

21世纪高等学校专业英语系列规划教材

# 教育学



## 专业英语教程

English for Pedagogy

董晓波 孙茂华 主编



清华大学出版社 · 北京交通大学出版社

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English for Pedagogy

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· 北京 ·



## 内 容 简 介

本教程在内容编排上力图反映当代教育学的发展趋势与新特征,注重教育学专业知识与英语学习的有机结合,所包括的课文涉及当代教育学的主要方面,不仅注重英语能力的培养,也强调教育学专业知识的传授和技能的训练。

本教程除适合高等师范院校本科生、研究生使用外,也可供各级各类教育学院教育学、教育心理学、英语教学法等专业的本科生和研究生学习教育学专业英语之用。此外,对于大、中、小学教师了解教育学理论知识,提高教育学专业英语水平也是难得的参考书。

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# Preface

## 前言



本教程是为高等院校教育学专业的本科生和研究生编写的，旨在通俗、系统地介绍教育学学科理论和教学实践的专业英语教材。

基于历史和现实的原因，英语作为国际语言，适用范围广、影响大，能更好地促进各个领域的交流和实践，尤其是在教育教学改革不断深入的当今社会，教育学作为一门研究人类教育现象和问题、揭示一般教育规律的社会学科，是广泛存在于人类生活中的社会现象，是有目的地培养社会人的活动。随着现代社会的进步以及现代教育实践的发展，为了有效地进行教育活动，人们对教育学研究以及教师教育提出更新、更高的要求。就教育学课程体系构建和教材建设而言，教育学专业英语教程的编写既需结合我国教师教育实际，又需满足基础教育改革对师资需求，进而有效地推动我国高等师范院校改革和发展新型的教师教育模式。因此，《教育学专业英语教程》将学习英语与了解教育领域内一些常见学科理论及教学实践，提高解决实际教育问题的能力紧密结合，即在学习英语的同时，使学生系统地了解教育学科学理论、专业知识和教学实践；在认识和走进教育领域的同时，学习和了解教育学科中一些常见的教育理论、观点（包括专业词汇、术语等）的英语表达，在巩固一般语言知识和运用能力的基础上进一步扩展学生的语言知识，提高学生的语言应用能力，将语言教学和专业教育融会贯通。

本教程选材广泛，信息量大，基本包含了当代教育学的主要方面。本教程文字浅显，结构严谨，行文流畅，语言地道。所有的文章均由英语国家教育学专业人士写作，在编选时，除极少数文章因技术需要略作删节外，力求保持原文风貌，避免一些同类教材用汉语材料译成英语的语言生硬的翻译痕迹，让读者享受纯正的教育学专业英语。在编排体例方面，为了方便读者提高阅读能力，本书增加了文章背景知识介绍，言简意赅地介绍文章基本线索，便于读者快速阅读和理解文章主旨；注释力求简单明了，方便读者了解教育学知识。词汇接近大学英语四六级难度，主要汇集教育学专业词汇，以降低阅读难度。书后附有练习答案，便于读者自学，自测学习效果。

本教程除适合高等师范院校本科生、研究生使用外，也可供各级各类教育学院教育学、教育心理学、英语教学法等专业的本科生和研究生学习教育学专业英语之用。此

外，对于大、中、小学教师了解教育学理论知识，提高教育学专业英语水平也是难得的参考书。

本教程由董晓波、孙茂华任主编，于银磊、韦希、殷云菲任副主编，刘丽昀、冯琦、赵有珊、陈亦麟参编。在整个编写过程中，我们力求完美，但是限于水平及一些不可避免的因素，定不乏偏颇和疏漏，恳请广大读者朋友和同行不吝指正。

董晓波

2015年3月于南京

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## Unit 1 Origin & History of Education

### 教育的起源和历史



#### Text A The History of Compulsory Education in Europe

**导读:**义务教育,是根据法律规定,适龄儿童和青少年都必须接受的,国家、社会、家庭必须予以保证的国民教育。其实质是指政府有义务运用公共资源保障所有适龄儿童接受的教育。义务教育又称强迫教育和免费义务教育。义务教育具有强制性、免费性、普及性的特点。凡是适龄儿童都有强制接受教育的义务,并且教育对象没有阶级或是出身的限制,此外还必须是免纳学费的。1717年,普鲁士王国开始实施义务国民教育,是全世界第一个实施义务教育的国家。《世界人权宣言》第26条第一款指出:“人人都有受教育的权利,教育应当免费,至少在初级和基本阶段应如此。初级教育应属义务性质。”现代多数的国家和地区都实施了义务教育,但年数和成效不一。

In the past few years, there has been a high-profile anti-truancy publicity campaign aiming to send out a clear and tough message to the community, particularly the parents of truants—that truancy will not be tolerated. Thousands of press releases from LEA have been fed to the national and local press generating adverse news and stories about the fining and jailing of truants' parents, who are regarded as shamefully irresponsible by failing to stop their children truanting.

