

<<全球比较成人教育学>>

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内容概要

书稿由国际一流学者教授写成，这些学者都活跃并任职于美国各大名校的教学和科研岗位。

第一部分：第一章阐述了泰国的教育背景和现行的教育体制；第二章叙述了中东和北非的古老教育体制和哲学理论根据，以及正在进行的成人教育改革和现行的教育体制；第三章描写了非洲特殊社会的哲学理论；第四章阐明了埃及的教育发展过程，及埃及与美国的教育到底有多少关系等问题；作为主体的第五章，全面地比较了中国与美国的成人教育理论与实践，这一章为学者们研究东西方教育理论与实践提供了研究基础和方向。

第二部分：进一步提供了更严密的国际教育理论，并对不同国家的理论与实践进行了分析，供学者参考。

通过阅读全书，读者可以了解成人教育的过去，欣赏其丰富的历史，惊人的成就；同时也可以理解教育的困难、悲剧和挑战。

通过阅读全书，读者从而得知每个人、每个国家的教育理论和教育实践在全球都有其一席之地。

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章节摘录

Narration (with the teacher as narrator) leads the students to memorize mechanically the narrated content. Worse yet , it turns them into “ containers , ” into “ receptacles ” to be “ filled ” by the teacher. The more completely she fills the receptacles , the better a teacher she is. The more meekly the receptacles permit themselves to be filled , the better students they are. Education thus becomes an act of depositing , in which the students are the depositories and the teacher is the depositor. Instead of communicating , the teacher issues communiques and makes deposits which the students patiently receive , memorize , and repeat. This is the “ banking ” concept of education , in which the scope of action allowed to the students extends only as far as receiving , filing , and storing the deposits. They do , it is true , have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis , it is the people themselves who are filed away through the lack of creativity , transformation , and knowledge in this (at best) misguided system. For apart from inquiry , apart from the praxis , individuals cannot be truly human. Knowledge emerges only through invention and re-invention , through the restless , impatient , continuing , hopeful inquiry human beings pursue in the world , with the world , and with each other. In the banking concept of education , knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Projecting an absolute ignorance onto others , a characteristic of the ideology of oppression , negates education and knowledge as processes of inquiry. The teacher presents himself to his students as their necessary opposite; by considering their ignorance absolute , he justifies his own existence. The students , alienated like the slave in the Hegelian dialectic , accept their ignorance as justifying the teacher's existence but , unlike the slave , they never discover that they educate the teacher. The *raison d'être* of libertarian education , on the other hand , lies in its drive towards reconciliation. Education must begin with the solution of the teacher-student contradiction , by reconciling the poles of the contradiction so that both are simultaneously teachers and students.

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