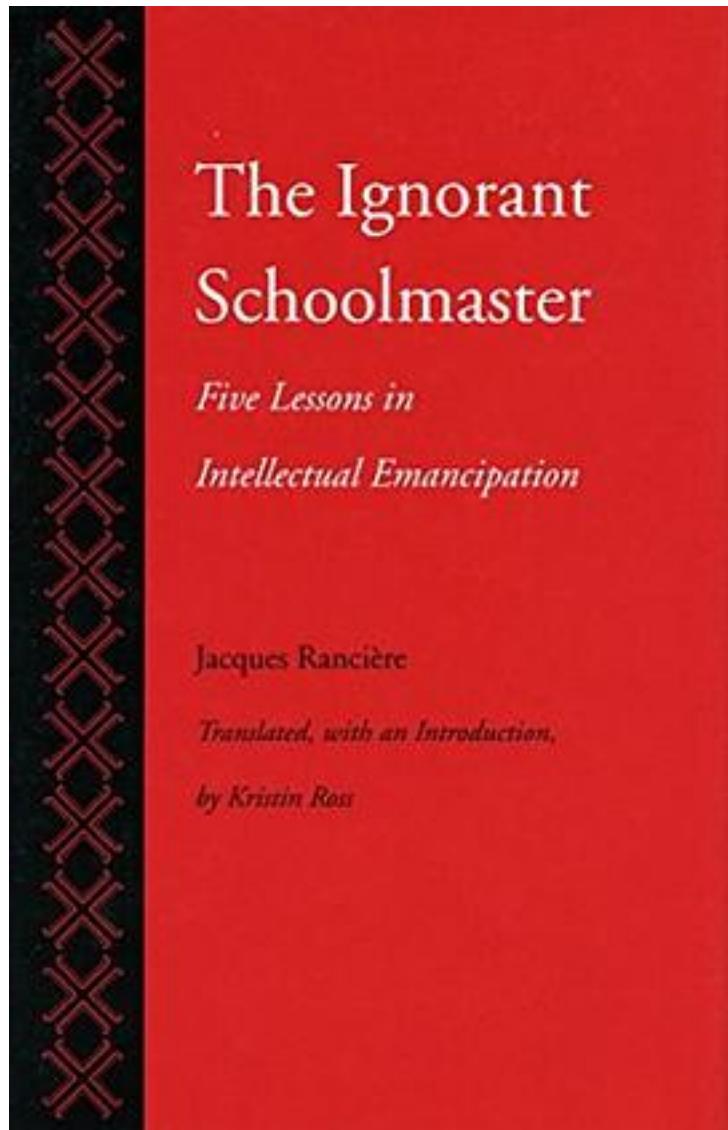


The Ignorant Schoolmaster



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著者:Jacques Rancière

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Review

'An extremely provocative, original, and engaging book, it raises questions of great relevance and urgency about the process of cultural selection and canonization.' Denis Hollier, Yale University Ignorant Schoolmaster

In *The Ignorant Schoolmaster*, Rancière uses the historical figure of Joseph Jacotot as a way of discussing human nature, education, pedagogy, ignorance, intelligence, and emancipation. These ideas have profound implications on the nature of schooling and research, and the role that teachers and scholars play. [Contents](#) [hide]

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Joseph Jacotot (1770-1840)

Jacotot was a French instructor who taught subjects as far-ranging as French, literature, mathematics, ideology and law (p. 1). He had a profound realization one time when he had to teach a group of Flemish students French. Since he didn't know Flemish himself, he had the challenge of teaching these students French.

[edit]

Explication

The conventional view of the teacher's (or master's, as Rancière calls it), is to "explicate". But Jacotot noticed that his Flemish students were able to learn French without any explication from him. He had given them a bilingual text of *Télémaque*; using that, his students were able to eventually understand French grammar and spelling, using a text that was aimed for adults, and not "simplified" for school children. Jacotot (or maybe Rancière?) was inspired to ask: Were schoolmaster's explications superfluous? (p. 4) Rancière believes that explication stultifies learning by short-circuiting the journey that the student is able to make. Teachers who rely on explication inadvertently creates a "veil of ignorance" (p. 6) what the student is expected to learn, thus creating a world of superior (i.e. the master, the explicator) and inferior (i.e. the student, the ignorant). But Rancière believes that all people are capable of learning without explication because they have all acquired their mother tongues without explication (p. 5, 10). They learn, imitate, and correct themselves, and universally, all children will grow up to understand their parents without every spent

one day in school. Why do we presume this intelligence goes away?

[edit]

Emancipation

Rancière distinguishes between two human traits: intelligence and will. In Jacotot's classroom, there are two wills (the students' and Jacotot's) and two intelligences (the students' and the book's). Students may need to follow the teacher's will, who guides them towards the subject. But stultification occurs when the students' intelligences are linked with the teacher's, when they have to rely on the schoolmaster to explain what they have learned. The opposite of stultification is, therefore, emancipation. But who emancipates? Once again, conventionally, it is the scholar, the philosopher, the wise, the learned, the Teachers College doctoral student. But Rancière believes that the only way to emancipate is when an intelligence obeys only itself even if its will obeys another's will (p. 13). In reality, universal teaching has existed since the beginning of the world, alongside all the explicative methods...Everyone has done this experiment a thousand times in life, and yet it has never occurred to someone to say to someone else: I've learned many things without explanations, I think that you can too... (p. 16) In Jacotot's class, the students learned using their own methods, not his. And in the end, they learned French, and they have done so using the oldest method in the world: universal teaching.

