

基督教世界觀與人文通識

3-3-4 的學制改革與通識教育的插入是未來極有可能的一個教育大變化。通識教育成為必修科之後需要大量老師。到底基督教學校的老師可否有另一種合乎課程要求而又能把基督教信仰所倡導的世界觀，在多元平等對話的基礎上與通識課結合，讓學生了解基督教價值，但同時具有批判精神來辨認世界？通識教育中的批判思維與價值教育有密切關係，基督教世界觀如何可以成為價值教育中的其中一種參考？

課程目的：

1. 培養具基督教世界觀思維的老師任教通識課
2. 共同探索「基督教人文通識」之具體做法
3. 強化通識教育課程價值教育環節

課程特色：

1. 強調對話
2. 看重世界觀的反思
3. 探索教學法及課程設計

課程內容：*

	內容/ Content	講員/ Speaker
第一課 17/6/05	基督教世界觀與其他世界觀的對話	關啓文 Kwan Kai Man 香港浸會大學宗教及哲學系
	基督教人文通識教育的遠象及做法初探	陳華恩 Chan Wa Yan 學生福音團契副總幹事
第二課 24/06/05	基督教信仰與社會服事	曾潔雯 Sandra Tsang 香港大學社會工作及社會行政學系
	創造，進化與智慧設計—學科探索	Chris Beling Department of Physics, HKU
第三課 08/07/05	科學與科技的信仰思考	鄭順佳 Kevin Cheng 中國神學研究院
	基督教信仰與科學世界觀	趙寶貽 Pauline Chiu 香港大學化學系
第四課 15/07/05	基督教信仰與（資訊）科技	林彥民 Edmund Lam 香港大學電機電子工程系
	基督教信仰與自我觀	許志超 Harry Hui 香港大學心理學系
第五課 22/7/05	基督教信仰與社會公義	戴耀廷 Benny Tai 香港大學法律系
	基督教人文通識的教學流程設計及教學法	梁恩榮 Leung Yan Wing 香港教育學院

* 註：課程流程與廣告刊出之內容略有更改，請各參加者注意。

世界觀的爭戰與教會的文化使命

■ 關啓文

C. S. Lewis : "To be ignorant and simple now- not to be able to meet the enemies on their own ground- would be to throw down our weapons, and to betray our uneducated brethen who have, under God, no defence but us against the intellectual attacks of the heathen. Good philosophy must exist, if for no other reason, because bad philosophy needs to be answered" (quoted by Burson and Walls, p.10).

The Cultural Crisis and the Naturalistic Worldview

- 1) Cultural Crisis: rampant hedonism and consumerism; corrupted media; marginalization of higher values; sexual revolution; breakdown of family, environmental problems, etc.
- 2) Underlying ideology: a meaningless universe; the advent of the postmodern era; moral relativism; ultra-liberalism. Idolatry of the self and feeling.
- 3) Root of this ideology: the naturalistic worldview. (The rise of postmodernism can only be understood against the background of the naturalistic worldview.) The influence or even hegemony of naturalism is perpetuated by its entrenchment in the academic establishment.
- 4) The task of Christian Church (esp. pastors & scholars)
 - a) Mark Noll, *The Scandal of the Evangelical Mind* => "increasingly marginalized community which, as a result, is struggling with a crisis of self image as the culture turns neo-pagan." Moreland 相信這些困難與教會忽略哲學有關。 "Our marginalization and ingrown texture are the result of several decades of academic bullying from the outside and intellectual cowardice or indifference on the inside... we need a renaissance of evangelical statements of and defenses of what we believe about the broad issues being debated in the academy and the broader culture." This applies to the neglect of Christian scholarship in general.
 - b) 華人教會的反智傳統和實用主義 => 忽略教會的文化使命。
 - c) greater attention to philosophy, especially philosophical apologetics in both formal educational settings, publishing, and local church life => help to penetrate effectively our culture and proclaim Christ and a Christian world view to outsiders and to our own brothers and sisters.
 - d) Twofold task: cultural critique which is based upon a critique of the naturalistic worldview, and construction of the Christian worldview. Christian scholars should do it first in their disciplines, and then collaborate in interdisciplinary studies. If we do not shoulder this responsibility, who else do we expect to do it? (cf. Lewis' quote in the beginning)

THE CHRISTIAN WORLDVIEW: AN INTRODUCTION

A) The Concept of Worldview (世界觀)

1) The Definition of Worldview: a conceptual scheme by which we consciously or unconsciously place or fit everything we believe & by which we interpret & judge reality.