Picking up any local newspaper, one would easily find the headlines that slam the “irresponsible parents” whose children are skipping schools. These press headlines on truancy have undoubtedly reinforced the fear that truancy levels have reached a crisis point. They have also given people the impression that the perceived newly-emerged “irresponsible parents” are one of the modern days' social phenomena that are seriously threatening our compulsory education system and, therefore, our civil society.

However, nearly 500 years ago, Luther (1530) was already able to observe three

equivalent groups of “irresponsible parents” who were most likely to neglect their parental duties in sending their children to school. Most “irresponsible parents” at that time were those who might not understand what Luther thought as their God-given responsibility, others might not be suited for the duty, “... for they themselves have learned nothing but how to care for their bellies” (Luther, 1530).

A third group of parents was the ones which did not have the opportunity or the means to educate its children. Luther observed that these parents placed their children’s material comfort above their spiritual needs. He argued in his address to the lawmakers that the civil authorities are under obligation to compel the people to send their children to school:

Dear rulers... if the government can compel such citizens as are fit for military service to bear spear and rifle, to mount ramparts, and perform other material duties in time of war, how much more has it a right to compel the people to send their children to school, because in this case we are warring with the devil, whose objective is secretly to exhaust our cities and principalities of their strong men. (Luther, 1524)

One of the hallmarks of the Renaissance movement, which was reaching northern Europe in the sixteenth century, was the rebirth of learning. The Christian Reformation activists tirelessly advocated universal education as an important means in producing responsible citizens. In his open letter to the councilmen, Luther (1524) urged them to have a vested interest in education for a city’s best and greatest welfare, safety and strength consist rather in its having many able, learned, wise, honorable, and well-educated citizens than in mighty walls and magnificent buildings.

However, in the early sixteenth century, there was no state education system and most education activities were conducted in monasteries, cloisters and other religious institutions run by the Roman Catholic Church. These institutions very often lacked minimal resources and did not enjoy parents’ trust because of the corruption and abuse among the clergy. Many parents were increasingly reluctant to send their children to the training institutions run by the Catholic Church.

Luther (1530) therefore wrote an open letter to the parents to convince his “beloved Germans” that the spiritual well being of their children was more important than their physical comfort. Luther based his arguments for parental responsibility firmly on the Bible, citing several texts as proof. One quoted by him is Psalm 78:5-7, on how God commanded our fathers to teach (His laws) to their children; that the next generation might know them...and arise and tell them to their children, so that they should set their

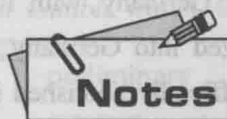
hope in God, and not forget the works of God.

Another is Deuteronomy 21:18-21, the stories of rebellious youths being brought by their parents to the elders for corporal punishment. In Geneva another Protestant reformer, John Calvin (1536), was similarly making a case for compulsory schooling where all children were to be instructed in the "true faith" and "in the languages and worldly sciences" which served as a necessary preliminary for such instruction. Like Luther, Calvin was supremely confident that his possession of "the truth" gave him warrant to override the wishes and desires of parents who did not share his beliefs.

As a result of a Protestant reformers' campaign in the state of Gotha, the world's first primitive form of state schooling was established in 1524. It soon spread to Thuringia, Saxony, Wurttemberg and other German Protestant states. In 1559, the duchy of Wurttemberg ordered the introduction of a school attendance register and for the first time in educational history, levied fines on the parents whose children truanted.

However, the elaborate version of compulsory education as we see today did not emerge until the beginning of the nineteenth century when the Kings of Prussia established a system of state-controlled compulsory schooling and forcefully discouraged voluntary education. A minister of the interior was appointed to supervise the running of state schools. In 1810, state certifications of teachers were instituted and in 1812 children were prohibited from leaving school until they had passed a compulsory examination.

Regarded as a successful way of making every citizen useful to the state, the Prussian schooling system soon spread to most Western countries in the nineteenth century, including the USA and the UK.



1. LEA = Local Education Authority (英国地方教育局): is a local authority in England and Wales that has responsibility for education within its jurisdiction. Since the Children Act 2004 each local education authority is also a children's services authority and the responsibility for both functions is held by the director of children's services.
2. Luther—Martin Luther (马丁·路德): was a German priest and professor of theology who initiated the Protestant Reformation. He strongly disputed the claim that freedom from God's punishment of sin could be purchased with money. He thought that salvation is not earned by good deeds but received only as a free gift of God's grace through faith in Jesus as

redeemer from sin. His theology challenged the authority of the pope of the Roman Catholic Church by teaching that the Bible is the only source of divinely revealed knowledge and opposed sacerdotalism(祭司制度,僧侣政治)by considering all baptized Christians to be a holy priesthood. Those who identify with Luther's teachings are called Lutherans.

