

SELECTED  
READINGS  
IN EDUCATION

教育英语选读

洪 范 编 • 任宝祥 校

西南师范大学出版社

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## 序 言

洪范同志在担任我校副校长职务的同时，还兼任教育系专业英语的教学工作。两年来，由于认真备课，勇于在教材、教法方面进行改革和创新，受到了学习专业英语同学们的热情称赞。

洪范同志采用了我于1979—1981年编选并加注释的《教育专业英语试用教材》（上、下两编），在教学中不断补充一些新教材，并参阅、搜集了大量80年代英美出版的教育论著和教育期刊登载的文章，这就为编辑本书奠定了基础。在编选过程中，洪范同志充分考虑满足青年同学渴求了解外国教育的新理论、新观点和新成就的迫切需要和愿望，从积累的教育资料中精选出一百多篇文章，有的采用全文，有的经过改编。其中两篇关于中国教育和四川教育的文章，是编者根据资料自写的。

全书共分4编，计40个课题，共100余篇（请参阅本书目录）。就课题范围而言，远比英国希尔斯(P. Hills)的《教育辞典》（1982）中列举的15个类目\*的教育领域要广博得多。除了范围覆盖面宽这一优点外，本书还显示出如下几方面的特点：1)体系的完整性、科学性；2)内容的新颖性、多样性；3)词汇的丰富性、实用性。凡此优点和特点，都有助于读者扩大知识面和眼界；增强阅读教育论著的能力，提高翻译教育著作的水平；促进教育研究的兴趣。

我有幸在年近八旬之际，得有校阅本书的机会，从中学了不少新的东西。更感荣幸的是，在本书出版时能为本书

作序，特此赘言如上，请专家学者和广大读者指正。

任宝祥

1987年5月写于西南师大教育系

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|-------------|-------------|
| * 1) 教育行政   | 2) 商业教育与训练  |
| 3) 比较教育     | 4) 课程编制     |
| 5) 教育经济学    | 6) 教育测量     |
| 7) 教育组织     | 8) 教育研究     |
| 9) 教育技术学    | 10) 教育史     |
| 11) 工业教育与训练 | 12) 管理教育与训练 |
| 13) 教育哲学    | 14) 教育心理学   |
| 15) 教育社会学   |             |

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# 1

## EDUCATION

### I

## Education

The traditional definition of education was a simple one: transmission of the cultural heritage to the young<sup>1</sup>. When there were no schools, the family and the tribe took on this job of education. Today schools are so important in education that most of us use these two words to mean the same thing. But let us sort things out a bit. When formal schools<sup>2</sup> first

appeared, they taught only "book learning"<sup>3</sup>—writing, reading, and some basic arithmetic<sup>4</sup>—to a small number of children. Transmitting the cultural heritage was still the job of education, but "education" did not mean "school" as it does for us today—it meant travel, exposure to different types of people, experience with business and the professions and the arts and sciences.

As time passed, more children began going to school and more of the "cultural heritage" was supplied through books. Thus schools became more important. The feeling grew that schools were responsible for transmitting the important aspects of the culture, by way of both books and teachers. In this regard, what was to be passed on to children, as the whole way of life that is created, learned, held in common, and passed on from one generation to another by the members of a particular society. It includes the entire range of social institutions;<sup>5</sup> the organized patterns of behavior; the customs and expectations; the tools and technology; the bodies of knowledge, thought and belief; the cherished ideals, values, and sanctions, the forms of creative expression; and the language and modes of communication.

It is important for today's teachers to understand how deeply rooted is the idea of culture's importance and the belief that the school is responsible for

the transmission of a major part of that culture.

The relationship of schools to culture needs to be examined more fully. Not too many years ago a new definition of education arose which met with resistance from parents and others. According to this new definition, education was to be concerned with guiding the young toward self-realization<sup>6</sup>. On the surface, little appeared to have been changed. After all, the individual could only attain self-realization, or self-fulfillment<sup>7</sup>, by involvement in the culture. However, a difference existed between the two definitions—the traditional and the new. This difference was both subtle and deep and involved the concept of justice which is the embodiment of a culture.

In the past, the proper balance was weighted in favor of society. This was true from the very beginning of human existence and for a very important reason. The existence of every single human being then, as now, depends on the existence of a society which incorporates all those elements of culture as contained above. Thus the taboos of a prehistoric culture or society<sup>8</sup> required the total obedience of the individuals within that culture or society. Violation of the taboo brought swift and harsh punishment, often death, because, it was believed, such a violation brought misfortune not only to the individual violator,

but to the society as a whole.

These primitive taboos<sup>a</sup> became the focal point of the whole way of life of early man. Today, the whole way of life of a society—its customs, its thoughts, its beliefs, its cherished ideals, etc.—may have changed considerably, but there is still the unspoken assumption that the individual must honor these elements of culture and, in a sense, loyally support them even at a personal sacrifice. This commitment is expected for much the same reason that obedience or commitment was demanded in prehistoric times. Man cannot exist independent of all other men. In the distant past this dependency was based on physical survival where puny man was pitted against much more powerful living things and a harsh environment. Today, because of overpopulation, the dependency appears even more obvious—it is still society's laws, customs, beliefs, and ideas that make existence for the individual possible. In turn, the structure of a culture or society is dependent upon the support and loyalty of the individual.

We define justice as the balance between the rights of the individual and the rights of society within a relationship of mutual dependence. In the past, the balance was constantly weighted in favor of society. Now, keeping all this in mind, along with the



earlier role of education of transmitting culture, we can better see both the implications of the new definition of education and the reason for its coming into existence.

Slowly, over time, the rights of the individual began to surface. In the Western civilization it began as the Greek city-states<sup>10</sup> came into existence and rule by divine authority gave way to rule by democratic choice. Meanwhile, the schools had no influence on this slow process of change toward individual rights, but schools transmitted and reflected the condition of society as it then existed. Then, in the early 1920s, certain leaders in education came forth with the idea that the schools should become vehicles for promoting changes in society. People were active in a movement or a trend to weigh the balance between the rights of society and rights of the individual in favor of the individual and to the use of the school as an instrument to speed up this change.

#### Notes

1. transmission of the cultural heritage to the young 文化  
遗产传递给青年一代
2. formal schools 正规学校
3. book learning 书本知识
4. writing, reading and some basic arithmetic 读写算 (简  
称3R's)