

## 從大學生命教育的角度來認識具象思維與教學態度

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### 摘要

本文從大學生的自我認同已不再是知識份子出發來思考，觀察到知識本身對大學生不再有理想性的意義，而只有工具性的意義。當教師是知識菁英，學生卻不再是知識份子，這使得臺灣高等教育內教師與學生因知識的巨大鴻溝，正存在某種「隱而未宣」的緊張關係。大學生普遍存在「知識指向就業」且「就業指向賺錢」的教養與認知，當獲得知識不再等於探索高深學問，則純知識性的探索適足以引發學生的反感，這種「反知識的事實」使得我們思索大學生需要什麼內容的生命教育，大學教師本身需要有更深刻的同理與共情，從謙卑的態度來體會大學生的具體需要，從事教學工作時則應該暫時擱置個人對知識的喜好傾向，不應該再奢談抽象思維的議題，而應該從具象思維來引領教學，其教學方法則可自如運用於問題本位學習法、行動學習法與服務學習法，教學則應該秉持著心學態度，意即對照宋明儒學中的心學家使用反知識的路徑來解構卻擴張知識，裨益學生在活潑的互動教學中對學習有感，教師唯有主動跨出來關注學生，讓生命與生命相見，拿自己的誠意來教學，真實聆聽發生在學生身上的問題，共築融洽無間有如書院古風的師生關係。

**關鍵詞：**生命教育、知識份子、具象思維、心學態度、教學方法

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當前大學生需要什麼內容的生命教育？筆者曾在「2015 兩岸大專校院生命教育高峰論壇」做過相關觀點的闡釋（陳復，2015），後再經修改成本文。如果把這個問題放在臺灣當前高等教育的發展實況來檢視，或許會有更清晰的答案。臺灣各大學正呈現的高等教育危機，不只體現在因出生率驟降導致大學入學率遽減，更體現在大學教育正劇烈轉型為職業教育，大學不再作為闡發學術理念並落實學術發展的殿堂，除研究型大學視教師發表在國際期刊的數量作為研究績效指標，導致學者競相聯合發表輕薄短打的專題論文，甚至有相互掛名徵引論文或依附大老掛名其人卻未實際參與研究的現象（最嚴重的案例莫過於陳震遠論文審稿造假 60 篇論文，並讓教育部長蔣偉寧掛名 5 篇，事發後最終令蔣部長下台）<sup>18</sup>，成為著重技術取勝而不在意研究宏旨的學術工匠；教學型大學則視學生畢業後能否獲得工作為教學績效指標，並重視產學合作的量化成果，裨益學涯與職涯的無縫接軌，提高畢業生未來就業率成為這類大學在教學期間的唯一考量。這兩大特徵使得本來具有歐洲古典意義的「大學精神」正大幅滑落<sup>19</sup>，當高等教育不再著重於從事深度的研究與廣度的教學，顯而易見的現象反映在大學生的自我認同裡不再有「知識份子」（intellectual）的意義<sup>20</sup>，從最核心的定義來說，其不再如過往的知識份子會闡釋與宣傳某種前瞻性的觀點，更不在意基於社會關懷而從事較大格局的實踐，只在意如何獲得較容易的「小確幸」（しょうかつこう，出自村上春樹的用語）<sup>21</sup>，面對就業卻更有無所適從的徬徨。大學生面對人生呈現「理想的失焦」，呈現臺灣各大學發展過程裡最嚴峻的一章。

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<sup>18</sup> 這是民國 103 年 7 月爆發的學術醜聞事件，蔣偉寧部長於事件爆發後第四天（7 月 14 日）辭職。這種相互掛名現象與掛名原則的擬訂與學術倫理有關，如何解決當前學界只重視論文數量不重視論文品質的問題，同樣屬於生命教育應亟思的課題，相關內容各大報都有報導，如見於《蘋果日報》（「論文醜聞燒四天，蔣偉寧終於下台」，2014）。

<sup>19</sup> 黃光國教授指出（2013，4-6 頁），臺灣正呈現邊陲資本主義社會的特徵：其根據國外的需求，以「原裝設備加工」（original equipment manufacturing, OEM）的辦法來生產單一產品；而不是根據國內的需求，做技術的創新。他並指出：大多數邊陲國家雖然有所謂的「大學」，然而，大學的主要任務並不是在推動文化體系的合理化，而是在訓練其「加工生產體系」的維修人員，這樣的大學並不能說是西方意義的大學，充其量只能算是訓練技術人才或維修工程師的技術學校而已。

<sup>20</sup> 如果當前大學生更關注自己如何成為時尚名模、美食達人、新聞主播、明星歌手……，對於社會公共事件很快在臉書按讚表示支持或反對，但當這些議題需要嚴肅對待與討論卻常呈現留白，只在意個人具體權益問題，卻對於社會整體福祉表現得很淡漠，這就很難稱作知識份子。早在民國 68 年，金耀基教授就針對今日的「知識人」應該有怎樣的修養特別指出（2003，79-80 頁）：「我們以為二十世紀『知識人』一種合理的信仰是科學的人文主義。他應該知道自然世界與人文世界的關係，並通過科學與技術以建立並豐富以人為主體本位的人文世界。」如欲實踐這樣的理想，大學教育就不能只著重培育大學生成為「技術人」，卻漠視科學與人文的平衡。

<sup>21</sup> 如果我們只就職業類別來認知何謂知識份子，則知識份子的「專業」就是「提出觀點」，這是種來自西洋文化的典型看法，如美國政治學家湯瑪斯索爾（Thomas Sowell，1930-）指出「知識份子不需要對外在世界負任何責任」，其工作就是基於各自智能提供各種觀點來給世人參考（Sowell, 2010/2014, pp. 14-23）；當然，知識份子概念具有相當大的歧義性，或如將知識份子這個舶來的概念拿來理解中國傳統的「士」，則大陸岑紅教授指出中國傳統知識份子具有相當濃厚的「公共性」，其立足於群體共在的「學統」，面向或置身於統治的「政統」，冀圖實踐著基於儒家思想發展出的「道統」，由於肩負著「道」的使命，故將政治道德化，憑藉著超世間的精神來過問世間的事情（岑紅，2014，291-310 頁）。

其實，大學生畢業後，即使再就讀研究所，畢業後都需要面臨就業問題，職業生涯是每個人一生都需要正面對待的生命課題，問題的癥結就出現在這本來是個生命課題，卻被當作技術課題來處理，致使大學開設各種職業培訓課程，卻沒有注意到人的生命素質該如何培育與養成，當學生根本不認識自己是誰，對自己的人生感到茫然失措，整日只是渾渾噩噩的過日子，平日不論人在哪裡都忙著滑手機，使得人每個正在現場的當下都如同「不在」，當人變成只知專業知識卻沒有生命素養的技術人<sup>22</sup>，請問他如何能做出精確的職涯抉擇（甚至學涯抉擇），替自己這輩子的人生負責呢？或甚至該如何避免其因為沒有豐厚的生命素養，對社會不聞不問，甚至不惜運用專業知識做出傷害社會的事情？這就是大學不能不在通識教育開設各類生命教育課程的原因。但大學生需要什麼內容與型態的生命教育呢？生命教育本身具有跨領域的性質，如果教師只從自己的專業知識來談生命教育，尤其將生命教育教成哲學概論或宗教概論，只講內容高度抽象的哲理或教理，這就難免脫離大學生實際在面對的生命世界（life world）<sup>23</sup>，更難吸引大學生的眼球離開手機，因此，認識大學生需要生命教育的內容與型態，從中架構出精確對應的「微觀世界」（micro world），這個議題相當值得討論，更是華人社會發展生命教育過程裡不可不處理的環節。

從這個角度出發，我們就需要回過來討論生命教育的屬性問題。首先，我們來釐清：開設生命教育課程的重點對象在教師、課程、教材抑或學生？我們很自然會指出四者都有，其實關鍵在比例偏重的問題。如果重點擺在教師，教師素質確實會大幅影響生命教育課程的品質，且教師如藉由生命教育課程的準備，身心都獲得大幅成長，就教師增能的層面而言誠屬相當正面的事情，但這門課最關鍵的成長者如果在教師端，很難不引發吾人下面的疑惑：學生在學習過程中究竟是如何獲得改變？如果重點擺在課程，生命教育課程本不需要過度承載其他既有專業領域的知識內容，令其他課程的典範不知不覺轉移到這門課程裡，而應該尊重自己教育的重點在關注具體不斷在變化的「生命」，這使得課程設計實不能太固著於結構面，而忽略掉師生在課程內具體感知到施與受這類真實反應。如果重點擺在教材，則生命教育的教材本來應該設計得多元活潑，但任何教材的設計者主要在教師，如果教師本身不能針對學生的實際情況提供教材來適性教學，則任何精美的教材都會產生教與學落差的問題（譬如在學生因使用大量手機，已習慣視聽影

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<sup>22</sup> 楊國樞教授早在十五年前就指出（1999，11頁）：「從大學教育的目標及通識教育的意義來看，大學教育絕不可流為『訓練教育』或『技術教育』，大學教育不能窄化為職業訓練教育。」李家同教授同樣針對大學不該成為「職業訓練所」做三點建議（1999，16-18頁）：（一）過份強調「實用」技術本來就不切實際；（二）太過專業而無宏觀，將嚴重限制學生的事業發展；（三）大學生必須關懷人類的重大問題。

<sup>23</sup> 有關「生命世界」是相對於「微觀世界」而言，最早出自前蘇聯心理學家維高斯基（Lev Vygotsky, 1896-1934）發現學校教授高度抽象的內容與兒童來自家庭裡的常識兩者會相互衝擊與轉化，容納到兒童本來的生命世界內，兒童得要用自己熟悉的語言作為工具，將這些知識「同化」（assimilate）到既有認知系統，或改變既有認知系統，來「順化」（accommodate）這些新知識（Lev Vygotsky, 1978；黃光國，2014，3-4頁）。但，如果當前的大學生不再願意順化這些知識，將其容納到本來的生命世界內呢？這就會發生教學困境。

音的社會環境裡，過度播放影音節目來當作教材，只會產生視聽倦怠的現象）。既然如此，則學生顯然就是生命教育課程最關鍵的對象，畢竟學習的主體首在學生，儘管教師、課程與教材都依然是不可忽視的重要環節。而且，教師不應該只從自身的專業領域出發來單向傳授學生某個角度的生命教育（譬如將本該具有多元面向的生命課講授成單一面向的哲學課，儘管其間不可能沒有哲學義理的探索），反而應該從學生具體置身的生命世界出發，來討論生命在這些變化萬千的處境中，學生該有如何「向外應對」與「向內自處」的原則與辦法。

只要有關於「向外應對」與「向內自處」的原則與辦法，這就涉及到生活倫理的議題，不就應該溯源到支撐各種倫理後面的哲學或宗教的理念？這的確是不容我們忽視的事實，但這些內容只是屬於「知識的事實」（*intellectual fact*），卻同時存在著「反知識的事實」（*anti-intellectual fact*），這點同樣不容我們忽視。我們需要嚴密注意目前在臺灣高等教育內教師與學生正存在某種「隱而未宣」的緊張關係，當前大學教師普遍已拿到博士學位，沒有任何理由懷疑這些人不屬於真正的知識菁英（*intellectual elite*），但如前面所言，大學生卻不再是知識份子，知識本身對大學生不再有理想性的意義，而只有工具性的意義，意即在大學生慣有的教養與認知裡，「知識指向就業」且「就業指向賺錢」，當獲得知識不再等於探索高深學問（意即為學問而學問），則純知識性的探索是足以引發學生的反感，尤其當這件事情與專業知識無關，無法直接回答就業與賺錢這類的問題。儘管這是當前大學生視野日漸窄化醞釀出來的結果，如果推演這個脈絡的說法無誤，則當前大學教師在生命教育課程內講授任何有關哲學或宗教的抽象知識，都已很難引起學生的興趣，學生學習的心態不再是知識本身，而在不知不覺間滑向極度有關於現實利害的目的（學習專業知識與通識知識都是如此），這就是我們就學生層面不能不正視已存在著一股強烈「反知識的事實」。