3. **Psalms** [诗篇(《圣经·旧约》中的一卷)]: is a book of the Hebrew Bible and the Christian Bible. In its current, most commonly used form consists of 150 songs and prayers referred to individually as psalms and referenced by chapter and verse, which "express virtually the full range of Israel's religious faith".

4. **Deuteronomy** [申命记(《圣经·旧约》中的一卷)]: is the fifth book of the Hebrew Bible, and the fifth of five books of the Jewish Torah/Pentateuch. The book consists of three sermons or speeches delivered by Moses, a recounting of the law (thought to be the Book of the Covenant found in Josiah's time), and supplementary material, including an account of Moses' death.

5. **John Calvin** (约翰·加尔文): was an influential French theologian and pastor during the Protestant Reformation. He was a principal figure in the development of the system of Christian theology later called Calvinism. His writing and preaching provided the seeds for the branch of theology that bears his name. The Reformed and Presbyterian churches, which look to Calvin as a chief expositor of their beliefs, have spread throughout the world.

6. **Prussia** (普鲁士): was a German kingdom and historic state originating out of the Duchy of Prussia and the Margraviate of Brandenburg. For centuries, the House of Hohenzollern ruled Prussia, successfully expanding its size by way of an unusually well-organized and effective army. Prussia shaped the history of Germany, with its capital in Berlin after 1451. After 1871, Prussia was increasingly merged into Germany, losing its distinctive identity. It was effectively abolished in 1932, and officially abolished in 1947.

### New Words and Expression

- |                             |      |               |
|-----------------------------|------|---------------|
| 1. compulsory [kəm'pʌlsəri] | adj. | 强制的,势在必行的,义务的 |
| 2. truancy [ˈtru:ənsi]      | n.   | 逃学,旷课;玩忽职守    |
| 3. slam [slæm]              | v.   | 砰地关上,猛放,猛烈攻击  |
|                             | n.   | 砰然声,猛烈抨击      |
|                             | n.   | 满贯            |



4. rampart [ 'ræmpɑ : t ]	n.	垒, 壁垒, 城墙
	vt.	用壁垒围绕, 防卫, 守卫
5. principality [ ,prɪnsɪ'pælɪtɪ ]	n.	封邑, 公国, 主权
6. hallmark [ 'hɔ : lmɑ : k ]	n.	纯度标记, 标志, 特征
	vt.	标纯度
7. monastery [ 'mɒnəstəri ]	n.	修道院, 寺院
8. cloister [ 'klɔɪstə ]	n.	修道院, 寺庙, 隐居地
	vt.	远离尘世, 隐居, 用环廊环绕
9. clergy [ 'klɜ : dʒɪ ]	n.	[总称] 牧师, 神职人员
10. reluctant [ rɪ'lʌktənt ]	adj.	不情愿的, 勉强的
11. corporal [ 'kɔ : pərəl ]	adj.	肉体的, 身体的
	n.	(陆军或空军) 下士
12. preliminary [ pri'liminəri ]	adj.	初步的, 预备的
	n.	初步行动, 准备, 初步措施

## Exercises

### I Vocabulary.

Fill in the blanks with the most suitable words. Change the form when necessary.

reluctant	compulsory	preliminary	slam	principality
corporal	hallmark	rampart	truancy	monastery

- A teacher should not give students \_\_\_\_\_ punishment.
- The plan has all the \_\_\_\_\_ of being a total failure.
- A \_\_\_\_\_ is a building or collection of buildings in which monks live.
- He closed the door with a \_\_\_\_\_.
- The schools were fighting endlessly to combat \_\_\_\_\_.
- Ministers have shown extreme \_\_\_\_\_ to explain their position to the media.
- Perhaps the tower is part of the \_\_\_\_\_ of the city.
- A \_\_\_\_\_ talk on the future of the bases began yesterday.

9. Attendance at evening prayers is not \_\_\_\_\_.

10. I've been to the \_\_\_\_\_ of Monaco.

## II Translate the following words or phrases into English.

义务教育 \_\_\_\_\_

说服,使信服 \_\_\_\_\_

物质享受 \_\_\_\_\_

精神需求 \_\_\_\_\_

监督,管理,指导 \_\_\_\_\_

## III Comprehension of the text.

Decide whether the following statements are true (T) or false (F) according to the passage.

1. National and local press have generated adverse news and stories about the fining and jailing of truants, who are regarded as shamefully irresponsible.
2. A third group of parents placed their children's material comfort below their spiritual needs.
3. In the early sixteenth century, there was only one state education system and most education activities were conducted in monasteries, cloisters and other religious institutions run by the Roman Catholic Church.
4. As many parents were reluctant to send their children to the training institutions run by the Catholic Church, Luther wrote an open letter to them to convince the importance of spiritual well being of their children.
5. The elaborate version of compulsory education as we see today emerge at the beginning of the nineteenth century when the Kings of Prussia established a system of state-controlled compulsory schooling.

