる。しかも良質な教育を受けた教師がたくさんおり、生徒たちは先生の話聞くだけでも勉強になることがある。この中で生徒は様々な興味を引き立てるものに触れることができ、自らの興味を育てることができる。一方で、農村部では文化資源へのアクセスが難しく、少なくとも学校生活の中で教師が生徒たちを連れて博物館などに行くことは都市部に比べてアクセスが悪く、その分機会も減ってしまう。そして、教師らは就職時になかなか農村部を選びたがらなく、良質な教育を受けた教師が農村部の教育現場で職に就くことも少ない。農村部の生徒は都市部の生徒に比べて興味をそそられる資源に触れる機会が必然的に減ってしまい、農村部と都市部に教育格差が生まれる。

また、学校教育の中で生徒が経験によって学びを得られるように学校は整理されていなくてはならないという観点は、学校に多くを求めすぎているように思われ、仮に現状からそのように学校を整理しなおすのであれば、相当な時間と負担がかかる。生徒が経験によって学ぶことは学校の役割として一任されるのではなく、地域・社会全体で育てていくことが無難だろう。

4. 興味と努力

デューイは純正な興味論を唱えており、それは学ばれるべき事実ならびにその要求する行動と、生長しつつある自我のと、両者の合致を認めての上の原理だ。しかし、この理論をもとに教育を実施することは、現在の社会においては難しいだろう。

現在の中国社会は学歴社会であり、学歴と収入には正の相関関係がある。より学力レベルの高い学校を卒業していれば、その分より高い収入を得られる可能性があるということだ。デューイの教育論に従えば、生徒らは楽しく学習を進められるだろうが、必然的に興味分野にばかり力を入れることになり、学習内容に偏りが生じるだろう。学習内容に興味を見いだせない生徒は勉学を放棄してしまうかもしれない。学校の中で過ごす分には問題ないが、このような生徒は学力レベルの高い学校に進学することはできないことが多い。教育を受ける段階では興味に従って楽しく勉強することができるが、社会に出てからは苦しい生活を送ることになる可能性が高くなってしまうのだ。現在の学歴社会の中では、生徒の興味をある程度無視して必要な知識を叩き込んでいく必要があるだろう。

5. おわりに

ジョン・デューイはアメリカの有名な哲学者・教育思想家として当時の教育界に多大なる影響を及ぼし、その影響は現代にも残っている。しかし、彼の教育論はいくらか理想的すぎるがゆえに、そのすべてを現代社会に適用することは難しいだろう。今後社会が進歩し、どの教育現場も同じような資源がある世の中になれば多少はデューイの教育論を当てはめるのにてきた状況になるかもしれない。

¹ 原田實(1952).「ジョン・デューイ追慕」『教育学研究』19(3). pp.2-14

² 同上

³ 「杜威先生與中国」『胡適文存』.1.上. 2.上海亜東図書館 1923, p.199

⁴ 原田實(1952).「ジョン・デューイ追慕」『教育学研究』19(3). pp.2-14

⁵ 同上

⁶ 同上

⁷ 同上

2022年夏，我参加了东亚研究暑期项目。在项目进行期间，北京大学教育学院的王利平教授深入解析了杜威¹的实用主义教育思想。讲座结束之后，我与北大、东大的同学就“东西方的教育思想”这一话题展开了交流与讨论，并在其中受到了许多启发。由于第二天就要进行汇报展示，时间十分紧张，导致很多问题并未能思考清楚。回过头来再仔细斟酌当时对杜威思想的理解，我发现了许多问题。

【误读：东方没有杜威？——教育目的不同】

在讨论中，我们不约而同地对杜威的思想提出了质疑。在当时的我们看来，杜威的思想并不适用于内卷化严重的东亚社会。在杜威眼中，教育是使人生活得更好的方式，其目的并非是为了培养学生成为学者。但我们认为，东亚社会中的教育在逐步发展中成为了一种选拔人才的机制，教育的一个目的是选拔能够治理国家的精英。在东亚，人们将成为社会中的精英作为满足感的来源，从先秦有“学而优则仕”的思想开始，东亚教育的目的就不是让个体获得幸福，反而是在强调培养出“先天下之忧而忧，后天下之乐而乐”的经国之才。所以在第二天的汇报中，我们组从不同角度抨击了杜威思想过度理想化的问题，并最终得出“杜威的思想在东方并不适用”的结论。而在整个展示汇报的过程中，不止我们一个小组提出了此类看法，有的小组还用中国多年未能成形的素质教育模式进行举例，论证杜威思想存在的弊端。

【思考：东方教育的本心在何处】

正当我们觉得逻辑十分自洽的时候，王利平教授对我们组提出了一个问题：你们认为教育产

生之时就应当作为选拔人才的机制而存在吗？当时这个问题难住了我。在我们的汇报中，“选拔”的标签被强调了非常多次，然而在被提问的时候，我下意识的反应却是“不”。尽管如今我们已经下意识地认为当下的教育体系以“yes or no”作为标准量表，我们接受教育，能够获得更多的“yes”，就能够证明我们智力的与众不同，但这不能证明教育的本心就是为了让一部分人出类拔萃。相反，在科举制尚未产生的春秋时代，孔子开办私学，有教无类，他并不认为学习是高智力者、精英贵族们专属的权利。“学而时习之，不亦说乎？”²在孔子眼中，通过勤勉学习去获得知识是一件令人感到愉快的事情，“我非生而知之者，好古，敏以求知者也。”³这里的快乐并不是因为得以获得某种功利性的头衔，而是来源于疑惑得到了解答、内心得到了知识的充盈。

如果说教育并不是作为选拔人才的机制而产生的话，东方教育的本心究竟出自何处呢？“儒，诸侯保氏，有六艺以教民者。”⁴六艺，即诗、书、礼、乐、易、春秋。传统儒家教育的内容是授人以六艺经典，这是否意味着使人接受六艺的内容是儒家教育的目的呢？孔子曾云，“兴于诗，立于礼，成于乐。”⁵又云，“不学诗，无以言，……不学礼，无以立。”⁶在孔子眼中，学诗是为了学习在社会中与人交往沟通，学礼是为了学习在社会中做人做事，从而在社会中得以立足。教育的目的并非只是使人明白诗与礼的内容，而是让人在学习诗和礼的过程中习得在社会中做人的道理。庄子也曾解释过六艺的作用，“诗以道志，书以道事，礼以道行，乐以道和，易以道阴阳，春秋以道名分。”⁷皆是在强调在学习六艺的过程中，人可以获得的道德修养。由此可以看出，儒家强调的是接受教育的

过程,强调接受教育的过程中的自身修养、自我完善。

【误读：东方没有杜威？——教育方式不同】

到这里我开始觉得孔子对自我修养的强调与杜威理念中“一种使人生活更好的方式”有共通之处,但是有的同学认为,儒家与杜威在教育的方式上有着很大的分歧。杜威提出的“从做中学”的原则主张学生在日常的劳动中学习,但是在东方儒家教育者眼里,技艺之学是十分低贱狭隘的。

“樊迟请学稼。子曰：‘吾不如老农。’请学为圃。曰：‘吾不如老圃。’樊迟出。子曰：‘小人哉，樊须也！’”⁸

看起来孔子并不赞同在劳动生产中学习,在其眼中有关技艺的知识是粗鄙且无用于自身修养的。在第一次讨论这个问题的时候,我认为东西方教育方式产生不同的原因与手工业在不同社会中的地位有关。在生产效率低下的小农社会,手工业者并不需要通过教育获得专业知识,因为这项工作主要依靠的是单纯的模仿和重复。然而在西方,工业的初步发展一定程度上改变了手工业的形态,工厂、机械的应用对劳动者的素质提出了更高的要求,所以杜威认为可以在劳动中获得知识。我们猜想这或许是东方没有杜威的原因之一。但是我再次审视杜威关于教育的论述时,我发现我们曲解了他的本意。

【思考：杜威看重的究竟是什么】

杜威在《民主与教育》中曾谈到教育的目的。“教育自身并没有什么目的。……一个人放枪,他的目的就是他的枪对着放的鹄的。但这个对象不过是一个记号,(使我们)对所欲进行的活动有所专注。”⁹放枪的最终目的并非鹄本身,而是鹄这个靶子的存在使瞄准这动作的过程变得具体且有意义。教育亦是如此。教育的过程本身已具发展个人天分、使人感到幸福的意义,教育的目标只是作为导向和指引。这才是对杜威教育观念的正确解读。他观点的核心并不在于主张通过劳动获得专业的

技能知识,而是将劳动的过程视作让人获得幸福的方式,从而达到教育“良好的目的”。

在对杜威的观点进行第二次讨论后,一位同学巧妙地打了一个比方。“大概就是我每天去健身,以练出结实健美的身材为目的,然后在这个过程中收获了恒心与毅力。”而这时我们将杜威与东方的儒家进行比较,我们就能够发现,儒家同样不以六艺为最终目的,而是强调在学习六艺的过程中提高的道德境界和修养。我们常说“读书明理”大概也是这个意思。杜威与儒家都并非强调我们应该在教育中获得什么样的知识,而是在强调个体在求知过程中的习得,他们在教育的方式这一问题上的看法也是相通的。

【结论：“东方没有杜威”不成立】

综上所述,我认为儒家与杜威对教育目的、教育方式的看法本质上是共通的。儒家强调的“学而时习之”的快乐与杜威所认为的“教育应当使人生活得更好”的观点之间存在共性。而在“如何获得教育”这一问题上,他们都不约而同地强调了“目标只是指引,重点在于朝目标前进过程中的习得”。所以在这里我想要对半月前的报告进行修改,“东方没有杜威”这个命题是不成立的。

【展望与期待】

这篇简短的项目报告在比较儒家与杜威的教育思想方面是远远不够的。除了许多共性还有待进一步探索之外,两位东西方教育的智者观点的差异也值得我们思考。比如,在对兴趣的看法上,孔子曾云,“知之者不如好之者,好之者不如乐之者。”¹⁰杜威在《教育上的兴趣与努力》中曾有过相关论述,“对别人、对他们的活动和目的强烈的兴趣,是使个人的活动更开阔、更丰富、更有启发作用的自然源泉……”¹¹但二者所处的时代社会性质不同,他们对社会与人的看法也存在差异。儒家更加注重受教育者与国家之间的关系,主张培养“修身治国齐家平天下”的忠君

臣子，而生活在民主国家之中的杜威则更加倾向于强调个人的自我发展。相较于前者将个人修养视作天下大同、社会和谐之中必要的一部分，杜威所主张的“社会中的人”则更加重视个体本身对社会的适应。所以，儒家与杜威的思想留给我们的比较空间还有很大，希望未来与大家重聚的时候，我们还有机会一起研讨。

