

大学专业英语系列教程

# Selected Readings in Education

## 教育学 专业英语教程

马丽雅 李 颖 王晓玲 编注  
张 颖 刘春明 李 挺



北京大学出版社  
PEKING UNIVERSITY PRESS

大学专业英语系列教程

# Selected Readings in Education

## 教育学专业英语教程

马丽雅 李 颖 王晓玲 编注  
张 颖 刘春明 李 挺

江苏工业学院图书馆  
藏书章



北京大学出版社  
PEKING UNIVERSITY PRESS

## 图书在版编目(CIP)数据

教育学专业英语教程/马丽雅等编注. —北京:北京大学出版社, 2004. 10  
(大学专业英语系列教程)

ISBN 7-301-07526-X

I. 教… II. 马… III. 教育学-英语-高等学校-教材 IV. H31

中国版本图书馆 CIP 数据核字(2004)第 057341 号

**书 名:** 教育学专业英语教程

著作责任者: 马丽雅 等编注

责任编辑: 汪晓丹 xdw777@pup.pku.edu.cn

标准书号: ISBN 7-301-07526-X/H·1027

出版发行: 北京大学出版社

地 址: 北京市海淀区成府路 205 号 100871

网 址: <http://cbs.pku.edu.cn>

电 话: 邮购部 62752015 发行部 62750672 编辑部 62767347

电子信箱: zpup@pup.pku.edu.cn

排 版 者: 北京高新特打字服务社 51736661

印 刷 者: 河北滦县鑫华书刊印刷厂

经 销 者: 新华书店

787mm×1092mm 16 开本 13.75 印张 352 千字

2004 年 10 月第 1 版 2004 年 10 月第 1 次印刷

定 价: 22.00 元

## 内 容 简 介

---

本书选编了西方近代教育学史上十二名著名教育学家的十五篇精彩篇章,它们所反映的是近代教育史上不同时期的不同流派的教育思想。每篇课文配有较详细的语言点注释,对《大学英语教学大纲》四级词汇的超纲词汇作出讲解,并有针对性地精心设计了阅读理解、词汇、语法、写作等练习,有助于读者在学习掌握教育学专业知识的同时,提高自己的英语水平。

## 大学专业英语系列教程

北京大学英语系大学英语教研室

北京大学文学文化与翻译研究会

顾问：李赋宁

主 编：辜正坤 黄必康

编委会：安美华 石春祯 沙露茵 索玉柱 范 红

赵白生 林庆新 刘红中 王 伶 付国英

张 华 张 政 高艳丽 余苏凌 孟凡君

### 专家委员会：

胡壮麟(北京大学)

刘意青(北京大学)

申 丹(北京大学)

沈 虹(北京大学)

袁可嘉(社科院)

李文俊(社科院)

何其莘(北京外国语大学)

裘克安(外交部)

方 平(上海译文出版社)

程慕胜(清华大学)

彭镜禧(台湾大学)

刘士聪(南开大学)

黄新渠(四川师范大学)

David Bevington, University of Chicago

Tsao Michelle, State University of New York

Tanya Viger, Graduate School of City University of New York

# 总 序

辜正坤

西学东渐给东方的外语出版界造成一种奇特的景观：在相当短的时间内，外语出版物的数量扶摇直上，使它种民族语出版物相对汗颜，这是可以理解的。日本明治维新之后，新出现过类似的情形，外语（尤其是英语）原著注释读物动辄一套就是数百本，洋洋大观。毫无疑问，这对推进日本的外语教学起到了非常重要的作用。时至今日，其效应已经明显昭示出来：当今的中国各大学发表的论文为 SCI 所收录者，最多者一年达 500 篇，而东京大学一年就达 40,000 篇，两者相距 80 倍！如果以为日本的论文数量必与其科学水平成正比，因而中国大学的科学研究水平就落后了东大 80 倍的话，恐怕是一种很大的误解。其中的奥妙之一，就在于日本学者的英语水平普遍较高，许多论文是直接用英文写成，因此容易被世界各地的媒体注意到，其入选 SCI 的机会也就相对增多。反观中国学者的论文，绝大多数用汉语写成，少量靠懂英语的学者翻译，只有极少量的学者能够自己用英文直接写作。因此，大多数的中国论文是难以进入西方学者的视野的。当然入选 SCI 的机会也就相对少得多了。当然，这并非是说，中国的科研水平就反过来比日本高，而是说，由于中国学者英语写作水平普遍偏低的原因，其实际的科研水平未能在英语世界的文献中充分显示出来。由此可以明白，提高中国学者的英语能力（尤其是阅读文献与用英语写作的能力）是一件非常迫切的事。

