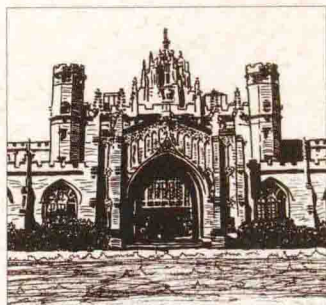


# 剑桥教育文选

〔英〕A.C. 本森 主编

辜涛 译



CAMBRIDGE ESSAYS  
ON EDUCATION

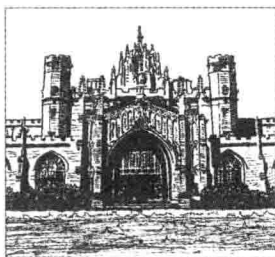
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## PREFACE

The scheme of publishing a volume of essays dealing with underlying aims and principles of education was originated by the University Press Syndicate. It seemed to promise something both of use and interest, and the further arrangements were entrusted to a small Committee, with myself as secretary and acting editor.

Our idea has been this: at a time of much educational enterprise and unrest, we believed that it would be advisable to collect the opinions of a few experienced teachers and administrators upon certain questions of the theory and motive of education which lie a little beneath the surface.

To deal with current and practical problems does not seem the *first* need at present. Just now, work is both common as well as fashionable; most people are doing their best; and, if anything, the danger is that organisation should outrun foresight and intelligence. Moreover a weakening of the old compulsion of the classics has resulted, not in perfect freedom, but in a tendency on the part of some scientific enthusiasts simply to substitute compulsory science for compulsory literature, when the real question rather is whether obligatory subjects should not be diminished as far as possible, and more sympathetic attention given to faculty and aptitude.

We have attempted to avoid mere current controversial topics, and to encourage our contributors to define as far as possible the aim and outlook of education, as the word is now interpreted.

We have not furthered any educational conspiracy, nor attempted any fusion of view. Our plan has been first to select some of the most pressing of modern problems,

# 前言

出版一本论文集讨论教育的深层目的和原则，这个计划首先由剑桥大学出版社理事会提出来。这个计划看起来既有益又有趣，所以接下来的工作就委托给了一个编辑委员会落实，由我担任该委员会的秘书和执行编辑。

我们的想法是：在当前这样一个时代，大家对教育的发展既满怀信心又忐忑不安，如果我们能收集一些富有经验的教师和教育管理者在教育理论和教育目标方面对某些问题比较深刻的见解，应该是大有裨益的。

目前，应付当前的实际问题似乎并非第一要务。在当前社会，人们外出工作司空见惯；绝大多数人正全力以赴想要做到最好；如果社会中有什么让人担心的话，也不过是组织机构应该更有远见和智慧。而且，人们对古典文学的传统爱好越来越弱，结果带来的并非完全的自由，而是另外一种倾向，就是那些热爱科学的狂热分子想要简单地用理科必修课来代替文学必修课。事实上，教育中真正的问题其实在于我们是否应该尽量保持现有的必修课程；是否应该把更多的注意力放在教师的能力和学生的天赋上。

我们尽量避免挑选当前有争议的主题，并鼓励撰稿人尽量深入地探讨教育的目的和前景。

我们不旨在推动任何教育计划的落实，也不尝试融

next to find well-equipped experts and students to deal with each, and then to give the various writers as free a hand as possible, desiring them to speak with the utmost frankness and personal candour. We have not directed the plan or treatment or scope of any essay; and my own editorial supervision has consisted merely in making detailed suggestions on smaller points, in exhorting contributors to be punctual and diligent, and generally revising what the New Testament calls jots and tittles. We have been very fortunate in meeting with but few refusals, and our contributors readily responded to the wish which we expressed, that they should write from the personal rather than from the judicial point of view, and follow their own chosen method of treatment.

