

新加坡中小学“共同价值观”教育探析

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摘要：新加坡是一个移民国家，多元种族的结构形成了多元宗教信仰和多元文化。为了加强各种族移民对国家的认同感和责任感，20世纪90年代以后新加坡以“共同价值观”作为道德教育的基本原则，主要从公民知识、公民技能、公民态度三个方面对学生进行道德教育。因其独特教育方法，新加坡的道德教育卓有成效。新加坡的成功经验对于加强和改进我国的道德教育，形成以“八荣”为荣，以“八耻”为耻的正确荣辱观具有重要的借鉴意义。

Abstract: Singapore is a country of immigration, which is pluralistic religious and multicultural because of multi-ethnic structure. In order to strengthen the senses of national identity and the responsibility of the immigrants, after the 1990s the Singaporean government started the moral education for the primary and middle students, which is based on the common view of value. The Singaporean government conducted moral education from three aspects: civic knowledge, civic skills and civic attitudes. With the unique method Singapore has made great advances in their moral education and has set a good example to us in terms of improving and strengthening ethics. Their success is conducive to the formation of the right view of the honor and disgrace: "Eight Honors and Eight Disgraces".

【关键词】新加坡、“共同价值观”道德教育、探析

新加坡是一个移民国家，多元种族的结构形成了多元宗教信仰和多元文化，新加坡也因此被称为“兼存东西方、汇合百家文、流传千国语、容纳万种宗教”的多元国家，成为东西方文化的交汇点。新加坡在国家建设中较为成功地协调了不同民族所固有的不同价值观之间的关系、传统文化与现代化之间的关系，建立起各种族一致认同的“共同价值观”。“共同价值观”教育进一步巩固了建国以来的教育成果，使新加坡成为世界上青少年犯罪比率最低的国家，也成为世界上“最安全的国家”。

新加坡地处欧亚大陆的交通要道，经历了一百多年的英国殖民统治，受东西方文化的双重影响。新加坡于1965年独立，但是由于新加坡是一个由华人、马来人和印度人组成的移民国家，这三大种族之间在历史、文化、宗教信仰等方面存在着极大的差异，而且各种族移民对原来的居住国有着密切的文化和情感依赖，为了避免意识形态上的矛盾和纷争，加强各种族移民对国家的认同感和责任感，新加坡政府强调加强公民的社会和职责教育，这一时期学校道德教育的重点是培养学生的公民意识和作为一个公民应有的各种品质和责任。70年代末至80年代，新加坡社会处于急剧变迁的时期，在“工具价值观”的导向下，新加坡只关注国家的经济建设，对思想文化建设的关注很少，人民普遍接受西方文化的影响，西化的倾向十分明显，面对西方价值观的冲击，政府认为有必要提出一种新的价值观以指导人民。新加坡作为一个以华人为主的国家，儒家思想与新加坡社会的关系非常密切，但是只把儒家文化作为社会的共同价值观必然会引起其他种族的不满。面对西方价值观的迅速传播，出于整合儒家文化与其他种族思想的需要、

适应工业化的要求，新加坡国会在 1991 年 1 月通过了政府提出的“共同价值观”，其内容是：“国家至上，社会为先；家庭为根，社会为本；关怀扶持，尊重个人；求同存异，协商共识；种族和谐，宗教宽容”。“国家至上，社会为先”是指在处理国家、社会和个人利益关系时，应该将国家和社会利益放在首位，特别是要无条件地服从于国家的利益。

“家庭为根，社会为本”是指家庭是社会的根本，要通过维系健全的家庭来促进社会的发展，体现了儒家伦理中重视家庭关系、五伦关系的思想。“关怀扶持，尊重个人”是指要关心个体的生存与发展需要，为个体的生存与发展提供条件和机遇，要尊重个人的权利和利益。“求同存异，协商共识”这是指在文化上兼容并包，保存个性、发展共性，在遇到问题时，要通过协商的方法共同解决。“种族和谐，宗教宽容”是指宗教与宗族的和谐和稳定是国家发展的基础。对于多元种族、宗教、文化的新加坡来说，和谐是重要原则。由此可见，儒家所倡导的以整体利益为重的精神、修身、齐家、治国、平天下的个人修养模式以及求同存异、“和而不同”的文化观共同构成了“共同价值观”的核心精神。“共同价值观”是以当代新儒学思想为核心兼容东西方文化形成的独具特色的价值体系，这种价值体系作为新加坡全国各种族人民必须共同遵守的道德准则，在全社会得到广泛提倡，新加坡中小学的道德教育也是以这五项共同价值观为基本原则进行的。