然而，改革开放 20 多年来的英语学习大潮虽然使许多中国人在英语学习方面获得了较高的造诣，上了一个较为理想的台阶，但是有更多的人却老在一个水平上徘徊不前：要学的教材已经学了，该考的科目已经通过了，但是，面对英语的殿堂，人们并没有登堂入室的感觉。听说能力未能应付裕如或许情有可原，因为学习者可以抱怨没有相应的可以一试身手的客观条件，但是在阅读方面，例如阅读文史哲数理化的专业文献方面，却仍是磕磕绊绊、跋前踖后，字典不离手，冷汗不离身。这种处于瓶颈地带，欲罢不可、欲进不能的促迫感，源于一个关键的原因：缺乏专业外语文献阅读训练。学校里使用的基础英语教材编得再好，也只能解决基础问题，不能解决超过基础的专业阅读问题。正如要做游泳健儿的人只在游泳池里按照游泳要领奋力拨拉了一阵池水，自觉亦有劈波斩浪之感，但与真正的河涛海潮相比，终究属于两重洞天。

于是，就产生了这一整套专业英语阅读教程。

它的目标非常明确，无非是要把英语知识与技能的培训和高层次系统知识的灌输二者有机结合起来，达到既学语言又学知识的目的；即温故，又知新。照我看来，这是最有效率的学习与巩固方略。

如前所述可以明白，这套教程不只是对一般想要提高英语实际水平的人有用，对于专家学者或研究人员，也有很大的好处。一个人无论多么博学多才，也不太可能对各个专业的英语经典文献和地道表达都了然于胸，因此，当需要在尽可能短的时间内对某专业的英语经典

文献或概念有所把握时,这一整套书无疑不会使人们失望。

这套书的编选思路最初萌发于 1991 年,当时称作《注释本英文世界文化简明百科全书》。编者当时曾会同北京大学英语系大学英语教研室教师和北京大学出版社若干编辑共商过具体编选事宜,并由北京大学出版社出版。尔后还进行过多次类似的讨论。文库分上、中、下三编,每编含精选名著一百种左右。在编选思路,力求达到雅俗共赏,深入浅出,系统全面。在系统性方面,注意参照《大英百科全书》和《中国大百科全书》的知识框架,用英文把更为完备的知识系统介绍给读者。在实用性方面,亦注意选材的内容与词汇量同现行的英语教材、实际英语教学水平相呼应。

本编为上编,除可供大学英语分科专业阅读选用教材之用外,亦可供社会上一般读者提高英语水平、直接经由阅读原著而掌握某一专业知识之用。基本的编辑方针是 1) 选目必须系统、广泛,尽可能把大学的重要专业都包容进去(包括人文社会科学和理工科专业); 2) 选目可大致分三类: A. 简史类; B. 名篇、名著类; C. 比较规范的或经典的西方专业教材类; 3) 每册书的字数最好在 20 万字上下(个别可以例外)。至于其他具体事项,则随书说明。

教育部在 1999 年亦强调大学英语教学不能停留在基础英语教学上,而要逐步过渡到教授专业分科英语,使学生尽可能进入阅读专业英语文献的水平。因此这套教材的产生是适得其时的。

当然,它的具体效果如何,还有待检验。好在这套教材的编注与出版都是一个较长的过程,这期间可望获得有关方面的建议与批评,以期使它精益求精,日臻完善。

是为序。

2001 年于北京大学英语系

# Contents

## 目 录

### I . Pragmatism Education 实用主义教育

- |   |               |
|---|---------------|
| 1. My Pedagogic Greed .....             | John Dewey 3  |
| 我的教育信条                                  | 约翰·杜威         |
| 2. The School and Social Progress ..... | John Dewey 14 |
| 学校与社会进步                                 | 约翰·杜威         |
| 3. Democracy and Education .....        | John Dewey 26 |
| 民主主义与教育                                 | 约翰·杜威         |

### II . New Education 新教育

- |                                  |                           |
|----------------------------------|---------------------------|
| 4. The Secret of Childhood ..... | Maria Montessori 39       |
| 童年的秘密                            | 玛丽亚·蒙台梭利                  |
| 5. Education and Good Life ..... | Bertrand Russell 50       |
| 教育与美好生活                          | 伯特兰·罗素                    |
| 6. The Aims of Education .....   | Alfred North Whitehead 60 |
| 教育的目的                            | 艾尔弗雷德·诺思·怀特海              |