¹ 约翰·杜威 (John Dewey) , 1859-1952, 美国现代教育家, 实用主义哲学家

² (春秋) 孔子著; 杨伯峻, 杨逢彬注译; 杨柳岸导读, 《论语》, 长沙岳麓书社 2018 年版, 第 4 页

³ (春秋) 孔子著; 杨伯峻, 杨逢彬注译; 杨柳岸导读, 《论语》, 长沙岳麓书社 2018 年版, 第 92 页

⁴ 郑玄:《周礼注疏》卷 2《大宰》, 载李学勤主编:《十三经注疏》第 4 册, 北京: 北京大学出版社, 1999 年版, 第 40 页

⁵ (春秋) 孔子著; 杨伯峻, 杨逢彬注译; 杨柳岸导读, 《论语》, 长沙岳麓书社 2018 年版, 第 102 页

⁶ (春秋) 孔子著; 杨伯峻, 杨逢彬注译; 杨柳岸导读, 《论语》, 长沙岳麓书社 2018 年版, 第 211 页

⁷ (战国) 庄子著;《庄子》, 南昌江西美术出版社, 2018 年版, 第 232 页

⁸ (春秋) 孔子著; 杨伯峻, 杨逢彬注译; 杨柳岸导读, 《论语》, 长沙岳麓书社 2018 年版, 第 160 页

⁹ 【美】约翰·杜威著, 薛绚译,《民主与教育》, 上海: 译林出版社 2012 年版, 第 90 页

¹⁰ (春秋) 孔子著; 杨伯峻, 杨逢彬注译; 杨柳岸导读, 《论语》, 长沙岳麓书社 2018 年版, 第 78 页

¹¹ 《杜威教育论著选》, 赵祥麟、王承绪编译, 华东师范大学出版社 1981 年版, 第 130 页

I want to talk about the universal adaptability of Dewey's educational thought in practice in China.

In history, China have obtained a lot of inspiration from Dewey's thoughts, and as a result, many localized educational theories and educational routes have been produced, and students who meet the needs of the times have been trained. Dewey's credit is undoubtedly undeniable. However, with the development and progress of society, the inherent deficiencies of a theory are constantly emerging. One of the very important points is whether Dewey's thought is universal.

Dewey thinks that education is the process of life, rather than the preparation of future life, learning is a part of life, life is the most abundant source of learning. That is, learning life. So the purpose of education is not for life, but for education itself. For the purpose of education, activities and experiments should be used to replace textbooks, learning from practice, emphasis on students' independent discovery and experience, and respect for differences in students' development. He opposed subject-based teaching and advocated flexible curriculum content, focusing on the process of acquiring knowledge and the psychological experience of students, rather than focusing on subject knowledge.

These theories are of course also reflected in education researchers in China. Searching on CNKI and Google Scholar with the keyword "Dewey", you can see many papers in related

fields, from quality education to college students' entrepreneurship and innovation, etc. We can all see the efforts of the country and scholars in this matter. However, the purpose of this educational policy is good, but the process and results are unknown.

The first question that needs to be faced is: Can it be implemented? Let us take the reform of the new college entrance examination that no longer divides arts and sciences as an example. In 2013, China promulgated a policy document that does not divide arts and sciences, but this reform has not been fully implemented in my city until this year, and there is no doubt that there is still a long way to go from not dividing arts and sciences to not dividing all the subjects. In the process of reform, problems such as the imbalance of educational resources, the scarcity of teachers, and the lack of teaching venues have been fully exposed.

The second question that needs to be faced is: Can it achieve good results after implementation? Dewey's educational theory clearly states that education is not for life, but for education itself, which is a stage in life. In China's education reform, in order to choose a major that is more suitable for employment, students have more choices in subjects that match their majors, which undoubtedly fails to achieve this goal. What's more interesting is that when the choice of subjects becomes relatively free than before, the choice of students depends more on the difficulty

of the subject itself, avoiding subjects that they are not good at, and choosing subjects that are easier for them to get better grades.

Taking the exam as the guide is essentially because education in China is not a process, but a method of talent selection. The reason why education can only be used as a talent selection method is closely related to the level of China's economic development. Given the lack of educational resources and the unequal gap between the rich and the poor, many people cannot even receive high school education after compulsory education. How can we talk about quality education and education without purpose?

As mentioned by several students earlier, Dewey's educational theory is not suitable for cultivating functional talents, but is relatively more suitable for cultivating voters in a democratic society. In situations where responsibility is required, education is naturally life-oriented. And China's current level of social development is not enough for people to receive education without taking responsibility. In the title, we named this section "Utopia", which means that Dewey's educational theory is too idealistic to be universal in countries that have not yet become developed countries.




Member

KUMAKI Yusuke	熊木 雄亮	The University of Tokyo
LIANG Yu	梁 余	Peking University
ZHANG Liaoliao	张 了了	Peking University
ZHU Xiuhua		The University of Tokyo



Ideal educational theory vs Practical problems Based on personal experiences

Group 4: Yusuke Kumaki, Yu Liang,
Liaoliao Zhang, Xiuhua Zhu



Introduction


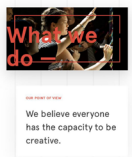
John Dewey (1859-1952)
as a pioneering education reformer

Interest as the key concept in the field of education

Many of his lessons still worthy of consideration

Introduction

Angela Duckworth, *Grit*. (2017) as an example
Discovery & Development (of Interests)

Our Focus

- More and more schools trying to introduce interest-based education
- Education today has been significantly improved, but what are the **problems now**?
- What kind of **setback**: do education today, even the "innovative education" is facing?

<https://school.stanford.edu/about>

my hometown and my experience

Guangyuan (广元) in Sichuan Province
A modern frontier area
Away from the core areas
“鄙邑”

Independent entrance examination 自主招生考试
Gaokao—
small-town swots “小镇做题家”
A romantic illusion



What did the education bring to us?
The core of this pattern—discipline
the sense of responsibility...
And students also learn approaches to face giant existences...
The ‘Subject’:
“为学生的终生发展而奠基。”
lay the foundation of lifelong developments of students.
“学生是教育的对象又是教育过程的主持。”
Students are both the objects and subjects of education.
As subjects that are ruled over
As subjects to behave



奠基仪式
foundation stone-laying ceremony
A modern ritual scene

Inner impulse: to fit in the 'archetype' (Carl Jung)
“A good student-archetype” collective unconscious
grades serve as a metaphor - futural class, wealth

A rebel heart:
Similarities between exam-oriented study and agriculture
- the hard work and the high risk
(struggle with accidental factors and sometimes even make- believe fate)
“耕读传家”, “耕读不辍”.....

Uncooperative students
Negative rebellion
A seed of “Anarchism” in a daily-life scene
Utopia dreaming - 桃花源 此中人语云: “不足为外人道也。” (subcultures)

Quality education?




2010年被批准为北京市综合教育改革实验学校
2011年被批准为国家级教育体制改革试点项目“深化基础教育学校办学体制改革试验项目学校”

- In 2010, Beijing National Day School was approved as an experimental school for **comprehensive education reform in Beijing**.
- In 2011, it was approved as a pilot school for the **national education system reform project**.

Me and my math teacher



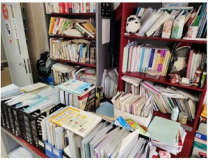
Quality education?



- My slide and presentation notes for Aesthetics class

It seems consistent with Dewey's theory of education

Test-based education?



- A corner of the classroom for the 30-day countdown to the Gaokao

Quality education
versus
Test-based education

Balance point

- a rift between my first two years and my last year in high school is a kind of balance between quality education and test-based education

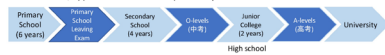
Impossible to promote?



- Ziqi ZHOU: “从另外一个角度来看，十一的教育改革有一个很重要的特殊性，十一有能力去集结全国范围内最好的资源，在一定程度上，我不能认可十一《模式》的普适性。”
-
 - 在资源足够丰富的地方，我们鼓励学生在前两年去瞎搞，去自由探索你的生活。但是第三年，我们的师资力量足以形成一个 safety net，保证你100%一本率。当然北京的《高考》制度又是另外一个 safety net。现在所有人都盯着的是前面，十一有多自由，十一有多少资源，但是盯着后面的人有多少呢，它底下的 safety net 是什么？”

Education in Singapore

- Traditional/typical educational pathway:



- Integrated Program: a scheme that allows secondary school students to skip the O-level examination



Integrated Program



- Tends to be more progressive:
 - Lack of standardized exams means greater autonomy for schools to design the curriculum and greater flexibility for teachers to plan the syllabus
 - Workshops, flipped classroom approach & student presentations
 - Assessments are not limited to traditional pen-and-paper exams
 - Examples of alternative modes of assessment:
 - Writing a novel about deforestation (Geography)
 - Making a Crime Scene Investigation movie (Chemistry)
 - Interviewing someone in school and report it as news (Chinese)

Challenges and Limitations 1 : Manpower and Resources

- The kind of progressive education envisioned by Dewey puts a heavy burden on teachers
 - Non-traditional assessments typically took >1 month for teachers to grade; feedback was not timely
- Requires a small teacher to student ratio, which is unfeasible for public education in many countries
 - c.f. the current teacher shortage in the US



Challenges and Limitations 2 : Grading and Standardized Exams

- Use of rubrics to ensure objectivity during grading
 - BUT students use the rubrics as a checklist to predict and produce what the teacher wants to see (i.e. some kind of "model answer"), rather than pursuing their own interest
 - Undermines the purpose of having non-traditional assessments
- "Progressive education" only works when teachers do not have to prepare students for standardized national exams
 - Back to "traditional education" in Junior College (Singapore's equivalent of high school), as teachers must prepare students for A-levels (Singapore's equivalent of 高考)
- Upshot: Educational reform from "traditional" to "progressive" requires a wholesale revamp of the educational system to be consistent; it cannot only take place within one institution

Summer Institute Report

KUMAKI Yusuke 熊木雄亮

The University of Tokyo

The Meaning of Learning

Knowledge accumulation must be followed by the thinking process. This statement by John Dewey was simple and yet the most powerful message for me. It made me rethink how the thinking process should enhance your learning. John Dewey's idea of educating students to identify and analyze the problem, propose potential solutions, realize the best idea, and take actions, is the exact skill required today to overcome ongoing social problems all over the world. Nowadays, the concept of the thinking skills is getting more social attention than ever before, as the key for students to be creative and innovative and solve growing social issues that determine their future. Here I would consider how a student can nurture their thinking skills today apart from reforming education itself, as a lesson I should keep in mind from now on.

