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ZOUXIANG JIAOWANG SHIJIAN DE ZHUTIXING JIAOYU

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摘 要

本书以马克思主义关于人的全面发展学说为指导，吸收了当代国内外哲学、心理学、社会学和教育学等相关学科的研究成果，以马克思主义的交往实践观为理论基础，对主体性教育的一些重要问题进行了深入研究，以期深化我国关于主体性教育的理论研究，推进教育实践改革，并尝试为构建中国特色的主体性教育理论提供一个新的思路。

第一章主要探讨了马克思主义交往实践观与主体性教育理论研究范式的转换。本书针对以往人们仅仅将社会实践活动等同于“主体—客体”生产实践的偏颇，提出社会实践活动应该包括不可分割、相互联系的两个方面——“人们对自然的作用”和“人对人的作用”，即以“物的世界”为对象的生产实践活动领域和以“人的世界”为对象的交往实践活动领域。本书认为，教育活动的对象是活生生的人，教育世界是一种与“物的世界”根本不同的“人的世界”，用以往那种对待“物的世界”的“主体—客体”生产实践活动模式来研究教育世界中人与人之间的关系，显然是混淆了人的教育与动物的训练之间的不同，具有很大的片面性。因此，当代主体性教育必须彻底改造传统的教育学理论基础，从“主体—客体”生产实践观走向“主体—客体—主体”交往实践观，从根本上改变以往那种单纯以“物的世界”中的主客体关系的眼光和方式来研究教育世界中人与人之间相互作用的错误做法，实现主体性教育理论研究范式的转换，把教育活动看做一个伦理性的“我—你”世界，而不是工具性的“我—它”世界，实现从单一教育主体观向多极教育主体观的转变。

第二章主要探讨了交往实践的教育学意义。本书认为，教育活动是人类社会实践活动的一个特殊领域，在本质上是一种建立在人类生产实践活动基础之上的人与人之间的特殊交往实践过程。其特殊性主要表现为它不是一种人对物的认识和改造过程，而是一种以人与人之间的相互作用、相互沟通、相互理解为核心的交流和对话过程。教育交往实践是指在一定的教育活动情境中，教育主体与教育主体之间以共同的客体（主要是课程和教材）为中介而进行的一种以培养和建构学生的完满精神世界为目标的主体际交往实践活动，它具有多极教育主体性、教育主体异质性、教育客体中介性、个体主体性与主体际性的统一等四个基本特征。教育交往实践作为社会交往实践活动的一种特殊形式，其基本结构是“主体—客体—主体”。也就是说，在教育活动中，一个教育主体在作用于教育客体（课程和教材）发生“主体—客体”关系的同时，它要受到其他教育主体与教育客体结成的“主体—客体”关系的制约，当他们在认识和改造共同的教育客体时，就实现了“主体—主体”的交往关系。因此，教育交往实践是“主体—客体”和“主体—主体”双重关系的辩证统一：一是教育主体与教育客体结成对象性的“主体—客体”关系，发生着对象化活动，是一种主体与客体之间的相互作用；二是教育主体与教育主体之间（包括教师与学生、学生与学生）以共同的教育客体为中介而结成的主体际交往关系。教育交往实践有以下四种基本规定性：教育交往实践主要是一种精神性交往；教育交往实践是一种动态生成性交往；教育交往实践是一种反思性交往；教育交往实践是日常交往与非日常交往的统一。

第三章主要探讨了走向交往实践的主体性教育的基本理念。本书认为，人是一种关系性的存在，“占有性”存在和“共生性”存在是当今社会生活中人的两种基本生存与发展方式，也是人们对于外部世界以及自身所采取的两种不同的人生态度和价值取向。随着社会的发展和进步以及人的主体性水平的不断提高，单子式个体的“占有性”生存和发展方式正在逐步丧失其存在的合理性，“共生”、“共在”开始成为人们的一种新型的生存和发展方式。从建立在“物的依赖性”基础之上的“个体占有性”生存和发展方式，向建立在“全面发展和自由个性”基础之上的“共生性”生存和发展方式的转变，或者说从“独存”走向“共生”，这是当前人们生存和发展方式转变的一个基本特征和重要趋势。因此，当代主体性

教育的重要历史使命就是顺应时代精神的要求以及社会进步与发展的潮流，从关注和提升个体的生命质量与人生价值出发，树立尊重个体生命的完整性存在、个体生命的主体性存在、个体生命的独特性存在以及世界历史性的个人存在的基本理念，在努力培养个体主体性品质的同时，积极引导人们实现从“个体占有性”生存和发展方式向“共生性”生存和发展方式的转变，在此基础上，把他们培养成为一个世界历史性的个人和社会历史活动的主体。其中，解放个人，培养人们的主体意识和主体能力，弘扬和发展人的个体主体性品质，培养具有独立人格的个人主体，是当前我国主体性教育的主要任务；在此基础上，积极引导个体自觉地由个人主体向类主体、个人独立人格向类主体人格提升，实现人的生存和发展方式的根本转变——从“个体占有性”生存和发展方式到“共生性”生存和发展方式，从“孤独的个人”到具有自由个性、国际视野和类意识的“世界历史性的个人”，则是我国主体性教育的未来走向。