這種反知識的事實，加上吸收資訊（學習資源）的多元化，尤其網路與其閱聽工具的便利，使得學生更習慣於大量觀看影音視頻（尤其是具有娛樂性的各種影音視頻），而不再喜歡「聽老師講課」，且不說教師單向演講授課作為教學方法是否適宜，演講授課的性質與內容理應具有相當的知識承載量，但訊息如果未經內化思辨的過程並不等於知識，當學生更慣於「接收娛樂性的訊息」，不慣於「探討嚴肅性的知識」，這種學習娛樂化的傾向，使得反知識的事實就更加凸顯於課堂，且最常見的現象就是當教師受制於每學期的教學反應問卷，則如果通識教育開課單位如果不做任何限制，課程內容將會更加媚俗化（這主要是指提供娛樂性的訊息），藉此交換出「皆大歡喜」的結果，這種令人困窘的民粹現象同樣是種反知識的事實，卻因為屬於新發展的現象，尚未被相關教學者與研究者重視。學生不再具有知識份子的自我認同，教師則跟著不知不覺喪失知識份子的風骨，頗值得反省這個問題：當前大學生普遍存在的屬性定位到底是什麼呢？筆者覺得如使用「普羅大眾」（*proletariat*）這個詞彙比較適合拿來理解大學生，這個詞彙

如果用資本主義的角度來詮釋，則應能解釋做「流行文化的跟風者」；如果用共產主義的角度來詮釋，則應能解釋做「無產階級的勞動者」，就這兩種角度出發來理解當前大學生的屬性與處境各有其深意，只有當人需要藉由大量的工作都不易換取較高額的薪資，則就業與賺錢這類問題纔會特別嚴重，並被學生視作人生亟需解決的事情，這種現象從大學生就學期間就已經長期在「打工」已可看出端倪。這時候大學教師如繼續無視於師生間因生活與經濟層面的持續落差，隱然存在著知識的巨大鴻溝，忽略彼此在知識間的緊張關係，對學生面臨的困境無感，依然故我講授自己高深的知識，並對學生因打工而聽課聽到睡著倍感憤怒，則就學生的角度來看，該教師實在難免給人有種「不知民生疾苦」的距離感。

## 壹、從抽象思維回到具象思維的路徑

基於前面的脈絡，我們不免發現當前大學教師置身於極其困難的處境：如果教師不願意媚俗，淨講著「自得其樂」的知識，就極可能會帶給學生「不知民生疾苦」的距離感；如果教師很樂意媚俗，淨大量播放影音來娛樂學生，則大學老師不啻於自甘沈淪。在兩難的處境裡，是否有任何「兩全其美」的辦法呢？筆者覺得，當我們思索大學生需要什麼內容的生命教育，大學教師需要有更深刻的同理與共情，從謙卑的態度，彎腰來體會大學生的具體需要，而不是只從自己的角度來要求學生「擴張視野」，能立刻領會高深知識的堂奧，大學教師更不應該擺著知識的傲慢，使得學生對知識望而生畏。教師自身從事研究工作時當然要繼續開拓知識的深度，從既有的知識來展開新知識的孕育過程裡，更要注意學術概念的清晰度<sup>24</sup>；但在從事教學工作時，則應該暫時擱置個人對知識的喜好傾向，不應該再繼續純奢談抽象思維的議題，反而應該從思考範圍更具寬闊性的「具象思維」(embodied thinking)來引領教學，畢竟生命教育課程有別於傳統課程著重於知識與資訊的汲取，應該成為促進全人發展的人格教育<sup>25</sup>。何謂具象思維呢？思維或可區隔出動作思維(action thinking)、形象思維(imagery thinking)和抽象思維(abstract thinking)這三種型態。動作思維是人類各種思維演變和發展的基石，具象思維的型塑從動作思維開始。動作思維是藉由各種動作與感覺來解決問題的思維，其伴隨著直觀與具體的動作展開。譬如幼兒出生後對母親身體與氣息會發展出識別與依戀，母親則只要看見幼兒嘴巴在吸吮與哭泣就知道其肚子餓要餵奶，這就是動作思維。即使在成人階段，

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<sup>24</sup> 黃光國教授(2013, 13-14頁)從事並提倡華人本土心理學研究，來自他發現學術常存在某種「質化研究的迷惘」：研究者根本沒有明顯的問題意識，不懂得如何建立實質性的理論，隨意找到個「新鮮花俏」的研究題目，卻喜歡用朦朧曖昧的文字，夾雜引用國外著名學者重要的學術概念，任何支解扭曲，卻不能讓讀者理解作者到底要說什麼。這種類型的研究本身無法讓知識獲得推展。

<sup>25</sup> 吳秀碧教授(2010, 47-50頁)指出：「傳統科目以知識與資訊，以及技巧的獲得為主；生命教育課程則以自我發展為核心的人格教育。在教學目標、教學主題、教材和學習方法各方面的安排，都必須考量學生的認知階段特徵、人格發展階段特徵、年齡階段生活需要等因素。」

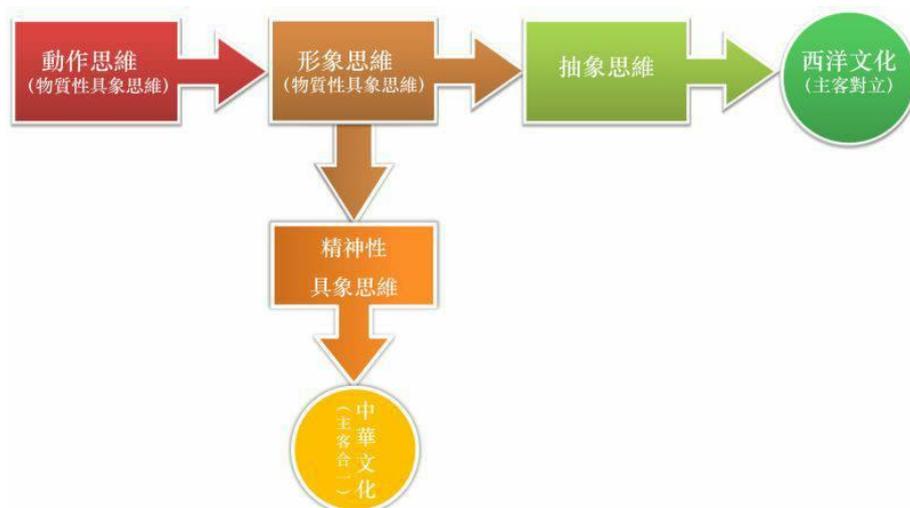
人對身體反應各種具體感知，如痛覺、溫覺、觸覺、視覺、聽覺與味覺……，有個具體外物作為對象，藉由該媒介來引發人的思維，這就是具象思維的初級階段（魏玉龍，2009，18-20 頁）。

成人在具象思維的初級階段會因為熟練程度的提高而快速運作，但只要與各種覺受發生關聯，其就僅是物質性的具象思維；但當具象思維不再有外物作為對象，往心靈的想像開展，就會發展出精神性的具象思維。在討論精神性的具象思維前，我們首先來討論形象思維。形象思維是指具體的形象或圖像作為人思維的內容與型態，這同樣是人的的一種本能思維，其表達的工具常是感官體會的圖像符號。形象思維常具有整體性的優點，使得思維很快從整體來把握住問題，其不僅會在思維裡對既有形象的重現，更會對既有形象展開加工，從而產生新的產出（如各種工藝作品的呈現），這使得形象思維的優點就在於呈現人生命的創造性，文明藉由這個過程獲得開展（魏玉龍，2009，18-20 頁）。由這裡可知，動作思維的繼續發展就是形象思維，然形象思維比動作思維更具有精神的高度，儘管其通常還需要藉由外物作為對象來思維，其同樣還是種物質性的具象思維，但當形象思維懂得「得魚忘荃」，意即思維到達某個高度，不再仰賴外物作為對象，能純粹開展心靈的想像，這就接著發展出精神性的具象思維。不論動作思維或形象思維，都屬於具象思維的內容，只是人的思維常停留在物質性的階段，使得該兩種思維未具與抽象思維分庭抗禮的高度，這就是往日西洋文化會特別獨尊抽象思維（概念化思考）的主因，換個角度來說，這是西洋文化發展過程裡迥異於人類文明常態樣貌的一大特徵。

抽象思維是人在認識活動中運用概念來推理與判斷這類思維，來對客觀現實進行間接與概括的反映過程。本來就西洋文化脈絡來檢視，抽象思維是獲取知識的辦法，只有藉由抽象思維將「主客對立」變成思維主軸，纔能使得外物作為對象獲得語言架構出深化認識，當然這個概念同樣可反過來說，主客對立的意識使得抽象思維獲得開展。但具象思維發展出精神性的思維高度，主要來自中華文化脈絡，最典型的例證莫過於中醫。中國醫學相當強調體驗，從「神農嚐百草」這則傳說開始，中國醫學家與藥學家就開始從體驗的角度來識別中藥屬性，並衡量人與藥兩者間有如何的對應關係，從而產生「八綱辨證的論斷（八綱是指陰陽、寒熱、表裡與虛實這四對性質相反的證候），並對人體的臟腑經絡與氣血津液間的關係有各種豐富的感覺，發展脈診這種藉由醫者與病者相互體驗來診斷病情的辦法，這顯然已不再是簡單的動作思維，更不僅是圖像做主宰的形象思維，其心靈的想像展開脫離對象的運轉與判斷，只能從精神性的具象思維來解釋。中醫典籍如《黃帝內經·陰陽應象大論》中闡釋「應象」就具有「感應」與「對應」這兩種意思。感應是主體體驗，對應則是客體推理，前者具有主客合一的特徵，後者具有主客對立的特徵，但具象思維本身不能排除抽象思維，其依然具有運用概念來推理與判斷的意義，只不過具象思維在感應層面有著細緻發展的脈絡，使其產生不同於抽象思維的獨立特點（魏玉龍，2009，18-20 頁）。中西思維型態演化歷程請見圖 1：

圖 1

中西思維型態演化歷程圖



當我們理解中華文化本來有具象思維的特點，回過來從事於大學生命教育教學工作具有如何的意義呢？筆者覺得教師不宜再只是從自己的抽象知識出發從事「課程本位學習法」(curriculum-based learning)，教師需要具體感應與對應自己面對的學生，相互體驗彼此最真實的身心狀態，適時給予精確的回應，從討論的過程裡發展生命教育，意即「對話」(dialogue)應該要作為課程發展最重要的事情，讓彼此的真實想法在對話中展現。耶魯大學前校長惠特尼·格理斯沃(Whitney Griswold)將「對話」做這番定義：「一種了不起的創造性藝術，人類藉此詮釋感受，將其化為理性，進而與同儕分享這些賴以建立的內心深層想法與理念。」(Zakarid, 2015/2016, p. 56)筆者覺得這番說法顯示他認為的對話具有具象思維的特點，教師要承認自己在面對活潑真實的「生命」，不再只是面對無生命的外物作為對象，主體與客體都會有各種身心反應的變化，需要教師秉持著誠意，如中醫「脈診」般開出「藥單」，給出最能有益於學生的「治療法」。由於學生沒反映出自己的任何問題，則教師無從得知學生的具體情況，因此教師可採取「問題本位學習法」(problem-based learning, 簡稱 PBL)，藉由結構模糊的問題來作為學習情境，讓學生有機會扮演問題的持有者(stake-holder)，主動應用學習整合新舊知識，合作討論提出問題並尋覓答案，來共同架構課程的內容(楊淳皓, 2012, 2-12 頁)。這種歷程實屬「鬆動知識的結構」來「展開知識的重構」，但這只是第一個層面，接著，教師藉由學生提供的答案來衡量學生目前知識程度，適時給予某種反問，來引發學生繼續思考；或故意給出依據該答案產生的懸疑情境，來引發學生繼續發問，都能大幅引發學生的學習動機，這都是屬於對話的具體實踐。

