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课程论

■ 尧新瑜 著

本书以理性主义、经验主义、工具主义和后现代主义融合而形成的当代复杂理论为理论工具，以教育论、课程论与教学论为实践工具，在对中外道德教育的变迁谱系进行深度反思的基础上，建构一种新的学校道德教育课程范式。这种课程范式由三个课程环链构成：

■ 理性道德课程 ■

■ 情性道德课程 ■

■ 行动道德课程 ■

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内 容 提 要

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中文摘要

道德教育有效性是古今中外教育家不断追求和探索的一个古老而崭新的主题。在古希腊时期,苏格拉底、柏拉图、亚里士多德等对此进行了或本体论、或知识论、或教学论的思考。其中,“德性是知识吗?”“美德可教吗?”是“苏格拉底问题”的两个经典命题。苏氏通过形而上的逻辑论辩,将道德教育何以可能的追问带入理性之域,从而开启了西方理性伦理学的先河。进入近代,英国哲学家休谟对于理性伦理范式的合理性提出了怀疑。在他看来,“是”与“应该”之间并不存在必然或内在的逻辑关系,这个由“是”与“应该”关系构成的“休谟问题”引领人类将探索的目光投向道德情性之维。在中国,发端于孟子“性善论”与荀子“性恶论”的道德之争经久不息,进入南宋时期达到了高潮。陆九渊“尊德性”与朱熹“道问学”论辩最终形成了两大道德修养学派:一是以陆九渊为代表的“心学”,其关注的是人类“本心”——德性之域,与之相匹配的修养方法是以“内修”为特征的“发明本心”与“去蔽”;二是以朱熹为代表的“理学”,其关注的是人类的知性之域,与之相匹配的道德学习方法是以“外铄”为特征的“格物致知”、“先知后行”。明代王阳明将陆朱之争推演为“知”与“行”的关系问题,并提出了“知行合一”来解决二者的方法论冲突。这个由“知行”关系构成的“阳明问题”具有鲜明的“践履”取向,其关注的是道德教育的德行之域。在当下,围绕着学校道德教育的“滑坡”与“爬坡”的实践之争和“去魅”与“返魅”的理论交锋,教育界的学者也是见仁见智。然而,无论是道德教育领域中的历史问题还是现实困惑都直接或间接地关涉到学校道德教育的有效性。

诚然,道德教育是一个问题之域。对道德教育中诸多问题的理论研究固然有益于提高道德教育的有效性,但这种有效性的落实必须以学校道德课程为载体、平台。从现代课程论视域观照,“苏格拉底问题”、“休谟问题”和“阳明问题”所包含的不同命题关涉学校道德课程内容的三个维度:① 理性道德;② 情性道德;③ 行动道德。虽然,除了道德内容以外,道德课程还关涉到目的、过程、评价等课程范畴,但道德课程内容建构的合理性是学校道德教学有效性的根本保证。不过,对学校道德课程建构的合理性论证需要以哲学、教育学、心理学等为理论工具,而蕴含人文精神和生命意义的理解理论可以担当这种合理性论证的承诺。

理解理论是解释学的内核,在解释学漫长的理论进化过程中,理解从认识论解释学发展为科学理解范式;从方法论解释学升华为人文理解范式;从本体论解释学提升为实践理解范式。借助复杂思维的方法论支持,理解的科学、人文、实践三种范式可以在学校道德课程的建构中得到逻辑性整合。其中,理解的科学范式适用于理性道德课程;理解的人文范式适用于情性道德课程;理解的实践范式适用于行动道德课程。从而回归道德教育的复杂性、整体性和实践性。

首先,科学理解指向学生的与伦理相关的理性层面。理性道德课程具有客观性、普遍性和合法性等特征,它从维护公共生活的秩序、公平、正义等原则出发,发展学习者的“公共理性”。其内容主要包括由公共意志形成的一系列的外在的理性文本,诸如习俗、礼仪、禁令、守则、纪律、规章、规则、规范、制度、法律、权利、义务、自由、责任、正义等伦理共同体。在社会学意义上,理性道德课程是一种“最低限度的伦理”或“底线伦理”;同时,它也是对人类有限性的一种他律道德。其教学目标预设为帮助学习者成为一个遵守“现实法则”的社会公民。