2) The Significance of Worldview Analysis

a) A coherent worldview is the basis of a coherent & deep understanding of our world. William Alston: "human beings have a deep-seated need to form some general picture of the total universe in which they live, in order to be able to relate their own fragmentary activities to the universe as a whole in a way meaningful to them; & that a life in which this is not carried through is a life impoverished in a most significant respect" (Nash 1992, 17).

b) Everyone has a kind of worldview: "we cannot avoid assuming some answers to such questions. We will adopt either one stance or another; refusing to adopt an explicit worldview will turn out to be itself a world view... we are caught. So long as we live, we will live either the examined or the unexamined life" (Sire 1988, 19). The choice is between having an articulate, reflective worldview or a confused, unreflective one. Worldview reflection helps us to lead an examined life (Socrates).

c) How a person leads his life is ultimately influenced by his worldview & his basic presupposition. It is primarily because our worldviews tend to shape our self-understanding & values in the long run, & our actions are guided by our self-understanding & values. E.g., contemporary secularist worldview regards man primarily as a kind of hedonistic, consumerist animal striving all the time to maximize its degree of pleasure. A big contrast with the classical views (Greek, Christian or Confucianist).

d) Existence of pluralistic worldviews. Worldview analysis also helps us understand others.

3) Major worldviews:

a) naturalism (自然主義): materialism (唯物論); dialectical materialism (辯證唯物論)/ Marxism (馬克思主義); secular humanism (世俗人文主義)

b) theism (有神論)——Judaism, Christianity, Islam……

c) idealism (唯心論)/ monism (一元唯心論)/ pantheism (泛神論)

d) dualism (二元論)/ polytheism (多神論)

e) relativism (相對主義)/ nihilism (虛無主義)/ postmodernism (後現代主義)

B) Elements of a Worldview

1) View of Ultimate Reality: Is there a God? Is God personal or impersonal?

2) Metaphysics: What is the relationship between God & nature? Is the universe eternal, deterministic?

3) Epistemology: What kinds of knowledge can we attain? What are the channels & methods? Sense experience vs religious experience; reason vs revelation...

4) Ethics: What are the criteria of right & wrong?

- 5) Anthropology: What is the nature of man? Is she free? Does she have a soul? What is her meaning of existence? What happens after she dies?
- 6) Philosophy of Life: What is the purpose & meaning of life?

C) Procedure to Weigh a Worldview

- 1) Purpose of a worldview: to organize our beliefs systematically, to explain our experiences satisfactorily, & to guide our lives practically. A good worldview is one that best fulfills these purposes. HENCE Criteria of Worldview include: Consistency/Coherence; Comprehensiveness; Simplicity; Explanatory power; Practical relevance
- 2) Data to be included in a worldview:
 - a) Significant kinds of experience:
 - i) Introspective experience: mind, self-consciousness, free will.
 - ii) Sense experience: orderly external world, "purposiveness" of organisms & the whole world.
 - iii) Interpersonal experience: I-Thou relationship, love, community.
 - iv) Moral experience: absolute evil, conscience, guilt, moral law.
 - v) Aesthetic experience: beauty of nature, human creativity.
 - vi) Existential experience: search for meaning & wholeness, anxiety, boredom.
 - vii) Religious experience: spirits, God, Buddha, Nirvana.
 - b) Well-established knowledge: history, science ...
- 3) Identify & understand the major worldviews
- 4) Compare them & judge which worldview best explains & organizes all the above data. This is then the best worldview, worthy of our belief.

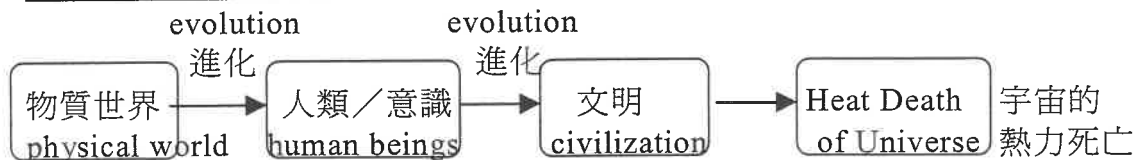
D) The Outline of Christian Theism

(Here I basically follow Sire (1988), chapter 2.)

- 1) God is infinite & personal (Triune), transcendent & immanent, omniscient, sovereign & good.
- 2) God created the cosmos *ex nihilo* to operate with a uniformity of natural causes in an open system.
- 3) Human beings are created in the image of God & thus possess personality, self-transcendence, intelligence, morality, gregariousness & creativity.
- 4) Human beings can know both the world around them & God himself because God has built into them the capacity to do so & because he takes an active role in communicating with them.
- 5) Human beings were created good, but through the Fall the image of God became defaced, though not so ruined as not to be capable of restoration; through the work of Christ God redeemed humanity & began the process of restoring people to goodness, though any given person may choose to reject that redemption.
- 6) For each person death is either the gate to life with God & his people or the gate to eternal separation from the only thing that will ultimately fulfill human aspirations.