It wasn't surprising to see how greatly John Dewey's arguments, his philosophy of education stimulated us all at Summer Institute 2022. He was a pioneering educational reformer in the early days of the 20th century, who brought significant influence on education and society at that time. Dewey criticized the traditional school system or what he calls "discipline education," by describing it as impassive learning, and instead he proposed a more desirable educational framework where children can develop their interest through learning, ideally with some actions entailed. His idea caught every participant's

attention in Summer Institute. I was certainly not the only one who found his idea still greatly relevant to schools today. Dewey's statements must have triggered some of our memories in school. Education was where we lived to go on to the University of Tokyo or Peking University, and education is still where we are, joining classes and working on assignments. Our memories in school contain how deadly we were to memorize almost unlimited class contents to pass, from class quizzes to college entrance exams. This sort of experience appears like what Dewey criticized as the danger of excessive knowledge accumulation. Students shouldn't get stuck there. They need to raise their thinking skills. Then what is the desirable way to study? How can they change their way of educating themselves? Let us explore the learning process from knowledge accumulation to the thinking skills.

Knowledge accumulation as such is not undesirable, to begin with. John Dewey did not deny the importance of knowledge accumulation, either. Knowledge accumulation doesn't mean traditional rote memorization. It is supposed to be where you start the thinking process. Some people assume that creativity is the ability to get a new idea out of nowhere, but that is not how creativity works. You cannot think much or be creative without knowledge. You need to gain some knowledge first to have a logical and convincing opinion. You should learn about your predecessors' successes and failures to come up with a

better idea. Learning and thinking are not even separatable. Learning is often like experiencing the thinking process invented by past scholars. It took a such long time for legendary scholars to gain some knowledge, and you can experience their way of thinking in textbooks. Basic knowledge works as a guideline taking you to a higher level, where you come to begin your journey. Creativeness often comes after this repetitive thinking practice.

The thinking process is where the fun begins. I often see the thinking process as two main phases where students loop: comprehension and application. Imagine when you learn something new. First, you try to understand it. Studying starts with the encounter with a new object. Since it is new, you almost always go through some thinking process to digest it. It may follow with repetitive actions of digesting it over and over, especially when the object is complex and difficult to understand. Then you encounter another new object. You understand it and yet encounter another. On and on until you gain certain amounts of objects, and you gradually move on to the second phase of the act of thinking, application. You become able to explain those objects and start to have your ideas based on the knowledge. You even start to have some critics. Understanding them doesn't necessarily mean agreeing with them.

Comprehension is an exciting part. It makes you feel you've learned something. It interests you, motivates you, and works as an engine for you to study. And application is another enjoyable part of studying. Through the application of your knowledge can you understand the object at a deeper level and learn how to use that knowledge. You enjoy thinking logically, expressing your idea,

and starting to see things you couldn't see before. On your learning journey, there is always a tipping point where your struggle changes into enjoyment. When you try to understand something, it often takes a lot of time and effort to master it, or perhaps it is never possible to master anything. But as you come to understand it partly, and become able to use it as knowledge, you find learning enjoyable. Applying something is even harder. But it is an inexpressible pleasure when you use the knowledge you learned, to extend your idea and present it logically. This cycle of practice, starting with knowledge accumulation to enhance your thinking process, works like an engine that motivates you to overcome struggles and learn further. This should lead to John Dewey's definition of the thinking skills. The thinking skills defined by John Dewy, a process to detect problems and solve them with actions, is probably at the highest level of the act of thinking.

However, if you only repeat comprehension and simple application, you will fall for the excessive knowledge accumulation. I became keenly aware of this lesson after I went on to university. It took me some time to get used to classes in university, where I was often expected to express my opinion with the act of thinking, while in high school I mostly just learned knowledge. As a student who was raised with quizzes and exams, I was at first a little overwhelmed by writing assignments, presentations, and discussions. I still struggle with them. Sometimes my professors are like, "Your presentation sounds so right. But where's your opinion?" It used to feel as if my high school and university are whole different worlds, requiring different skills. But that wasn't true. As I kept learning in university, I came to realize that opinionated students are the ones who

have a lot of knowledge. Knowledge accumulation itself was not the cause of my poor thinking skills. It was because I usually didn't think further about anything I learned from knowledge accumulation. I only accepted knowledge and didn't think of it in an original, extended, or critical way. Just learning knowledge does not nurture your ability for your independent and original application. You need to be careful not to relax in knowledge comprehension to gain the thinking skills,

The thinking process is the key to start learning, but it needs to go beyond knowledge accumulation to acquire the problem-solving skills. Knowledge accumulation underpins the thinking skill, but you need to gain critical views toward such knowledge. This thinking process is what students miss very often when they study. Even if they do think a lot during classes, their learning can end up storing knowledge, if they don't have a critical thinking process. Education can nurture this skill to a certain level, but it is even more essential that students don't forget to have the will to think further, beyond just understanding something, and practice their thinking skills to tackle the real problems. I am still blind to the true value of learning, but here is the takeaway from Summer Institute 2022: The meaning of learning is to inquire about knowledge, problems, and the world.

本次 EAA 组织的以 “Education and Innovation” 为主题的课程,是我第一次和日本的学生一起,通过线上的方式理解英语教授的课程的经历。虽然已经学习了一年的日语,但是我除了课程中有和日语外教的简单的直接交流之外,再也没有和其他日语母语者的交流,并且,在本次线上课程正式开展之前,我也对预想中的和日本学生直接讨论具体问题,提出成果的事情有些许怯意。我担心自己的英语和日语的水平都完全不能支撑起这样的任务,导致和日本学生之间的交流效率低下,最后徒劳地磨损掉彼此的耐心。然而,和小组中的张了了,熊木雄亮和 Zhu Xiuhua 同学的实际交流让我抛却了这些忧虑,他们的表达能力和思考深度都给我留下了相当深刻的印象。在小组的交流中,因为我们都对教育和创新的主体比较生疏,熊木同学便提出从“头脑风暴”开始,我们的交流渐渐的变得主题离散,开始比较自身的受教育经历和谈论其中的中日差异等,于是我们小组的最终展示成果也是以我们的自身经历为主线开展的。

我想更详细地说明,在展示的有限的时间和语言的隔阂影响之下,我未能明确说明的一些问题和思考,如我个人的受教育经历、对于所经历的教育模式的反思等。作为一个历史学系的学生,我对与历史的理解仍然是相当的入门级的浅薄,对于教育学和教育史更是缺乏基本的学理理解,因此我的观点也是非理性的,现象性的,不是社会学和教育学的学术方面的。但或许我仍能尝试描述出自身的经历,简单建立起代表我所属的“教育群体”的叙述。

我出生在四川省一个非常不起眼的城市,广元。虽然市名取自“大哉乾元”,本市却远没有那般的阔大气象。这座城市的知名度主要来源于郭

沫若等学者推定此地为武则天的故乡,以及剑门关、蜀道等历史遗存,在其余的方面都没有什么让人留有印象的地方了,尤其是在现代中国的格局中,广元可以说是最一般、最普遍和平凡的城市的典型。我个人认为它在某种程度之上是中国的“现代边境”,是远离中国经济发达的核心地区,并在媒体和国家叙事中都难得一见的渺茫地方。这并非是对我的故乡的刻意贬低,这是我所确实地认知的中国小城市的图景,而在那里,我接受了非常典型的应试教育。所以,我可以算是“小镇做题家”中的一员,一个出生在小城市,从小到大都埋头致力于各式的考试和成绩的群体中的一员。

小学时,我参加过两次所谓的“自主招生考试”,五年级时时参考一座外市的一所四年制初中,然而没能成功。六年级时才最终考中本市的一所民办初中,开始接触到数年前最为流行的衡水模式——不过也是温和的适应型。升入高中前我也经历了同样的过程,不过这次是通过“自主招生考试”进入了一所外市的公立高中,虽然这在数年前非常普遍的现象,对于成绩较好的学生来说,考到外地学校是能说明自身能力和影响未来的必要之举,但着一现象在近两年似乎已经随着官方的制止渐渐地衰落下去了。在高中我渐渐经历了班级分层,定时的周考月考,综合评定等等这些最为“臭名昭著”的衡水评价制度,不过我也能通过这样的阶序进入最好的班级。然后便是准备“考试中的考试”、“决定未来的考试”高考。那时,我认为它总算是这个阶序甚至是“等级制度”(比喻意义上的)的终点,而前方和未来的一切都仅仅是出口和“解放”。这算是一个共同的假想,一种关于逃离和恢复“个性”、“本能”的渴望。这样的渴求也算是深深地受到各种宣传和日常纪律的“革命

浪漫主义叙事”的影响，这种个体渴望也因此批染上了一层集体浪漫，许多的渴望和念想都被凝缩到了这样的梦想之中，让这一幻想成为情绪的出口和基本的共同语言。如果采用神话的语言来比拟，高考在“故事结构中”充当着“审判”的位置，而关于未来的想象也混在着如伊利亚德所描述的关于回归本性的“天堂乡愁”和最普遍的“彼岸渴望”，构成着假想中的“天堂”、“极乐世界”、“芦苇地”、“高天原”等等，或许这样的比拟有些许言过其实，然而不可否认的是我们将自己适调于这些“叙事程式”之中，并且逐渐模糊了在应试阶序意外的生活情景，陷入一种几乎是恍惚和异常的状态之中。直到真正地进入大学，当前正面对学术要求、面对自主选择、以及面对不清晰的未来，但到此为止至少摆脱了应试的阶序的我，仍然难以摆脱一种无所适从、缺乏意义的尴尬状态。在历史学习中，不得不面对漫长历史时期中层累的无尽的文本。学海无涯，或许在这无涯的学海之中，主体性变得浮泛。

在我看来，这种模式的核心是规训。规训不仅是以积极的方式培养一个人的责任感，而且是教学生如何以消极的方式面对超然的存在。常说“为学生的终生发展而奠基”，“学生是教育的对象又是教育过程中的主体”在这一语境之中，“主体”（subject）一词展示出它的两种含义，学生被作为教育的秩序之中的“臣民”，同时也是心灵的主体以决定最终是服从还是反抗这一秩序，从而引发一场自身的心灵革命。

需要承认我们社会的集体价值观受到社会达尔文主义的深刻影响，已经形成了一种新的集体无意识或人格原型，它说服或说是驯服学生取得优异成绩。在某种程度上，成绩成为作为一种隐喻，表明未来的社会阶层和财富。然而在这样的充满着社会达尔文主义的情景之中，不免会在学生的心灵之中使之自发地生发出类似于克鲁泡特金《互助论》的对立思想，既然这样的反抗性思想远远不同于克鲁泡特金那样充满主体性、积极性和斗争性的无政府主义的权力观，而是消极的、被动

的、“温吞”的。

一些学生以这是以消极的方式反抗着“人格原型”。以比喻的方式来说，应试教育体系下的学生就像是传统生产条件之下的农民。我们的文化传统也在强调这两种身份的相似性，如“耕读不辍”、“耕读传家”等说法，传统的知识分子尝试融合这两种地位差异的形象，但是在民俗学的视野之下，我们也不难发现这两种身份之间难以弥合的差异和相互的嘲弄。

