

Review on *Xue Xiao Gong Ju Si Yi* of Zhu Zi

Li Cunshan

Abstract: The neo-Confucianism in Song Dynasty was “the philosophy of balancing classic theory and practice”, which was founded by Fan Zhongyan and Hu Yuan, and inherited by Cheng Hao, Cheng Yi and Zhu Xi. *Bai Lu Dong Shu Yuan Jie Shi* of Zhu Xi stressed “yi li zhi bian” valued by category, but it was not the whole educational thoughts of Zhu Zi. *Xue Xiao Gong Ju Si Yi* which was written by Zhu Zi in his later years, not only stressed “morality” subject, but established such subjects as Zhu Jing, Zi, Shi, and Shi Wu and so on; it also criticized the drawbacks of imperial examination system at that time, all of which were the whole expression of educational thoughts of Zhu Zi. The imperial examination system after Yuan Dynasty was precisely the object of criticism of Zhu Zi. In the educational reform in modern China, Hu Yuan’s “teaching method” and Zhu Zi’s *Xue Xiao Gong Ju Si Yi* have played a promoting role.

Key words: the neo-Confucianism in Song Dynasty; the philosophy of balancing classic theory and practice; *Xue Xiao Gong Ju Si Yi*; educational reform

观点选萃

海德格尔“座架”一词首次出现的时间和地点

文绪 孟庆伟

北京邮电大学党委宣传部文绪、哈尔滨工业大学人文与社会科学学院教授孟庆伟在《对海德格尔“座架”一词的追问》一文中指出：

在海德格尔的哲学著作中，“座架”是海德格尔关于技术问题论述中的一个关键词。经过梳理，我们可以基本准确地得出四点看法：1. “座架”一词首次进入海德格尔哲学文本的具体时间是1949年12月1日或2日（我们目前还无法确认究竟是1日还是2日）。“座架”一词的出现，是经过海德格尔深思熟虑的，是大胆而慎重的，是海德格尔追问的结果，思的结果。2. “座架”一词首次出现即是以《座架》作为海德格尔系列演讲的题目之一。以《座架》为题来追问技术的本质问题，是海德格尔的第一次，也是最后一次。用“座架”一词来代表现代技术的本质，也许在海德格尔看来是最恰当、最准确的一个词。而“座架”一词一经出现在海德格尔那里，就不再是原来意义上的“座架”。3. “座架”一词首次出现的地点是在不莱梅的报告。对海德格尔来讲，不莱梅这个城市和那些真诚大胆邀请他的人们，为他提供了在当时来说非常必要的、相对自由的环境。就是在不莱梅，他首次把“座架”公诸于听众之前，当时海德格尔还被当局禁止执教。4. 以《座架》为基础修改为后来的《技术的追问》。海德格尔对自己的著作从标题到内容有反复修改的习惯，其有关技术问题的文章前后期有很大差异或起初以演讲的形式发表，后来又作为论文集发表。关于技术问题的演讲曾作过多次，其篇名和内容经过多次修改。表明海德格尔的思考在持续，对技术问题的认识也在不断变化或深化。