## Text B

### A History of American Higher Education

**导读:**高等教育(Higher Education)广义上是指一切建立在中等教育基础上的专业教育,是培养高级专门人才的社会活动。高等教育是大学、文理学院、理工学院和师范学院等机构所提供的各种类型的教育,包括专科教育、本科教育和研究生教育,其基本入学条件为完成中等教育,学完课程后授予学位、文凭或证书,作为完成高等学业的证明。高等

教育的发展历史可以追溯到中世纪的大学,后历经发展,主要是英国、德国、美国的大学的不断转型,形成了高等教育的三项职能,即:培养专门人才;科学研究;服务社会。作为一种教育方式,高等教育是人生存方式的一个阶段,从时间上说,是人生存过程中的终生学习选择阶段,从空间上说,高等教育是人进入完全社会生活的最后一个准备场所。高等教育还是高深文化知识传播创新的社会组织机构;在传播高深文化的同时,还复制或再制了社会的价值、行为模式和道德规范。

Higher education in the United States has been molded and influenced by a variety of historical forces. On one hand, there are the patterns and traditions of higher learning which have brought over from Western Europe. On the other hand, we find the native American conditions which have affected and modified the development of these transplanted institutions. Out of the interaction of these two essential elements and, most important, out of the growth of democracy in every area of American life, America has developed a truly unique system of higher education.

### English influences

Oxford and Cambridge furnished the original model which the colonial colleges sought to copy. The prototype for the first English-American college was Emmanuel College, Cambridge University. As we read the explicit statements left by Harvard's founders, we find that the earliest Harvard College statutes were taken directly from the Elizabethan statutes of the University of Cambridge; that the phrase *pro modo Academicarum in Anglia* ("according to the manner of universities in England") is to be found in the first Harvard degree formula; that early Harvard, like Elizabethan Cambridge, welcomed "fellow commoners" as well as serious degree students, "gentlemen" who paid double tuition for the privilege of residing in the college and dining with the Fellows; that even the names of the four college classes—freshman, sophomore, junior sophister, and senior sophister—were borrowed directly from England. In other points involving student discipline, curriculum, administrative regulations, and degree requirements, Harvard followed English college precedents as closely and faithfully as she could; and Harvard, in turn, became the great prototype for all the later colleges of English America.

As late as the middle of the eighteenth century, President Clap of Yale prepared himself for his administrative duties by borrowing histories of Oxford and Cambridge and seeking information from Americans who had secured English college degree. When Clap waged his campaign of 1745 to secure a new Yale charter, he based it on a careful and detailed study of administrative practices at Oxford and Cambridge.

Even at William and Mary, English influence soon challenged an earlier Scottish trend. From 1729 to 1757, eight of thirteen faculty members were Oxford men, and of these eight, Queens College. After 1757, a battle raged almost continuously between this Oxford-bred faculty and the native Virginian Board of Visitors. By 1766 the Visitors "had rid the college of the last of that band of able Oxford graduates, ministers all of them, whose chief fault had been that their ties with English were too close, that they looked too blindly to their homeland".

In almost every case, however, the English colonists eventually found that the unique conditions of the American physical and social environment produced unexpected changes and modifications in their academic institutions. Some of these were destined to be of great importance for the later development of higher education in the United States.

It was soon discovered that it would be impossible to erect in English-America any great university collection of colleges such as existed at Oxford or Cambridge. For one thing, it was doubtful that the Crown would ever grant the required royal charter for such an American university. Besides, the land was too vast and the people too poor. The narrow fringe of British settlements which faced the broad Atlantic on one side and trackless forests on the other represented what for that time was far western frontier of English civilization. All that could be done under these circumstances was to establish a number of scattered, widely separated degree-granting colleges, thus diffusing educational effort.

After a time, still another colonial divergence from the English norm made an appearance. Because of the heterogeneity of the American population, collegiate boards of control were established which were interdenominational in make-up and at least one of which was completely secular. Nothing like this had yet been seen in the home country, although the University of Leyden in the Netherlands already followed this pattern.

### Scottish influence

Other modifications were due mainly to Scottish influence. The post-reformation Scottish university, unlike Oxford or Cambridge, was nonresidential, professionally oriented, and under the control, not of the faculty, but of prominent lay representatives of the community. At the college of William and Mary some of these Scottish ideas seem to have been influential from the very founding. Commissary James Blair, founder and first president, was a graduate of Marischal College, Aberdeen, and the University of Edinburgh. Reverend William Smith, graduate of Aberdeen, exercised a great influence, as