### III . Essentialism Education 要素主义教育

- |                                     |                  |
|-------------------------------------|------------------|
| 7. The Wasteland of Education ..... | Arthur Bestor 73 |
| 教育的荒地                               | 阿瑟·贝斯特           |
| 8. Education and Freedom .....      | H. G. Rickove 84 |
| 教育与自由                               | H. G. 里科弗        |

### IV . Perennialism Education 永恒主义教育

- |                              |                    |
|------------------------------|--------------------|
| 9. General Education .....   | Robert Hutchins 97 |
| 普通教育                         | 罗伯特·赫钦斯            |
| 10. How to Read a Book ..... | Mortimer Adler 107 |
| 怎样读一本书                       | 莫蒂默·艾德勒            |



V . Existialism Education 存在主义教育

11. The Education of Character .....	Martin Buber 121
品格教育	马丁·布贝尔

VI . New Behaviorism Education 新行为主义教育

12. The Science of Learning and the Art of Teaching .....	B. F. Skinner 133
学习的科学和教学的艺术	B. F. 斯金纳

VII . Structualism Education 结构主义教育

13. Educational Principles and Psychological Data .....	Jean Piaget 147
教育的原则与心理学的论据	让·皮亚杰
14. The Process of Education .....	Jerome S. Bruner 159
教育过程	杰罗姆·S. 布鲁纳
15. Nature of a Theory of Instruction .....	Jerome S. Bruner 171
教学论的性质	杰罗姆·S. 布鲁纳

练习参考答案.....	179
词汇表.....	201

# I

## Pragmatism Education

## 实用主义教育

实用主义教育是杜威所创立的现代西方教育思潮的一个重要流派。它不仅以反对所谓“传统教育”为己任,而且在二十世纪以来流行的各种进步主义教育思潮中,它还自居于领导地位,在世界范围内产生了较大的影响。十九世纪末,南北战争后美国结束了大规模的工业技术改造,开始迅速发展大型工业联合企业,但在教育领域里,仍沿袭欧洲的旧传统,学校制度、课程和教材、教学方法,这与社会实际生活严重脱离。杜威实用主义教育理论就是在这样的历史背景下提出来并经过他所创办的芝加哥实验学校的长期试验。主要代表人物有约翰·杜威、克伯屈、胡克等。

实用主义教育流派是以实用主义哲学为基础的,杜威对教育性质判定的三个核心命题:教育即经验的不断改造;教育即生活;教育即生长。他创立了“在做中学”理论,认为一切“从活动中学”,“从经验中学”,给儿童创设各种活动的情境,指导儿童利用各种材料和工具,进行探究式的学习。教学过程阶段论的内容是:(1) 疑难的情境;(2) 确定疑难之所在,并提出问题;(3) 提出假设;(4) 进行推理。

实用主义教育理论主张把学校办成雏形社会,用设计活动和直接经验取代知识的系统学习,这是不足取的。另外,实用主义教育家基于生物学的本能论,过分侧重儿童的兴趣和自由,这些导致了学校组织松散、学生缺乏系统的具有内在逻辑顺序的知识和技能的训练,使得教育质量下降,这也是二十世纪五十年代后实用主义教育受到众人责难,并在要素主义教育、结构主义教育等的冲击下日益衰微的主要原因之一。



# 1. My Pedagogic Creed

## 我的教育信条

John Dewey

约翰·杜威

约翰·杜威(1859—1952),美国唯心主义哲学家、教育家,被誉为“实用主义神圣家族的家长”,实用主义的主要代表人物。他生于佛蒙特州柏林顿市附近的农村,1879年在佛蒙特大学毕业后任中学教师。1884年在霍布金大学获博士学位,后在密执安大学、明尼苏达大学讲授哲学。1894—1904年任芝加哥大学哲学、心理学和教育系主任。1896—1903年主办芝加哥大学试验学校。1904—1930年任芝加哥大学哲学教授。杜威于1919年“五四”运动时曾到中国,传播实用主义教育思想。1928年曾访问苏联。