一、新加坡中小学“共同价值观”教育的目标

新加坡“共同价值观”的核心思想是通过建立家庭、社会、种族、宗教之间的和谐与稳定的关系来维护和巩固国家的安定团结。中小学道德教育就是按照这一核心思想确立了相应的目标。

道德教育的目的是道德教育要达到的预期结果，道德教育课是实现道德教育目的的重要途径。新加坡一直把道德教育作为必修科目，对学生进行系统的道德教育。20 世纪 90 年代以后，从五项共同价值观出发，新加坡中小学道德教育的目的就是培养学生成为有国家意识、有社会责任感和正确价值观念的良好公民，即要求学生成为能对自己、家庭、社会、国家尽义务的有用公民。目前新加坡小学道德教育的具体目标是：向学生灌输适合新加坡的东方价值观、训练学生的道德判断能力、教导学生处世待人须为他人设想的道理、使学生明白年轻公民的责任。新加坡中学道德教育的具体目标是：使学生具有高尚的品德、善良的性格、强健的体魄、优良的习惯、爱国爱民的意识以及各民族互助合作的精神，将学生培养成为优秀的青年，成为建设国家和社会的中坚力量。

二、“共同价值观”教育的内容

新加坡中小学道德教育内容是按照个人、家庭、邻居、国家、世界和全人类的认识逻辑，对学生进行有关社会和生活准则、道德责任、种族与宗教和谐、热爱和忠于国家的教育。中小学校以“共同价值观”为道德教育总纲，开设了“新公民学”和“公民与道德”等课程。

从 1992 年起，新加坡小学各年级都开始使用新编的《好公民》教材，该教材取材于科尔伯格的学校德育模式，突出培养好公民。新加坡政府以五项共同价值观为原则按照学生德育发展阶段，将学校的道德教育划分为六个不同层次渐进展开，即以个人为中心，依循个人、家庭、学校、社会、国家、世界的顺序逐渐扩展，培养学生成为具有社会利益高于个人利益、维护组成社会的家庭、提倡种族与宗教的和谐与稳定、协商解决问题

等道德品质的公民。因此，小学的道德教育课程即《好公民》的课程和内容按照学生年级的发展而不同，小学一年级以“个人”为中心，二年级以“家庭”为中心，三年级以“学校”为中心，四年级以“邻居”为中心，五年级以“国家”为中心，六年级以“世界”为中心。其中，“个人”的主要目标是：自尊、自信、认识自我、诚实、自我责任感、节俭敬业、乐群、毅力、正直、勇敢、信守诺言。一、二年级教育的重点是个人价值观和品德修养。三、四年级重点灌输公民意识和社会意识。五六年级重点培养热爱祖国、忠于国家的意识。课文内容主要以中国的传统故事对小学生进行道德教育，如在四、五、六年级的课文中通过《勇敢的孙中山》、《苏武会投降吗》、《包公左右为难》、《铁路工程师詹天佑》和《建设新加坡的国家领袖》等故事对学生进行爱国主义教育；通过《七步成诗》和《岳飞是个孝顺的儿子》等故事对学生进行家庭伦理教育；通过《烽火台起火了》、《曾参的一日三省吾身》和《陶侃的母亲》等故事对学生进行诚实、慎独和廉洁自律的教育。