- 7) Ethics is transcendent & is based on the character of God as good (holy & loving).
- 8) History is linear, a meaningful sequence of events leading to the fulfillment of God's purposes for humanity.

E) The Contrast of the Naturalistic Worldview with the Christian Worldview Naturalistic Worldview



1) Key Points

- a) Matter is the ultimate reality. No transcendent reality or purpose above this reality.
- b) The appearance or ultimate disappearance of human being is a chance event.
- c) No transcendent moral laws.

2) Russell: the whole cosmic process has no inherent meaning => pessimism (悲觀主義)

"The same laws which produce growth also produce decay. Some day the sun will grow cold, and life on earth will cease. The whole epoch of animals and plants is only an interlude between ages that were too hot and ages that will be too cold. There is no law of cosmic progress, but only an oscillation upward and downward, with a slow trend on balance owing to the diffusion of energy. This at least is what science at present regards as most probable, and in our disillusioned generation it is easy to believe. From evolution, so far as our present knowledge shows, no ultimately optimistic philosophy can be validly inferred" (p.81).

3) Jaques Monod (a French molecular biologist, a Nobel Prize winner)

a) mechanistic worldview (機械世界觀)

"anything can be reduced to simple, obvious, mechanical interactions. The cell is a machine. The animal is a machine. Man is a machine."

b) Life and man are incredibly lucky accidents => no inherent purpose of human existence

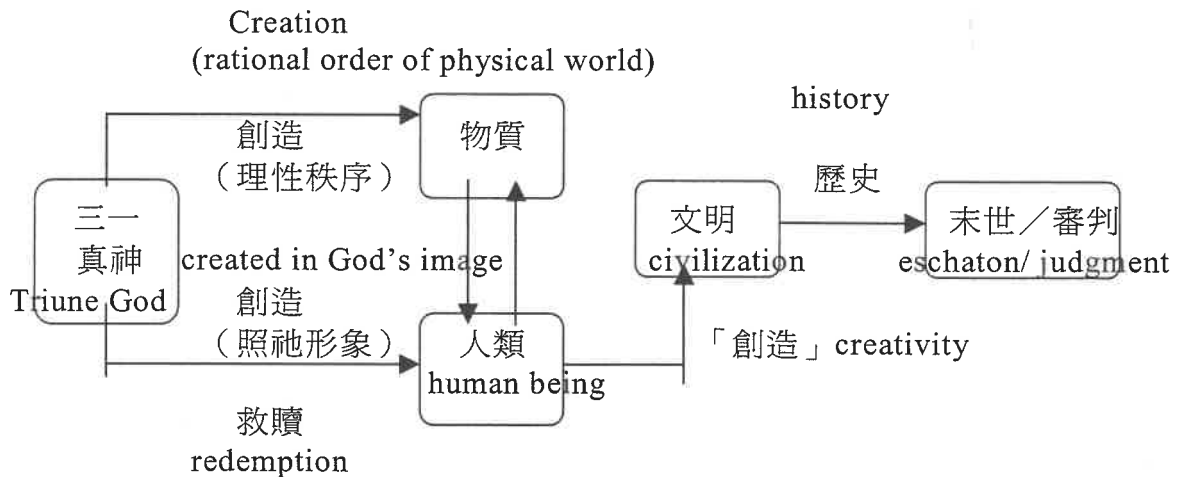
"with (the defeat of Lamarckism) and the understanding of the random physical basis of mutation that molecular biology has provided, the mechanism of Darwinism is at last securely founded. *And man has to understand that he is a mere accident.*"

c) The only value is objective knowledge- no other values allowed in a scientific worldview

"It is perfectly true that science attacks values. Not directly, since science is no judge of them and *must* ignore them; but it subverts every one of the mythical or philosophical ontogenics, upon which the animist tradition... has based morality: values, duties, rights, prohibitions" (p.160).

"The only end, the supreme value, the 'sovereign good', in the ethic of knowledge is not, let us admit, the happiness of mankind still less its temporal power or comfort, nor even the Socratic 'know thyself'- it is the objective knowledge itself."