第四章主要探讨了交往实践与主体性教育的过程。本书认为，主体性教育作为一种以培养和发展人的主体性品质为旨归的交往实践过程，主要有以下两种基本的教育交往实践活动：（1）建立在学生对象化学习活动基础之上的教师“价值引导”与学生“自主建构”辩证统一的过程。在这一过程中，自由、自觉的学习活动是个体主体性品质生成、发展的基础和源泉，教师应努力创设一种有利于个体主体性品质发展的良好教育情境，科学地组织、正确地引导和有效地规范个体的学习活动，积极引导个体实现主体客体化、客体主体化的双向转化。（2）建立在意义活动基础之上的以“文本”（课程和教材）为中介、以教育主体之间的“理解”和“对话”为核心的精神性交往过程。这一过程包括两种不同类型的对话：一是教师与学生、学生与学生之间的直接对话；二是教育主体与人类文化之间的间接对话。这种对话是一种民主的、平等的“我一你”关系，是一种“共享”关系，也是一种人与人之间相互理解、相互沟通和相互交流的过程。通过教育主体之间的对话、教育主体与人类文化之间的对话，实现教师与学生、个体与人类文化之间生命精神能量的创造性转换和动态生成，从而达到建构学生完满的精神世界的目的。由此可见，教育活动在本质上是一种以共同客体（课程和教材）为中介的教师与学生之间的对话式教育，教育主体之间必须建立一种相互尊重、相互信任、民主平

等的“我一你”对话关系。

第五章主要探讨了交往实践与课堂教学生活的重建。本书认为，我国传统的课堂教学生活主要存在静态化、统一化、孤立化以及生活世界的“殖民化”等弊端，学生在课堂教学生活中的主体地位尚未真正确立，教育主体之间的交往和对话形式单一，缺乏有效的交流、对话和沟通，缺乏对课堂教学生活丰富内涵的深刻挖掘，致使课堂教学生活在某些方面成为了学生主体性品质充分、自由发展的“樊篱”。本书从教育交往实践观出发，提出应关注和提高学生的课堂生活质量，赋予课堂教学以生活意义和生命价值，积极引导学生实现从以往被动的适应性生存方式向主动参与、敢于创新和超越的发展性生存方式转变。在此基础上，本书提出了进行课堂教学生活重建的一些基本设想：关注学生的生存和发展方式，建构“学习与生活共同体”；关注学生的现时生活世界，建构完满的可能生活；关注教育主体的生命价值，让课堂教学生活焕发出生命活力，从而改善学生在课堂教学生活中的生命存在状态和生活质量，使课堂教学生活成为学生主体性品质发展的沃土和家园。

关键词：主体性 主体际性 交往实践 主体性教育

Abstract

Directed by the Marxism theory of human development, combined with the modern theoretical contributions from related domestic and foreign disciplines such as philosophy, psychology, sociology and pedagogy studies, the author enquires some important issues on subjective education based on Marxism perspective of interactive practice. As a result, this work could deepen the theoretical study on subjective education, improve the practice of education reform, and provide a new approach to the construction of subjective education with Chinese character.

The First Chapter primarily discusses Marxism perspective of interactive practice and the pattern transformation of subjective education theory. To counter the partial tendency of looking at social practice as a kind of productive practice of “subject-object”, the author argues that social practice should be considered to consist of two unseparated and interconnected dimensions, one is the activity field of productive practice taking the material world as object, the other is the activity field of interactive practice taking the human world as object. The book implies that the object of educational activity is living human being, and educational world is a human world thoroughly different from material world.

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The author thinks that traditional researchers take a one-sided approach to educational issues and study the relationship of people and people in the educational world with the pattern of productive practice, which functions well in the material world, so that they obviously mix up the distinction between human education and animal training. For this reason, modern subjective education is calling for the thorough transformation of the theoretical basis of traditional education, and reorients the “subject-object” perspective of productive practice towards the “subject-object-subject” perspective of interactive practice. The content of transformation vary from changing the view and way of studying the interaction between human and human in the educational world exclusively directed by the relationship of subject and object “within the material world”, realizing the pattern transformation of theoretical study on the subjective education, to looking at the educational activity as an ethical world between “I and you” rather than instrumental world between “I and it”, reaching at the perspective of diverse educational subjects derived from single educational subject.

