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G. Biesta教育與教學思想 之探微與闡釋

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摘要

研究目的

教學是教育中至關重要的一項活動，教育者透過教學活動來達成教育的目的，假使教育活動缺少了教學，著實令人懷疑這是否是教育。然而，中文語境中的「教」可能意指教育或教學，英文「teaching」在不同語脈中可以分別指稱教育實踐、某種特殊的職業角色及某個特定時期的事件或活動。「教」或「teaching」是否蘊含學習，也是具有爭議性的，究竟教育、教學與學習三者的意義與可能關係為何呢？Biesta主張教育獨特之處在於有教學存在以及與教學相遇，而不是在於學習的現象，因此，探究Biesta的教育與教學的思想可以提供上述問題的參酌識見。具體而言，本研究的目的如下：一、探討Biesta的教育思想，以作為瞭解其教學思想的基礎；二、闡述Biesta的教學思想；三、進一步討論Biesta的教育與教學思想。

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主要理論或概念架構

Biesta指出，教育實在包含「生理—神經—社會—文化秩序」及「存在的秩序」這兩者，而真正的教育是存在之秩序的教育，也就是把學生作為被召喚者的主體屬性放在利害攸關位置的教育。也因此，教育除了致力於追求資格化和社會化的目的之外，主體化的目的則在協助受教育者形成主體性而成為主體，或使受教育者在承認世界的他異性與完整性之下，存在於其中並與其共存。因此，真正教育意義下的教學旨在引導受教育者接觸他者並回應他者的稱呼、言說、呼喚及召喚，而不是在使其獲得作為掌握意義的學習。主要是基於這個思想理路，Biesta揭露教育學習化此現象的不當，即逐漸以學習的語言來論述教育，他進而強調教育獨特之處在於教學的出現以及與教學相遇，有必要釋放教學、恢復教學與重新發現教學。在面對教學的被給予性時，它展現出不能化約為學習的三項禮物，即被給予你並未要求的、給予雙重真理與被給予你自己。在上述Biesta的教育暨教學理論中，呈現出存在主義、現象學與後結構主義交織影響的色彩。本文進一步從存在之秩序的教育與教學、非肯定性教育與間接教學、驚訝與教育及教學的連結此三大面向提出反思。

研究設計／方法／對象

本研究運用文獻研究與觀念分析的方法，以Biesta《世界中心教育》（*World-Centred Education*）與《重新發現教學》（*The Rediscovery of Teaching*）為主要探究文獻，輔以他的其他論著，深入探索其教育與教學思想，特別聚焦於教育、教學與學習三者的意義與可能關係，並進一步論述Biesta教育與教學思想中的三大要項：存在之秩序的教育與教學、非肯定性教育與間接的教學暨驚訝與教育及教學的連結。

研究發現或結論

本研究有下列幾項發現：

一、Biesta認為，教育同時具有生理—神經—社會—文化的秩序和存在的秩序，其中，存在秩序的教育關係到受教育者能否以主體的方式存在，涉及能否讓受教育者有機會和自身之自由相遇而成為其生活之主體，因此，他主張真正的教

育在於存在秩序所進行的主體化教育。

二、Biesta指出，當代存在著把學習視為某種掌握之行動的強烈趨勢，展現出自我中心論的認知或存在方式。不過，考量為學生開闢種種存在的可能性，教育與教學上應採取鼓勵接觸他者及回應他者之稱呼的進路，引導並召喚學生關注世界。在其中，學生的「我」被拉入世界。

三、儘管Biesta指出當代存在視教學為掌握之行動的強烈趨勢，然一旦把非當代或非Biesta文化圈的教學意義列入考量，這種說法恐怕有所侷限。

理論或實務創見／貢獻／建議

本研究提出建議如下：

一、教育或教學除了協助受教育者進行學習以掌握世界之外，應該還要為學生開闢這種學習作為掌握之外的存在可能性。

二、對於主體化教育的推動，可考量以非肯定性或間接的教育或教學方式進行。

三、鑑於驚訝提供了從經驗中學習的機會，應重視教育或教學上與驚訝的連結。

關鍵詞：G. Biesta、非肯定性教育、教育、教學、間接教學

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An Exploration and Elucidation of G. Biesta's Thoughts on Education and Teaching