1999年4月新加坡教育部课程发展署为了顺应社会的发展而发表声明将小学原来的《好公民》课改为《公民与道德教育》，课程内容发生了一些变化。改革后新加坡小学的《公民与道德教育》课程包含了五个主题和二十八个德目，这五大主题是：个性塑造、与家庭的联系、对学校的归属感、作为社会的一分子、以国家为荣并忠于国家，引导学生从认识个人开始，然后扩展到家庭和学校，最后延伸到社会和国家。二十八个德目是：

- 1、了解自我：(1) 自尊 (2) 自我肯定。
- 2、廉洁正直：(3) 诚实 (4) 勇气 (5) 信用 (6) 公正
- 3、自律：(7) 毅力 (8) 耐性 (9) 礼貌
- 4、责任感：(10) 对己 (11) 对他人 (12) 对学校和社会 (13) 对国家
- 5、爱家：(14) 孝顺 (15) 家庭凝聚力 (16) 尊敬长辈 (17) 维护家庭声誉
- 6、爱校：(18) 以学校为荣 (19) 尊重与关怀学校的成员
- 7、团队精神：(20) 合作
- 8、社区生活：(21) 种族和谐 (22) 互敬互重 (23) 关怀和体谅
- 9、爱国：(24) 以国家为荣并忠于国家 (25) 对国家有信心 (26) 应变能力
- 10、认识与了解邻国：(27) 相互依存 (28) 和平及稳定

这五个主题二十八个德目构成了一个“同心圆”式的德育模式和内容体系，把“修身、齐家、治国、平天下”这一儒家伦理精髓通俗化、具体化、现代化了，这是对传统儒家“内圣外王”理论的创新性发展。

根据共同价值观教育的精神，新加坡教育部颁布了《公民与道德教育大纲》，规定所有的中学必须按照大纲的要求实施切实有效的道德教育。为了使中学生能认同“共同价值观”，新加坡中学的道德教育从公民知识、公民技能、公民态度三个方面对学生进行教育。公民知识是指使学生掌握道德判断所需要的基本道德准则，使学生了解一般的价值观，以道德为出发点的行为，如仁义和责任感。公民技能是指要让学生学会在面对道德问题时应该怎样做出正确的道德判断来解决问题，使学生能够应用各种道德推理技能、了解和认识别人的观点和关心别人的感受进而形成良好的人际关系。公民态度是指对学生进行各种道德价值观教育，使学生明白要对自己的行为负责。通过这三方面的教育使中学生的道德行为符合“共同价值观”的要求。新加坡中学的《公民与道德教育》涉及培养良好的品德、发挥个人的潜能、促进人际关系、肯定家庭生活的重要性、发扬

社区精神、加强对文化和宗教的认识、培养献身国家建设的精神七个主题，每个主题下面都有具体的要求，下表就是新加坡中学三年级《公民与道德》课程中的教学内容。

学期	范畴	主题	单元
上 学 期	异中求同	促进对文化与宗教的了解	庆祝的概念
			节日
			我国的主要信仰、参考资料
			基本信仰在日常生活中的体现
共同意识	发扬社区的精神	社区精神的发扬	
		做个好邻居	
下 学 期	个人修养	培养品格与发挥个人的潜能	培养实现人生目标所需要的品质
			迈向丰富的人生
	吾爱吾家	肯定家庭生活的意义	家庭各成员扮演的角色
			维持家庭和谐
	人际和谐	培养良好的人际关系	有效的交际技巧
			公民权的概念、参考资料
	成为好公民	发扬献身国家建设的精神	公民的责任
			公民的法律职责
生活在民主社会中的责任			

三、“共同价值观”教育的方法

新加坡的“共同价值观”是一种多元化的统一，是在新的历史条件下为实现多元文化社会的团结与稳定而提出的，以这种多元统一的价值观为基本原则的道德教育要求在教育方法上有所突破和创新。因此，新加坡中小学在继承东西方道德教育方法论的基础上形成了独特的教育方法。