The Second Chapter mainly explores the pedagogical meaning of interactive practice. The author thinks that educational activity is a particular field of practical activity in human society. In essence, it is a particular activity of interactive practice among educational subjects built on the foundation of human productive practice. The particularity illuminates that it is not a process of human knowing and reconstructing the material world, but a dialogic process of interaction, intercommunication and interunderstanding between person and person with the medium of common object. Educational interactive practice is an inter-subjective interactive practice activity, which occurs in a certain situation, among educational subjects, and with the common object (curriculum and teaching materials) as medium. What's more, it cultivates and constructs students' ideal spiritual world as a goal. It has four characters, such as multi-educational subject, difference of educational subjects, educational object as medium, and the unity of individual subjectivity and inter-subjectivity. Educational interactive practice is a particular form of interactive practice activity in human society, the basic structure of which is “subject-object-subject”. In oth-

er words, in educational activity when an educational subject reconstructs educational object (curriculum and teaching material) in the relationship of “subject-object”, he is also restricted by the relationship of “subject-object” between other educational subjects and educational objects. At the time of they knowing and reconstructing the common educational objects, the “subject-subject” interactive practice relationship is realized. Therefore, educational interactive practice is a dialectical unity of “subject-object” relationship and “subject-subject” relationship; (1) formed in an objective relationship of “subject-object”, educational subject and educational object are in objective activity, which is an interaction between subject and object; (2) an inter-subjective relationship with the medium of common educational object, combined between educational subject and educational subject (includes teacher and student, student and student). Educational interactive practice has following four basic characters: education interactive practice is mainly a spiritual communication; educational interactive practice is a dynamic-achieved communication; educational interactive practice is a reflective communication; educational interactive practice is the unity of common communication and uncommon communication.

The Third Chapter brings forward the basic ideas of subjective education towards interactive practice. The author thinks person exists in social relationship. “Owning” and “coexistence” are two basic ways of person’s living and developing in modern social lives, and two different life attitudes and value ideas that people have between they and outward world and between they and themselves. With the development of society and individual’s subjective level, individual’s “owning” way of living and developing gradually loses its rationality; “coexistence” begins to become a new way of living and developing. The change from “individual owning” way of living and developing based on “material dependence” to “coexistence” way of living and developing based on “all-around development and free character”, is the main character and important trend of people changing their way of living and developing. Therefore, the important historical mission of modern subjective education is to conform to the historical trend of social progress and development and meet the need of the spirit of the

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times, to foster a basic ideal of human existence of life completeness, subjectivity, distinctiveness and individual of historical world started from concerning about and promoting individual life quality and value, at the time of cultivating individual subjective quality, to guide individuals to change the way of living and development from “owning” to “coexistence”, to foster learners to be individuals of historical world and be subjects of social and historical activity. The important task of modern subjective education in our country is to liberate individual, to foster people’s subjective consciousness and subjective capacity, to develop person’s individual subjective quality, to cultivate individual subject of independent personality. While the future trend of subjective education in our country is to guide individuals advance from individual subject to group subject, from individual independent personality to group subjective personality, to realize the radical change of person’s way of living and developing, from “individual owning” to “coexistence”, from “isolated individual” to “individuals of historical world” who have free character, international vision, and group consciousness.

The Fourth Chapter principally probes into interactive practice and the process of subjective education. The author thinks, as an interactive practice process of cultivating and developing individual’s subjective quality, subjective education mainly includes the following two basic education interactive practice activities: (1) A dialectical and united process of teachers’ value-instruction and students’ independent construction built on the foundation of objective learning activity. In this process, free and active learning activity is the base and mine of developing individual subjective quality. Teachers should create a good educational activity condition that makes for developing individual subjective quality, organize, guide and lead individual’s learning activity, and guide individual to realize transformation each other between the process of objectivizing subject and subjectivizing object. (2) A spiritual interactive process centered on the understanding and dialogue among educational subjects built on the foundation of meaningful activity. This process includes two different dialogues, one is the direct dialogue between teacher and students or students and students,

and the other is the indirect dialogue between education subject and human culture. This dialogue is a democratic equal relationship of “I and you”, a relationship of “coexistence”, and an interunderstanding, interactive and intercommunicative process. By the means of dialogue among education subjects, and between individual and human culture, the creative transformation and emergence of life spiritual energy between teacher and student, and between individual and human culture could be achieved, students’ ideal spiritual world would be constructed. This shows educational activity is a dialogic education between teachers and students with a medium of the common object (curriculum and teaching material), and among education subjects there must be constructed a respectful, trustful, democratic and equal dialogic relationship of “I and you”.

The Fifth Chapter principally explores interactive practice and the reconstruction of classroom instruction life. The author thinks that traditional classroom instruction life in China has the disadvantages of static, united, isolated and cut off from real life world. The students’ subjective status in classroom instruction life is not really established. The form of intercommunication and dialogue is simplified. They don’t have effective communication and dialogue from each other, and can’t understand the profound meaning of classroom instruction life, so that classroom instruction life prevent students’ subjective quality from developing fully and freely. The author presents that we should pay attention to and improve students’ classroom life quality, endow classroom instruction with life meaning and life value, lead students to change their living ways from passive and adaptive model to actively participant and creatively developmental one. Based on above understanding, the author works out some basic ideas to reconstruct the life of classroom instruction, such as concerning about students’ way of living and development, constructing community of learning and living; concerning about students’ life world, constructing complete possible life; concerning about life value of educational subjects, calling forth life vigor of classroom instruction life, furthermore to improve the students’ statue of life existence and life quality in the life of classroom instruction, to promote the life of classroom instruction to be the fertile soil and homeland of development of students’

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subjectivity.

Key Words: subjectivity; inter-subjectivity; interactive practice; subjective education.

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