接著，筆者還想闡釋「行動學習法」(action learning)。行動學習法是對傳統課室教學的重大調整，當學習對象不再只是課本，而是具體的「人、事、時、地、因」，英文稱作 5W (who, what, when, where, why) 要領，教學生直接在實踐的過程裡，通過掌握相關知識來面對具體問題，從而釐清問題的存在本質與引伸現象。就筆者實際在生命教育課程實施行動學習法的教學經驗來說，如教導學生順著思路繪製心智圖(mind map)，接著讓學生自行在教案紙拿蠟筆繪畫有關「我是誰」的心智圖，學生藉由動手畫圖的過程裡展開對自己的感覺性認識，從而對自己面臨的具體問題產生反省。從認識自己往外延伸，教師可展開如「我能否相信你：眼盲心不盲」的互動練習：請學生在第一節課，每組的組員都用白毛巾蒙上眼睛，雙手搭著前一人肩，由組長帶領大家往教室該層樓來往走一圈，最後全組回到教室，藉此培養組員對組長的信任感；回來後，全班每個人彼此選擇一位伙伴，兩人一組，輪流一人用白毛巾蒙上眼睛；一人引領他在校園裡走路，時間大約 20 分鐘，結束後再交換體驗。回到教室後，大家在教案紙用蠟筆畫出「眼盲心不盲」的「心象」，意即你在被帶領或引領人的過程裡，腦海中浮現出的畫面。我們從教學反應評量可看出這種情境練習頗能培養學生的團隊默契與生命體驗。但這只是個起點，更具有實踐性的行動學習譬如教師設計「發現校園角落裡的垃圾里程」這個教案，告知學生要展開小組的「漂鳥行程」，引領學生第一堂課到校園發現校園角落裡的垃圾里程，藉此完成行動學習，具體辦法是教師請每個小組的成員事先準備垃圾袋，並攜帶用過的免洗竹筷或用過的塑膠手套，大家共同在校園裡尋覓，觀察在哪個角落有「不為人知」的垃圾，接著，請同學們看著這個令人疑惑的垃圾，共同討論這個垃圾的里程，包括五點問題：(1) 它是誰製造的東西？(2) 它本來存在於哪裡？(3) 它是否對人體有益？(4) 它被誰購買與丟棄？(5) 最適合於它的歸宿？大家共同集思廣益，確認這個垃圾最終該有的里程，然後用各自準備的工具拾起垃圾放進垃圾袋裡。各組收集到的垃圾種類或數量不限，重點是整個討論與實踐的品質。教師會請學生在第二堂課上課打鈴前回到教室，討論 5 分鐘後，讓各組報告自己的「發現」，最後，請學生完成這些垃圾的最後歸宿，將其丟棄到最適合的資源回收桶內，經過這個「垃圾變黃金」的奇幻漂流後，再請學生拿蠟筆畫出這段令人難忘的歷程，學生常會表示自己從來沒有使用這種視野來觀察自己每天置身其中的校園。

最後，筆者還要探討服務學習法(service learning)對生命教育的意義。該學習法本來不限於通識教育，卻相當適合通識教育有關生命教育的教學，其強調「服務」與「學習」這兩端的相互結合，在服務的過程中獲得學習效益。學生在這種型態的教育裡，參與經過縝密規劃的社會性服務與結構化設計，應用學校所學的知識與技能，結合該社區民眾的需求，在其間學習反思(reflection)和互惠(reciprocity)，藉此提昇學習成效，反思是指學生在服務學習過程中對問題的思考與省察，互惠則意指學生不再僅把被服務者視為被幫助的對象，更是自己從中省察與成長的泉源，並使得包含學生、學校與社區

這三端都發生改變與進展（Jacoby & Associates, 1996, pp. 5-7）。服務學習就是種體驗型學習，尤其能面向社會來展開學習，更可從班杜拉（Albert Bandura, 1925-）主張的社會學習理論（social learning theory）來理解，他認為人類的學習是個人與社會持續交互作用的歷程。人類的行為大都經由學習而來，個體自出生就無時無刻甚或不知不覺學習他人的行為，隨著年齡的增長，在行動、思想、感覺與對事物的看法，終於變成一個為家庭及社會所接受的人（任朝霞、陳萍，2004）。因此，引領學生接觸社會各種真實的風貌，這能引發學生深刻的體驗，譬如當筆者帶領學生到國立宜蘭特殊教育學校從事服務學習，讓學生幫忙整理園藝如裁剪花草插到孩子的盆栽罐裡；或幫忙推著癱瘓的孩子坐輪椅在校園巡禮並曬著陽光；或與孩子共同彩繪創作手工書；或幫忙孩子清洗汽車；或與孩子調製販售飲料；或協助孩子電腦文書處理；或帶領學生參加該校舉辦的校際拔河比賽與盲人棒球比賽……，大學生藉由服務這些有特殊障礙的孩子，藉由回饋單得知其普遍對生命產生更深刻的體驗，從這些孩子身上學會人能活著何其不易，從而回想父母生養自己的含辛茹苦，人應該更珍惜生命，這顯然比純粹講論儒家思想的抽象觀念更能直指人的心底，顯見體驗型學習確實有其效益。

大陸學者歐陽康教授曾經討論過其學校教育長期呈現的「教育錯位」：幼稚園的時候急著教小學的課，小學的時候急著教中學的課，中學的時候急著教大學的課，等到大學的時候發現還要回過頭來教幼稚園的課，要大學生學會如何說話與做人，懂得禮貌的文明舉止，但由於大學生的行為規範早就形成，這時候還要展開基礎的素質教育就相當困難了（歐陽康，2015，92-94 頁）。這種現象臺灣何嘗不是如此？生命教育誠然需要規劃如何從學前到大學如何循序漸進的通盤實施，但，如果我們覺得在高等教育要展開直指學生具體問題的生命教育實有困難就猶豫不前，這同樣不是大學教師面對教育應該秉持的態度。歐陽康教授覺得真正的生命教育應當是自我教育，引導大學生從被動的受人教育者轉化為主動的自我教育者，讓大學生懂得不斷自我追問，教師則應該從演講型的老師變成教練型的老師，不再只耽溺於獨白的自我表現與自我欣賞，要與學生共同摸爬滾打，讓學生藉由上課來表演生命，從中體悟與自覺生命的進展，他覺得這種教練型的老師要能回應學生提出的生存問題，解讀他們在生命歷程中面臨的困難與困惑（歐陽康，2015，92-94 頁）。筆者覺得如果在教學方法層面採取活動而不是演講的型態來從事教學，讓學生在教師設計的情境中學習，更能裨益教師精確扮演教練的角色，並能讓學生感受到學習的有趣。

## 貳、教師在反知識事實裡的教學態度

前面指出具象思維最典型的體現來自中國醫學，中國醫學強調體驗，使得其醫學知識並不是獨立於人外面的抽象知識（abstract knowledge），而是內在於人裡面的經驗知

識 (experiential knowledge)。經驗知識是重視親身實感的內隱知識，常經由學習或重複練習而得，例如學騎車或學游泳的經驗，人將感受到的認知具體化，從而醞釀出「知」的過程與現象，在不知不覺中，這個「知」已變成個體內隱的思想或技能，與累積經驗卻抽離經驗，用語言將其知概念化的外顯知識（意即抽象知識）有著不同的知識。體驗的過程自然會有個對象，使得人感覺其存在的各種徵候，體驗的發生來自人我間具有相容且交融的東西，意即有個流動不息而無法實見的存在，傳統中國思想稱作「氣」，具象思維如果從心理生理學的角度來觀察，就是人的神經系統把外來訊息 (informations) 送至意識中樞的能量迴路，聯繫心理與生理來互相變換的能量 (湯淺泰雄，2009，63-99 頁)，因此，具象思維既具有物質性且具有精神性，其累積與發作，並用語言來闡釋人的內在體驗，就會醞釀成經驗知識。還有個實際例證，當人在練習氣功的過程裡產生「氣感」，這並不是將其知覺抽象化為概念，而是來自真實的體驗。當練習者自知「意守丹田」，這並不是要人著重思考「丹田」這個詞彙，「丹田」本來只是肚臍下面一寸半的中醫符號，意守丹田不是要人如何認知該符號，而是要將意念放在丹田部位本身，這使得意守丹田這個練習不再是抽象思維，且不是回憶具體圖象產生的形象思維，更不是任何具體舉止引發的動作思維，因其藉意念誘導丹田這部位的感覺，人的身體會產生溫熱的氣感，該氣感會再強化人對丹田的實感，其心理影響生理，生理再影響心理，如此交互循環，其意識就是具象思維 (魏玉龍，2009，18-20 頁)。

雖然我們目前尚沒有大規模的實證依據，然而我們從教學經驗裡不難發現學生具有「反知識的事實」與「反社會的人格」具有高程度的正相關，美國哈佛大學醫學院瑪莎史圖特 (Martha Stout) 博士的研究發現影響反社會人格的環境因素跟文化特徵有關，並且，往日的研究指出東亞社會 (包括日本、大陸與臺灣) 反社會人格相當罕見，臺灣存在的反社會人格者其比率遠低於西洋各國平均 4%，如美國則反社會人格的盛行率卻不斷在大幅攀高，這與北美文化把個人主義當作核心價值具有高度關係，美國將個人置於思維主軸其發生反社會人格的傾向遠高於東亞各國強調合群的社會，這主要與東亞文化擁有壓倒性的信念體系，能讓情感有缺陷的反社會人格者在認知層面獲得彌補，相較於西洋文化極端強調個人主義的個人控制文化，東亞的文化有種宇宙萬物相互依存的神學觀，其良知作為人的認知基礎，使得每個人會具有與他人的深度聯繫感 (Stout, 2006/2007, pp. 196-201)。其實，將這種宇宙萬物相互依存的型態稱做「神學觀」難免會有些理解的誤差 (萬物相互依存並不見得來自於人格神的概念)，然而不容否認者，東亞文化確實更重視人我關係與天人關係的和諧，從而內構並擴大「我」的格局與視野，不同於個人主義的態度，這種態度的核心價值更適合被稱作「關係主義」 (relationalism)，東亞各國共同推崇的儒家思想是孕育與影響這種核心價值的主要內涵 (黃光國，2009)，不只人與我有著緊密關係，人與天更有著緊密關係。然而，筆者不得不嚴肅指出，這種厚植於傳統的文化信念，不只已不容易見容於留學西洋諸國，高度仰賴抽象知識傳授系統

的大學教師；更因為臺灣自民國 84 年（1995）教育改革二十年對中華文化的拔根工程，已在年輕一輩大學生的生命世界中消失無蹤，這就自然發展出無道德感與無罪惡感的各種現象，使得包括臺灣在內東亞諸國因反社會人格而滋生的社會問題正在大幅擴張。

