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師範教育

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學，由地方長官聘請年老致仕還鄉的士大夫充當教師；地方自辦的村塾，其教者亦與鄉遂之學同。此等教師，大半是年長有德且孚衆望的縉紳名流，他們地位也不錯，當時稱之爲「鄉先生」。(其二)這可說是平民的教師，兩種教師的地位雖然不同，他們的任務也大有差異。(一在匡君濟世，一在化民成俗。)然同負有重大使命，即翼藉教育改良政治、社會，遠非流俗所謂「教書匠」可比了。

尊師的由來 我國尊師的觀念，胎原甚早，爲各國所不及。——這從上面已可知道；直到後來，師仍爲社會所重視，師道仍是高於一切的。什麼「師道立則善人多」，什麼「師嚴然後道尊，道尊然後民知敬學」，都作爲尊師重要的註腳。歷來君主對於他們，也是很客氣的。「天子不得而臣，諸侯不得友。」學記也說：「太學之禮，雖詔於天子，無北面，所以尊師也。」

師何以那麼被人尊視呢？主要原因大約由於他的「年高德劭」。「敬老」本是古時一種普遍的道德；教師大都年老，因其年老，故尤受人尊重。古有「祝嘏祝嘏」之禮，無非對年老教師一種尊敬的表示。不過「年高」還不夠，同時要「德劭」，便是教師的道德高尚，能以人格感化學生。自孔子以降，直到近代，無論公家或私人教師，學官或書院山長，凡配稱爲「一代大師」而備受人崇敬的，必其人道高學博，經明行修，爲學者樹一良好模範，俾感化於無形。且其對待學生一如家人子弟，師生之間，親密無間。孟子說的：「如七十子之服孔子也。」何以故，不過孔子人格的感召而已。後世如宋胡瑗「教人有法，稱備盡善盡美，以身先之。雖嚴暑必公服坐堂上，嚴師

弟子之禮，視諸生如其子弟，諸生亦信愛如其父兄，從之遊者常數百人。」（宋史胡瑗傳）清劉熙載「主講諸門書院與諸生講習，終日不倦，每五日必一一問其所讀何書，所學何事，黜華崇實，祛惑存真。嘗午夜迴覽諸生寢室，其嚴密如是。」（庸庵劉融齋中允別傳）此種人格教育所予的影響，遠非現代學校式教育所能望其項背，近來教育界極力提倡導師制，或即為補救一般學校教育的缺陷而發的。

不幸叔世因教師品質的低劣，致其尊嚴性逐漸減損。元集賢修撰虞集對當時師資猥雜情形，曾痛論之，說：「師道立則善人多，今天下教官，猥以資格注授，強加之諸生之上，而名之曰『帥』，一有司徒皆莫之信，如此而望師道之立可乎？——為今之計，莫若使守令自求經明行修之士，身帥尊之，以求其德化之及，應乎有所觀感也。其次則操履近正，確守經義師說為衆所服者。又其次則取鄉貢至京師罷歸者，其議論文藝猶足以動人，非若泛泛莫知根底者矣。」（摘自虞氏上學校議見續通攷卷五十引）不意朝廷後來果實行了他的「又其次」的辦法，規定「下第舉人充學正，山長，備榜舉人充教諭學錄，直學，致滿者可為州吏。」這樣科舉與學校雜揉着，做官不成則教書，教書滿限則做官，鬧的一塌糊塗！到了醒世姻緣傳中的程學究（樂字），可算師的尊嚴喪盡了！（註三）

在西洋情形卻兩樣。西洋對於教師一向不如我們那麼的重視。這從「教師」一字的來源上已可知道。按「*Podagogus*」古為教師的通稱，該字乃從希臘文演變而來。原文係指伴隨世家子弟上學者而言。他不過一

個貴族人家的僕人，每日伴隨着姐姐們往來學校，便中照料他們，替他們保管書本並準備些用具。果然他就代表了所謂教師，當然夠不上被人尊視的了。後來於是人人可以充任教師。僧侶可以做教師，即略識之無的商人亦同樣可以做教師。不但如此，英美各國當初還有一種「廚媪學校」(Dame school)聚集幾個鄰近孩子在廚室內，由廚媪一面烹調，一面抽暇教他們讀書識字。那廚媪便是他們的教師。(這種學校直到十八、十九世紀還存在。那時，西洋教師品質之劣，可想見一般了。)

後來經過文藝復興時代一班教育改革新家的提倡，教學的進程纔逐漸被人們重視，教師的地位亦隨而略見提高。哲學家康德宣講教育學(Uber Pädagogik)特重於兒童習慣的養成，和知識道德的訓練。不過那時一般人還以為教養兒童乃母親、護士和教師們共有的事，不是教師的專業。教師的重要性所以仍不見顯著。直到十九世紀民族主義的潮流勃興，人們纔確認國民教育乃關係整個國家民族的生存的基本教育，欲謀全國國民精神的團結，並造成統一的民性，非亟亟於推廣國民教育不可，非亟亟於培養執掌國民教育的師資不可。各國自此紛紛創設和擴充師範學校以為培養師資之所，其發展情形容後另述。教師的品質於是一天改良一天，教師的地位也一天重要一天。到了現在各先進國類皆定有嚴格的師範學制和教師檢定制，教師已被認為國家重要公務人員之一，其所負的責任卻比別種公務人員特大。最近德元首希特勒曾對一般教師鄭重宣告：全國青年都已交付給諸君了，諸君該當何等的努力辦事，毋忝厥職呢！