We take the opportunity of expressing our obligations to all who have helped us, and to Viscount Bryce for bestowing, as few are so justly entitled to do, an educational benediction upon our scheme and volume.

A.C. BENSON

MAGDALENE COLLEGE, CAMBRIDGE

*August 18, 1917*

合任何教育观点。我们的计划是首先挑选出现在最迫切的问题，然后找到最具能力的专家和学者来解答这些问题，最后为每个作者提供尽可能大的自由，希望他们能在文章中以最坦诚和直率的态度表达意见。我们对任何一篇文章都有限定其写作计划、写作方式和范围，我个人的编辑职责也仅限于在一些小的方面提出具体建议，敦促撰稿人勤奋写作、准时交稿，修改的地方仅限于《圣经·新约》所说的“细微之处”。幸运的是，几乎没有作者拒绝我们，他们都积极回应我们的计划，表示在写作方式上会遵从个人的想法，而非那些正统的观念。

借此机会，我谨向所提供帮助的人表示感谢，特别要感谢布莱斯子爵，让我们有机会实现计划，出版这本教育文选。

A. C. 本森

剑桥大学莫德林学院

1917年8月18日



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理想的教育应当把一切和美联系起来……  
把一切和伟大的艺术形式以及高尚的思想  
与行为联系起来。

——·百特森

# THE PLACE OF SCIENCE IN EDUCATION

By W. BATESON

Director of the John Innes Horticultural Institution <sup>①</sup>

That secondary education in England fails to do what it might is scarcely in dispute. The magnitude of the failure will be appreciated by those who know what other countries accomplish at a fraction of the cost. Beyond the admission that something is seriously wrong there is little agreement. We are told that the curriculum is too exclusively classical, that the classes are too large, the teaching too dull, the boys too much away from home, the examination-system too oppressive, athletics overdone. All these things are probably true. Each cause contributes in its degree to the lamentable result. Yet, as it seems to me, we may remove them all without making any great improvement. All the circumstances may be varied, but that intellectual apathy which has become so marked a characteristic of English life, especially of English public and social life, may not improbably continue. Why nations pass into these morbid phases no one can tell. The spirit of the age, that “polarisation of society” as Tarde <sup>②</sup> used to call it, in a definite direction, is brought about by no cause that can

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① The John Innes Horticultural Institution (John Innes Centre): 英国约翰·英纳斯研究所, 也称“约翰·英纳斯中心”, 是英国最优秀的基因科学和植物研究中心, 也是世界上顶尖的研究所之一。中心始建于 1910 年, 由地产商和慈善家约翰·英纳斯捐款建立。在过去的一百年间, 英纳斯家族为科学做出了巨大的贡献。如今该研究所成为英国农业不可或缺的支柱之一。自 20 世纪 80 年代以来, 约翰·英纳斯中心已经为中国培养了百余名植物分子生物学界高端人才。

② Tarde: 此处可能是指 Jean-Gabriel De Tarde (1843~1904), 法国社会学家、犯罪学家和社会心理学家, 他认为社会学是以个体间的心理相互作用为基础的, 其基础的动力是模仿和创新。

# 论科学在教育中的地位

W. 百特森

约翰·英纳斯研究所主任

很少有人讨论英国的中学教育缺失了什么。只有那些了解其他国家付出了什么代价、取得了什么成就的人士，才清楚这种缺失的严重程度。大家都承认中学教育肯定出了严重问题，但除此之外，就众说纷纭。有人说，教学大纲太偏重古典文学，以至于有些独断；有人说班级太大；有人说教学很枯燥；有人说学生离家太远；有人说考试压力太大；还有人说体育课太过头，等等。所有这些都有可能是真的。每一个因素都不同程度地导致了现在的可悲结果。但是，我认为，即使解决了以上所有问题，我们的教育也不会有太大的进步。实际情况可能有所不同，但英国公众和英国社会对知识的冷漠，已经根深蒂固为一种国民性格，并且还在延续。为什么一个民族会发展到这种病态的阶段？没有人知道。这个时代的精神，用塔德曾经说过的话来描述，就是在某个确定方向上“社会的两极分化”，其原因我们现在还说不清楚。除非我们能真正洞察英国社会心理，否则这种特征还会继续下去，不受我们的意志控制。一般英国人对教育、知识和学习的态度基本上是一窝蜂地模仿。在所有的模仿行为中，总有这么