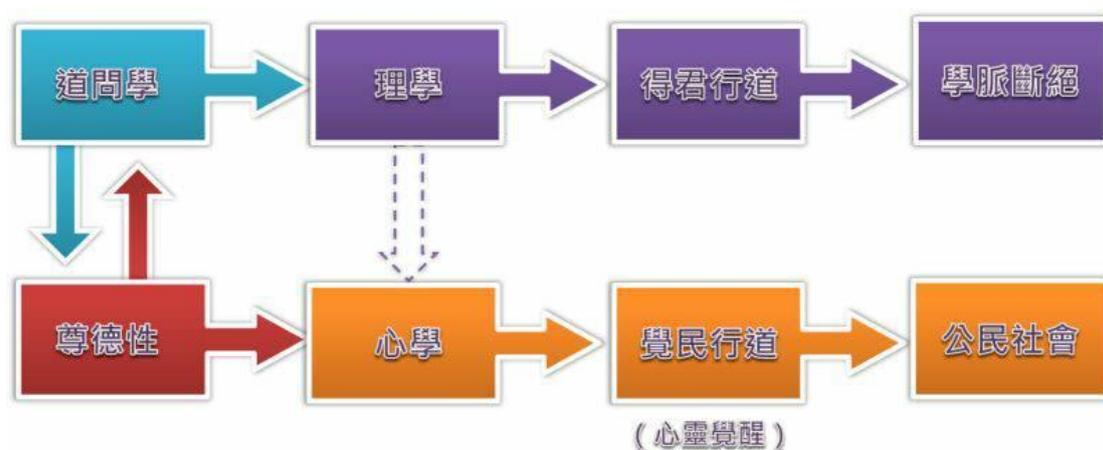
對治這個問題，教師如果只是重拾各種傳統道德的教條來說理，冀圖挽救教師自認已然沈淪的世道，恐怕只會引發學生強烈的反彈，且與大學素來重視知識教育而不是道德教育的學術傾向明顯扞格難容。最根本的問題在於華人社會如何讓中西文化獲得和諧交融，從傳統裡蛻變出新生，更具體來說，如何從華人社會的「生命世界」中藉由對話萃取出相應的「微觀世界」，架構出本土社會科學來詮釋我們自身的傳統與其正面臨的問題，這本來是華人社會各大學最應當優先面對與解決的具體課題，並藉由高等教育的實施令大學生受益，卻持續呈現落空無著落的觀念困境。吾人如持續對這個根本問題的持續漠視，很難不引發高等教育虛應故事，反覆重演「只教學，不教育」的亂象，這時候教師面對具有濃厚「普羅大眾」傾向的大學生，恐怕會有強烈的無助感，常呈現老師在講堂誇誇其談自己的大道理，學生卻隱身且沈湎在自己虛擬的角落裡。接續前面談到三個具有創新意義的教學法，筆者想釐清這些內容如何蘊含並開啟學生的具象思維。「氣感產生體驗」這個觀點如拿來解釋生命教育的教學層面，從問題本位學習法而言，當教師提出結構模糊的問題來作為學習情境，問題本身並不是重點，教師並不是要學生著重思考問題本身，而只是讓學生感覺我們正面臨的具體問題（產生問題感），藉由滋生對問題的氣感（讓學生感覺到該問題的真實性），氣感會再強化學生解決問題的實感，如此周而往復，學生會不斷與自己在漂流的意念對話，感覺這些意念投射到外在的操作性與實踐性，藉由同儕間的相互討論來刺激思考，就能真正擁有解決問題的信心與本事。

再從行動學習法與服務學習法而言，當學生藉由行動學習或服務學習來掌握知識，其實踐本身會使得學生產生對具體知識的氣感，這時候開始討論問題就能獲得對問題的實感，兩者的交互體驗就能推動學習視野的擴張，這是有關對話這件事情內涵的更深度詮釋。筆者覺得這些具象思維產生的教學法背後，教師本身面對學生秉持的教學態度，其主軸應該著重在如何幫忙學生打開心靈覺醒，故或宜稱作「心學態度」當更能反映其深意。其背景脈絡如下：如從中國思想史的角度來觀察，在宋明儒學發展的歷程裡，「理學」與「心學」這兩種不同的思想路線長期存在著衝突與交融的現象，如果拿《中庸》第二十七章說：「君子尊德性而道問學，致廣大而盡精微，極高明而道中庸。溫故而知新，敦厚以崇禮。」（謝冰瑩，1988，53 頁）目前相關研究常指出理學較傾向於「道問學」這條知識路線；心學則較傾向於「尊德性」這條修養路線，儘管兩種學問同時都納涵著兩種路線。心學最早可追溯自孟子主張「性善」，北宋程顥開其端，南宋陸九淵則大啟其門徑，而與同時期理學極大成者朱熹分庭抗禮。至明朝中葉，由深受朱熹影響終至破繭而出的王陽明首度提出「心學」兩字，使得心學開始有獨立的學術脈絡（陳復，2012，27-54 頁）。相對於理學重視知識思辨的態度，心學則繼承其脈絡，卻更重視心

靈本身的覺醒（開啟良知），意即著重生命的體驗，對知識則採取「既進去，再出來」的自如風格<sup>26</sup>，王陽明的心學能獲得廣佈，與其思想能簡單俐落直指人心，使得人願意從此改變「面對生命的態度」與「觀看生命的思維」，有著極重要關係。他的講學（這包括講學的型態與講學的內容），就是在從事於生命教育的工作（陳復，2012，27-54 頁），使得三教九流社會各階層人士只要願意都能學習，纔會使得儒家政治觀念在明朝時期由「得君行道」往「覺民行道」這種大眾化路線發展（余英時，2004，297-332 頁）。從當前社會環境需要的角度來思考，不同於理學的學脈已斷絕，心學自明朝中晚葉盛行一百五十餘年後，在清末民初時期，伴隨著日本明治維新，曾對日本國的富強提供關鍵性的思想動能，更對清末革命派的孫中山「知難行易說」與維新派的梁啟超「新民說」產生重要的影響，只可惜華人本身因政治因素，長期沒有完成公民社會該有的風貌，使得民主政治常質變成民粹政治。如果我們希望在高等教育裡提高大學生的公民素養，裨益未來發展出更成熟的公民社會，實可借鑒這種直接簡易的心學風格來從事於教學工作，或對具有「普羅大眾」屬性的大學生更能有益。「道問學」與「尊德性」這儒家兩種學問路線發展請見圖 2：

圖 2

儒家兩種學問路線發展圖



對知識採取「既進去，再出來」自如的風格，不再執著於表面文字，這就是陸九淵會質問朱熹說：「堯舜之前何書可讀？」（1980，491 頁）這裡面隱含著堯舜本身並不靠讀書來成聖，堯舜前的聖人固然無書可讀，堯舜後的聖人同樣不見得只讀書，這並不是說讀書有錯，但重點並不在讀書，因此陸九淵會教人「發明本心」，王陽明同樣說：「只此良知無不具足。」（1992，1279 頁）重點只在人信得過良知，自能達成教育的目

<sup>26</sup> 如果拿王陽明做範例而言，心學家常常具有理學素養，卻能不受理學束縛來闡釋直指自家生命的體驗，這種充滿辯證意義的生命狀態，值得我們後來開設生命教育課程的教師思索如何善用知識卻不受知識束縛，直接與學生對論與共證彼此生命的體驗。

的<sup>27</sup>，並且，良知的領悟實屬教育第一義，因為這是人內構成「生命世界」的最終根源，誠如王陽明說：「良知是造化的精靈。這些精靈，生天生地，成鬼成帝，皆從此出，真是與物無對。人若復得他完完全全，無少虧欠，自不覺手舞足蹈，不知天地間更有何樂可代。」（《傳習錄》下卷第 61 條，王陽明，1997，139 頁）陸王兩位心學家並未束書不觀，但心學家會採取反知識的態度來面對知識（如當年王陽明首先龍場悟道後，接著默記《五經》的言語對證莫不吻合），反過來讓知識獲得解構與擴張，這種態度很適合用來面對當前大學生的學習困境。心學如反知識，並不意謂反理學，反而要汲取其實質內涵，更不意謂著徹底無知識，只是其知識的來源不再是抽象知識而是經驗知識，當大學生存在反知識的現實，對知識學習有倦怠感，寧願每堂課躲到手機裡玩訊息，都不願意再聽老師的說教，尤其對不能直接回應專業與賺錢的領域欠缺學習動機，這時候教師開設生命教育課程，如藉由問題本位法、行動學習法與服務學習法，讓學生在親身實踐的過程裡來體驗生命，更容易開啟學生本來自具的良知。筆者在這裡提出「多重教學典範」（multiple teaching paradigms）的主張，意即本文雖提出三種教學法，但並不意謂著只有這三種教學法能呈現教師的心學態度與學生的體驗學習，任何只要從學生本位出發展開的教學，能幫忙學生把握住自家良知（恢復良知），裨益大學生對學習有感，這都是生命教育領域值得開發的教學法（儘管這些教學法並不只適用於生命教育，或者可謂這些教學法即使運用到專業學術領域，都能裨益於學生認識生命），並可稱作屬於具象思維的實踐。更何況，如果沒有心靈的覺醒，從中展開經驗知識，光只有被灌輸各種抽象知識，生命未曾內化的結果，如何能確保學生不會出現各種高智慧犯罪的問題呢？教師應該放棄知識的傲慢，不再自居知識的擁有者來俯視學生，擺出知識譜來跟學生對話，這只會讓師生間產生無形的隔閡，唯有主動跨出來關注學生，讓生命與生命相見，真實聆聽發生在學生身上的問題，共築融洽無間有如書院古風的師生關係，這同樣是種心學態度，這就能讓人回過頭來省思著重生命世界的中華文化對大學生命教育的意義。有關多重教學典範如何幫忙大學生「恢復良知」，請見圖 3：

圖 3

### 多重教學典範恢復良知圖

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<sup>27</sup> 余英時教授指出（2004，300 頁）：王陽明顯然要通過喚醒每一個人的「良知」來達成「治天下」的目的，這可說是儒家政治觀念上一個劃時代的轉變，故與「得君行道」的方向相反，成為轉而關注下面的社會與平民的內容，故將其稱作「覺民行道」。筆者覺得這層意義同樣可用來施作於教學改革，其最終目的還是冀圖恢復教育的本衷。



書院係由宋朝至明朝逐漸發展出某種特別的心靈學校，儘管私人辦學並不始自書院，春秋晚期孔子在魯國曲阜辦學，就具有將學問由王官往下釋放給各階層百姓（國人、野人甚至奴隸）的歷史意義，整個戰國時期百家異說並立，就是藉由思想家在各國講學，使社會各階層都產生相當數量的人風行景從，這些思想家各擁主張爭取影響政治的能量，將理論與實踐結合來開創歷史，不過後世的書院常由思想家在幽靜的山林裡講學，並有人因生命面臨具體的困惑與困難，期待覓出解答，不辭千里來探問明師的指點，師生共同在日常生活裡學習，彼此交織休戚與共的關係，有機會則經世濟民，沒機會則修身樂游，不論仕宦與否，都在奮勉於聖賢的志業。書院與往日私人辦學最顯著的不同，在於其逐漸發展出一套成熟的學習制度（如宋朝的會講與明朝的講會），經由「天、人、物、我」這四種層面來陶冶師生的人格，使得人有機會在其間從容探索與面對各種關係，懂得如何更活潑自在活出有智慧的生命。認識書院存在的意義，同時就在認識中華文化如何經歷思想家內在轉化與外在傳播的過程，藉由書院對社會發生正面的教育影響，當前社會實需反思人的心靈覺醒對提高社會整體公民素養的價值，如欠缺書院這種啟發師生共同往內在探索的教育型態，顯然對高等教育長年持續在傳授技術型的知識，卻不討論人本身具體面臨的生命難關，終究會滋生嚴重的問題。明朝中晚期心學藉由陽明後學士人的積極傳播（尤其是王心齋開啟的泰州學派），廣大影響民間，使得各行各業都受到心學不同程度的影響，儒家思想徹底施展於社會底層，可見心學家灑脫自在的生命風格具有強大的感染能量，讓包括樵夫與陶匠這些不識字的販夫走卒無不自覺深獲啟發（陳復，2005，110-113 頁），從這個角度撫今追昔來省察：當前高等教育的大環境固然危機四伏，我們這些大學教師卻怎能「新亭對泣」，相互嘆息說時不我予，大學生的素養不高，經師只能繼續對牛彈琴？竺道生說法都能令頑石點頭，我們更應自省：讓知識訊息爆炸被搞得無感的大學生，因為與我們有志擔任人師者相見，重新感覺到靈魂深受震撼，如果大學生對學習知識有反感，道山不來就我，我便去就山，難道我們不能順著大學生已習慣的脈絡，採取反知識的辦法，加強體驗的層面，來引領這些青年見得自家良知？知識承載量是大學教師自己在備課的議題，只需在教師間的教學研究討論場域裡回答，但在教學環境裡，讓學生願意參與你準備的內容，對這場學習饗宴樂在其中，感覺出自己的收穫與成長，這纔是教師的教學成就。教師個人的教學態度會影響到全班的教