我个人的观点是，在古代条件下，农业是最具有风险的行业之一，而应试教育条件之下的学习也是同样具有风险的。更多的投入并不一定会带来更好的结果。人们更倾向于相信，与偶然因素和命运，或像社会系统一样更为坚实的存在作斗争是没有用的。学生因此不合作，组织着无声的非暴力的罢学。他们渴望抵达一个乌托邦——一个区别于前文我们所提到的高考想象，而是“桃花源”一般的空间，能够从持续整个青春期的令人窒息的竞争体系中解脱出来的空间。或许这样的“桃花源”体现为各种亚文化、反文化、或者更温和的“圈子”文化，混杂着各种来自于动漫、网络文学、幻想文学等等数不清的文化资源，不同于在学界中常常被书写和引述的英美朋克文化等等，显得更加“室内”、“网际”，却也能守护着自身圈子的“墙壁”，在自身的圈子里达成“互助”。对于我来说，这似乎也是一种无政府主义的种子，却是由我们的教育在日常生活中孕育而成。这样的无政府主义，是非政治的，是“萎靡”的，“内向”的，但同时也是互助的，或许这样的互助团体不体现为具体的公社，而是融化于细微的具体的人际关系之中，构成了我们的中学生活情景。这样的情景是教育秩序的高压规训与学生的“心灵革命”的对立，在其中学生也需要经历自身的身份认同、性认同、取向认同、人格认同等等复杂和隐秘的问题，在特定的人际圈层和文化圈子里确认自身的位置。

2022年2月，一部名为“真实生长”的纪录片在腾讯视频上线。这部纪录片甫一开播，便在我的朋友圈中被“疯转”，而转发这部纪录片的朋友大多都是我的初高中同学。原因无他，我们都在纪录片三位主角的身上看到了我们自己的影子。

《真实生长》从2012-2020年积累了三名95后少年约1000小时的视频素材，记录了三位不同性格、不同家庭背景的95后少年，以及与他们朝夕相处的老师，在北京示范性高中——北京十一学校从应试教育转为素质教育改革过程中，为了各自的理想而付诸实践的三年高中生活。¹

2015年秋季初中入学、2018年秋季高中入学、2021年高中毕业，我在北京市十一学校度过了六年的青春时光。这六年也正是十一教育改革的成熟阶段。透过《真实生长》的镜头，我开始回望我的中学时代、反思当今的教育模式。

2022年8月，适逢EAA UTokyo-PKU Summer Institute 2022，暑期集训的第一个讲座就有关教育。讲座围绕约翰·杜威的“Interest as Related to Will”展开。王丽萍教授在讲座中首先对杜威其人做了简要的介绍，并以“interest”作为讲座的主题。王老师指出，在杜威的理念中，兴趣是实践的起点，近乎于一种冲动。通过对这种兴趣的强调，杜威抨击了传统规训式的教育，在条条框框约束下的“兴趣”是一种不纯粹的兴趣。同时，通过区别兴趣与享受，杜威对“新教育”的主张发起了挑战。在第二部分中，王老师通过对比杜威与韦伯对于知识的认识来阐发知识之于个体的意义。杜威认为人不应该是知识的附着物。比起知识，教育更应该发现人的兴趣，并

将其导向追求更美好人生的实践。此外，杜威反对兴趣与意志的对立关系。在讲座的最后，王老师对儿童日常“工作”中的兴趣做了简要的介绍，并指出杜威的教育理论仍然有可供商榷的部分。

基于阅读材料和讲座内容，我们小组成员一致决定从个人教育经历出发，探讨理想教育理论与现实教育实践中的矛盾。在这个话题下，我想起了年初看过的《真实生长》、想起了纪录片主人公在录影十年后的再思考、想起了我与绝大部分同龄人不同的中学时光……

以经验为中心、以儿童为中心、以活动为中心。²杜威的实用主义教育理论体系可以简单概括为这三个“中心”，即让学生成为教育的主动发出者，而非被动接受者。十一的教育模式在相当程度上践行了杜威的理念。我曾占用两节语文课为班上同学讲解《红楼梦》中的判词谶语，为了这次“授课”，我一连几日泡在相关的书籍、大学公开课中；我也曾走入北京的胡同，以屋檐上的瓦片为入口触摸这座城市的脉搏……这些经历让我在中学阶段就掌握了发现问题、提出问题、解决问题的思考模式，培养了强大的自主学习能力。

十一的教育模式可以被称为是理想中的素质教育，因为它真正培养了学生的能力，而非填鸭式的知识灌输。但当理想化的素质教育遇到应试教育的大环境时，作为学校，如何在真正的人格培养与社会规则间腾挪？作为学生，如何弥合素质教育与应试教育的裂隙与落差？

就我个人的体验而言，十一学校从来没有轻视、忽略过应试教育，应试教育始终是奔涌在十一素质教育改革之下的汹涌暗流。无论是自主选

课还是灵活的授课方式，真正可供学生自己支配的只是很少一部分。在知识性、技能性很强的学科上，十一仍然采用传统的教育模式，即老师讲授搭配课后大量练习。只有这样，学生才能保持优秀的高考成绩，进而保住学校在高考评价体系中的价值，吸引优秀的学生，为教育改革争取到更多空间。

虽然素质教育在我中学教育所占的比重有限。但不可否认其对我人生的影响。素质教育让我的目光越过高考，投向更广阔的社会。我为了寻找并追逐真正的“兴趣”，尝试过学生组织、各种先修课程，甚至还在高中过半时由理科转向文科。当时不断“折腾”的深层动力是寻找自我价值并践行之。至少在我看来，这比单纯的应付高考要有意义的多。所以当我在高三时不得不将目标压缩到高考应试上时，我感受到了莫大的痛苦。我质疑高考考试内容对人生长远的价值，我也厌恶“一考定终身”的残酷。这导致我始终无法整理好心情应对高考。在高三，我的态度是十分消极的，更难谈什么内驱力。时至今日，我虽然认可高考作为一次公平的筛选机制的价值，但我仍然无法与其和解。

尽管我在高三的学习态度十分糟糕，但我却能在残酷的高考中脱颖而出，顶着“北京大学历史学系”的抬头写下这篇文章。个中原因，比起我个人的努力，十一学校强大的教育资源和北京得天独厚的高考制度似乎更为重要。据十一的官网显示，十一的教师团队有 25 位特级教师、6 位正高级教师以及 204 位高级教师。³在如此强大的师资力量加持下，“学不好”似乎成了一件很难的事情。除了十一的资源之外，北京市的高考录取制度也十分有利。以 2022 年高考为例，无论是一本上线率，还是 985、211 录取率、以及清北录取率，北京市的数据都远高于全国平均值。⁴

在以上种种利好条件的加持下，北京市十一学校为教育改革提供了一个温床，为学生们的“真实生长”建了一座乌托邦，或者用《真实生

长》主人公之一周子其的话来说，就是“safety net”。

《真实生长》播出，正值“双减”政策大力推行之时，教育改革的话题一时被抛上了风口浪尖。于此同时，北京市教育的另一主力阵地——北大附中——逐步向应试教育“回缩”。几方对比之下，《真实生长》引起了更广泛的社会讨论。纪录片的几个主人公或多或少受到各路媒体的邀请，作为“局中人”来反思十一的教育改革。周子其在正面链接的播客中说道：

在资源足够丰富的地方，我们鼓励学生在前两年去瞎搞，去自由探索你的生活。但是第三年，我们的师资力量足以形成一个 safety net，保证你 100% 一本率。当然北京的（高考）制度又是另外一个 safety net。现在所有人都盯的是前面，十一有多自由，十一有多少多少课，但是盯着后面的人有多少呢，它底下的 safety net 是什么？⁵

这是一个教育改革“过来人”的真切反思。周子其试图解答使十一的教育改革成为可能的因素，并思考这种教育改革是否可以被推广。这不禁让我想到杜威在 1896 年创办的芝加哥实验学校。在这所学校里，杜威将其教育理念落地，试图在实践中证明、完善他的实用主义教育理论。正如杜威本人所说：“教育理论和它在实践中的贯彻，两者的距离总是那么巨大，对于孤立地陈述纯理论性原则的价值，自然令人怀疑。”⁶理论需要经过实践的检验，但这并不简单。随着 1904 年春杜威的辞职，芝加哥实验学校也戛然而止。实验学校终究只是一场“实验”。尽管学校在停办后仍然在世界范围内有着深刻持久的影响，但实验学校这个实体最终还是湮没在历史的浪涛之中。

回顾今日中国的教育改革，我们所做的努力正是要将各路教育理论与中国社会现实对接，试图探索出一条适应中国国情、普惠大众的道路。但近 12 年的教育改革究竟是让广大学子享受改革的红利，还是进一步拉大了教育资源的落差？

在刊载正面链接播客的推送评论区中，最高赞评论发出了尖锐的质疑。名为“黄馨”的微信用户说道：

看到一半不想看了，不想老是看这种少数精英。下次能分享下教育资源匮乏的中学对组织教育，教育改革的变革嘛。特别是 k12 被砍掉，文理不分科之后。⁷

“少数精英”、“中产阶级的自娱自乐”……诸如此类的尖刻标签反映出当下素质教育的最大痛点，即如何摆脱地域与资源的藩篱，让“学以成人”的教育真正走向大众。教育不应该是“中产阶级的趣味”，更不是不可复制的实验、用金钱资源堆出来的乌托邦。但如今，我们仍然需要用放大镜观察十一学校这座“乌托邦”，以及学生们在其中的“真实生长”，借此来思考真正有利于个体发展的教育与制度应该走向何方。

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¹ 真实生长百度词条，引用时间[2022-8-29]，<https://baike.baidu.com/item/%E7%9C%9F%E5%AE%9E%E7%94%9F%E9%95%BF/54037829?fr=aladdin>。

² 刘景福，钟志贤：《基于项目的学习(PBL)模式研究》，《外国教育研究》2002年第11期，第18-22页。

³ 北京市十一学校官网，引用时间[2022-9-11]，<http://www.bnds.cn/about/profile/>。

⁴ 数据来源于 https://page.om.qq.com/page/OdngEuj9CH_9VKvJdT-VIMsg0?source=cp_1009，引用时间[2022-9-12]。

⁵ 参见正面链接公众号 2022 年 6 月 30 日发布的推送《当素质教育小孩来到成人世界》：

https://mp.weixin.qq.com/s?__biz=MzkzMTI3MTUyMw==&mid=2247495945&idx=1&sn=ae2619fff636e271be5d577ede0ad30a&chksm=c26f3705f518be1345af6914999ab3b577eec73862afb9d1759cb35f42c54425b62844c22d8c&mpshare=1&scene=1&srcid=0809HhcSa5O9gnvUc9pBxrD4&sharer_sharetime=1662953164479&sharer_shareid=17b8876cffb37b4804cf4a9d4ec2f5b1#rd。

⁶ 约翰·杜威《芝加哥实验的理论》，吕达、刘立德、邹海燕主编《杜威教育文集》（第五卷），北京：人民教育出版社，2008年1月，第285页。

⁷ 参见正面链接公众号 2022 年 6 月 30 日发布的推送《当素质教育小孩来到成人世界》：

https://mp.weixin.qq.com/s?__biz=MzkzMTI3MTUyMw==&mid=2247495945&idx=1&sn=ae2619fff636e271be5d577ede0ad30a&chksm=c26f3705f518be1345af6914999ab3b577eec7386

Reflections on EAA Summer Institute 2022

ZHU Xiuhua

The University of Tokyo

I was mildly taken by surprise when the theme of this year's Summer Institute, "Education and Innovation", was announced. As a student, this theme could not be any more relevant to my life – a life that toiled and is still toiling in the education system. I was expecting something more abstract and metaphysical; instead, I was given a chance to recall and reflect on my own experiences.