其次,人文理解指向学生的与美德相关的情性层面。主观性、

情境性和个体性是情性道德课程的基本特征,它从关怀学习者的幸福、快乐、高尚、优雅、生命意义、自我实现等出发,培养学习者的内在人格或德性。情性道德课程可分为自爱、爱人、仁爱三个层次。其中,自爱层次包括自尊、节制、知耻;爱人层次包括同情、诚信、理解;仁爱层次包括宽容、奉献、慈善。它可视为自律道德的范畴。其教学目标在于将学生人性中先验的良知、良心等道德资源发扬光大,并引导学生的人格向“至善原则”升华,最终促进学生道德自我的生成。

再次,实践理解指向学生在教育世界、生活世界、社会世界中的道德践履层面。行动道德课程的特征是主体性、实践性、整体性。其旨趣在于将学生习得的理性道德知识、情性道德知识迁移、外化为一种可观测、可统计、可检验的亲历行动。行动道德课程的内容是由教育者通过与家庭、学校、社会等组织共同为学生提供各种道德实践的机会,促进学生从“知善”、“向善”向“行善”飞跃,即学生将“知善”作为自己的一种理性思维方式,将“向善”作为自己个人的心理需要与行为动机,将“行善”作为自己的生存方式。其教学目标预设是让学生在道德行动中亲历、体验、感悟,最终使学生自主地发展个人生活实践的道德智慧。

总之,从本体论上追问“为什么”,从知识论上诠释“是什么”,从教学论上探究“如何做”构成了学校道德课程的理性道德、情性道德、行动道德的三位一体形态。这种立体或整体的复杂形态缘自于对道德教育历史问题与实现问题的实读与创读,缘自于道德教育本体属性的理解与体悟。由此,学校道德教育课程论的探索可能为社会转型期和素质教育时代道德教育基本理论创新提供一种视域。

Abstract

The efficiency of moral education has been an ancient and new subject constantly pursued by the educationists. During the ancient Greek period, Socrates, Plato, Aristotle conducted their ontological, epistemological and pedagogical pondering of the subject. Is virtue knowledge? Can virtue be taught? These are the two important propositions of the "Socratic questions". Socrates, through the metaphysically logical argument, brought the problem of the possibility of moral education into the field of rationality, became a sire figure of the western rational ethnics. In the modern history, the British philosopher Hume expressed his doubt about the rationality of the paradigm of the rational ethnics. In his view, there is no necessary or intrinsic logical relationship between "be" and "should be". The Hume problem which direct the goal of exploration to the dimension of sensibility.

In China, the controversy between Mengzi's "theory of kind human nature" and Xunzi's "theory of evil human nature" continued without cessation. In the South Song Dynasty, the controversy reached its summit. Lujiuyuan's "respect of one own original virtue" and Zhuxi's "acquisition of virtue by learning" eventually became two schools of moral education; one is the school of "the discover the one own original virtue", which concerns about the "original virtue" of the human—the horizon of the virtue. The method which matches the school is the "the

discovery of the one own original virtue" and "casting off the fallacious cover of the virtue" which is characteristic of the "intrinsic cultivation". The other school is "the acquisition of virtue by learning of moral knowledge" represented by Zhuxi, which concerns about the horizon of cognition. The method which matches the school is "knowledge antecedent to action" which is characteristic of "the extrinsic learning". Wang Yangming of the Ming Dynasty evolved the controversy between Lu and Zhu into the problem of "knowledge and action" and advanced a solution to the controversy through the integration of Knowledge and Action. The "Yangming problem" composed of the relationship between "Knowledge and Action" partakes of the orientation of "moral action", concerning about the horizon of moral action in moral education. At present, the scholars have expressed different views on the controversy between the "degressiving" and the "progressiving" of the school moral education as well as the problem of the "casting off of the charms" and "the returning of the charms". Nevertheless, whether the historical unsettled problem in the field of education or the obfuscation in reality involve in directly or indirectly the problem of the efficiency of moral education.