The Christian Worldview



1) The Balance between Human Dignity & Human Depravity:

- a) Since man is the masterpiece of a good God, he possesses an inalienable (不可剝奪的) dignity. "When I look at the sky, which you have made, at the moon and the stars, which you set in their places- what is man, that you think of him; mere man, that you care for him? Yet you made him inferior only to yourself; **you crowned him with glory and honor. You appointed him ruler over everything you made; you placed him over all creation**" Psalms 8:3-6
- b) This human dignity can serve as the basis of ethics
 - i) Individual dimension: respect for human person is Kant's categorical imperative (道德無上律令): "Never treat humanity merely as means and not ends." 「不可以把人類只看作手段或工具而不是目的。」
 - ii) Social dimension: human rights. "If anyone takes human life, he will be punished. I will punish with death any animal that takes a human life. Man was made like God, so whoever murders a man will himself be killed by his fellowman." Genesis 9:5-6
 - iii) The Christian emphasis on human dignity & the virtue of charity is the basis for many humanitarian (人道主義) movements in the West.
- c) Roots of democracy in Christian anthropology: "Man's capacity for justice makes democracy possible. Man's inclination towards injustice makes democracy necessary." (cf. 張灝論《幽暗意識與民主傳統》)

2) Other Key Points

- a) The balance between creation & redemption: wealth, sex, success
- b) The balance between the individual & the community
- c) The balance between law & grace, duty & happiness
- d) Hope: neither naïve optimism nor pessimism

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Table 1: The Clash of Worldviews: Anti-Christian Versus Christian

The Secularist, Postmodern View	The Orthodox Christian View
Man makes right, not God	God makes right, not man, for God makes man
Man possesses within him an innate, trustworthy moral sense of good and bad, right and wrong	God endows man with a conscience, but it's imperfect and corruptible—too easily deluded
Man is good by nature in his free, primitive state but corrupted by society	Man is flawed by nature but salvageable by God, in whom he may find goodness and freedom
Happiness—an increase in pleasures and decrease in pains—is the measure and goal of a good life	Love of God, along with conformity to his will, is the measure and goal of a good life
Man too is an animal, having climbed by chance and necessity from paramonium to homo sapiens	Man is neither animal nor angel but is made in God's image, endowed with reason and a soul
Material and economic causes alone produce social change: existence precedes essence	Man proposes: God disposes. The material is a dead letter; the spirit animates and empowers
Only slaves and fools restrain their wills and desires; geniuses heed the call of their passions	Wise men, who love God and his precepts, find happiness in restraining their wills and desires
There is no God, only unconscious, mechanistic forces and causes—faith in God is infantile	"Grown" men know that God, the Creator and Cause of the seen and unseen, really exists
Christianity is crude; even Christ is flawed. Only science can save us	Christianity is simple yet sophisticated; Christ, who is perfectly human and divine, can save us
Life is meaningless apart from man's self-initiated, self-assertive actions	Life is only meaningful in subservience to the grace, love, and Word of God
Free will and responsibility are illusions when considering human thought and practice	Free will and responsibility are problematic but necessary in thought and practice within society
All standards, values, and beliefs are relative to one's nature, circumstances, era, and culture	God teaches propositional, absolute truth and eternally upholds absolute moral standards
A universal, unifying, generic, nonjudgmental love alone can bring peace to the world	The love of Christ, the Savior and Light of the world, can alone bring peace to the world

4. How does the Opening of Christian Mind address Bloom's Three Symptoms?

Bloom's Three Symptoms	Opening of Christian Mind Prescription	Objectives
Value Relativism "Values are ideals, good ends we ought to prize and pursue... The Christian regards them as God-given potentials for human existence; they are good to pursue because God made us the kind of beings we are in this kind of world he has created."	Recognition of the existence of objective value The objectivity of values makes students a proper concern of value education	The objectives of value education go beyond reasoning skills and moral decision-making to behavioral change and character formation. "Value education in the Christian college must reach beyond value relativism and dogmatisms to self-critical and thoughtful commitment." (p.115)
Lack of Worldview "Value-free education proved to be an empty dream... But without an underlying worldview to reunite reality to value, values are still all at sea, free-floating subjective feelings, and all we have to replace value-free science and education is value relativism." (p.107)	Recognition the <i>theocentric unity of truth</i> . There are two presuppositions (1) all the truth in various areas of learning is in principle an interrelated whole, and (2) that the truth about everything relates to God. "Epistemological questions will be crucial in overcoming scientific exclusivism." (p.116) Uncovering and scrutinizing of foundational presuppositions is a major part of "worldview analysis." (p.117) A threefold task of "worldview analysis" (1) spell out the contours of Christian worldview (2) raise foundational questions according to Christian worldview (3) application of Christian worldview to particular concepts within the discipline.	"Articulation of Christian worldview and tracing its implications for the various disciplines." (p.117) A Christian worldview grounded upon the reality of God, His creation and His redemption could exist. The dichotomy of sacred and secular learning will be replaced by "critical discernment" (p.116) of secular learning through Christian worldview.
Lack of Personal Identity "What then can the Christian college contribute to personal identity in this age of individualism?" (p.119)	Adoption of Christian doctrine of person in educational purposes. These doctrines are as follows: 1. men are <i>relational beings</i> (relate to the nature, to other persons and to God) 2. men are <i>responsible agents</i> in all the above relations. 3. men are affected by our condition in grace and sin. Christian community can be a model of a responsible participation in relationship to nature, other persons and God.	Individualism which has contrast presuppositions about a person will be challenged by Christian view. Relationships building or community will enhance personal growth. If identity is relational, the problem of lack of personal identity could be tackled.

