

追尋傳播工作中的實務智能（1993- ）：再思傳播教育

鍾蔚文

過去 20 年來我們魂夢牽繫的一個謎題是：實務能力究竟所指為何？連帶的問題是：實務如何教？本報告總結多年研究心得，重點有二：一、闡明實務能力之內涵。我們基本觀點如下：（一）實務智能本質上圍繞著個體和環境互動之關係，實為社會科學之基本議題，欲掌握實務能力之內涵，心須修正傳統典範對人與環境互動之預設。（二）實務智能為與情境互動之能力，在此對情境和環境作一區分。（三）一反傳統研究強調表徵（representation），我們主張「行動」方為實務智能之核心。（四）不同於傳統焦點在個人如何反映和因應環境，我們主張互動是雙向道，不僅因應情境，而且改變和創造情境。（五）有別於傳統獨尊心理和認知機制，我們主張傳播實務智能為分散智能（distributed intelligence）。（五）相對於傳統靜態之知識觀，我們凸顯與情境共同演化之實務能力。二、根據以上實務能力之研究，我們提出對於當前傳播教育之建議：（一）超越對於實務慣性之思維，掌握實務能力之本質，培養真正之實務能力，即與情境互動之能力。（二）調整重認知、輕行動之取向，培養對焦相關情境，並在情境中發展適當行動之能力。（三）從「我」主義轉向「我們」主義，培養與物、他人、身體協力之能力。（三）傳播已進入不確定年代，應改採動態取向之教育觀，以培養與傳播環境共同演化之能力為重心。

In Search of Practical Intelligence in Communication (1993-): Rethinking Communication Education

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We have been haunted by an issue for the last two decades, that is, what is practical intelligence? A corollary issue is: How to teach practical intelligence? This talk, which reports on our findings, is divided into two parts. The first part will advance our views of practical intelligence, which can be summed up as the following: practical intelligence embodies the ability to cope with specific situations rather than the environment. Practical intelligence finds expression mainly in the actions oriented toward situations rather than representations as proposed in the received view. Actions are responsive as well as generative; to be specific, social agents not only respond to situations; more importantly, they create situations. Practical intelligence is distributed in the sense that it emerges from the interactions of a host of agents other than the human actor. Lastly, practical intelligence is the ability to cope with change. The second part will elaborate on the research implications for communication education. We argue that communication education calls for a paradigm shift in view of the sea change on the communication landscape. First, education should aim to cultivate the ability to solve real-life problems, which is practical intelligence. Second, more curricular emphasis should be put on actions directed toward situations rather than rules. Third, We-ism, which foregrounds the ability to exploit the resources afforded by objects and persons in the environment should take the place of I-ism, which concentrates on the cultivation of mental faculties. Fourth, communication education has entered the age of uncertainty and a dynamic view of pedagogy is needed.