學成效，因此，培養正向積極的心態，從具象思維來採取靈活的教學方法，吸引學生的注意並幫學生點亮心靈的光，這是教師開設生命教育課程應肩負的使命。

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## The Embodied Thinking and Teaching Manner of Life Education at University

Chen Fu\*

### Abstract

From the perspective of college students' self-identification which they no longer regard themselves as intellectuals, it is observed by this article that knowledge only serves as a tool instead of an ideal for college students nowadays. There is "hidden and unspoken" tension resulted from the huge gap of knowledge between the instructors as intellectual elites and the students as utilitarian ones in Taiwan's higher education system. The cultivation and perception of "knowledge serves career" and "career serves wealth" are prevalent among college students. As receiving knowledge is no longer for the pursuit of profound scholarship, students might feel antipathy towards intellectual study. The "reality of anti-intellectualism" drives us to consider what kind of life education is needed by our college students. A college instructor requires greater sympathy with humbleness to understand the actual demands of a college student and should set aside personal preferences for knowledge as well as topics involving abstract thinking when giving instructions. Instead, instructors ought to apply concrete thinking to teaching practice. Pedagogies such as problem-based learning, action learning, and service learning can be employed spontaneously while the nousology is upheld. Instructors are suggested to reflect the measure of anti-intellectualism used by the philosophers of nousology in Confucianism in the Sung and Ming Dynasties, deconstructing knowledge and expanding it for students to be intrigued by learning activities during the lively interaction of the teaching process. A harmonious relationship between teachers and students, as it existed in ancient academies, can be developed only when instructors take the initiative to care for students, know each other with their lives, teach them with sincerity, and listen to their problems by heart.

*Keywords: life education, intellectual, embodied thinking, nousological manner, teaching Method*

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## I. Preface

What kind of life education do current college students need? The author once explained relevant views at the "2015 Cross-Strait Life Education Summit Forum for Colleges and Universities" (Chen, 2015) and later revised this article. If this question is examined based on the current development of higher education in Taiwan, there may be a more precise answer. The crisis in higher education that Taiwan's universities are experiencing is not only reflected in the sharp drop in university enrollment rates due to the sudden drop in the birth rate but also in the dramatic transformation of university education into vocational education. Universities are no longer the halls for elaborating academic concepts and implementing academic development. In addition to the fact that research-oriented universities regard the number of teachers' publications in international journals as an indicator of research performance, this has led to scholars competing to publish frivolous monographs jointly. There are even phenomena of citing each other's papers or relying on their elders to name others without actually participating in the research (eventually, the most serious case is Zhen-Yuan Chan's review and falsification of 60 papers, 5 of which were named as co-authors by Minister of Education Wei-Ning Jiang. After the incident, Minister Jiang was eventually forced to step down), becoming an academic craftsman who focuses on technical success and does not care about the grand purpose of research. Teaching-oriented universities regard whether students can obtain jobs after graduation as a teaching performance indicator and attach great importance to the quantitative results of industry-university cooperation, which will benefit the seamless connection between academic and professional careers and increase the future employment rate of graduates. The only consideration during the period. These two characteristics have caused the "university spirit" that initially had a European classical meaning to decline significantly. When higher education no longer focuses on in-depth research and breadth of teaching, the apparent phenomenon is reflected in the fact that college students no longer have "knowledge" of their self-identity. From the core definition, the meaning of "intellectual" is no longer like the intellectuals in the past who would interpret and promote some forward-looking views, let alone engage in larger-scale practices based on social concerns. They care about how to obtain the easier "little luck" (しょうかつこう, a term from Harukami Muraki), but they are even more hesitant about finding a job. College students face a "loss of ideal focus" in life, representing the most severe chapter in the development process of Taiwan's universities.

After college, students graduate, and even if they go to graduate school, they still need to face employment problems. Career is a life issue that everyone needs to deal with throughout

their lives. The crux of the problem is that this is initially a life issue, but it is treated as a life issue. Technical topics have been dealt with, causing universities to offer various vocational training courses without paying attention to how to cultivate and develop the quality of human life. When students do not know who they are, they feel at a loss about their own lives and are just confused all day. In daily life, no matter where people are, they are busy swiping their mobile phones, which makes every moment when people are in the scene feel like they are "not there." When people become technical people who only know professional knowledge but have no life literacy, how can they be responsible for making correct career choices (or even academic choices) for their own lives? Or even how to prevent them from being indifferent to society because they do not have rich life qualities and do not hesitate to use their professional knowledge to do things that harm society? This is why universities should offer various life education courses in general education. But what content and type of life education do college students need? Life education itself has a cross-field nature. Suppose teachers only talk about life education from their professional knowledge, especially if they teach it as an introduction to philosophy or religion and only teach highly abstract philosophy or teachings. In that case, this will inevitably be divorced from the "life world" that college students are facing, and it is more challenging to attract college students' attention away from their mobile phones. Therefore, it is quite an issue to understand the content and type of life education that college students need and constructing an accurately corresponding "micro world" from it. It is worthy of discussion and an indispensable link in the development of life education in Chinese society.

From this perspective, we need to go back and discuss the nature of life education. First, let's clarify: Is the focus of life education courses on teachers, courses, textbooks, or students? We will naturally point out that there are all four, but the key lies in the proportion. If the focus is on teachers, the quality of teachers will significantly affect the quality of life education courses. If teachers can achieve substantial physical and mental growth through preparing life education courses, it is indeed a very positive thing regarding teacher empowerment. However, if the most critical grower in this course is the teacher, it is difficult not to raise the following doubts: How do students change during the learning process? If the focus is on the curriculum, the life education curriculum does not need to overload the knowledge content of other existing professional fields, causing the models of different courses to transfer to this course unknowingly. Instead, it should respect the focus of its education and pay attention to the specific and continuously changing "life," which means that course design cannot be too fixed on the structural aspect and ignore the natural reactions of teachers and students in the course, such as giving and receiving. If the focus is on teaching materials, then life education teaching

materials should be designed to be diverse and lively. Still, the designer of any teaching materials is mainly the teacher. Suppose the teacher cannot provide appropriate teaching materials according to the student's situation. In that case, any exquisite teaching materials may cause the problem of the gap between teaching and learning (for example, in a social environment where students are accustomed to audio and video because they use a lot of mobile phones, excessive playing of audio-visual programs as teaching materials by the teacher will only lead to audio-visual burnout of students). In this case, students are the most critical targets of life education courses. After all, the main subject of learning is students, although teachers, courses, and teaching materials are still essential links that cannot be ignored. Moreover, teachers should not only teach students a certain perspective of life education just based on teachers' professional fields (for example, teaching life lessons that should be multi-faceted into a single-faceted philosophy class, although it is impossible not to include philosophical principles). Instead we should start from the specific life world in which students are exposed to discuss the principles and methods of how students should "respond outwardly" and "deal with themselves inwardly" in these ever-changing situations.

As long as there are principles and methods of "coping outward" and "dealing with oneself inward," this involves issues of life ethics. Shouldn't it be traced back to the philosophical or religious concepts that underpin various ethics? We cannot ignore this fact, but these contents are only "intellectual facts." At the same time, there are "anti-intellectual facts," which we also cannot ignore. We must pay close attention to the current "hidden" tension between teachers and students in Taiwan's higher education. Most of the current university teachers have obtained doctorates. There is no reason to suspect that these people do not belong to the true intellectual elite, but as mentioned earlier, college students are no longer intellectuals. Knowledge no longer has an ideal significance for college students but only has an instrumental significance, which means that in the usual education and cognition of college students, "Knowledge points to employment" and "Employment points to making money." When acquiring knowledge no longer equals exploring profound knowledge (meaning learning for the sake of learning), then purely intellectual exploration is enough to arouse students' resentment, especially when this matter is related to professional knowledge, is irrelevant, and cannot directly answer questions such as employment and making money. However, this is the result of the increasing narrowing of the vision of current college students. Suppose the deduction about this context is correct. In that case, it will be difficult for current university teachers to teach abstract knowledge about philosophy or religion in life education courses to arouse students' interest. Students learning mentality is no longer about knowledge itself but unknowingly slides towards the goal of

extremely practical interests (this is true for learning professional knowledge and general knowledge). This is why we must face up to the existing problems at the student level. This is a vital "anti-intellectual fact" that must be addressed.

This anti-intellectual fact, coupled with the diversification of information (learning resources) absorption, especially the convenience of the Internet and its reading and listening tools, has made students more accustomed to watching a large number of videos (especially various entertaining videos). I no longer like "listening to the teacher's lectures," not to mention whether the teacher's one-way lecture is suitable for teaching. The nature and content of lectures should have considerable knowledge-carrying capacity, but if the information is not internalized and thought through, it will not be effective. Equal to knowledge, when students are more accustomed to "receiving entertaining information" and less accustomed to "discussing serious knowledge," this tendency to entertain learning makes the fact of anti-knowledge more prominent in the classroom. The most common phenomenon is when teachers are subject to the teaching response questionnaire every semester; if the general education course unit does not impose any restrictions, the course content will become more kitsch (this mainly refers to providing entertaining information) in exchange for "Everyone is happy," this embarrassing populist phenomenon is also an anti-knowledge fact, but because it is a newly developed phenomenon, it has not yet been taken seriously by relevant teachers and researchers. Students no longer have the self-identity of intellectuals, and teachers have unconsciously lost their intellectual character. It is worth reflecting on this question: What is the common attribute positioning of college students today? The author feels the term "proletariat" is more suitable for understanding college students. If this term is interpreted from a capitalist perspective, it should be interpreted as a "follower of popular culture"; if it is interpreted from a communist perspective, to interpret it, it should be able to explain being a "proletarian laborer." From these two perspectives, understanding the attributes and situations of current college students each has profound meaning. Even if people work a lot, it is not easy to get a higher salary. If the salary is not high, problems such as employment and making money will be severe and are regarded by students as urgent matters. This phenomenon can be seen from the fact that college students have been "working to earn a living" for a long time during their studies. At this time, if university teachers continue to ignore the continuous gap in life and economic levels between teachers and students, there is a huge knowledge gap, ignore the tension between each other's knowledge, and are indifferent to the difficulties faced by students, and still teach them profound knowledge, and was angry that the students fell asleep in class caused by hard-

working to earn a living. From the student's perspective, the teacher would inevitably give people a sense of distance that "does not know the sufferings of the people's livelihood."