1、文化传递法。这种教学法就是通过教学把过去积累下来的价值观和道德标准传递给学生。教师利用实例、生活事件、故事、诗歌等，引导学生进入所呈现的生活情景或历史事件、寓言故事等道德情景中，并通过启发、思考、问答、讨论等活动教学法，使学生辨别正误、知道是非，树立起正确的道德思想。这种方法虽然一定程度上沿袭了传统的教学方法，但是较多的注重形式的多样性和学生的参与对于低年级的学生有很好的教育效果。

2、设身处地考虑法，这种方法的特点就是让学生换位思考，设身处地地为他人设想，了解别人的感受和需要而不是只站在自己的立场上看问题。通过这个方法可以培养学生关怀他人的性格。

3、价值澄清法，这种方法分为五个步骤：认清问题，找出各种可能的选择；衡量各种选择的利弊；考虑各种选择的后果然后做出选择；珍惜并愿意公开做出的选择；根据自己的选择采取行动，强调道德或价值观是通过自由选择、反省和行动澄清而得来的，重点在于培养学生的道德判断力和道德决策力，弥补了传统教育方法中偏重教条灌输和习惯的养成，增强了德育的实效性。

4、道德认知发展法，这个方法通过讨论道德的两难问题，了解学生的德育认知发展并将学生的道德认知提高到一个新的层次。因此道德认知发展法的重点是在道德推理的各个阶段，通过讨论刺激学生认知结构的改变，提高道德认知层次，培养学生独立思考问题、解决问题的能力。

这些独具特色的道德教学方法使学生在道德教育中变被动接受为主动参与，培养和提高了学生在新加坡这样一个多元社会中面对多元文化和多元价值的选择和应变能力。教材中运用多种道德教育方法，如设身处地考虑法、价值澄清法、道德认知发展法、文化传递法等方法设计了许多不同的道德情景和道德教育活动。这些活动设计形式生动活泼，有二、三十种之多。如有知识循环、大脑风暴、情景学习、口头表述、今昔对比、故事分享、写歌曲、多媒体呈现、象征性表达、写信给顾问、家庭契约、小测验、解决难题、小型展览、文化食品宴会、完成一个故事、哑剧、戏剧、漫画、识别练习、图片展示、音乐、记录片、项目展示、信息提取练习、意思概述、观看录像、学习新闻摘要、上网搜索、写家谱、拼图等等。设计这些活动可以使学生更好地自主学习。

他山之石可以攻玉，中国和新加坡在价值观、文化背景等方面有很多相似之处，也面临着某些相同的问题，新加坡在中小学共同价值观教育中好的做法是值得我们借鉴的。作为新加坡中小学道德教育基本原则的“共同价值观”是以新加坡各种族的传统文化为基本精神的，特别是儒家文化在其中占了很大成分，新加坡在进行道德教育过程中十分重视学生个人的道德修养，强调和谐、家庭伦理和修身、齐家等思想。“共同价值观”教育过程中提倡弘扬儒家传统价值观：义、孝、礼、忠、信、诚实、节俭、协作等，教材中也编写了很多与传统道德有关的典故。我国是一个有着五千年悠久历史的伟大民族，创造了卓越灿烂的传统文化，历代思想家、教育家在道德教化的实践中提出了许多有价值的道德思想和道德理论，形成了独具中国特色的道德传统，它们在中华民族的文明进步中做出了不可磨灭的贡献，我们要弘扬传统道德思想，取其精华，进行现代化的解释，日前胡锦涛总书记在全国“两会”期间提出了社会主义荣辱观，即“以热爱祖国为荣、以危害祖国为耻，以服务人民为荣、以背离人民为耻，以崇尚科学为荣、以愚昧无知为耻，以辛勤劳动为荣、以好逸恶劳为耻，以团结互助为荣、以损人利己为耻，以诚实守信为荣、以见利忘义为耻，以遵纪守法为荣、以违法乱纪为耻，以艰苦奋斗为荣、以骄奢淫逸为耻”。“八荣八耻”体现了为人民服务的人生观、集体主义原则和家庭生活、职业生活、社会生活中的基本准则，为社会主义思想道德建设和青少年优良道德品质的塑造提出了明确的要求。早在两千多年前，古人就提出了“礼、义、廉、耻”道德观，到了宋代，又有了以“孝、悌、忠、信、礼、义、廉、耻”为内容的“八德”，成为中华的传统美德的主要内容。“八荣八耻”将中华民族传统美德与时代精神有机结合起来，既体现了对传统美德的继承又反映了时代的要求，我们要在青少年中贯彻“八荣八耻”，新加坡在“五大价值观”方面的成功经验对我们有重要的借鉴意义。