Professor Wang Liping's lecture on John Dewey's philosophy of education was particularly thought-provoking. The idea that teachers had to make class material relevant to their students' lives and arouse their students' interest in the class material was something that I had taken for granted. However, much to my disbelief, what I had thought to be common sense turned out to be in fact the result of an education theory developed by Dewey merely around a hundred years ago. Prior to Dewey, the traditional approach to education could be characterized by its emphasis on discipline and will training, forcing learners to forge a strong personality through effort, as well as its focus on curriculum and cultural heritage for its content. Case in point, the course of study back then tended to include Greek and Latin, which had little relevancy to most students' lives. Dewey criticized the rigid nature of such discipline-based education for producing learners who are docile and obedient, but may lack the ability to think for themselves. Instead, Dewey recognized the important role that interest, which

is conceptualized as an impulse for action, plays in education and proposed that learning should occur through experience and hands-on activities that are relevant to the learners' lives.

As I learned more about Dewey's theory of education, I found myself drawing parallels between the education system he envisioned and my experience in the education system. In particular, I thought that many aspects of my secondary school education fit Dewey's outlook. I had a variety of non-academic classes that consisted of mostly hands-on activities, such as a class called "Design and Technology", where I learned to use various woodworking machines and hand tools to create a battery-operated toy from scratch. In music class, I learned not only to sing and play various instruments but also to use computer softwares to create my own music. Even in classes that were academic in nature – which were filled with lively student-led discussions, presentations and debates – teachers came up with ingenious ways to include some kind of hands-on activities and gave students a reasonably large degree of freedom to explore our interests and exercise our creativity. For instance, when learning about functions and graphs in math class, we were tasked to use a graphing software to create a design for a school merchandise. For Chinese class, we interviewed people in school on a topic of our choice and reported it in a news video. For geography class, we wrote novels on deforestation as our end-of-term assignment. The

recollection of my classroom adventures eventually led me to one thought: Dewey would have been so proud of my secondary school if he had lived to see it.

What pulled me back to reality from the rosy reminiscence of my secondary school days was the discussion that I had with my group members after the lecture. One of my group mates had a somewhat similar experience as me. I nodded along as she shared about the interesting presentations and debates she had in her high school classes, but she paused and shifted her tone as she recounted that all those fun experiences came to an abrupt end after her first two years in high school. Her final year was test-oriented. I drew a sharp breath when I saw a picture of the “Gaokao corner” in her classroom: it was piled with mountains of books and mountains of worksheets, clearly a far cry from the kind of education that Dewey had proposed.

It was then that it hit me that my carefree and interest-oriented secondary school education was afforded by the lack of a standardized national examination upon graduation, because my secondary school had an affiliated Junior College (which is the equivalent of a high school). My Junior College, however, did not have an affiliated university, which meant that teachers had to prepare students for the standardized national examination for entry into universities, which in turn meant that students spent their time not on creative projects, but on rote memorization of the class material and regurgitation of the memorized content as we finished off one past year paper after another. Many students, including myself, had a tough time transiting from the interest-

oriented education in secondary school to the test-oriented education in Junior College. I realized that I essentially have the same experience as my group mate, except that mine was spread out over two institutions while hers was compressed into one.

The upshot, then, appears to be that it is impossible to move away from a rigid test-oriented education – which would undoubtedly be heavily criticized by Dewey – without getting rid of standardized examinations together as well, and this may be something that our societies are not ready for. During the final presentation, a few groups talked about Japan’s yutori kyoiku policy, which was eventually phased out as it led to a decrease in academic abilities in terms of Japanese students’ performance on the PISA test. What this highlights is that our societies seem to be reluctant to let go of the tendency to measure success in terms of standardized test performance. While standardized tests ensure a relatively high degree of objectivity and fairness in evaluation, they may act as a stumbling block in our progress towards a less rigid and more individual-centered approach to education, presenting us with a difficult dilemma.

At the end of the two days at the Summer Institute, I am left with more problems to ponder, rather than answers. But I am beyond grateful for this opportunity to be introduced to the education theory of the pioneer of interest-based education, to hear about the experiences of other participants, and to be inspired to reflect on my own experiences.



Member

JIANG Jialiu	江 嘉骝	Peking University
LIANG Yuxi	梁 语溪	Peking University
TIAN Yuxin	田 雨昕	The University of Tokyo
TOYOSHIMA Shunsuke	豊嶋 駿介	The University of Tokyo

What Makes an Ideal University?

Group 5

Yuxin TIAN, Yuxi LIANG, Shunsuke TOYOSHIMA, Jialin JIANG

Agenda

- Debates over "Purposes of University"
- Historical Backgrounds of Universities by Country
- Attempts to Build Ideal University
- A Contemporary View: Study Abroad



Purposes of University

- Knowledge as a Privilege
- Debate: Guardians of Reason or Promoters for Social Change?
- Change in Universities: More Opportunities, More Resources, More to Consider.
- But Is It Necessarily Good?



The evolution of modern university types in the Western world

- Yuasa Phenomenon
- Italy — Britain—France —the US



Newman type of modern university

- "The idea of university"
- liberal arts education
- universal knowledge, self-awareness



John Henry Newman

Humboldt type of modern university in German

- An institution that is ritually dedicated to the pursuit of knowledge, problem-solving, recognition of achievement, and training of truly high-caliber people.
- research university



Wilhelm von Humboldt

The modern university in the US

- Clark Kerr
- Multiversity



The attempt to built modern university in Japan and China





Active Learning · Historical View

- The words of "Active Learning" came to be often seen in 1980s.
- Popularization of universities invite the problem of aimless students.
- Active learning aims to transform lecture-based learning to project-based learning.
- The problem of cultivating "subjectivity" became important in university education.



Lecture-based learning

Active Learning · Methodological View

Active learning consists of these three levels below :

1. Share of Knowledge
 - a. lecture
 - b. re-interpretation by students
2. Conflict and Creation
 - a. conflict of opinions
 - b. creation as overcome
3. Problem and Solution
 - a. actual problem
 - b. discussion for solution



Active learning

(Yamauchi 2018)

KALS and KOMCEE

- Komaba Active Learning Studio(KALS) was established in 2007 in University of Tokyo Komaba Campus, and KOMCEE was established as "Ideal Educational Space" in 2011.
- KALS's points are below:
 - Flexible space for discussion: round-shaped and crescent-shaped
 - No podium



Fukutake Hall: Space as commons

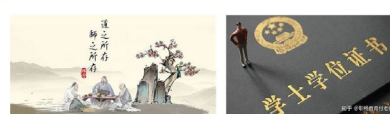
- Fukutake Hall was established in 2008 in University of Tokyo Hongo Campus.
- The concept is "the crossroad of learning and creation".
- Cafe Space: open to the society
- University should not be a space only for students, but also for society. It has a function as a maker of communities.



Studying abroad in East Asia



Cultural Backgrounds



The Ideal Education mode for East Asian Universities

- keep the current education patterns?
- Kant, Herbart, Mill, Spencer :
- Achieve universal human characteristics for each individual
- Dewey:
- Ultimate platform to develop students' interest
- Freire:
- Abandon the traditional teacher-student relationship?
- How to maintain the balance between maintain social stability and quality of education in East Asia



从古至今，不少教育学家都提出了自己心目中的理想教育模式，并将心目中的教育模式付诸实践，从先秦的孔子的因材施教，到苏格拉底，柏拉图与亚里士多德对于“认识自己”与“美德即知识”的强调，到朱熹提出的“朱子读书法”与对论述教育的重视，到底哪一种教育方式才是最接近理想的教育模式，众说纷纭。

步入近代之后，对于教育的观点显著地分为功能主义与冲突论两派。功能主义认为社会像个生物有机体，而作为这个有机体“器官”——家庭，宗教等各种制度彼此依赖、共同合作，每一个都对社会的生存和维持发展发正作用。而教育的主要，对于年轻一代的个人而言，教育的目的在于协助这些新生力量完成系统性的社会化的过程，通过教育促进个人成长，使之成为一个真正意义上的人。对于社会而言，教育是维护社会运转，文明发展的方式。对于持这种观点的教育家来说，当今社会作为一个顺利运转的系统，教育起到的稳定与润滑剂作用功不可没，不可替代。

而对于秉持冲突论观点的教育家来说，教育体系是资本主义生产体系的剥削产生的根源之一，是顺应资本主义生产的需要，社会经济地位处于上层的文化团体通过教育这一看似公平实则充满特权与偏颇的方式，使底层无法拥有上层同等的教育机会与教育质量的方式堂而皇之地实现阶级再生产。

秉持冲突论观点的教育家认为教育是导致如今尖锐的社会问题的产生，是社会倒退的罪魁祸首。

而在暑假学堂中，我们学习了另一位教育学家——杜威对于教育的态度以及杜威心中的理想教育模式。杜威批判了传统的学校教育，并就教育

本质提出了他的基本观点，主要包括“教育即生活”和“学校即社会”。杜威认为，教育的本质并不如传统教育所提倡的“课堂中心”，“教材中心”，“教师中心”，杜威不认为儿童接受教育的过程是一个顺从与被动接受的过程，而教育本身就是儿童生活的过程，而并不是未来生活的预科班，也不是为了获得特定的文凭，相反他提出了“儿童中心”“活动中心”“经验中心”的观点。

1. 儿童中心（学生中心）

对于儿童中心与学生中心，杜威尤其强调应该关注受教育者的兴趣（interest），尤其是往往被忽视的瞬时兴趣（immediate interest）通过激发，鼓励受教育者的兴趣，使他们能够缩短与实际行动（action）之间的距离，是他们能够对感兴趣的领域进一步进行探索，而对于现行教育系统忽视学生的不同兴趣而强行“逼迫”学生学习全部通识课程，导致幼年时期产生的宝贵的兴趣在教育中被磨灭，杜威反对教育系统借学习一门科目所带来的（例如当时所有学生必修拉丁语）“长期利益”“绑架学生学习各种实用性不强的课程，例如杜威对于当时所有学生被迫学习拉丁文这一为学生带来“长期利益”科目而持反对态度。杜威这一观点与奈勒为代表的存在主义课程论不谋而合。奈勒同样认为课程最终由学生的需要和兴趣来定学习知识，离不开人的主观性；同时，教材应该是自我发展和自我实现的手段，不能使学生受教材的支配，应该由学生主宰教材；而知识与有效学习必须具有个人意义，必须与人的真正目的和生活相联系；