主要著作有:《我的教育信条》、《学校与社会》、《民主主义和教育》、《明日之学校》、《经验与教育》、《人的问题》等。

《我的教育信条》(1920)是一篇鼓舞人心,并且具有预见性的论文,它预示了杜威以后发表的大部分论文的主要内容,而其中主要谈了作者的五个有关教育方面的信念。第一个信条是他对教育过程下的定义,他认为“教育必须从心理学上探索儿童的能量、兴趣和习惯开始”。第二个信条体现了杜威对于学校的看法,学校确实存在于社会之中,无论是教育与受教育者都与我们的生活息息相关,把学生引进到新的领域,发现和探索新的奥妙,获取新的能力,这些更是教育的真谛。在第三个信条中,杜威谈到教育中的教材。他反对以获取知识为目的的教学,认为“学校科目相互联系的真正中心,不是科学,不是文学,不是历史,不是地理,而是儿童本身相关的社会生活”。杜威的第四个信条是他对于教育方法的见解。方法的最后问题可以归结为儿童的能力和兴趣发展的顺序问题,以活动来促成发展,具有进步的意义。杜威的第五个信条认为“教育是社会进步和社会改革的基本方法”,他注意到当时学校教育的贫乏、方法呆板,学校教学根本不顾儿童的本性,因此强调直接经验和活动课程的重要性。这种对教育空洞形式主义的批判,对教育方面不足的矫正有很大的作用。

### ARTICLE ONE

#### What Education Is

I believe that all education proceeds by the participation of the individual in the social consciousness of the race<sup>1</sup>. This process begins unconsciously almost at birth, and is continually shap-

ing the individual's powers, saturating his consciousness, forming his habits, training his ideas, and arousing his feelings and emotions<sup>2</sup>. 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.<sup>3</sup> It can only organize it; or differentiate it in some particular direction.<sup>4</sup>

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 unity, 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.<sup>5</sup> Through the responses which others make to his own activities he comes to know what these mean in social terms.<sup>6</sup> 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.<sup>7</sup>

I believe that this educational process has two sides—one psychological and one sociological, and that neither can be subordinated to the other or neglected without evil results following<sup>8</sup>. Of these two sides, the psychological is the basis. The child's own instincts and powers furnish the material<sup>9</sup> 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.<sup>10</sup> 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.<sup>11</sup> If it chances to coincide with 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.<sup>12</sup>

I believe that knowledge of social conditions, of the present state of civilization, is necessary in order properly 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.<sup>13</sup> We must be able to carry the 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.<sup>14</sup> 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.<sup>15</sup>

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.<sup>16</sup> We are told that the psychological definition of education is barren and formal<sup>17</sup>—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 subor-

dinating the freedom of the individual to a pre-conceived social and political status.<sup>18</sup>

I believe each of these objections is true when urged against one side isolated from the other.<sup>19</sup> 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.<sup>20</sup> 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<sup>21</sup>; it means so to train him that he will have the full and ready use of<sup>22</sup> 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.<sup>23</sup> 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.<sup>24</sup> 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 TWO

### 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.<sup>25</sup>

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 play-ground.

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.<sup>26</sup>

I believe that the school, as an institution, should simplify existing social life; should reduce it, as it were, to abembryonic form. Existing life is so complex that the child cannot be brought

into contact with it without either confusion or distraction<sup>27</sup>; he is either overwhelmed by 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 power 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<sup>28</sup>.

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 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.<sup>29</sup>

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.<sup>30</sup> 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 preparation. As a result they do not become apart of the life experience of the child and so are not truly educative.

I believe that moral education centers about 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 relations with others in a unity of work and thought. The present educational systems, so far as they destroy or neglect this unity, render it difficult or impossible to get any genuine, regular moral training.<sup>31</sup>

I believe that the child should be stimulated and controlled in his work through the life of the community.

I believe that under existing conditions far too much of the stimulus and control proceeds from the teacher, because of neglect of the idea of the school as a form of social life.

I believe that the teacher's place and work in the school is to be interpreted from this same basis. The teacher is not in the school to impose certain ideas or to form certain habits in the child, but is there as a member of the community to select the influences which shall affect the child and to assist him in properly responding to these influences.<sup>32</sup>

I believe that the discipline of the school should proceed from the life of the school as a whole and not directly from the teacher.

I believe that the teacher's business is simply to determine on the basis of larger experience and riper wisdom, how the discipline of life shall come to the child.

I believe that all questions of the grading of the child and his promotion should be determined by reference to the same standard. Examinations are of use only so far as they test the child's fitness for social life and reveal the place in which he can be of most service and where he can receive the most help.