be named as yet. It will remain beyond volitional control at least until we get some real insight into social physiology. That the attitude or pose of the average Englishman towards education, knowledge, and learning is largely a phenomenon of infectious imitation we know. But even if we could name the original, perhaps real, perhaps fictional, person—for in all likelihood there was such an one—whom English society in its folly unconsciously selected as a model, the knowledge would advance us little. The psychology of imitation is still impenetrable and likely to remain so. The simple interpretation of our troubles as a form of sloth—a travelling along lines of least resistance—can scarcely be maintained. For first there have been times when learning and science were the fashion. Whether society benefited directly therefrom may, in passing, be doubted, but certainly learning did. Secondly there are plenty of men who under the pressure of fashion devote much effort to the improvement of their form in fatuous sports, which otherwise applied would go a considerable way in the improvement of their minds and in widening their range of interests.

Of late things have become worse. In the middle of the nineteenth century a perfunctory and superficial acquaintance with recent scientific discovery was not unusual among the upper classes, and the scientific world was occasionally visited even by the august. These slender connections have long since withered away. This decline in the public estimation of science and scientific men has coincided with a great increase both in the number of scientific students and in the provision for teaching science. It has occurred also in the period during which something of the full splendour and power of science has begun to be revealed. Great regions of knowledge have been penetrated by the human mind. The powers of man over nature have been multiplied a hundredfold. The fate of nations hangs literally on the issue of contemporary experiments in the laboratory; but those who govern the Empire are quite content to know nothing of all this. Intercommunication between government departments and scientific advisers has of course much developed. That, even in this country, was inevitable. Otherwise the Empire might have collapsed long since. Experts in the sciences are from time to time invited to confer with heads of Departments and even Cabinet Ministers, explaining to them, as best they may, the rudiments of their respective studies, but such occasional night-school talks to the great are an inadequate recognition of the position of science in a modern State.

一个原型，但是，即使我们能找出整个英国社会这种愚蠢的模仿行为中，被无意识地树立为榜样去模仿的那个人——不管是真实的还是虚构的，对我们意义也不大。模仿心理仍然牢不可破，并将继续下去。如果把我们的麻烦简单地解释为树懒式的生活、一种阻力最小的生活，似乎也说不通。因为，第一，在英国的某些时期，学习和科学是一种潮流，整个社会是否从中受益，可能难以确定，但学习本身肯定从这种潮流中受益匪浅；第二，很多人，基于潮流的压力，下大力气通过很多愚蠢的运动来改善他们的体形，这些力气，如果用在其他方面，很可能会改善他们的心智，拓宽他们的兴趣范围。

近来，情况变得更为糟糕。在19世纪中期，上层阶级开始对最新的科学发现有了肤浅且似是而非的了解，甚至时不时拜访科学界人士。这种联系很久没有出现过。虽然理科学生的人数和理科教学经费都在不断上升，但公众对科学和科学界人士的评价则在不断下降。在科学刚刚显露出其光辉与力量的时期，这种现象也出现过。但人类已经打破了对知识的迷信。毫不夸张地说，民族的命运掌握在实验室里那些最新的实验之中，可惜那些掌控帝国的人对此一无所知，而且对这种现状甚为满意。好在政府部门和科学顾问之间的联系大大加强了，这在当今形势下是不可避免的，否则帝国早就衰落了。科学家们常常会应邀和各部门首脑甚至内阁大臣商谈，尽最大的努力向他们阐释各自研究的基础内容。但是，在一个现代国家中，这种夜校式的断断续续的探讨其实显示了人们对科学的地位认识不足。科学不是一种随意在角落里撒一点就够了的物质，而是拟订每一项行动计划、制定每一条政策必须依赖的、永恒而不可或缺的指路明灯。

Science is not a material to be bought round the corner by the dram, but the one permanent and indispensable light in which every action and every policy must be judged.