基督教世界觀與人文通識

■ 陳華恩

通識教育強調兩種技術內容：一、獨立批判的理性思考，二、廣闊的知識基礎。但是到底怎樣才是獨立思考？知識到底是甚麼？

一. 獨立思考一詞其實很矛盾。到底獨立於誰？人能否完全獨立於他人的思想，孤立地思考？現今所謂的獨立思考似乎是經過個人理性反思後，整合出來的一組知識信念。如是，獨立思考強調的是理性反思的過程。不過反思除了問問題和不斷質疑外，還應該有根據地發問。或者發問者其實是有所尋找，尋找的無論是真、善、美、公正、平等、公義等，都是一套更高的價值。純粹無價值取向的堅持、追溯、尋問與反思是不成立的。即使是澄清事物也是一種求真的過程。

但是從哪一種或哪一組價值作為思考的根據則因人而異，因世界觀和價值觀而異。「政府當局所倡導的通識教育」並沒有強調價值教育，但卻明顯地持有某種價值觀和世界觀。我所觀察到的價值包括：「多元」、「包容」、「理性思考」、「競爭或進步」、「適應」、「公民責任」等。其背後還有對資本市場社會，對現代文明的肯定。

正因為通識教育是教人組織知識的科目，其背後的價值觀及世界觀直接主宰學習者如何理解世界及建構知識。這比任何一個專門學科的影響來得更根本及深入。可惜，通識課程從來沒有反思其本身的價值觀。我們認為通識課程必須帶領學生思考其本身代表的世界觀及價值觀，才算是貫徹始終。但與此同時世界觀/價值觀的討論，變成重要且為更高層次的一種思考。此期間多元社會中的各種世界觀，必成為參考之內容，以及學生認識世界的過程中的意義。策略是，先指出有必要做世界觀解讀，然後在多元而公平的情況下說明基督教世界觀的特色。

二. 通識的另一強調是廣闊的知識面。但值得問的是，甚麼算是知識，怎樣才算是汲取了知識？這牽涉到知識論的哲學討論。首先必須肯定一點：廣闊的知識面有助對世界及人生有整全的了解。從基督教信仰的角度說就是：這是天父世界，一切豐盛及世界種種由祂而來。但是知識與知識之間的相互連結是怎樣構成的？這個世界及人生又是怎麼一回事，怎樣使知識成為可能？通識課程提倡用專題研習或議題研習的形式，這也同樣牽涉到把世界界定、分類的問題。到底為甚麼只探討這個議題，而捨棄另一個？這背後牽涉權力、利益和現實世界既有的界定方式。到底通識是要按別人對世界的界定方式進行理解，還是容許學生對世界有更深層的反省，甚至重新界定？舉個例說：香港日前面對的是經濟轉型的發展問題，還是貧富懸殊的問題？以第一個角度看世界，跟第二個角度看世界，看到的東西將會很不同。因此議題的界定背後是一套價值取向和世界觀。基督教信仰基本上是偏袒貧窮的 (biased to the poor)，故對資本市場經濟有一定的保留，其界定世界的角度及方法可能跟市場經濟體系不同。

即使界定了世界，選取了議題，我們仍然要問，例如：到底科技的價值是甚麼？如何規管自我與人生？當然這類比較哲學和反思性的問題，又將會觸及許多根本不同的學說，這是理性思辨及選擇前的一個必然步驟。藉著這個機會基督教中學就能說明基督教信仰如何在眾多的價值中展現其特色，於是信仰與學科，信仰與知識的關係，變成前所未有的重要。