## **II. The Path from Abstract Thinking Back to Concrete Thinking**

Based on the previous context, we can't help but find that current university teachers are challenging. Suppose teachers are unwilling to be vulgar and only talk about "self-enjoyed" knowledge. In that case, it will likely give students a sense of distance from "not knowing the sufferings of people's livelihood." If teachers are willing to be vulgar and play many videos to entertain students, then university teachers will be willing to sink. Is there any "best of both worlds" solution to this dilemma? The author feels that when we think about what kind of life education college students need, university teachers need to have more profound empathy and bend down to understand the specific needs of college students from a humble attitude rather than just asking students, "Expand your horizons" and be able to understand the profound knowledge immediately. University teachers should not be arrogant about knowledge and make students afraid of knowledge. When teachers are engaged in research work, they must continue expanding their breadth and depth of knowledge. In developing new knowledge from existing knowledge, they must also pay attention to the clarity of academic concepts. Still, when engaging in teaching work, they should temporarily put aside their personal opinions. The preference for knowledge should no longer continue to talk about abstract thinking issues. Instead, teaching should be guided by embedded thinking with a broader scope of thinking. After all, life education courses should differ from traditional courses focused solely on acquiring knowledge and information, instead promoting character education for the whole person's development. What is concrete thinking? Thinking may be distinguished into three types: action, imagery, and abstract.

Action thinking is the cornerstone of the evolution and development of various human thinking. The shaping of embodied thinking starts with action thinking. Action thinking uses various actions and feelings to solve problems, and intuitive and specific actions accompany it. For example, he will develop recognition and attachment to his mother's body and breath after a baby is born. As long as the mother sees the baby's mouth sucking and crying, she will know that he is hungry and needs to be fed. This is action thinking. Even in the adult stage, people respond to various specific perceptions of the body, such as pain, temperature, touch, vision, hearing, and taste... There is a specific external object as an object, and the medium is used to

trigger people's thinking. This is the primary stage of concrete thinking (Wei, 2009, pp. 18-20)."

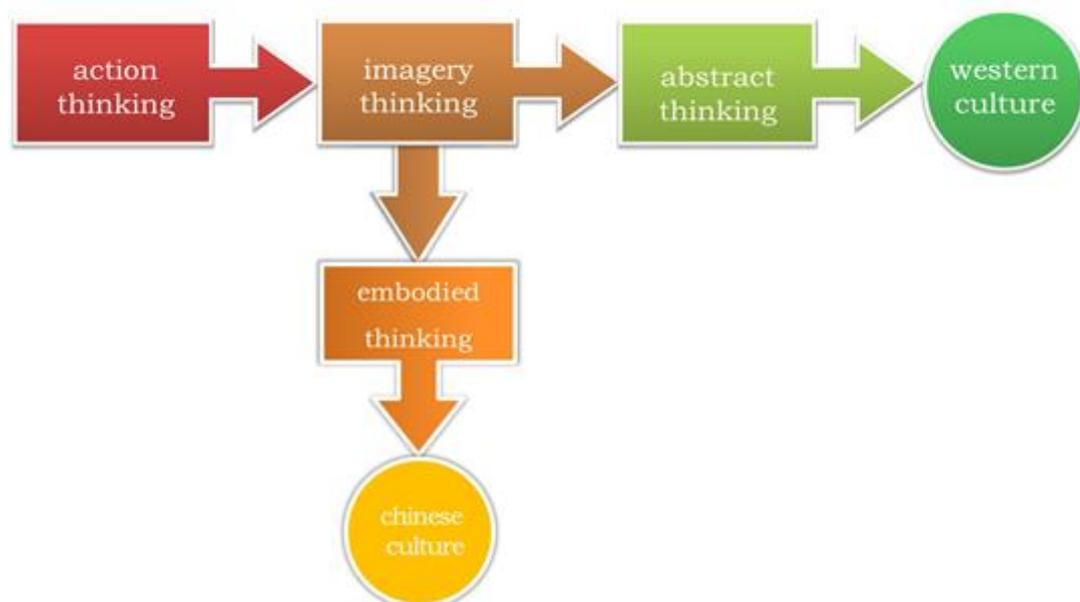
In the initial stage of embedded thinking, adults will operate quickly as their proficiency increases, but as long as it is related to various feelings, it is only material embedded thinking; when embedded thinking no longer has external objects as objects, it often When the imagination of the mind develops, spiritual embodied thinking will develop. Before discussing spiritual embodied thinking, let us first discuss image thinking. Image thinking refers to specific images or images as the content and type of people's thinking. This is also a kind of instinctive thinking of people, and the tool of expression is often the image symbols of sensory experience. Image thinking often has the advantage of being holistic, allowing thinking to quickly grasp problems as a whole. It will not only reproduce existing images in thinking, but also process existing images to produce new outputs (such as the presentation of various craft works), which makes the advantage of image thinking lies in presenting the creativity of human life, and civilization develops through this process (Wei, 2009, pp. 18-20). It can be seen from here that the continued development of action thinking is image thinking. However, image thinking is more spiritual than action thinking. Although it usually needs to use external objects as objects to think, it is also a kind of material embodied thinking. When the image thinking understands "getting the fish and forgetting the water", it means that the thinking reaches a certain level and no longer relies on external objects as objects, and can purely develop the imagination of the mind. This will then lead to the development of spiritual concrete thinking. Both action thinking and image thinking belong to the content of embodied thinking. However, human thinking often stays at the material stage, making these two kinds of thinking not as high as abstract thinking. This is why Western culture in the past particularly focused on abstraction. The main cause of thinking (conceptual thinking), from another perspective, is a major feature of the development process of Western culture that is very different from the normal appearance of human civilization.

Abstract thinking is a process in which people use concepts to reason and judge in cognitive activities to summarize objective reality indirectly. Viewed initially in the context of Western culture, abstract thinking is a way to acquire knowledge. Only by turning the "subject-object opposition" into the central axis of thinking through abstract thinking can foreign objects be used as objects to obtain a language structure and deepen understanding. Of course, this concept can also be reversed. To put it bluntly, the awareness of the opposition between subject and object enables the development of abstract thinking. However, the development of spiritual thinking through embodied thinking mainly comes from the context of Chinese culture. The most typical example is traditional Chinese medicine. Chinese medicine places great emphasis

on experience. Starting from the legend of "Shen-Nong tasted a hundred herbs," Chinese medical scientists and pharmacologists began to identify the properties of traditional Chinese medicine from the perspective of experience and measure the corresponding relationship between people and medicine, thus creating "The conclusion of the eight cardinal principles syndrome differentiation (the eight cardinal principles refer to the four pairs of syndromes with opposite properties: Yin and Yang, cold and heat, exterior and interior, and deficiency and excess), and have various rich feelings about the relationship between the internal organs and meridians of the human body and the qi, blood, and body fluids, and developed pulse diagnosis, a method of diagnosing illness through mutual experience between doctors and patients, is no longer a simple action thinking, and it is not only an image thinking dominated by images. The mind's imagination, detached from the operation and judgment of the object, can only be explained by embodied thinking at the spiritual level. Traditional Chinese medicine classics such as *"The Yellow Emperor's Internal Classic: A Theory of Yin and Yang's Corresponding Symbols"* explain that "Corresponding Symbols" has two meanings: "induction" and "correspondence." Induction is subjective experience, while correspondence is objective reasoning. The former has the characteristics of the unity of subject and object, while the latter has the characteristics of subject and object opposition. However, embodied thinking itself cannot exclude abstract thinking. It still means using concepts for reasoning and judging. Still, embodied thinking has a detailed development context at the induction level, which makes it have independent characteristics different from abstract thinking (Wei, 2009, pp. 18-20). Please see Figure 1 for the evolution process of Chinese and Western thinking styles:

**Figure 1**

*Evolutionary Chart of Chinese and Western Thinking Styles*



Understanding that Chinese culture originally had the characteristics of concrete thinking, what is the significance of returning to engage in university life education teaching? The author feels teachers should no longer just engage in "curriculum-based learning" based on their abstract knowledge. Teachers need to sense and respond to the students they face precisely, experience each other's most authentic physical and mental states, and provide accurate guidance in a timely manner. In response, life education should be developed from the discussion process, meaning "dialogue" should be essential in curriculum development, allowing each other's true thoughts to be revealed in the dialogue. Whitney Griswold, former president of Yale University, defined dialogue this way: "The remarkable creative art by which humans interpret their feelings, turn them into rationale, and then share these with their peers. The deep inner thoughts and concepts on which it is built." (Zakarid, 2015/2016, p. 56) The author feels that this statement shows that he believes dialogue has concrete thinking characteristics. Teachers must admit that they are facing lively and real "life" "no longer just facing inanimate foreign objects as objects; both the subject and the object will have various changes in physical and mental reactions. Teachers need to be sincere and prescribe a "medicine list" like the "pulse diagnosis" of traditional Chinese medicine, giving the most beneficial "Therapy" for students. Since students have not reported any problems of their own, teachers have no way of knowing the students' specific situations. Therefore, teachers can adopt "problem-based learning" (PBL), using vaguely structured questions as learning situations, allowing students to act as the stakeholders of the problem, actively apply learning to integrate old and new knowledge, collaboratively discuss, raise questions, and find answers to jointly structure the content of the course (Yang, 2012, pp. 2-12). This process is about "losing the structure of knowledge" and "reconstructing knowledge," but this is only the first level. Then, the teacher uses the answers provided by the students to measure the student's current knowledge level and gives some rhetorical questions on time. To trigger students to continue thinking or to deliberately create a suspenseful situation based on the answer to activate students to continue asking questions, both can significantly arouse students' learning motivation. These are all concrete practices of dialogue.

Next, the author also wants to explain "action learning." The action learning method is a significant adjustment to traditional classroom teaching. When the learning object is no longer just textbooks but specific "people, things, time, place, and cause," it is called 5W in English (who, what, when, where, why) essentials, teaching students to face specific problems directly

in the process of practice by mastering relevant knowledge, thereby clarifying the essence and extended phenomena of the problem. Based on the author's actual teaching experience of implementing action learning methods in life education courses, students are taught to draw mind maps along the lines of thought. Then, students are allowed to draw crayons on the lesson plan paper to draw mind maps about "Who am I?" students develop a perceptual understanding of themselves through drawing pictures, thereby reflecting on their specific problems. Extending from knowing yourself, teachers can start interactive exercises such as "Can I believe you: blind eyes and not blind hearts?" Ask students to cover their eyes with a white towel in the first class and put their hands on each other. Holding the shoulders of the person in front, the group leader will lead everyone to walk around the classroom floor. Finally, the whole group will return to the classroom to cultivate the group members' trust in the group leader; after returning, everyone in the class will choose one from each other. Two partners work in pairs, and each person takes turns covering his eyes with a white towel; one person leads him to walk on campus for about 20 minutes, and then the experience is exchanged. After returning to the classroom, everyone used crayons to draw the "mental image" of "blind eyes but not blind heart" on the lesson plan paper, which means the picture that comes to mind when you are being led or leading others. We can see from the teaching response evaluation that this kind of situational practice can cultivate students' team-building and life experience. But this is just a starting point. For more practical action learning, for example, the teacher designs the lesson plan "Discovering the Garbage Mileage in the Corner of the Campus" and tells the students to start a group "Wandering Bird Trip," leading the students to the campus to discover the campus in the first class. The garbage mileage in the corner is used to complete action learning. The specific method is that the teacher asks members of each group to prepare garbage bags in advance and bring used disposable bamboo chopsticks or used plastic gloves. Everyone looks for them on campus together. Observe where there is "unknown" garbage, and then ask the students to look at this puzzling garbage and discuss the age of this garbage, including five questions: (1) Who made it? (2) Where does it originally exist? (3) Is it beneficial to the human body? (4) Who bought and discarded it? (5) What is the most suitable destination for it? Everyone brainstormed together to confirm the final mileage of the garbage, and then they used the tools they had prepared to pick up the garbage and put it into garbage bags. There is no limit to the type or amount of waste collected by each group, and the focus is on the quality of the entire discussion and practice. The teacher will ask students to return to the classroom before the bell rings for the second class. After a 5-minute discussion, each group will report the "findings." Finally, students will be asked to complete the final destination of the garbage and

discard it to the most suitable resource. In the recycling bin, after experiencing this fantastic journey" of "garbage turning into "gold," students are asked to draw crayons on this unforgettable journey. Students often say that they have never used this perspective to observe the campus they are in every day.