## 注 释

- 1 the social consciousness of the race: 人类的社会意识
- 2 shaping the individual's powers, saturating his consciousness, forming his habits, training his ideas, and arousing his feelings and emotions: 发展个人的能力, 熏染他的意识, 形成他的习惯, 锻炼他的思想, 并激发他的感情和情绪。
- 3 The most formal and technical education in the world cannot safely depart from this general process. 世界上最正规、最专门的教育确实离不开这个普遍的过程。  
depart from: 离开。比如: We departed from London at 10 am. 我们十点钟离开伦敦。
- 4 It can only organize it; or differentiate it in some particular direction. 教育只能按照某种特定的方向, 组织或者区分这个过程。  
第一个代词 it 指代 the most formal and technical education(最正式的、最专门的教育), 后两个代词 it 指代 this general process(这个普遍的过程)。
- 5 Through these demands he is stimulated to act as a member of a unity, 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. 这些要求刺激他, 促使他作为集体的一个成员去行事, 从自己行动和感情在原有的狭隘范围里显现出来, 从自己所属的集体利益来考虑自己。  
act as sb/sth: 充任某种角色; 担任某工作。比如: I don't understand their language; you'll have to act as my interpreter. 我不懂他们的语言, 你得当翻译了。  
conceive of: 设想, 考虑。比如: The ancient conceived of the world as being flat. 古人认为地球是扁的。  
from the standpoint of: 从……的角度; 站在……的立场。比如: The store should do its business from the standpoint of the customer. 商家做生意应从顾客的角度考虑。
- 6 Through the responses which others make to his own activities he comes to know what these mean in social terms. 通过别人对他自己的各种活动所作出的反应, 他便知道这些活动在社会语言中意味着什么。  
本句中 which 引导的定语从句修饰 responses。make responses to 指“对……做出反应”, 比如: The citizens made a poor response to the appeal for funds. 公民对征集资金的呼吁反应甚微。
- 7 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. 例如, 儿童由于别人对它的呀呀的声音的反应, 便



渐渐明白那呀呀的声音的意思,这种呀呀的声音又逐渐变化为音节清晰的语言,于是儿童就被引导到现在用语言总结起来的统一的丰富的观念和情绪中去。

be transformed into: 被改变。比如: That is the process by which caterpillars are transformed into butterflies. 这就是毛虫变为蝴蝶的过程。

sum up: 总结,概括。比如: Now sum up your views in a few words. 现在用几句话把你的观点概括一下。

- 8 and that neither can be subordinated to the other or neglected without evil results following: 它们是平列并重的,哪一方面也不能偏废。否则,将会导致不良的后果。

be subordinated to: 次于,附属于。比如: In her book, this issue is subordinated to more general problems. 在她的书中,这个问题处理得不如一般问题重要。

- 9 furnish the material: 提供素材

- 10 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. 儿童不依赖教育者自己主动地进行一些活动,因为教育者的努力是同这些活动有联系的,除此之外,教育便成外来的压力。

save: 除了。比如: We know nothing about her save that her surname is Jones. 我们除了知道她姓琼斯外,对她全不了解。

of one's own initiative 指“主动地、积极地”。be reduced to: 处于某种状态。比如: be reduced to begging, borrowing 沦落到得要饭、借债。

without 这里是古语,意指外面。

- 11 Without insight into the psychological structure and activities of the individual, the educative process will, therefore, be haphazard and arbitrary. 如果对于个人的心理结构和活动缺乏深入的观察,教育的过程将会变成偶然性的、独断性的。

Without insight into the psychological structure and activities of the individual 是介词短语作条件状语。insight into: 洞察力,深刻的了解

- 12 If it chanced 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. 如果它碰巧能与儿童的活动相一致,便可以起到作用;不然的话,那么它将会带来阻力、不协调,或者束缚了儿童的天性。

chance 这里作动词意:偶然发生,碰巧。比如: She chanced to be in/It chanced that she was in when he called. 他打电话时碰巧她在家。

coincide with: 与……相符,与……极相似。比如: Her taste in music coincides with her husband's. 她在音乐方面的爱好与她丈夫一致。

coincide with: 同时发生。比如: Her arrival coincided with our departure. 她来到时我们正好离开。

get a leverage: 起到作用、产生影响。

arrest of the child nature: 束缚儿童天性

- 13 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. 儿童具有自己的本能和倾向,但是只有