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Analysis on common values education in Singapore's primary and middle schools

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Abstract: Singapore after the 1990s regarded the "common values" as a fundamental principle of the moral education, on the basis of which conducted fruitful. Singapore's successful experience played an important part in strengthening and improving our ethics, the formation of "Eight Honors and Eight Disgraces" concept with regard to the correct honor.

Keywords: Singapore "common values" moral education, Analysis

Singapore is a country of immigration, multi-ethnic structure of a pluralistic religious and multicultural, and it is therefore known as a pluralistic country as "deposit both Eastern and Western aspects, mix hundreds of texts, circulate thousands of languages, and accommodate millions of religions", which means a crossroad of Eastern and Western cultures. Singapore in nation building is more successful in coordinating the different national values inheriting in the relationships between the different and between traditional culture and modernization, establishing various ethnic consensuses "common values." "Common values" education consolidate the results of the education since the founding of the PRC so that Singapore has become the world's countries with the lowest delinquency rate and also become the world's "most secure country".

Singapore, influenced by the double impacts of the East-West culture, is located in Eurasia transport routes and experienced 100 years of British colonial rule. Singapore became independent in 1965, but since Singapore is an immigration country, which composed of the Chinese, the Malays and the Indians, there is a great difference among the three major ethnic history, culture, and religious belief. Because various ethnic immigrants living in the original states have close cultural and emotional dependence, to avoid ideological contradictions and disputes, and strengthen various ethnic migrants' identity and responsibility to the country, the government of Singapore emphasized the strengthening of civil society and responsibilities education. Moral education in schools during this period is the focus, which will train students in citizenship as a citizen and should be of quality and responsibility. By late 1970s to 1980s, Singapore in society period is in the rapid changes. In the guidance of "tool values", Singapore only concerns the country's economic construction, paying little attention on the construction of ideology and culture. People generally accepted Western culture, and westernizing tendencies are evident. In the face of the impacts of Western values, the government considers it necessary to propose a new value to guide people. Singapore as a Chinese-dominated country, Confucianism is very close to Singapore society, but only the

Confucian culture as a community of common values will inevitably lead to other ethnic grievances. Faced with the rapid spread of western values, for the needs of ethnic integration and other Confucian culture and industrialization, Singapore Congress in January 1991 passed through the government's "common values", which read: "The state supremacy, for the first community; Family roots, community-based; Care support, respect for the individual; Seeking ground and consensus consultations; Racial harmony, religious tolerance". "The state supremacy, for the first community" means in dealing with national, social and personal interests, the interests of the State and society should be given the first place, especially to unconditionally submit to the national interest. "Family roots, community-based" means the family is the social fundament, we should promote social development by the adoption of maintaining sound families, and embodied Confucian ethics, that is, attention to family relationships, five relationships thinking. "for support, respect for the individual" is simply interested in individual survival and development needs for individual survival and development conditions and opportunities, We should respect the individual rights and interests. "Seeking common ground, consultations consensus" refers to a cultural compatibility, preserving individuality and common development. In the face of problems, a common approach should be come up with to solve consultation. "Racial harmony, religious tolerance" refers that the harmony and stability between religious and ethnic is the foundation for national development. For a multi-ethnic, religious and cultural Singapore, harmony is an important principle. Thus, the Confucian advocacies that the overall interests of the spirit, self-cultivation, family, country, the personal cultivation patterns, peace world seeking, and "the different" culture together constitute the core spirit of the "common values". "Common values" is unique value systems, which created by the new Confucianism contemporary thinking at the core of East-West cultural compatibility. These values as national ethnics that people must abide by are widely promoted in society, and Singapore primary as well as secondary education are based on the fundamental principles of the moral five common values.