Indeed, moral education is a horizon of problems, whose achievement of the efficiency of moral education must be conveyed in the curriculum of morality. Viewed from the horizon of theory of modern curriculum, the different proposition contained in "the Socratic problem", "the Hume problem" and "the Yangming problem" constitute the three dimensions of moral education in schools: (1) The morality of rationality;

(2) The morality of sensibility; (3) The morality of action. Besides the content of the moral curriculum contains the courses of purposes, procedures and evaluation, but rationality of the construction of the moral curriculum is the basic guarantee of the efficiency of the moral education of the school. The argumentation of the rationality of the construction of moral curriculum in school should be theoretically based on philosophy, pedagogy and psychology whereas the understanding theory containing humanism and significance of life can act as reasoning the rationality.

The theory of understanding is the core of hermeneutics. In the protracted process of the evolution of the theory, understanding developed from epistemological hermeneutics into a scientific understanding paradigm, developed from methodological hermeneutics into a paradigm of humanistic understanding and developed from ontological hermeneutics into a practical understanding paradigm. By dint of methodology of complex thought, the three paradigms can be reconstructed logically in the construction of the moral curriculum. Among them, the scientific paradigm of understanding is applicable to the rationality moral curriculum. The humanistic paradigm of understanding is applicable to the sensibility moral curriculum. The practical paradigm of understanding is applicable to the action moral curriculum. We thereby should return to the complexity, integrity and practicality of moral education.

Firstly, scientific understanding is directed to the students' rationality concerning about ethical rationality. The rationality moral curriculum is embedded with objectivity, universality and

legitimacy, it develops the learners "common rationality" from the principle of maintaining the order, equality and justice of public life. Its main content a series of rationality text formed in the public ideology such as the concatenation of convention etiquette, ban, regulations, discipline, rules, criterion, system, law, power, obligation, and justice. From the sociological point of view, the rationality moral curriculum can be deemed as a kind of "minimum morality" or "baseline morality". Simultaneously, it is also the moral curriculum of controlling limitedness of human being. The preposition of its teaching purpose is to help the learner to become a citizen who abides by the "praxis principle".

Secondly, humanistic understanding is directed to students sensibility concerning about sensibility moral curriculum. Subjectivity, situation and private ownership is the basic characteristics of the sensibility moral curriculum, which, on the basis of the learners' happiness, joy, nobleness, elegance, the significance of life, self-actualization, develops and induct the learners' inner kind personality and virtue. The sensibility moral curriculum can be divided into the three layers of self-love, other-love, and kindheartedness. Of the three, self-love include: self-esteem, abstinence and the awareness of the shamefulness; other-love contains sympathy, faithfulness, understanding; kindheartedness contains tolerance, dedication and charity. It can be viewed as the category of self-discipline. Its goal of teaching is to foster the students' moral resources such as the transcendent conscience and to enhance the students the principle of the outmost benevolence.

Thirdly, the practical understanding is directed to the students' moral behavior in the world of education, the world of life and the world of society. The action moral curriculum are characteristic of the subjectivity, practicality and integrity. It convert the rational moral knowledge, sensibility moral knowledge that the students acquired and fostered into a kind of observable, accountable, checkable experiencing action. The content of action moral curriculum is a kind of moral practice opportunities provided by the educators through family, school and society, a kind of thinking method facilitates the students' leap from know-kindness, from tendency-kindness to practice-kindness. That is to regard knowledge as a kind of rational thinking method, to regard "the orientation of benevolence" as psychological need or the motive of action, regard practice kindness as a way of life style. Its preposition of teaching purpose is to let the students to experience, sense in the moral action and finally foster the student's moral wit of their life.

In a word, to pose the question of "why" ontologically and to expound "what it is" epistemologically and to probe into "how to do" pedagogically constitute the three-dimensional state of the rationality moral curriculum, sensibility moral curriculum and action moral curriculum of moral education in school. The stereo-typed or integrated complexity originated from the understanding of the historical moral text and the understanding of contemporary moral text and originated from the understanding or sense of the ontological property of moral education. Therefore, the study of the moral curriculum in

school is also a new horizon created in the social transformation and the innovation of the basic theory of moral education and quality education era.

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