To scientific men this is so evident that they are unable to imagine what the world looks like to other people. They cannot realise that by a majority of even the educated classes the phenomena of nature and the affairs of mankind are still seen through the old screens of mystery and superstition. The man of science regards nature as in great and ever increasing measure a soluble problem. For the layman such inquiries are either indifferent and somewhat absurd, or, if they attract his attention at all, are interesting only as possible sources of profit. I suspect that the distinction between these two classes of mind is not to any great degree a product of education.

It is contemporary commonplace that if science were more prominent in our educational system everybody would learn it and things would come all right. That interest in science would be extended is probable. There is in the population a residuum of which we will speak later, who would profit by the opportunity; but that the congenitally unscientific, the section from which the heads of government temporal and spiritual, the lawyers, administrators, politicians, the classes upon whose minds the public life of this country almost wholly depends, would by imbibition of scientific diet at any period of life, however early, be essentially altered seems in a high degree unlikely. Of the converse case we have long experience, and I would ask those who entertain such sanguine expectations, whether the results of administering literature to scientific boys give much encouragement to their views. This consideration brings us to the one hard, physiological fact that should form the foundation of all educational schemes: the congenital diversity of the individual types. Education has too long been regarded as a kind of cookery: put in such and such ingredients in given proportions and a definite product will emerge. But living things have not the uniformity which this theory of education assumes. Our population is a medley of many kinds which will continue heterogeneous, to whatever system of education they are submitted, just as various types of animals maintain their several characteristics though nourished on identical food, or as you may see various sorts of apples remaining perfectly distinct though grafted on the same stock. Their diversity is congenital.

According to the proposal of the reformers the natural sciences should be



对于研究科学的人来说，这个道理是显而易见的，以至于他们不能想象其他人是怎么看待这个世界的。他们没有想到，大部分人，甚至是受过教育的阶层，仍然用神秘和迷信的眼光看待自然和人类社会的现象。科学界人士认为，以一种不断进步的方式征服自然是可行的，而其他人士，对探究自然则漠不关心，甚至觉得荒谬；如果他们最终对这方面产生了兴趣，不过是因为这可能成为另一个利益来源而已。我认为这两种心理的差异多多少少可以看作教育的产物。

目前大家公认，如果理科在我们的教育体系中地位更重要的话，每个人都愿意学习理科，事情就好办多了。人们对科学的兴趣会更大。肯定会有一小撮社会渣滓乘机从中牟利，这个我们以后再说。这样的话，这个国家公共生活所完全依赖的政府的世俗和精神领袖，以及律师、管理层、政客等，早晚都会在生活中受到科学的影响，从而发生根本性的变化，那么他们几乎与生俱来的非科学性也会得到极大改善。其实对于相反的情形，我们倒是有长期的经验，所以我想问问那些抱有乐观希望的人，是否向理科学教授文学的现实在很大程度上支持了他们的这种观点。这种考虑促使我们注意到一个确定无疑的生理学方面的事实，这个事实应该是所有教育计划的基础：不同个体具有与生俱来的多样性。长期以来，教育被认为像一种烹饪艺术：以固定比例加入这种或者那种原料，就可以烹饪出某种菜肴。但生物并不具有这种教育理论所假设的基础。人类有各种不同的类型，不管接受哪种教育，这种不同都会继续下去，就像不同的动物，吃同样的食物，还是会保持不同的特性；就像不同种类的苹果，就算嫁接到相同的树上，还是会长得完全不同。这种不同是天生的。