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Abstract

Purpose

Teaching constitutes a crucial activity within education, through which educators achieve educational goals. Should educational activities lack teaching, one might question whether such endeavors truly constitute education. However, in the Chinese context, “教” (jiào) may refer to either education or teaching. Similarly, the English term “teaching” can denote educational practice, a specific teaching professional role, or an event/activity of teaching within a particular period, depending on the context. Whether “教” or “teaching” inherently implies learning is also contentious. What, then, are the meanings of and the potential relationships among education, teaching, and learning? G. Biesta argues that education's uniqueness lies in the emergence of teaching and the encounter with it, rather than in the phenomenon of learning. Therefore, exploring Biesta's thoughts on education and teaching can offer insights into the questions posed above.

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Specifically, the aims of this study are as follows:

- 1) To explore Biesta's thoughts on education as a foundation for understanding his ideas of teaching;
- 2) To elaborate on Biesta's thoughts on teaching;
- 3) To further discuss Biesta's thoughts on education and teaching.

Main Theories or Conceptual Frameworks

Biesta points out that educational reality encompasses both the physiological-neural-social-cultural order and the order of existence. True education should be that of the order of existence, that is, the education that places students' subjectness as the ones summoned in a crucial position. Therefore, in addition to striving for the goals of qualification and socialization, the purpose of subjectification is to assist the educated in forming their subjectivity and becoming subjects, or to enable the educated to exist within the world and coexist with it while acknowledging its alterity and integrity. Thus, the truly educative teaching aims to guide the educated to encounter others and respond to their addressing, speeches, calls, and summonses, rather than achieving the learning understood as comprehension. Based on this thought framework, Biesta exposes the inappropriateness of educational learnification, that is, gradually most of the discussions on education are conducted in the language of learning. He further emphasizes that the uniqueness of education lies in the emergence of teaching in it and its encounter with teaching, and it is necessary to free teaching, restore teaching, and rediscover teaching. When encountering the givenness of teaching, it demonstrates three gifts that cannot be reduced to learning, namely, being given what you didn't ask for, double truth giving and being given yourself. In the above-mentioned Biesta's theory of education and teaching, the interweaving influence of existentialism, phenomenology, and post-structuralism can be found. This article further raises reflections from three major aspects: education and teaching based on the order of existence, non-affirmative education and indirect teaching, the connection between surprise and education/teaching.

Research Design/Methods/Participants

This study employs literature review and conceptual analysis. Using Biesta's *World-Centred Education* and *The Rediscovering of Teaching* as primary texts, supplemented by his other works, it deeply explores his thoughts on education and teaching. It particularly focuses on the meanings and potential relationships among education, teaching, and learning, and further elaborates on three key essentials in Biesta's ideas of education and teaching: education and teaching within the order of existence, non-affirmative education and indirect teaching, and the connection between surprise and education/teaching.

Research Findings or Conclusions

This study puts forward the following key findings:

1) Biesta points out that education encompasses both the bio-neuro-socio-cultural order and the existential order. Education within the existential order concerns whether the educated can exist as subjects— whether they are afforded opportunities to encounter their own freedom and become subjects of their lives. Thus, he argues that the genuine education lies in the subjectification process conducted within the existential order.

2) Biesta observes a strong contemporary tendency to view learning as an act of comprehension, reflecting an egological cognitive or existential mode. However, to open up existential possibilities for students, education and teaching should adopt an approach that encourages encountering and responding to the call of others. This guides and summons students to engage with the world, drawing their “I” into it.

3) Although Biesta identifies a strong contemporary tendency to view teaching as an act of comprehension, once the meanings of teaching of non-contemporary or non-Biesta's cultural circles are taken into consideration, this characterization may be limited.

Theoretical or Practical Insights/Contributions/Recommendations

This study proposes the following recommendations:

1) Beyond assisting the educated in acquiring knowledge to comprehend the world, education and teaching should open up existential possibilities beyond such learning as the act of comprehending;

2) The promotion of subjectification education may consider employing non-affirmative or indirect educational or teaching approaches.

3) Given that the emotion of surprise offers opportunities for learning from experiences, educational or teaching practices should emphasize the connections with surprise.

Keywords: G. Biesta, non-affirmative education, education, teaching, indirect teaching