在基督教中學內辦基督教人文通識，需要具備世界觀的教育、理性討論的平台，以提供展現多元意見的空間；將基督教信仰對人的終極關懷作為人文精神的主要內容，並且在多元世界觀下展示基督教世界觀的可取之處。

基督教人文通識該起步了！

■ 陳華恩

今天當社會大眾開始察覺教育統籌局推出的「改革高中及高等教育學制」（俗稱三三四）建議時，課程改革其實早已在不同中學內進行。教統局不單自己在製作試版材料，也已經同步建立起課程發展網絡，在各方面支援老師。例如香港中文大學社會學系就從知識到教學技術研發等各層面，為綜合人文科做支援。教統局也到處開辦老師支援工作坊，並串連教案及課程開發。

這種一連串的活動，以及新近推出的「通識教育科」作為未來新高中課程的四大核心科目之一，種種改變均有值得基督教辦學者注意及反省的地方。本文從對基督教辦學的關懷出發，嘗試就通識教育變革的目標與內容，提出一點意見。

通識教育的設計，著重：一、知識基礎的擴闊；二、對社會的觸覺的提高；三、思考、搜集資料的能力；四、批判思考的訓練；五、建構個人知識及觀點。通識教育科同時也「幫助學生欣賞和尊重多元社會中文化及觀點的多樣性……建立個人的價值觀……最終成為對社會、國家和世界有見識和負責任的公民（見《新高中課程核心及選修科目架構建議》頁 55-57）。從知識範疇來說，通識教育多指著一種融通力和批判力，多於各範疇的具體知識內容。這其實是一種很大的改變與進步。它指出世界上種種原是相互關涉，知識分類分科只是學習過程上一個方便的做法，而不是世界的真像。這種還原的企圖是值得認可的。這種通融力（或統整力）其實不單是一種資料搜集的能力（Gathering of Information），也不單是一種辨別知識的能力（Differentiation of Knowledge），而是建構知識的能力。知識的建構不同於意見陳述，使學生成為獨立思考也不等於一定能建構知識（見同上書 57，C 點）。建構知識也者，即領悟意義（Meaning）。此意義不同於事實（Fact），而是比事實高一層次的理解。用聖經的講法，是一種近似智慧的東西，不是單單理性思辨的結果。

通識課程側重知識的闊度及思辨力，縱然有提及建構知識作為目標，卻把知識變為一種理性思辨的結果而忽略了知識的其他面相。教統局的政策文件雖有提及建立價值觀，卻未能提及批判的知識以及價值觀的關懷。如果這一個範疇是通識教育裡不可少的部分，那麼基督教對意義、智慧的看法就能補這方面在政策文件中的不足。

另外，整個通識教育的取向其實有一個很明顯的價值取向，它不斷強調的幾組用字表達了它的價值取向。這些重要的價值包括：個人、判斷力／思辨力。似乎它所教育出來的學生是有主見的獨立個體。當然它有提及包容和尊重差異，但上述那種以個體人的建立作為整個教育未來的方向是明顯不過的。這裡有一種曖昧性：它頂多做到尊重差異，卻似乎未能做到關懷（Care），如此也就難開展一種道德責任。這套傾向個人主義的設計，極其量是一種良好的、培養獨立精神的個體人的教育，並未達致一種良好道德公民的教育，因為道德公民教育包涵一種人文氣味。這種「人文」素養不只停留在追求廣泛的知識內涵，同時也有對人類整體的強烈同情與承擔。我個人認為，通識教育應再進取一點，加進人文關懷，而不單停留於抽

離地客觀理解世界的層次。通識應進一步變成「人文通識」。而基督教信仰正好在這「人文」二字上成為很好的指導內容及基礎，引導整個通識技術的訓練。

再者，假如「基督教辦學」不單是搞一科叫宗教科、聖經科、生活倫理科……之類，而是滲透到學校的不同範疇，我看未來通識教育的新倡議就值得教會辦學人士深思。至少有以下幾個方向可以再思考：

一、到底基督教信仰可否成為一套世界觀，作為指導通識教育的價值體系，而不是被壓成「社會與文化」範疇的「宗教與社會」選修部分。這種課程分類法使基督信仰被看成是「宗教」而不是信仰。把它宗教化了之後，基督信仰即變成了與其他科目部分的一員，失去它原先可以展現的世界及人生涵涉力。

二、假如要把基督教信仰「拯救」出這課程框架設下的限制，則基督信仰必須在「範疇」內容、建構知識及搜集資料的過程中起作用。舉例：自我與個人成長怎樣可以從基督信仰再出發？社會與文化的神學又在哪裡？聖經的知識觀又是怎樣的？最重要的問題當然是：一所基督教中學怎樣培養一種有基督精神的社會公民（如果是基督徒當然更好）。