I. Singapore schools "common values" education goals

The core idea of Singapore "common values" maintains the consolidation of national unity through the establishment of family, social, ethnic, religious harmony and stability of relations. According to the moral core, primary and secondary education has established the corresponding targets.

Moral education is the creation of the State of the basic intentions of moral education, at the same time embodies the nature and significance of moral education classes. Singapore has always regarded education as a compulsory subject, which used to teach students in the system. After the 1990s, starting from the five common values, moral education in Singapore schools aims to train students to become a national awareness, social responsibility good citizenship whose values correct and require that students will be volunteer useful citizens to their own families, communities and nations. Singapore's primary moral education specific objectives are: to provide students with suitable oriental values for Singapore, train the moral judgment of students and teach students how to treat people while thinking for others in

advance, so that young students can understand better civil responsibilities. Singapore secondary moral education specific objectives are: to enable students with the noble character, good character, strong physique, good habits and the spirit of patriotic sense and mutual cooperation between the nations, which will train students to become outstanding young people and to become nation-building and the backbone of society.

II. " common values" education content

Singapore primary and secondary education according to the logic of individuals, families, neighbors, country and understanding the world and all of humanity, teach students about the community and living standards, moral responsibility, racial and religious harmony and love and loyalty to the state of education. Schools recognizing " common values" as moral education Master, opened the "new civics" and "citizenship and morality" and other courses.

From 1992 on, Singapore primary schools have begun to use the new "good citizens" materials, which borrowed moral model from the Keerbaige, highlighting a good citizen. Singapore government abiding by the common values of the five principles in accordance with the students' moral stages of development, will divided moral education into six different levels, that is the individual-centred, with the individuals, families, schools, community, nation and world order gradually expand and train the students to become social interests above individual interests, safeguarding social composition of the family, promoting racial and religious harmony and stability, and solving problems through negotiations moral quality citizens. Therefore, the primary moral education courses namely the "good citizens" of the curriculum and content in accordance with the development of different student's grades. Primary One regarded "personal" as the center, two grades regarded "family" as the center, third grade regarded "school" as the center, the fourth grade regarded "neighbor" as the center, the fifth grade regarded the "State" as the center and the six regarded the "world" as the center. The "personal" main objectives are: self-esteem, self-confidence, self-awareness, honesty, self-responsibility, frugality work, Lok Kwan, perseverance, integrity, courage and honor promises. The first and second grades education focused on individual values and moral accomplishments. The third and fourth grades focus on civil awareness and social consciousness. The fifth and sixth focus on training the consciousness of loving motherland and the nation. The texts' content mainly educate the students morally with traditional Chinese stories , such as to carry through patriotism education by teaching the students in Grade to Grade Six the texts like BRAVE SUN-ZHONGSHAN,WILL SUN-WU GIVE UP?MASTER BAO WAS IN A QUANDARY,A RAILWAY ENGINEER:ZHAN-TIANYOU, and THE NATIONAL LEADER OF BUILDING SINGAPORE; to go along ethic education through some stories like A POME COMING INTO BEING WITHEN SEVEN STEPS and YUE-FEI WAS A FILIAL SON ;to teach the students to be honest, cautious, probity and keep self-discipline though the stories like THE BALEFIRE WAS BURNING UP,ZENG-SHENG'S EXAMINE HIMSELF THREE TIMES ONE DAY, and Tao-KAN'S MOTHER, etc

In April 1999 Singapore Ministry of Education Curriculum Development Department to

meet social development and the original statement will change the primary "good citizens" curriculum for the "civic and moral education" and curriculum has also undergone some changes. Reformed Singapore primary "citizens and moral education" curriculum includes five themes and 28 moral subjects. These five themes are: personality mold, family ties, sense of belonging to their schools, as a society, to national pride and loyalty to the country, and guide students from personal knowledge, and then extended to the family and schools, and the final extended to society and the State. 28 moral subjects are:

- 1, self-understanding: (1) self-esteem (2) self-affirmation.
- 2, integrity: (3) honest (4) courage (5) Credit (6) just
- 3, self-discipline: (7) perseverance (8) patience (9) courtesy
- 4, the sense of responsibility: (10) to oneself (11) to others (12) to schools and community (13) to the State
- 5, love home: (14) filial piety (15) family cohesion (16) distinguished elders (17) Preservation of family reputation
- 6, love school: (18) school proud (19) respecting members and caring for school
- 7, teamwork: (20) collaboration
- 8, the life of the community: (21) racial harmony (22) mutual respect (23) caring and considerate
- 9, patriotic: (24) to take the pride of the nation and be loyalty to the country (25) on national confident (26) adaptability
- 10, awareness and understanding of its neighbors (27) interdependence (28) peace and stability

These five themes and 28 moral subjects makes up a "concentric circularity" moral educational form and content system, makes Confucian ethic soul of "cultivate one's morality, uniform one's family, manage state affairs, make the world peacefully" popularized, concreted, and modernized.

According to the spirit of common values education, Singapore Ministry of Education promulgated the "civic and moral education program", which regulated all schools must be in accordance with the provisions of the outline for the implementation of effective moral education. To enable students to recognize the "common values" and moral education in secondary schools, Singapore educate students from civic knowledge, civic skills, civic attitudes the three aspects. Citizens are asked students to master the knowledge needed for moral judgment of the basic moral principles to enable students to understand the general values, to act as the starting point for moral justice and humanity and a sense of responsibility. Students learn civic skills which refer to the question of how to make a correct moral judgment to solve the problem in the face of ethics and to enable students to use a variety of moral reasoning skills, knowledge and understanding of other people's views and feelings and to form a good relationship. The attitude of the citizens means kinds of moral values education, through which students can understand the need to be held accountable for their actions. Through these three aspects of education make students of ethical conducting to the requirements of the "common values". Singapore schools "civic and moral education"

involves cultivating good moral character, developing their individual potential, promoting interpersonal relationships, assuring the importance of positive family life, promoting community spirit, strengthening cultural and religious understanding, and fostering a spirit of nation-building dedication these seven themes. Each of the following topics has specific requirements. The table is the third grade Singapore secondary curriculum "civic and moral" teaching content.

Semester	Area	Theme	Module
Last semester	Unity through diversity	Promotion of cultural and religious understanding	The concept of celebrating
			Festival
			My main belief, reference
			Basic beliefs in daily life embodied
Common sense	To promote community spirit	Promote community spirit	
		Be good neighbors	
The next semester	Personal cultivation	Train and develop their individual potential character	Training required to achieve their goals in life quality
			A rich life
	Someone home	Affirmed the significance of family life	The role of family members
			Maintain family harmony
	Interpersonal harmony	Good interpersonal	Effective interpersonal skills
	Become good citizens	Carry forward the spirit of nation-building dedication	The concept of citizenship, reference
			Civic responsibility
			The legal responsibilities of citizens
The responsibility of living in a democratic society			

III. Singapore schools "common values" education methods

Singapore government's "common values" is a pluralistic unity in the new historical conditions for the realization of the multicultural society and the unity and stability. These pluralistic values for the fundamental principles of unity of moral education require for methodological breakthroughs in education and innovation. Singapore therefore schools in the Eastern and Western world having a succession on the basis of moral education methodology developed unique teaching methods.

1, cultural transmission law. This approach communicated the values and ethical standards to students, which accumulated in the past by teaching. Teachers using examples,

life events, stories, poems, etc, guide students into those who are living scenes or historical events, such as moral fable scene. Through inspiration, thinking, quizzing, discussion and other activities teaching, students will know right from wrong, and establish a correct moral thinking. Although this approach to a certain extent, follows the traditional teaching methods, but there are good academic results lying in more emphasis on forms of diversity and student involvement.

2, considerate into law. The characteristics of this method is to allow students to put thought, consideration for others, understand other people's feelings and needs rather than just speaking from their positions. Through this method can help students develop the character of caring for others.

