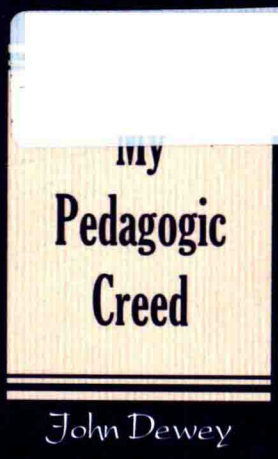

新闻学与传播学经典丛书·英文原版系列

My Pedagogic Creed

我的教育信条

John Dewey
〔美〕约翰·杜威 著

中国传媒大学出版社

- 122 -

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策划编辑：司马兰　姜颖昳
责任编辑：司马兰　姜颖昳
封面设计：拓美设计 TREASURE TEL 81760488

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ISBN 978-7-5657-2117
9 787565 721175
定价：18.00 元

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常州大学图书馆
藏书章

中国传媒大学出版社

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出 版 说 明

“新闻学与传播学经典丛书·英文原版系列”，选取了在新闻学与传播学历史上具有里程碑意义的大师经典名作。如传播学“四大奠基人”哈罗德·拉斯韦尔、保罗·拉扎斯菲尔德等及加布里埃尔·塔尔德、罗伯特·帕克、哈罗德·英尼斯、马歇尔·麦克卢汉、库尔特·卢因、卡尔·霍夫兰等这些学界耳熟能详的名家佳作。这些是传播学与新闻学的奠基之作，也是现代新闻学与传播学发展的基础。许多名作都多次再版，影响深远，历久不衰，成为新闻学与传播学的经典。此套丛书采用英文原版出版，使读者读到原汁原味的著作。

随着中国高等教育教学改革的推进，广大师生已不满足于仅仅阅读国外图书的翻译版，他们迫切希望能读到原汁原味的原版图书，希望能采用国外英文原版图书进行教学，从而保证所讲授的知识体系的完整性、系统性、科学性和文字描绘的准确性。此套丛书的出版便是满足了这种需求。亦可使学生在专业技术方面尽快掌握本学科相应的外语词汇和了解先进国家的学术发展的方向。

本系列丛书在原汁原味地引进英文原版图书的同时，将目录译为中文，作为对原版的一种导读，供读者阅读时参考。本系列丛书有些因为出版年代比较久远，也囿于当时印刷水平的限制，有些地方可能与现在的标准不太一致，在不影响读者阅读的前提下，我们未对其进行处理，以保证英文原版图书的原汁原味，

从事经典著作的出版，需要出版人付出不懈的努力，好在有全国新闻院系的专家教授们的大力扶持，为我们提供了备选书目并对英文目录进行了翻译，因此使我们得以在学术出版的道路上走得更远。我们自知本系列丛书也许会有很多缺陷，我们也将虚心接受读者提出的批评和建议。

中国传媒大学出版社

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PREFACE.

THE isolation of the teacher is a thing of the past. The processes of education have come to be recognized as fundamental and vital in any attempt to improve human conditions and elevate society.

The missionary and social reformer have long been looking to education for counsel and aid in their most difficult undertakings. They have viewed with interest and pleasure the broadening of pedagogy so as to make it include not only experimental physiology and child-study, but the problems of motor training, physical culture, hygiene, and the treatment of defectives and delinquents of every class.

The schoolmaster, always conservative, has not found it easy to enter this large field ; for he has often failed to realize how rich and fruitful the result of such researches are; but remarkable progress has been made, and a changed attitude on the part of educators is the result. And how could it be otherwise when the oldest and most renowned institutions of learning in the land are giving a conspicuous place to the newer and better pedagogy in their curriculum ?

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Another, and perhaps the latest, phase of the educational movement is the conviction that the school is a social institution, that its aims are social, and that its management, discipline, and method of instruction should be dominated by this idea. The mere contemplation of the proposition must be accompanied in the mind of every candid person by a sense of our shortcomings in this respect.

The two articles presented herewith seem to set forth this subject in such terms and to give it such illumination as to make them worthy of wide circulation, not only among the teachers, but the parents of the land.

Dr. Dewey's Pedagogical Creed shows how the concentrated agencies of the school should bring the child to share in the inherited resources of the race. It points out how discipline and method should be influenced to this end.

The article by Dr. Small is a trenchant exposition of the principle that education should direct its attention to sociology, and learn what the work of reality demands of the teacher. It is a fresher and better statement than has yet appeared of the old dictum that education should fit the child for his environment.

These two articles constitute an excellent text-book in pedagogy for advanced teachers, and, if conscientiously studied, our schools will come to be "not merely leaders of children, but makers of society."

SAMUEL T. DUTTON,
Supt. of Schools.

BROOKLINE, MASS.

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MY PEDAGOGIC CREED.

By Professor JOHN DEWEY, University of Chicago.

ARTICLE I. WHAT EDUCATION IS.

I BEIEVE that all education proceeds by the participation of the individual in the social consciousness of the race. This process begins unconsciously almost at birth, and is continually shaping the individual's powers, saturating his consciousness, forming his habits, training his ideas, and arousing his feelings and emotions. Through this unconscious education the individual gradually comes to share in the intellectual and moral resources which humanity has succeeded in getting together. He becomes an inheritor of the funded capital of civilization. The most formal and technical education in the world cannot safely depart from this general process. It can only organize it; or differentiate it in some particular direction.