杜威与奈勒对于学生兴趣（interest）的关注，认为兴趣才是学生行动的根本动力这一观点也在

日本在科学领域的成就方面得到印证。在日本的诺贝尔奖获得者中，除了汤川秀树这一类与欧美诺贝尔奖得主一样科班出身的科学家之外，还存在以田中耕一，中村修二这类并非出身于名牌学术机构，而是出身与第一线的研究所与技术所的科学家，这些长年活跃在技术一线的工程师们往往并不一定是在小时候学业表现非常优异，也往往并不是在青少年时期最遵守纪律 (discipline) 的，更不是获得最多知识的同学。中村修二毕业于并不顶尖的德岛大学，自述小时候也十分顽皮，在放学后往往与同学前往泥地中玩耍，大自然中探险，而并非热衷于学习亦或是课外补习班的受众。而长年就职于岛津制作所的田中耕一更使只修读了学士学位，在讲究“管道式”上升的科学界中摘得桂冠的中村与田中无疑显得鹤立鸡群。而以中村修二，田中耕一为代表的工程师获得成功的原因，中村修二自身的观点与杜威的观点不谋而合，中村修二认为正是自身对于相关领域的兴趣 (interest) 造就了自己的成功，而不是对于知识量的堆砌。他认为东亚如今采取的教育模式，正是遭到杜威批判的 18 世纪普鲁士的教育模式，这种落后的教育模式通过，标准化的课程约束着学生，其根本目的在于约束与构建文化认同，将学生在流水线上生产的玩具小兵一样进行快速的“生产”，初衷在于炮制大量忠诚且易于管理的国民，让他们在学校服从老师的权威，在家服从父母的权威，在社会上服从国王与强权。在这种教育体制中成长的孩子，兴趣往往遭到无情的抹杀

同时，杜威也提倡关注受教育群体的本能冲动 (instinct)。在东亚社会的教育体制中，个人的社会化与遵守纪律 (discipline) 往往更为重要，儿童在家庭中以及学校中所接受的最重要的教育便是“做一个不要出格的人”。而对于“刺头”们，家长与老师往往以“枪打出头鸟”告诫他们，以阻止学生进一步“标新立异”，对于家长与老师而言，在学习之外保持“中庸”，保持“沉默”才是学生们的当务之急。例如，随着东亚社会的经济发展，学校往往会被要求在义务教育阶段组织受教育者

前往美术馆，博物馆等地方参观，以提升受教育者的“综合素质”。而老师与家长们在执行“规定”时，往往更多地关注儿童在参观时是否遵守纪律，是否在参观时给团体带来负面影响 (迷惑)。当参观者对于艺术作品产生浓厚的兴趣 (interest) 而 1) 而流连忘返，错过集合时间的时候，往往会遭到老师和家长的斥责而不是对孩子 interest 的关注。

随着改革开放以来，泰勒制管理与生产方式在中国得到普及，而中国的教育体制也与泰勒主义的明确分工与顺从有着极高的相似性。泰勒制教育体制的教育与根深蒂固的儒家传统相结合，导致中国缺少足够拥有创新精神的人材，难以完成从全球分工体系中模块化生产组装端与生产段到设计段，创新段的变革，导致当代中国的创新困境与经济发展停滞。

2. 活动中心”

杜威除了提倡教育者对于受教育者的兴趣 (interest) 与本能冲动 (instinct) 应该抱有足够的重视之外，杜威同样提倡在活动中学习这一学习方式。这一学习方式的提倡是杜威认为学习就是生活的具体反映。通过采用在活动中学习的方式，可以使学生在较早的阶段领悟工作的意义，对于已经参与工作的前受教育者们也有借鉴意义。杜威认为，工作的意义应该在于创造某个新事物 (create something)，而教育应该作为辅助，为学生提供创造所需的知识，而不是喧宾夺主地将工作与创造作为学习的副产物。在文化通货大幅膨胀的当今中国，对于工作的关注更多在于所收获的物质回报，获得的文凭的动力也常常仅是获得通往更高物质回报的行业的门槛，而忘了工作本身的意义。杜威的这一观点对于身处内卷时代的我们无疑有着借鉴作用。但在活动中学习，工作中学习的美式实用主义也并非杜威所独创。在工程师与科学技术相关教育机构，“干中学”的学习方式已经成为一种常态。但由于采用“干中学”的教育方式往往被主流文化视为“工人文化”的延申，从而遭到主流文化的排斥。主流文化往往依靠在

某些高收入领域的“故弄玄虚”“自我监管”“与人为的高门槛设置，使得所属文化群体能长期获得较高收入与高社会地位而全面的”“干中学”的普及无疑能够打破该文化群体的神秘感，损害他们的利益。在对于被排斥于主流文化之外的担忧下，甚至在一些职业教育学校，“干中学”的教育方式都被传统的文化教育所取代。导致教育的实用性的提高仍然任重道远。

3.“经验中心”

杜威同时提倡学习应该以通过亲身实践与亲身经验为中心。这与班杜拉提倡的“观察学习”极为相似。班杜拉认为，人的一切社会学行为都是在社会环境的影响下，通过对他人示范行为及其结果的观察学习而得以形成的。这种经验学习可提高学习的效率与知识在脑海中留存的实践。同时，对于榜样的学习也能使学生从不同示范行为中抽取不同的行为特点，形成了独自独特的行为方式与对于知识的理解。

整体而言，杜威对于教育所持有的观点是美式实用主义在教育系统上的反映，他认为学习目的不在于获取无穷无尽的，不断更新的过量科学知识。而是在于获得知识所给予的探索未知的能力与自信（be able to act），在于在这一探索之中收获满足感，而反对洪堡大学所秉承的“科学作为天职”理念。同时，虽然知识学习的理想情况是随着自身对世界的了解加深，使人对自身更加自信，虽然过度的知识学习反而可能带来不自信，尤其在竞争激烈的东亚国家，同辈竞争的压力与同辈的过度比较导致许多实际拥有强大实力的受教育者在工作与创造中充斥着对自身的不自信。

杜威对于教育应然的独特见解无疑为改变东亚社会千篇一律的教育体制提供了借鉴作用，但对于杜威的多方质疑也从未停止。

其中最大的质疑便是杜威式教育方针对于庞大的基础教育体系的适用性，杜威所强调的“干中学”“经验中学习”无疑要求教育者有足够的资源，能力与资质为受教育者提供合适的活动与经验，

这一点即使是教育体系成熟的发达国家也难以实现。其次，如果教育系统对于杜威的教育思想持支持态度，将会有很多满足杜威所提出的新“三中心教育”的特权阶级学校产生，无疑会加速赞助式流动的形成，加剧阶层固化。高昂的教育成本也可能会加剧社会的不稳定。

在对杜威式教育实施的可能性的质疑之外，许多欧洲的教育学家也对杜威的美式实用主义教育提出了质疑，对于兴趣与冲动的过度重视可能导致对于孩子的溺爱与享乐主义倾向的形成，无疑对于培养科研型人才起到反作用，甚至可能导致青少年的快速腐化，在青少年受到越来越多诱惑的今天，杜威所提出的教育理想无疑受到了更大的挑战。

本次 Summer Institute 短短两天的活动转瞬即逝，却也为我留下了极其珍贵的思考与经历。

2022 年的世界仍笼罩在新冠疫情的阴影之下。这个老生常谈的话题在过去近三年内被各种人在各种场合里反反复复地提及，致使我在打下这四个字时心下总会涌起难以抑制的疲惫与厌倦，却无可奈何总要一遍遍谈到它，谈到它对当今世界格局的影响，谈到它与作为个体生命的我之间无法回避的关系。国际世界在一定程度上被这场疫情重塑了，只从往年 EAA Summer Institute 的讨论主题中管中窥豹，我们可以想见全世界人在这个全新而又残酷语境之下做出的无数思考与追问，而在课程开始前阅读 Booklet 中学长学姐们留下的记录时，我也能清晰地从中读到他们给出的答案或疑惑。而在这个议题下，2022 年又是不一样的，不断变异的毒株使得不同文化背景之下的人们做出了不同的选择，而关于坚持旧政策还是顺应新潮流的辩论却似乎永远无法在人群中达成共识；人们思考权利与责任，在不断紧张的世界局势与人群间愈发深厚的壁垒下思考人类的未来究竟通往何方。

赘言了以上许多与活动无甚相关的内容，我其实想简单讲述的也只是此时此地的时空背景与我的纠结，而也正是这些衬得本次的 Summer Institute 更加可贵。今年活动的主题被定为了“Education and innovation”，从 20 年对于疫情本身的关注与思考，到 21 年对世界的再认识，今年的主题在其中显得似乎格外平和。经历了与疫情漫长的周旋，人们最终又回到了某种独立的学术探讨之中，尽管不知道这样的结果是否是课程设计者的有意为之，但的确可以看到其中多的那一分近似于 move on 的从容。在混乱中重新找

到定位，过去那些恒久的议题仍然呼唤着青年人的注视，而教育与革新这样的贴近于人的话题无疑是纷乱之中的一种稳固支点，我当欣喜于这样的变化。

活动的最开始是熟悉 ice-breaking，或许是因为时间安排太过紧凑，今年的活动并未留出供小组成员互相认识的环节，但来自不同国家的学子于线上的相见于我本也是一种全新的体验，而校方有效的组织也使得这样的见面得以实现。

第一个讲座是由北京大学 Wang Liping 教授带来的有关杜威与他的教育理论相关内容的讨论，围绕着杜威 Interest as related to Will 一书，王老师系统地分析了兴趣、行动与意志的定义与关系。不同于我过往对于所谓“兴趣”的认知，在杜威的视野中，Interest 并非是指某种被动反应或是单纯的情感愉悦，它在对认识某种事物时所产生的兴奋情绪，是内在的对于认知的渴望。除却这样的最开始的兴奋，Interest 与 Will 始终存在着相应密切的关联，在兴奋之后保持的恒久的意志，在快感外不会轻易消退的行动是杜威所认可的教育的重要意义之所在。而剥离开对于未来不真实的期许，兴趣驱使着人们投身于外部的环境，是敦促他们为眼下的现状付诸努力的内在动力，从这个角度看，如是的教育观念对于现在的我们而言有着很强的借鉴意义，而如何分辨真实的兴趣，如何好地将它应用于我们的学习过程中都是值得思考的问题。本次活动的第二个讲座来自于清华大学的 Tang Keyang 教授，作为一个拥有着多重身份的年轻学者与建筑设计师，他结合自身的经历为我们分享了他对于空间与创新的诸多体悟。尽管短暂的讲授并不能让我全然理解教授对于空间与人类生活之间紧密关系的思考，但对于建筑与空间的考察