Finally, the author will discuss the significance of "service learning" to life education. This learning method, while not limited to general education, is particularly suitable for teaching life education courses. It emphasizes the combination of "service" and "learning" and obtains learning benefits in the service process. In this type of education, students participate in carefully planned social services and structured design, apply the knowledge and skills learned in school, and combine the needs of the people in the community, learning reflection and reciprocity, thereby improving learning effectiveness. Reflection refers to students' analyzing problems encountered during service. Reciprocity means that students no longer only regard the person being served as the object of help but also reflect and grow from it as a source of education, and bring about changes and progress at all three ends, including students, schools, and communities (Jacoby & Associates, 1996, pp. 5-7). Service learning is a kind of experiential learning that can mainly be conducted in society. It can be understood from the social learning theory advocated by Albert Bandura (1925-). He believed that human learning is a relationship between individuals and the process of continuous social interaction. Most of the human behavior comes from learning. From birth, individuals learn the behavior of others all the time or even unconsciously.

As they grow older, their actions, thoughts, feelings, and views on things finally become a person that is accepted by their family and society (Ren & Chen, 2004). Therefore, exposing students to various natural features of society can lead to profound experiences for students. For example, when the author led students to the National Yilan Special Education School to engage in service learning, students were asked to help with gardening, such as cutting flowers and inserting them into children's pots. ; Or help push a paralyzed child in a wheelchair around campus and bask in the sun; or paint and create handmade books with children; or help children clean cars; or make and sell drinks with children; or assist children in computer word processing; or lead Students participated in inter-school tug-of-war competitions and blind baseball games held by the school... By serving these children with particular disabilities, college students learned from feedback sheets that they generally have a more profound experience of life and learn human skills from these children. How difficult it is to be alive, and recalling the hardships that parents put into giving birth to themselves, people should cherish life more. This is more

direct to people's hearts than abstract concepts about Confucianism. Experiential learning does have its benefits.

Mainland China scholar Professor Kang Ouyang once discussed the long-term "educational dislocation" in school education. The teacher was eager to teach elementary school classes when a student was in kindergarten. When a student was in elementary school, the teacher was keen to teach middle school classes; when a student was in middle school, the teacher was eager to teach university classes; and when a student was in college, the teacher found that students had to go back to learn abilities what kindergarten classes should teach. That is, the college teacher wanted college students to learn how to speak, behave, and be polite and civilized. However, since the behavioral norms of college students have long been formed, it isn't easy to carry out essential quality education now. (Ouyang, 2015, pp. 92-94). Is this phenomenon not the case in Taiwan? Life education indeed needs to be planned and implemented step by step from preschool to university. However, suppose we feel that it is difficult to carry out life education that directly addresses the specific problems of students in higher education and hesitate to move forward. In that case, this is also not the face of education for university teachers. Attitude that should be maintained. Professor Ouyang Kang believes that real-life education should be self-education, guiding college students to transform from passive educators to active self-educators so that they know how to question themselves constantly, and teachers should change from lecture-type teachers to coaching-type teachers. Teachers no longer indulge in self-expression and self-appreciation in monologues but must work together with students, allowing students to perform life through class and realize the progress of life. He feels that this kind of coaching-type teacher must respond to the survival issues students raise and interpret the difficulties and confusions they face in their life course (Ouyang, 2015, pp. 92-94). The author feels that using activities instead of lectures to teach and allowing students to learn in situations designed by teachers will help teachers accurately play the role of coaches and make students feel that learning is enjoyable.

### **III. Teachers' Teaching Attitude in Anti-intellectual Fact**

As mentioned earlier, the most typical manifestation of concrete thinking comes from Chinese medicine. Chinese medicine emphasizes experience, so its medical knowledge is not abstract knowledge independent of people but experiential knowledge internal to people. Experiential knowledge is implicit knowledge that pays attention to personal feelings. It is often obtained through learning or repeated practice, such as the experience of learning to ride a

bicycle or swim. People concretize the cognition they feel, thus brewing the process and phenomenon of "knowledge." unknowingly, this "knowledge" has become an individual's implicit thoughts or skills, which is different from explicit knowledge (meaning abstract knowledge) that accumulates experience but detaches it from experience and uses language to conceptualize knowledge. The process of expertise naturally has an object that makes people feel various symptoms of its existence. Experience comes from things that are compatible and integrated between people, meaning an existence is constantly flowing and cannot be seen. Traditional Chinese Thoughts are called "Qi". Let's look at concrete thinking from the perspective of psychophysiology. It is the energy circuit in which the human nervous system sends external information to the center of consciousness, linking psychology and physiology to transform energy (Yasa Yasuo, 2009, pp. 63-99). Therefore, concrete thinking is both material and spiritual. Its accumulation and onset, and the use of language to explain people's inner experience, will brew into empirical knowledge. There is another practical example.

When a person develops a "sense of Qi" during Qigong practice, this is not an abstraction of his perception into a concept but comes from experience. When a practitioner realizes that "the intention is to guard the Dantian," this does not require people to focus on the word "Dantian." "Dantian" is initially just a Chinese medicine symbol one and a half inches below the navel. The intention of guarding the Dantian is not to ask people to recognize the symbol but to place the mind on the Dantian area itself, which makes the practice of minding the Dantian no longer abstract thinking. It is not image thinking caused by recalling specific images or action thinking caused by any particular behavior because it uses thoughts to induce the Dantian. The feeling in this part of the body will produce a warm feeling, intensifying the person's natural sense of the Dantian. Psychology affects physiology, and physiology affects psychology. In this interactive cycle, the consciousness is concrete thinking (Wei, 2009, pp. 18-20).

Although we currently do not have large-scale empirical evidence, it is not difficult to find from teaching experience that students have "anti-intellectual fact" and "anti-social personality" are highly positively correlated, according to Martha Smith of Harvard Medical School in the United States. Dr. Martha Stout's research found that the environmental factors that affect antisocial personality are related to cultural characteristics. Moreover, previous studies have pointed out that antisocial personality is quite rare in East Asian societies (including Japan, Mainland China, and Taiwan). Antisocial personality exists in Taiwan. The rate is far lower than the average of 4% in Western countries. For example, in the United States, the prevalence rate of antisocial personality has continued to rise significantly. This is highly related to North

American culture, which regards individualism as a core value. The United States places the individual as the central axis of thinking.

The tendency to develop an antisocial personality is much higher than that of East Asian societies that emphasize gregariousness. This is mainly because East Asian culture has an overwhelming belief system, which allows antisocial personality people with emotional defects to make up for it at the cognitive level. Compared with Western culture, A culture of personal control that places extreme emphasis on individualism. East Asian culture has a theological view of the interdependence of all things in the universe. Its conscience serves as the basis of human cognition, allowing everyone to have a deep sense of connection with others (Stout, 2006/2007, pp. 196 -201). Calling this type of interdependence of all things in the universe a "theological view" will inevitably lead to misunderstandings (the interdependence of all things does not necessarily come from the concept of a personal God). However, it cannot be denied that East Asian culture does pay more attention to human beings. The harmony between my relationship and the relationship between heaven and man, thereby internalizing and expanding the pattern and vision of "I," is different from the attitude of individualism. This attitude's core value is more suitable for "relationalism." East Asian countries' mutually respected Confucianism is the primary connotation that breeds and influences this core value (Hwang, 2009). I and others have a close relationship, and I and nature also have a close relationship. However, the author has to seriously point out that this kind of cultural belief rooted in tradition is no longer easily accepted by university teachers who have studied in Western countries and highly rely on the abstract knowledge teaching system; moreover, due to the uprooting project of Chinese culture in Taiwan since the education reform in 1995, this kind of cultural belief rooted in tradition has disappeared without a trace in the life world of the younger generation of college students. This has naturally developed amorality and apathy. The various phenomena of guilt have greatly expanded the social problems caused by antisocial personalities in East Asian countries, including Taiwan.

To deal with this problem, if teachers only return to various traditional moral dogmas to argue in an attempt to save the world that teachers think has fallen into ruin, I am afraid it will only trigger a strong backlash from students, and it is also inconsistent with the academic tendency of universities that always attach importance to " Knowledge education" rather than "moral education" is obviously different. The most fundamental question is how the Chinese society can achieve a harmonious blend of Chinese and Western cultures and create new life from tradition. More specifically, how can the corresponding "microworld" be extracted from the "life world" of the Chinese society through dialogue and structured indigenous social

sciences are used to interpret our own traditions and the problems we are facing. This is initially a specific issue that universities in Chinese society should prioritize facing and solving. It benefits college students by implementing higher education, but it is an unfulfilled conceptual dilemma. Suppose we continue to ignore this fundamental issue. In that case, it will be difficult not to trigger the story of falsehood in higher education and repeat the chaos of "only teaching, not educating." Teachers may now face college students with strong "general mass" tendencies. A strong sense of helplessness often occurs when teachers discuss their great principles while students are invisible and wallowing in their virtual corners. Continuing from the three innovative teaching methods mentioned above, the author wants to clarify how these contents contain and activate students' concrete thinking. Suppose the concept of "qi sensation generation experience" is used to explain the teaching level of life education from the perspective of the problem-based learning method when the teacher raises vaguely structured questions as a learning situation. In that case, the question is not the focus, and the teacher does not want students to focus on it. Thinking about the problem only makes students feel the problem we are facing (generating a sense of the problem). By cultivating an understanding of the problem (making students feel the authenticity of the problem), the sense of agitation will further strengthen students' ability to solve problems. In this way, students will continue to dialogue with their drifting thoughts and feel that these thoughts are projected into external operations and practices. Through discussions among peers to stimulate thinking, students can have the confidence and ability to solve problems.