[edit]

Ignorance

Rancière argues that the “Socratic Method” is a perfected form of stultification, where the role of the Master is to interrogate (demand speech) and verify that intelligence is done with attention (p. 29). Even if these pedagogies are aimed at “empowering” the student, it is still done so after the master has verified it. Thus, it is still the master's method, not the student's.

The ignorant schoolmaster does not verify what the student has found, only that the student has searched (p. 31). This means that anyone, including illiterate parents, can teach their children how to read and write. For example, they can question whether they pronounce the same word each time in the same way, or hide it under their hand and ask the student what is under it. This is true not only for re

[edit]

Intelligence

Most people become stultified because they believe in their inferiority (p. 39). And superior minds can only be superior if they can make everyone else inferior. Thus we never break out of that circle, not matter how generous our intentions may be. The word intelligence is often understood as a number, or variable, that describes different people's capacities to comprehend complex ideas or solve logic problems. But Rancière believes that everyone has the same intelligence (p. 50). He argues that a statement like “Bob is smarter because he produces better work” is a tautological statement that explains nothing. It's true that people will produce different types of work, but he doesn't see this as the result of different intelligence, but as a result of not bringing sufficient attention to the work.

[edit]

Will

Intelligence has to do with attention while will has to do with the “power to be moved” (p. 54). Rancière argues that each of us represents a will that is served by an intelligence. We see, analyze, compare, reason, correct, reconsider, on an everyday basis. We do not always learn the same things because we do not pay the same amount of attention to the situation. Furthermore, he suggests that “[m]eaning is the work of the will” (p. 56). He calls “secret” of universal teaching, something that geniuses all know. All humans are capable of anything they want.

[edit]

Language

Jacotot/Rancière believed that truth cannot be told. When it is expressed in language it becomes fragmented (p. 60). Hence, he goes into the arbitrariness of language to suggest that there is no language that is superior than others because they are equally arbitrary. Intelligence does not have a language. As Jacotot argued, we are not intelligent because we speak; we are intelligent because we exist. But this is not a problem. It is precisely because all languages are arbitrary that we employ all we have access to (including but not limited to language) in expressing truth. (p. 62) Rancière calls our expression through language as a form of art, like improvisation. He calls “telling the story” and “figuring things out” the two master operations of intelligence (p. 64). He believes that the artist is the exact opposite of the professor. He argues: “Each one of us is an artist to the extent that he carries out a double process; he is not content to be a mere journeyman but wants to make all work a means of expression, and he is not content to feel something but tries to impart it to others” (p. 70).

作者介绍:

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标签

教育

哲学

朗西埃

教育学

Ranciere

文化研究

政治哲学

法国当代理论

评论

這個忘記標註了一一說實話Ross的翻譯不是沒有問題的

why individual must be defended against society

我的英雄

非常支持这个论点，但是论据和思维推进过程有点小失望，特别已经在阅读过程中预见到后面一定会进行superior和inferior intelligence的论证，但是反论的这一段觉得还不够，可以写的更精彩。给五颗星是因为这个精神，他说出了很多人不想表达也拒绝承认的事实，但实际在哲学上的论述不足5星。只能说因为存在，所以先不追求完美了。

只能说，重读第二遍的时候密思极恐

She is concerned solely with knowledge more, with knowing what she did not yet know. What she lacks, what the pupil will always lack, unless she becomes a

schoolmistress herself, is knowledge of ignorance- a knowledge of the exact distance separating knowledge from ignorance.

中译出来再读一遍

奇特的傑作，有不少啟發

教育哲学课必读书，一度动了想要把这本书翻译成中文的念头，然后发现并没有这么容易

(⊙…⊙)朗西埃不是在鼓吹自学 和弗莱雷不一样 不是知识平等 是智力平等 over over

所有从业于与教育和观众有关行业的人士必读

fascinating

very bizarre argument at first glance. the logic under it is very powerful and illuminating. suppose we are all equal in intelligence, everyone would have a great potential to achieve a lot if he/she has the strong will. it is an enlightening approach to question inequality.

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书评

法国思想家雅克·朗西埃据说是当代西方文化左翼知识分子中最激进的一位：譬如他认

为仅仅打破体力劳动与脑力劳动的区分还不够，仅仅让知识分子接受农民的再教育还不够，政治的任务如果是致力于人的解放，那么它的使命就更在于重新界定知识本身，在于给予被压迫者以自己发言的...

按理说，这是一部严肃的学术著作。但是，朗西埃的研究者（如Deranty等人）都认为这部书是一部文风很奇特的书，的确如此，这部书的作者、叙述者以及主人公混淆地一塌糊涂，你完全不知道什么时候朗西埃会跳出来。当然他跳出来说的并不是戏言，而是建立在他所勾陈的一系列材料的基...

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