与关注无疑给与了我们探究自身位置的全新思考角度，正如阅读材料中所提及的那样，“Chinese society has grown out of its ties to the land”，这也是我们理解自己的重要方式。

一个下午的时间里，两场精彩的讲座为我带来了全新的思考角度，而其后的小组交流则是拓展视野的窗口。用短短一天不到的时间准备一场 presentation 对于我而言不能说不是一个挑战，紧张的准备时间、宽阔的讨论范畴与语言上存在的壁垒，这一切都为本次的展示增加了许多困难。幸而，小组的每一位同学都为之付出了自己的努力。在微信群中，我们就活动中的两个讲座发表了自己的看法，而王老师所带来的与杜威的教育理论相关的内容引起了我们共同的思考。从老师所讲述兴趣、意志与行动出发，这一系列理论投射在我们的现实生活之中，共同带来了我们对于现代大学教育的反思。作为东亚地区相对顶尖的两所高校的在读学生，在切身的学习生活中我们总能看到其在教育方面保持着的坚守与无奈下的妥协，而这也正使得我们开始尝试思考真正理想的大学教育与现实层面的社会因素制约。确定了“Ideal University”作为我们小组展示的主题后，在大家共同的探讨下，我们决定从大学的定义与目的出发，通过历史的视野讨论不同国家大学形态的范式，并在此基础上进一步对理想的大学所需具备的内容与现如今的出国留学现象做出解释与思考。由于时间有限，现在回顾我们的讨论内容时总会发现许多未能论及或考虑不够充分的地方，而我所负责的历史模块也因我自己的知识储备不足而未能得到更加完善的呈现，但无论如何，在为之努力的过程之中小组同学不同观点的碰撞、压力之下完成任务的能力的锻炼也都是我最真切的收获。

两天的活动转瞬即逝，在其中，我与远在天边的朋辈们相会，与这些远比我聪慧的学子们通过网络探讨教育与创新，在对于如是稳定、恒久的学术议题的交流中获得抵御疫情时代下那些惶惑疲惫的力量。感谢本次 Summer Institute 给予我的这次机会，期待与朋友们在真实的生活中再相遇。

今回の EAA Summer Institute は“Education and Innovation”というテーマで開催された。教育哲学者デューイの提唱する“Interest”の概念の可能性と、建築における“Space”がその空間に参与する人々の創造性にどう貢献するのか、という2つの主題が提供され、我々はそこに自分なりの考えを見出す必要があった。

“Interest”というのは衝動的なものであって、我々を行動へと突き動かすものである。この点で、“Interest”は単なる快である“Pleasure”とは区別される。さらに、この行動への衝動によって、我々は不完全でありながらも常に上の段階へと上昇しようとする力を得るのである。一見すれば、この“Interest”というものは、我々の内側から生じる力であるように見える。例えば、“Interest”に類似する概念として「モチベーション」というものを考えてみたとき、「彼はこの仕事に対するモチベーションがない」というように、その人の意欲の大小をその人自身の責任に帰着させる文脈として用いられることが多い。だが実際はそれぞれの人のモチベーションというものは、それぞれの持つ背景が関係しているものであり、いわば環境が形成したものなのである。“Interest”もこれと同型の概念である。しかしここで言いたいのは、“Interest”あるいは「モチベーション」が環境により形成されるものである、ということから、早急に「良い」“Interest”あるいは「モチベーション」が形成されるような教育環境を作ろう、と考えることの危険性である。これは、独善的な「良い」を押し付けることに他ならないのだ。

では、どうすればよいのか。ここで一度、デューイの『民主主義と教育』の冒頭の一節を引いて

おきたい。

すなわち、生物とは、自己を圧殺してしまうことになりかねないエネルギーを、かえって自己自身の活動の持続のために、征服し、制御するものなのである、と。生活（ライフ）とは、環境への働きかけを通して、自己を更新して行く過程なのである。

（J・デューイ『民主主義と教育』p12）

デューイはこの文章で、生物に二つの力を見ていることとなる。一つは、環境からの働きかけ（自己を圧殺するようなエネルギー）を制御し、自分自身の活動を持続させる力。これはいわば「習う」力であろう。教師から習う、ということだけでなく、我々人類は自然や災害から生きる術を習ってきたのであり、「習う」というのは一つのエネルギーへの応答の仕方であるといえる。もう一つは、環境に働きかける力である。環境に働きかけることによって、自分を圧殺するようなエネルギーを生じさせる。さらにそのことによって、自分自身を「更新」するような機会を得るのである。

デューイの考えに則れば、作られるべき教育環境というのは、生徒そのものが自身を「更新」する機会を提供する環境を作れるような、より上位の環境であるということができるだろう。ではそういった環境はどのように作られるのか、ということ考えた際に立ち現れてくる主題の一つが、二つ目の講義で取り上げられた“Space”の問題であるといえる。例えば、講義室のような机の向きが固定され教壇しか見ることのできないような空間では、その固定された空間が教師

と生徒という固定された関係を生み、その固定された関係が「生徒は先生に習う」という固定された思考を生む。この状況から脱却するには、空間を変えてみればいい。椅子も机もバラバラな向きや位置にできてしまっていていいし、別に床に立っている必要もないのだから天井にぶら下がってしまってもいい。要は空間がどれだけ可変的なものであるかということと、その空間を変える、というプロセスにどれだけ設計者以外のものが関わる余地があるのか、ということが重要なのである。教育において、空間にアプローチすることは生徒が自分自身を更新する余地を与えることにつながるのである。

さて、これまで見てきたものは、教育ではあるものの、一つの小さな教室で完結するような話であった。では、大学という一つの組織のスケールで見たときに上記の議論はどのように展開できるだろうか。

大学というものを一つの「空間」としてとらえたとき、そこで必要とされる可変性は建物や物の配置というよりかは、いかに人の流れを作り、交流を生み出すか、ということに尽きるだろう。昨今では「社会に開かれた大学」というスローガンが広く出されているように、大学が閉鎖的で変化のない環境である状況から外の風を吹き入れた解放的かつ変化にあふれた環境にしようとする試みが行われている。実際の社会と大学を接続し、創発的な状況を生み出すことは、上記で取り上げた自己自身を更新するような環境を創り出すうえで有益であるだろう。

しかし、それで本当にいいのだろうか。疑問は二つある。一つは社会と接続したときに、大学という場所はその特異性を失いはしないか、ということ。もう一つは、デューイの主張は大学という環境において完全に適合するわけではないのではないか、という疑問である。

先に二つ目の疑問を考えておきたい。デューイの主張は、自らを更新するための環境を作る、

というある種メタ的な視点を持ちつつも、その最終的な到達点は行動を起こすことに力点が置かれている。ここで、行動を起こすということはある種複雑なものを単純化してしまうことだと考えてみたい。複雑な外部環境とそこに渦巻くエネルギーを自らの内の衝動として単純化し、利用可能なものとする。デューイの主張はこのような図式で見取ることができるのではないだろうか。私たちはここにビジネス的なものを感じる。行動力・決断力が評価される世界の論理が大学に持ち込まれているような気がする。大学とはそのような場所であるべきではない、という否定の感覚だけが染み出てきて、ではどういう場所であるべきなのかという肯定する術を上手く編み出すことができないでいる。経営体としての大学はそれでもいいのかもしれないが、それだけが大学の本質ではないのではないか。特に人文系に所属する私にとって、「行動することすなわち価値」という感覚は自分に不足しているものだと思う一方で、積極的に自分の中心に置くつもりにはなれない。大学の価値はデューイの示す「行動」だけに集約しきれないのだ。

それでは、大学の価値とは何か。あげようと思えばいくらでもあげることができるだろうが、あえてデューイの主張に反抗するのなら、それは複雑なものを複雑なものとして、さらに複雑化させて見せること、といえよう。これは、ドイツの学者ハンス・ウルリッヒ・グンブレヒトの提唱する「リスクフル・シンキング」という考え方に近い。人々は日常生活においてリスクをとることを嫌い、物事を単純化する傾向にある。デューイ的に言えば、それは「行動」につながらないから、という風に言うことができるだろう。それに代わり、大学はリスクをとるための制度的な場として設計される。そこでは、物事を複雑化させるような「問い」が必要とされる。大学の持っている価値とは、そのような物事を複雑化させる視点なのだろう。

今回の Summer Institute を通して、私自身が
今生きる環境について上記のような新たな疑問
を投げかけることができた。こうした機会を提
供してくださった講師のお二方、EAA の皆さん、
北京大学の皆さんに感謝申し上げたい。

Summer Institute 2022

2022年8月22日（月）、8月23日（火）の2日間にわたって、北京大学と東京大学のサマーインスティテュート（EAA UTokyo-PKU Summer Institute 2022）が行われた。初日の午前中のアイス・ブレイキングセッションにて、全員が自己紹介をしたあと、午後からは、まずは王丽萍氏（北京大学）よりジョン・デューイの教育哲学について、そのあと、唐克扬氏（南方科技大学）より自身の経験にもとづく大学における空間デザインについて、それぞれ講義があった。詳細については、昨年度とおなじく報告書が作成されるので、そちらの完成を待たれたいが、特筆すべきは、今年もまたオンラインであるとはいえこのように二大学間での共同プログラムが実現したことのみならず、グループに分けられた両校からの参加者たちが、1日目の夕方に講義がおわったあとメールベースでそれぞれプレゼンテーションを準備し、翌2日目の午後には発表を行なったことだろう。時間がきわめてかぎられていたが、駆け足で整然としつらえられた各発表の背後には、それぞれがリモート授業の経験で育んだオンライン上での学生同士のノウハウの蓄積が刻まれていた。実際のキャンパスで参加者たちがいつか再会できることを祈念するとともに、準備に尽力くださった両校のスタッフの方々にお礼申し上げたい。


報告：高山花子（EAA 特任助教）

2. Interest, Action, and Will

- Psychological Knowledge**
 - Epistemic education refers to what schools are places to learn knowledge, and the meaning and extension of people's intellectual ability is the foundation of education.
- Moral discipline**
 - "The world exists as is because it is reflected or has the ability to be reflected in our minds, and it is content after our feelings, feelings are, which are then shared by various open systems."

"The form of power in education are such things as the faculty of perceiving, retaining, creating, associating, knowing, writing, being, doing, thinking etc., which are then shared by various open systems."