上述思考方向的起點可能是基督教人文通識，現在就是時機！路漫長，起步更不應遲。

靜待教育界的 Fellowship of the Ring – 通識教育揭開的戰線

■ 陳華恩

通識教育的討論引起全城關注已有好一段時間。從來教育改革都有這種能量，加上政府近年的方法是拿家長的力去打教育系統內的問題，老師是很受委屈的一群。不是說老師們沒有地方可以改進需要改進。但四眼張望，基督徒老師的聲音在那裡？好像不很聽見。基督徒老師群體在那裡？好像不大看見。是否他們都已經承受太大的壓力，理想的旗幟太重了。噢！基督徒教師團契在那裡？那是很多年前的事了，他們沉睡了好一段時間，也難怪，時勢比人強！不是有很多人出來搞基督教學校嗎？那是差不多三十年前的事，那時的興學証基協會提出另類學校，興學同時証基，一時引起很大的迴響與風潮。以後的來者也只能零散地，一點一校在做著小實驗，或者做一些不知道是不是很基督教的新東西，反正「基督教辦學」、「基督教教育」一類的字已經沒有什麼新的內容，有的教育改革，什麼「一條龍」，「取消升中派位試」，「學會學習」，「愉快學習」，「傳媒教育」，「優質學校」，「三三四」等，都只是教育的語言，引向一個比較「進步」的社會。可能在推動改革的背後其實有著不勝其數的基督徒參與決策，但不曾告知過我們多少嚴肅的信仰反思在背後。我們的弟兄姊妹是否站在「服務」位置而不在「反省」及「倡導」位置？更要緊的是，基督信仰是否完全接受從政府而來對教育的一切指點？教會辦學是否只在辦學校受挑戰時（早一陣子的校本條例引發的爭議）才出來反對，對更重大的教育走向及改革議題卻乖乖的，或只懂得投訴時間太急，問問「教我如何做？」今天還有傻人問：「基督信仰辦教育應如何？」「基督教教育可能嗎？」等問題嗎？

基督徒教育工作者的散落是一個很嚴重的問題，沒法就主議題凝聚。原因很多，其中之一是缺乏從基督信仰作起點去閱讀教育及提出反思。基督信仰與教育之間應有什麼相干，一套適合時宜，能回應問題的基督教教育哲學實在刻不容緩，從「知識觀」、「教育決策」、「課室管理」到「個別學科」我們都要尋找一個合乎信仰的指引。其二是基督徒身分道緣化，在真正教育的問題上基督徒的身份根本就是次要，甚至在教員室內，同事的身份比基督徒的身份先行，基督徒角色最突題的時候是在宗教活動及議題上。

「通識教育」所倡議的方向是值得肯定的，但其對人文的強調實在很不足，通識不單要教通才，思辨力，更重要有一股對人類的同情共感與承擔，這是知識生產過程不可二分和分割的部份，也不存在先學技術再學，態度之類的對立。但人類社會出了什麼問題？以至我們要通識，要教育改革，甚至要學習？基督信仰有很清楚而劃時代的表達。這就是我們要提倡「基督教人文通識」來回應「通識教育」的原因，基督教人文精神要支配通識教育的學習，既要滿足「通識教育」對知識的洞通，批的要求同時要指出關愛之重要，並要「翻譯」宗教字眼成為通識教育所缺乏的價值系統。沒有價值的堅持，為什麼要做知識批判，甚至學習？既然有價值體系作為幕後的支配，我們就要做價值系統比較，世界觀的比試。

當然單提出價值教育不是基督教辦學的全部內容。而對教改，特別是高中之課程改革，最需要的是學科與信仰的對話。我們不能常常只把基督教說得形面上屬「哲學」之類。基督信仰

與科學，經濟學，應用技術，英語，數學等有什麼話說？上帝然創造了世界，我們又為什麼在學問，知識之中看不見半點信仰的痕跡？這是很艱難但不應挑避的方向。基督信仰如何看「學習」，「教學」，「考試」，「紀律」，「知識分類」等教育議題是基督教辦學從未來認真打過的重要戰場。

通識教育只是課程改革的戰場的一角。那一場我們一直在輸的仗叫做「基督信仰辦學」和「基督教教育」急切需要有人應戰。基督教辦學是這個時候要重新揭竿的旗幟，打頭陣的可能是「基督教人文通識」甚願一直散落在教育場境的，「無間道」基督徒，齊齊來一次 Fellowship of the Ring。