I believe that the only true education comes through the stimulation of the child's powers by the demands of the social situations in which he finds himself. Through these demands he is stimulated to act as a member of a uinty, to emerge from his original narrowness of action

and feeling, and to conceive of himself from the standpoint of the welfare of the group to which he belongs. Through the responses which others make to his own activities he comes to know what these mean in social terms. The value which they have is reflected back into them. For instance, through the response which is made to the child's instinctive babblings the child comes to know what those babblings mean; they are transformed into articulate language, and thus the child is introduced into the consolidated wealth of ideas and emotions which are now summed up in language.

I believe that this educational process has two sides —one psychological and one sociological; and that niether can be subordinated to the other or neglected without evil results following. Of these two sides, the psychological is the basis. The child's own instincts and powers furnish the material and give the starting-point for all education. Save as the efforts of the educator connect with some activity which the child is carrying on of his own initiative independent of the educator, education becomes reduced to a pressure from without. It may, indeed, give certain external results, but cannot truly be called educative. Without insight into the psychological structure and activities of the individual, the educative process will, therefore, be haphazard and arbitrary. If it chances to coincide with the child's activity it will get a leverage; if it does not, it will result in friction, or disintegration, or arrest of the child nature.

I believe that knowledge of social conditions, of the present state of civilization, is necessary in order pro-

perly to interpret the child's powers. The child has his own instincts and tendencies, but we do not know what these mean until we can translate them into their social equivalents. We must be able to carry them back into a social past and see them as the inheritance of previous race activities. We must also be able to project them into the future to see what their outcome and end will be. In the illustration just used, it is the ability to see in the child's babblings the promise and potency of a future social intercourse and conversation which enables one to deal in the proper way with that instinct

I believe that the psychological and social sides are organically related, and that education cannot be regarded as a compromise between the two, or a superimposition of one upon the other. We are told that the psychological definition of education is barren and formal—that it gives us only the idea of a development of all the mental powers without giving us any idea of the use to which these powers are put. On the other hand, it is urged that the social definition of education, as getting adjusted to civilization, makes of it a forced and external process, and results in subordinating the freedom of the individual to a preconceived social and political status.

I believe each of these objections is true when urged against one side isolated from the other. In order to know what a power really is we must know what its end, use, or function is; and this we cannot know save as we conceive of the individual as active in social relationships. But, on the other hand, the only possible adjustment which we can give to the child under existing

conditions, is that which arises through putting him in complete possession of all his powers. With the advent of democracy and modern industrial conditions, it is impossible to foretell definitely just what civilization will be twenty years from now. Hence it is impossible to prepare the child for any precise set of conditions. To prepare him for the future life means to give him command of himself; it means so to train him that he will have the full and ready use of all his capacities; that his eye and ear and hand may be tools ready to command, that his judgment may be capable of grasping the conditions under which it has to work, and the executive forces be trained to act economically and efficiently. It is impossible to reach this sort of adjustment save as constant regard is had to the individual's own powers, tastes, and interests—say, that is, as education is continually converted into psychological terms.

In sum, I believe that the individual who is to be educated is a social individual, and that society is an organic union of individuals. If we eliminate the social factor from the child we are left only with an abstraction; if we eliminate the individual factor from society, we are left only with an inert and lifeless mass Education, therefore, must begin with a psychological insight into the child's capacities, interests, and habits. It must be controlled at every point by reference to these same considerations. These powers, interests, and habits must be continually interpreted—we must know what they mean. They must be translated into terms of their social equivalents—into terms of what they are capable of in the way of social service.

ARTICLE II. WHAT THE SCHOOL IS.

I believe that the school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends.

I believe that education, therefore, is a process of living and not a preparation for future living.

I believe that the school must represent present life —life as real and vital to the child as that which he carries on in the home, in the neighborhood, or on the playground.

I believe that education which does not occur through forms of life, forms that are worth living for their own sake, is always a poor substitute for the genuine reality, and tends to cramp and to deaden.

I believe that the school, as an institution, should simplify existing social life; should reduce it, as it were, to an embryonic form. Existing life is so complex that the child cannot be brought into contact with it without either confusion or distraction; he is either overwhelmed by the multiplicity of activities which are going on, so that he loses his own power of orderly reaction, or he is so stimulated by these various activities that his powers are prematurely called into play and he becomes either unduly specialized or else disintegrated.

I believe that, as such simplified social life, the school life should grow gradually out of the home life; that it

should take up and continue the activities with which the child is already familiar in the home.

I believe that it should exhibit these activities to the child, and reproduce them in such ways that the child will gradually learn the meaning of them, and be capable of playing his own part in relation to them.

I believe that this is a psychological necessity, because it is the only way of securing continuity in the child's growth, the only way of giving a background of past experience to the new ideas given in school.

I believe it is also a social necessity because the home is the form of social life in which the child has been nurtured and in connection with which he has had his moral training. It is the business of the school to deepen and extend his sense of the values bound up in his home life.

I believe that much of present education fails because it neglects this fundamental principle of the school as a form of community life. It conceives the school as a place where certain information is to be given, where certain lessons are to be learned, or where certain habits are to be formed. The value of these is conceived as lying largely in the remote future; the child must do these things for the sake of something else he is to do; they are mere preparations. As a result they do not become a part of the life experience of the child and so are not truly educative.

I believe that the moral education centers upon this conception of the school as a mode of social life, that the best and deepest moral training is precisely that which one gets through having to enter into proper re-

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