"The important things for education is the service or practice of the faculties of the mind that they become thoroughly cultivated individuals" (Dewey, *Democracy and Education*, 1916, p.113)



清华大学美术学院 空间与媒体组 SPACE AND MEDIA GROUP


日常空间的创新：一种教育的观点
INNOVATION OF/IN/AS DAILY SPACE:
A PEDAGOGICAL VIEW

唐克扬 TANG KEYANG

香港城市大学、建筑学院、视觉传达设计系教授
Principal Investigator, The FVU 视觉传达设计系
PhD Advisor, School of Fine Arts and School of Architecture

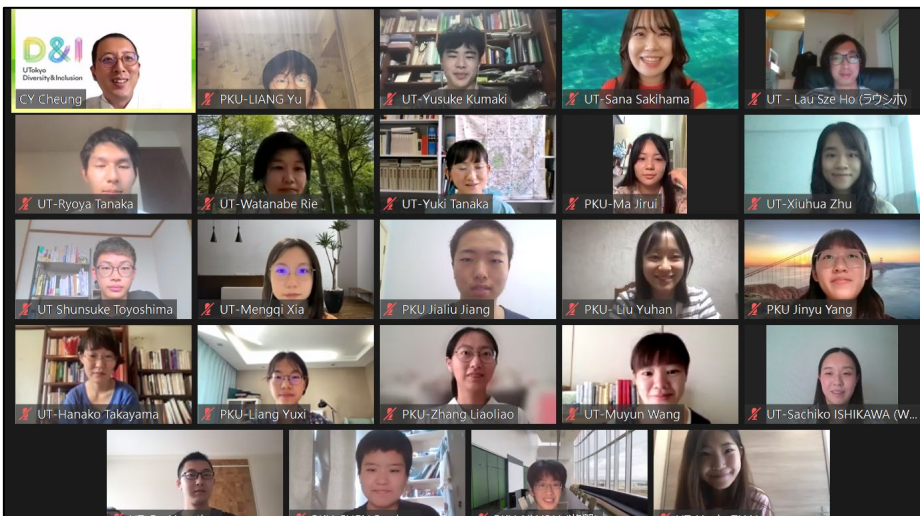
THE CONUNDRUM OF INTEREST AND EFFORT
- CASE STUDIES IN JAPAN AND CHINA -

See-He LAU, and MA, Xin QING (Chang), YU YOU
Group 1, USA Summer Institute 2022
August 23, 2022



**Challenges and Limitations 2:
Grading and Standardized Exams**

- Use of rubrics to ensure objectivity during grading
 - BUT students use the rubrics as a checklist to predict and produce what the teacher wants to see (i.e. some kind of "model answer"), rather than pursuing their own interest.
- "Progressive education" only works when teachers do not have to prepare students for standardized national exams
 - Back to "traditional education" in Junior College (Singapore's equivalent of high school), as teachers must prepare students for A-levels (Singapore's equivalent of 高考).
- Upshot: Educational reform from "traditional" to "progressive" requires a wholesale revamp of the educational system to be consistent; it cannot only take place within one institution



Participants include:

- UTokyo Diversity & Inclusion (D&I) CY Cheung
- PKU-LIANG Yu
- UT-Yusuke Kumaki
- UT-Sana Sakihara
- UT - Lau Sze Ho (ラウシホ)
- UT-Ryota Tanaka
- UT-Watanabe Rie
- UT-Yuki Tanaka
- PKU-Ma Jiru
- UT-Xiuhua Zhu
- UT Shunsuke Toyoshima
- UT-Mengqi Xia
- PKU Jiali Jiang
- PKU-Liu Yuhao
- PKU Jinyu Yang
- UT-Hanako Takayama
- PKU-Liang Yuxi
- PKU-Zhang Liaoliao
- UT-Muyun Wang
- UT-Sachiko ISHIKAWA (W...)
- UT-Du Yangting
- PKU CHEN Ruohao
- PKU-YI YOU (舒毅)
- UT-Yuxin TIAN

Participant List

ISHII Tsuyoshi	石井剛	EAA Deputy Director, UTokyo
SUN Feiyu	孙飞宇	Associate Professor, PKU
CHEUNG Ching-yuen	張政遠	Associate Professor, UTokyo

Group1

LAU Sze Ho		The University of Tokyo
MA Jirui	马吉瑞	Peking University
QING Xin Charlie	青馨	The University of Tokyo
YOU Yi	游毅	Peking University

Group2

CHEN Ruohao	陈若浩	Peking University
TANAKA Ryoya	田中亮也	The University of Tokyo
XIA Menqi	夏夢琦	The University of Tokyo
YANG Jinyu	杨瑾瑜	Peking University

Group3

DU Yangting	杜洋霆	The University of Tokyo
ISHIKAWA Sachiko	石川禎子	The University of Tokyo
LIU Yuhan	刘昱含	Peking University
SUN Chi	孙池	Peking University

Group4

KUMAKI Yusuke	熊本雄亮	The University of Tokyo
LIANG Yu	梁余	Peking University
ZHANG Liaoliao	张了了	Peking University
ZHU Xiuhua		The University of Tokyo

Group5

JIANG Jialiu	江嘉骝	Peking University
LIANG Yuxi	梁语溪	Peking University
TIAN Yuxin	田雨昕	The University of Tokyo
TOYOSHIMA Shunsuke	豊嶋駿介	The University of Tokyo

Staff

LIU Rui	刘芮	Yuanpei College, PKU
TAKAYAMA Hanako	高山花子	EAA Project Assistant Professor, UTokyo
WATANABE Rie	渡辺理恵	EAA, UTokyo
FUKADA Megumi	深田めぐみ	EAA, UTokyo

Afterword

Cheung Ching-yuen

張 政遠

綜合文化研究科准教授



I would like to take this opportunity to thank Prof. Wang Liping and Prof. Tang Keyang for their excellent lectures on education and innovation. What is innovation? To many it is about a new device or technology, but more importantly, it could also be a new idea or a new way of thinking. In this sense, innovation is not limited to sciences and technology, but is also related to education.

How can we nurture an environment for innovation? First, I believe teachers and students have to abandon the traditional “up-down” approach. Secondly, we should be encouraged to go beyond the ivory tower and see the outside world. Thirdly, we should meet different people and learn from each other.

Innovation cannot be done by professors or engineers alone; rather, it can only be nurtured in an environment with artists, gamers, local communities, and students. As Mr. Joi Ito, former director of Media Lab at MIT, writes, “At the Media Lab we focus on learning through creation instead of instruction. We are empowering individuals to experiment, create, and iterate. We produce demos and prototypes and share and collaborate with the rest of the world through the Internet and a distributed network of connections and relationships. We are not about centralized instruction but rather a node in a broad network of distributed creativity.” (<https://joi.ito.com/weblog/2011/12/>)

Mr. Ito clearly shows that innovation is not equal to technological advancement. The Media Lab focuses on social impacts and changing the world, but it would not be achieved by technological advancement alone. New ideas are not born in a professor’s office, but in the coworking space. Here, the most important issue is to ensure academic freedom and independence, and to promote interdisciplinary research. Innovation is impossible without crossing the borders between departments and faculties.

I sincerely hope EAA will become the frontier of education and innovation, as well as an open space for people from all over the world to encounter and build a brighter future together.

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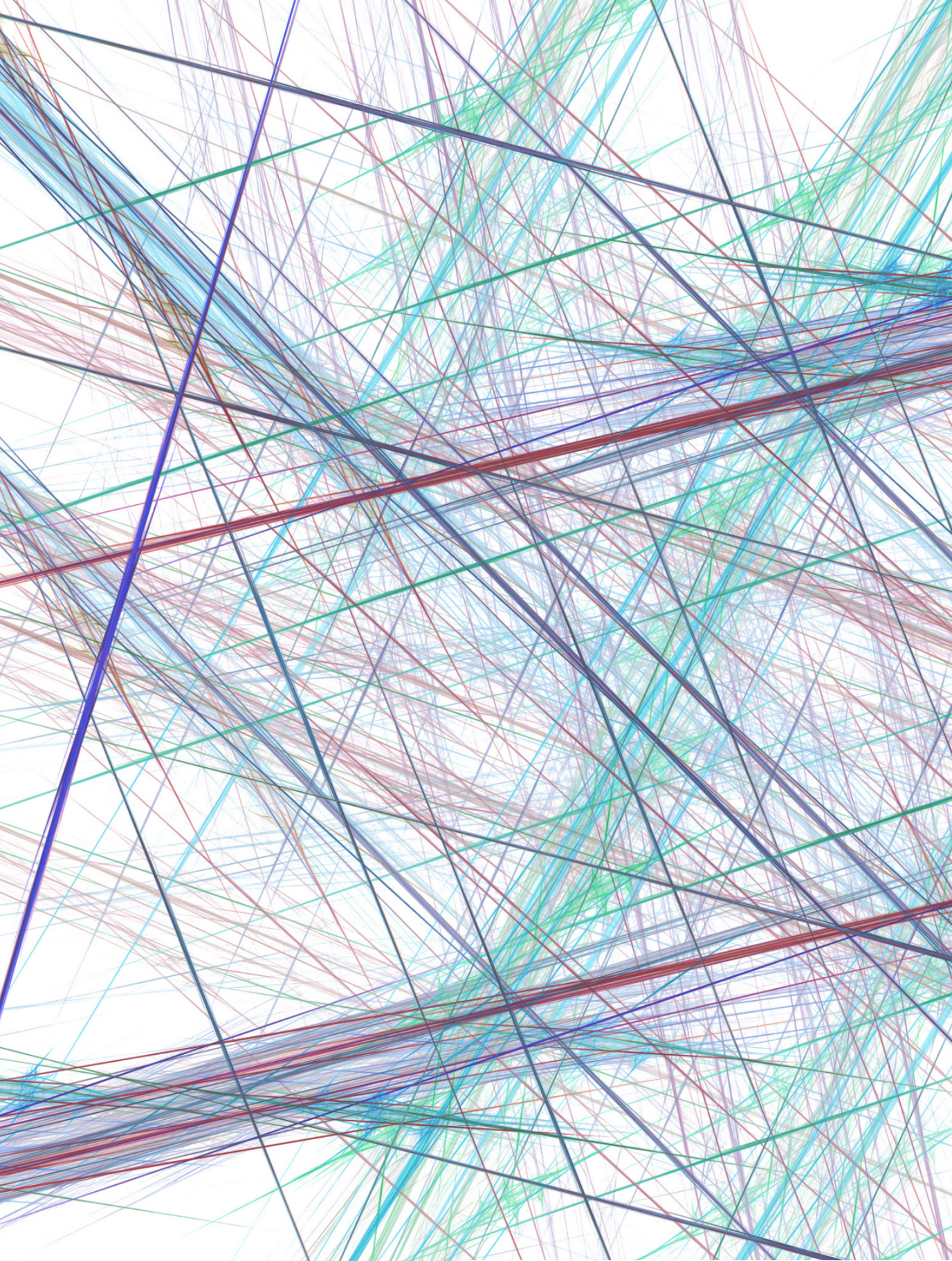
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Edited by TAKAYAMA Hanako, SAKIHAMA Sana, KANEKO Ryotai, WATANABE Rie,
FUKADA Megumi

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Correspondence Concerning this book should be addressed to:

EAA, 3-8-1 Komaba, Meguro-ku, Tokyo 153-8902, Japan



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东亚艺文书院

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