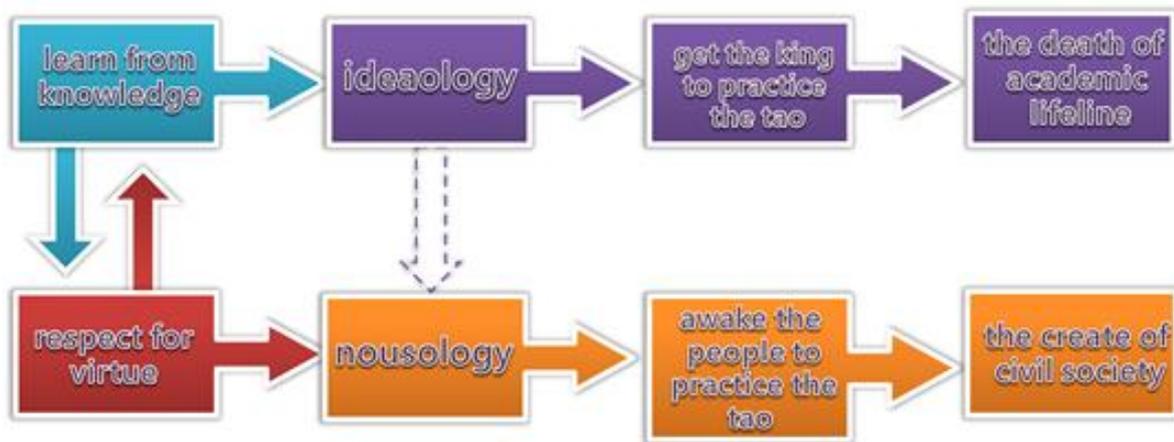
From the perspective of action learning and service learning methods, when students master knowledge through action learning or service learning, the practice will give them a sense of specific knowledge. At this time, they can gain an understanding of the problem by starting to discuss the problem. In reality, the interactive experience between the two can promote the expansion of learning horizons, which is a deeper interpretation of the connotation of dialogue. The author feels that behind these teaching methods generated by embodied thinking, the teaching attitude teachers hold towards students should focus on how to help students open their spiritual awakening. Therefore, it may be better to call it a "mind-learning attitude" to reflect its deeper meaning better. The background is as follows: From the perspective of Chinese intellectual history, during the development of Confucianism in the Song and Ming dynasties, the two ideological lines of "ideaology" and "nousology" have long been in conflict and integration. If we take "Chapter 27 of "The Doctrine of the Mean" says: "Therefore, the superior man honors his virtuous nature, and maintains constant inquiry and study, seeking to carry it out to its breadth and greatness, to omit none of the more exquisite

and minute points which it embraces, and to raise it to its greatest height and brilliance, to pursue the course of the Mean. He cherishes his old knowledge and is continually acquiring new knowledge. He exerts an honest, generous earnestness, in the esteem and practice of all propriety." (Xie, 1988, p. 53). Current relevant research often points out that "ideaology" is more inclined to the knowledge line of "learn from knowledge" and nousology is more inclined to the cultivation line of "respect for virtue." However, both Learnings encompasses two routes at the same time. The earliest study of mind can be traced back to Mencius's advocacy of "good nature." Cheng Hao in the Northern Song Dynasty started it, and Lu Jiuyuan in the Southern Song Dynasty opened up its path, competing with Zhu Xi, the great master of ideaology at the same time. By the middle of the Ming Dynasty, Wang Yangming, who was deeply influenced by Zhu Xi and finally emerged from the cocoon, first proposed the word "nousology," which made nousology begin to have an independent academic context (Chen, 2012, pp. 27-54). Compared with ideaology, which attaches great importance to intellectual speculation, nousology inherits its lineage, but pays more attention to the awakening of the soul itself (opening up conscience), which means focusing on the experience of life, and adopts a "go in, come out" style of knowledge. Wang, The wide spread of Yangming's nousology, is closely related to the fact that his thoughts can be simple and clear and directly pointed to people's hearts, making people willing to change their "attitude towards life" and "thinking about life." His lectures (including the type and content of lectures) are engaged in the work of life education (Chen, 2012, pp. 27-54) so that people from all walks of life in the three religions and nine classes of society can learn as long as they are willing. During the Ming Dynasty, Confucian political concepts developed along the popular line of "get the king to practice the Tao" to "awaken the people to practice the Tao" (Yu, 2004, pp. 297-332). Thinking from the perspective of the needs of the current social environment, unlike the academic lineage of ideaology, which has been cut off, nousology has been popular for more than 150 years since the middle and late Ming Dynasty. The late Qing Dynasty, the early Republic of China, and the Meiji Restoration in Japan once profoundly influenced Japan. The prosperity and strength provided key ideological momentum. They impacted the revolutionary Sun Yat-sen's "The theory that it is more difficult to know than to act" in the late Qing Dynasty and the reformist Liang Qichao's "New Citizen theory." Unfortunately, the Chinese themselves were politically Due to the long-term failure to realize the style that civil society should have, democratic politics has turned into populist politics. Suppose we hope to improve the civic literacy of college students in higher education and benefit the development of a more mature civil society. In that case, we can learn from this direct and simple psychological style in teaching or better

educate college students with "proletariat" attributes. It can be beneficial. The development of the two Confucian cultural lines of "learn from knowledge" and "respect for virtue" is shown in Figure 2:

**Figure 2**

*Development Map of Two Confucian Cultural Routes*

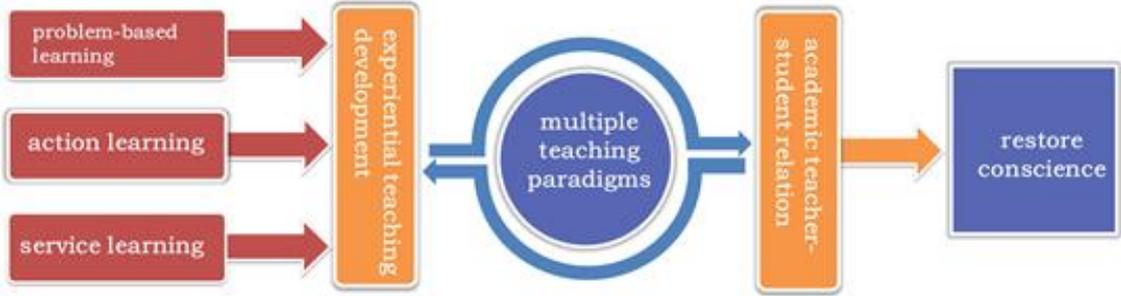


Adopting a free style of "going in and coming out" of knowledge and no longer clinging to superficial words, this is why Lu Jiuyuan would question Zhu Xi: "What books can be read before Yao and Shun?" (1980, page 491) This implies Yao and Shun. The two kings did not become saints by reading. Of course, the saints before Yao and Shun had no books to read, and the saints after Yao and Shun did not necessarily only read. This does not mean reading is wrong, but the focus is not on reading so Lu Jiuyuan can teach people. "Inventing the original mind," Wang Yangming also said: "Only this conscience is sufficient." (1992, page 1279) The critical point is that if people trust their Conscience, they can achieve the purpose of education, and the understanding of Conscience is the first meaning of education because this is the ultimate source of the "life world" in human beings. Just as Wang Yangming said: "Conscience is the spirit of creation. These spirits are born in heaven and earth and become ghosts and emperors; they all come out of this. They are incompatible with things. If people are reincarnated, they are perfect, without any shortcomings, and dances with joy without knowing what kind of joy there is in the world." ("Instructions for Practical Living" Volume 2, Article 61, Wang, 1997, page 139) Lu and Wang The two nouslogists did not turn their backs on the book. Still, nouslogists would adopt an anti-knowledge attitude to face knowledge (for example, after Wang Yangming first realized Taoism in Longchang, he then memorized the "Five Classics" verbal verification, which was all consistent), and vice versa. Let knowledge be deconstructed and expanded. This attitude is very suitable for facing the current learning difficulties of college students. The study of mind is like anti-knowledge, which does not mean to be against ideaology, but to absorb its essential connotation. It does not mean that there is no knowledge at all, but the source of its knowledge is no longer abstract knowledge but

experiential knowledge. When college students have reality of anti-knowledge, if they feel tired of knowledge learning, they would rather hide on their mobile phones to play with messages in every class than listen to the teacher's lectures, especially if you lack the motivation to study in areas that cannot directly respond to professionalism and making money. Teachers will now offer life education courses through problem-based methods, action learning methods, and service learning methods. Students can experience life through personal practice, and it is easier to open up their consciences. The author proposes the concept of "multiple teaching paradigms" here, which means that although this article suggests three teaching methods, it does not mean that only these three methods can present teachers' mental attitudes and students' experiential learning, any teaching conducted from a student-centered perspective can help students grasp their Conscience (restore their Conscience) and help college students have a sense of learning. These are teaching methods worth developing in the field of life education (although these teaching methods are not only applicable to Life education, or it can be said that these teaching methods can help students understand life even if they are applied to professional academic fields), and can be called a practice of concrete thinking.

Moreover, suppose there is no spiritual awakening to develop empirical knowledge and only the indoctrination of abstract knowledge without internalization in life. How can we ensure that students will not commit various high-intelligence crimes? Teachers should give up the arrogance of knowledge, no longer look down on students as the owners of knowledge, and use the knowledge spectrum to talk to students. This will only create an invisible gap between teachers and students. Only by taking the initiative to step out and pay attention to students, let life and Meeting life, genuinely listening to the problems that happen to students, and building a harmonious teacher-student relationship like the ancient academy. This is also a mind-study attitude, which can make people look back and reflect on the Chinese cultural relationship that emphasizes the world of life. The significance of university life education. For information on how multiple teaching models can help college students "restore their conscience," please see Figure 3:

**Figure 3**  
*Multiple Teaching Models to Restore Conscience*



The academy system gradually developed some kind of special spiritual school from the Song Dynasty to the Ming Dynasty. Although private schools did not originate from academies, in the "late Spring and Autumn Period," Confucius ran a school in Qufu, State of Lu, which disseminated knowledge from the royal officials to all classes. The historical significance of the ordinary people (commoners, savages, and even enslaved people), throughout the "Warring States Period," hundreds of different schools of thought coexisted, that is, through thinkers giving lectures in various countries, a considerable number of people from all walks of life were produced, and these thinkers each held their own opinions Striving for the energy to influence politics, combining theory and practice to create history. However, thinkers often lectured in secluded mountains and forests in later academies. Some people faced specific confusions and difficulties, hoping to find answers, and traveled thousands of miles to find out. Under the guidance of teachers, students study together daily and are intertwined through weal and woe. If given the opportunity, they will engage in governance and serve the people; if not, they will focus on self-cultivation and enjoy traveling. Regardless of whether they are officials or not, they are all striving for the aspirations of the saints. The most significant difference between academies and private schools in the past is their development of a mature learning system over time (such as the lectures in the Song Dynasty and the Ming Dynasty) through the four levels of "heaven, people, things, and self." Cultivation of the personality of teachers and students gives people the opportunity to calmly explore and face various relationships and learn how to live a wise life that is more lively and freely. Understanding the significance of academies also means understanding how Chinese culture has experienced internal transformation and external dissemination by thinkers.

Through the positive educational impact of academies on society, the current society needs to reflect on the role of people's spiritual awakening in improving citizens' overall quality of life. The value of education, such as the lack of an educational model like a college that inspires teachers and students to explore inner together, obviously continues to impart technical knowledge to higher education for many years without discussing the specific life difficulties faced by people themselves, which will eventually breed serious consequences. Question. In the middle and late Ming Dynasty, nouslogy was actively spread by scholars who succeeded Wang Yangming (especially the "Taizhou School" started by Wang Xinzhai), which greatly influenced the people. All walks of life were affected by the nouslogy to varying degrees, and Confucianism was thoroughly exerted in society. On the ground floor, it can be seen that the free and easy life style of nouslogists has contagious solid energy, which makes all illiterate

traders and servants, including woodcutters and potters, consciously and deeply inspired (Chan, 2005, pp. 110-113). From this perspective, we can reflect on the present and the past.

Although the current environment of higher education is full of crises, how can we university teachers "cry each other in a new pavilion," lamenting to each other that the time is not given to us, the quality of college students is not high, and the teachers can only continue to play the piano to others? Zhu Daosheng's words can make stubborn people nod their heads. We should reflect on ourselves: College students who have been insensible to the explosion of knowledge and information will feel their souls deeply shocked again because they meet our aspiring teachers. If college students are interested in learning, Knowledge is repulsive. If the mountain doesn't come to me, I will go to the mountain. Can't we follow the trend that college students are accustomed to, adopt anti-knowledge methods, strengthen their experience level, and lead these young people to see their conscience? Knowledge-carrying capacity is an issue that university teachers themselves prepare for lessons. It only needs to be answered in teaching research discussions among teachers. However, in the teaching environment, make students willing to participate in the content you prepare and enjoy this learning feast, feel one's gains and growth; this is the teacher's teaching achievement. The teacher's personal teaching attitude will affect the teaching effectiveness of the whole class. Therefore, cultivating a positive attitude and adopting flexible teaching methods from concrete thinking can attract students' attention and help students light up their souls. This is what teachers have set up: The mission that life education courses should shoulder.

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