基督信仰特色的人文通識與基督教教育

■ 陳華恩

教育當局最近大談3+3+4學制改革，也同時提出要加增通識教育。「通識」這詞最少有兩種英文翻譯：一是General Education（通才教育），二是Liberal Education（嶺南大學譯為「博雅教育」）。前者著重知識的廣度，後者強調在廣闊的知識面中還有一個焦點所在，即「雅」。無論「雅」所指的是雅緻還是優雅，都出現一種美學的指向——在知識中要尋得「雅」，即要求一種審美、一種修養、一種內涵。

通識教育在原則上大概無人反對，我在這裡也不打算談時間表或技術性的問題，而是欲探究在日後香港的中學生有可能接受通識教育洗禮的大前題下，教會團契和主日學等具有「教育」功能的「宗教環節」可作甚麼，及如何面對這機遇和當作出怎樣的應變。

定位問題

目前，一般教會都把團契和主日學定為宗教活動，但其實它們的內容是具有教育功能的，問題是這種教育功能往往只停留在「宗教教育」上。這種定位實屬無可厚非，但又會否把宗教與非宗教二分而形成太大的對立面？有否反省到宗教教育（包括團契和主日學）的內容到底要帶給學生怎樣的影響？這種影響是純宗教性的嗎？這牽涉定位的問題。

世界在變，青少年在廿一世紀不可能純粹接收一個學科的知識，也不能被純粹地關在一處接受一項定格的內容。如果宗教信仰的內容不能與世界其他知識體「接駁」（這當然可包括共融或對立），它將被邊緣化。當外界正在不斷談通識、談跨界（cross-over）之際，團契和主日學的內容及教育目的可以怎樣？這其實是信仰與生活或信仰生活化的探討的另一版本。我建議在這個跨界的問題上，基督教教育以基督教人文通識作為新定位。這個新定位不是要取消以往以「生命建立」為定位的做法，而是要在原有基礎上加層一個新的定位。

基督教人文通識在說什麼？

互聯網、全球化等現象出現之後，宗教教育不能再墨守成規。基督教人文通識需要：一．建立一套能接通基督信仰知識與外在世界知識的語言。二．對知識進行批判和檢視。三．重新引導學生進入聖經的智慧。四．培養一種穿梭兩個世界的能力。

通識不單指知識面的廣博（雖然這是必要的，因為這是天父的世界，世界屬於祂，一切在世界中的事物和知識都屬祂，我們在情在理都需要認識這個美麗且精彩的世界），但由於人墮落了，世界的一切都被扭曲了。世界有著一種傾向把人引離上帝的道路，它的一切知識都包含偶像性，使人在不知不覺間以為知識就是一切，並以為無需要在有神的基礎上理解世界。基督教人文通識的意思是在通識的前提下注入對人的關懷，即「人文」。同時要指出這種人文關懷是從基督信仰出發的，包括指出人的問題及其希望所在。

接駁位

要誇界便要有接駁位。這度往來聖經世界，基督教信仰與通識內容的橋是什麼呢？「世界觀」應是其中的一度，它關注的問題是：一·價值。這門內容賴以為生和倡導的是怎樣的一種價值？它最珍惜的是什麼？二·追求。這門內容到底要把人帶到那裡去？它的遠象是什麼？三·語言。它的常用語是什麼？語言是思想和價值的盛器，它是所有價值的傳遞工具，留意它就會為我們揭開其背後的力量。

基督教信仰其實是與世界的其他事物作世界觀之戰，她要在其追隨者中挑起一種「另類想像」。在死亡中想起復活的可能、在絕望中產生盼望、在強權中找到憐憫、在無情中看見悲憫、在沉悶中尋得歡樂。

有了世界觀又怎樣？

簡單的做法是進行「對話」。這是真正的功夫所在。對話包括了解對方 (understanding)、表達自己 (expression) 和攜手前行 (engagement)。這三個動作適用於任何一個範疇，包括青少年文化中的任何事物：漫畫、音樂、Hip Pop、手機潮流…；也包括青少年在學校所學的：化學、機械工程、投資、管理、髮型設計…。核心問題是：它們在說什麼？聖經怎樣說？作為一個身處其中的基督徒，可以怎樣做得更好？

這種「對話」應該是基督教人文通識的基本「動作」。

總結

我在這裡獻議的是在教會教育系統中以基督教人文通識為定位，進行世界觀的閱讀並與不同範疇的內容進行對話，使青少年有能力在穿梭聖經世界和現實世界之中作門徒，以迎接世界並活出基督的生命。