3, values clarification law. Such an approach is divided into five steps: identify problems, identify possible options; Measure the pros and cons of the various options; Consider the consequences of the various choices and then make a choice; Cherish and be willing to make public choice; Take action on the basis of their own choice, emphasizing moral values or through freely chosen, reflection and action to clarify the purpose; focus on cultivating moral judgment and ethical decision-making power, and make up for the traditional educational methods and practices on dogmatic indoctrination develop and enhance the effectiveness of moral education.

4, moral cognitive development law. The approach adopted to discuss ethical dilemma, understanding the students' moral and cognitive development and improving to a new ethical awareness levels. Therefore moral law focuses on cognitive development in the various stages of moral reasoning, stimulates students through discussion cognitive structure changes, enhances the level of moral awareness and trains the students to think independently and solve problems.

These unique moral teaching methods enable students in moral education to change from passive acceptance to active participation in developing and enhancing students in Singapore such a multicultural and pluralistic society in the face of multiple choice and value adaptability. Materials, using various methods of moral education, such as the law established in consideration, the law valued clarification, moral cognitive development law and the law on cultural transmission methods designing many different ethical scenarios and moral education activities. These activities form are lively designed with 20 or 30 titles. Such as knowledge cycle, brain storm, scene study, oral expression, Past and Present contrast, the sharing of stories, writing songs, multi-media shows, symbolic expression, wrote to the consultant, the family compact, small tests, problem-solving, small exhibitions, cultural food banquet, complete a story, mime, drama, cartoons, identification exercises, pictures, music, documentaries, project display, information retrieval exercises, outlined, watching videos, learning news summaries, Internet search, writing records, puzzles, and so on. These activities will enable students to design better autonomous learning.

Stones from other mountains can be made into jade, and there are many similarities in values and cultural backgrounds between China and Singapore, but at the same time some of the same problems rise. Singapore's good practices about common values in primary and secondary education are noteworthy. Singapore schools as a moral education in the basic principles of "common values" in the various communities regarded Singapore traditional culture as the basic spirit, especially Confucian culture that represented a substantial component. Singapore in the process of moral education attaches great importance to students personal ethics, emphasizing harmony, ethics and self-cultivation family, and your thinking. "common values" education process promoted traditional Confucian values forward : justice, filial piety, courtesy, loyalty, trusty, honesty, frugality, and collaboration, and teaching materials also prepared many traditional moral story. China is a great nation with a long history of five thousand years, and created a remarkable brilliant traditional culture. Chinese thinkers and educators made many valuable moral thinking and moral theory during enlightenment in practice and, a unique Chinese characteristics moral traditions of the Chinese nation in the progress of civilization, made an indelible contribution. We must carry forward the tradition of moral thinking elements, the secretary-general Hu-Jingtao recently in the "two sessions" during the socialist honor outlook, that is " Love, do not harm the motherland. Serve, don't disserve the people. Uphold science; don't be ignorant and unenlightened. Work hard; don't be lazy and hate work. Be united and help each other; don't gain benefits at the expense of others. Be honest and trustworthy, not profit-mongering at the expense of your values. Be disciplined and law-abiding instead of chaotic and lawless. Know plain living and hard struggle, do not wallow in luxuries and pleasures." " Eight Honors Eight Disgraces " embodies the people's outlook on life, the principle of collectivism and family life, work life, social life of the basic principles of a socialist ideological and ethical construction of fine moral character and the shaping of young people. More than 2,000 years ago, the ancients had brought the moral thought of "courtesy, justice, honest and clean, shamefacedness" ; people in Song Dynasty had also advanced Eight Honors and Eight Disgraces " with the content of "filial piety to parents, filial piety to elder brothers , loyalty, trusty, courtesy, justice, honest and clean, shamefacedness", combined the Chinese traditional virtues with the spirit of the times which embodied the traditional virtues of the successor and also reflected the requirements of times, thus we have to implement in adolescents " Eight Honors and Eight Disgraces ". The Singapore successful experience in the "five values" has important lessons to us all.

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