

《大学的理念》

图书基本信息

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内容概要

《大学的理念》是西方高等教育史上较早系统、综合、全面地论述大学教育的基本理论问题的名著。在书中，纽曼对自由教育做出了新的界定，对自由教育与专业教育的关系进行了详细的探讨，阐述自由教育的本质和作用，说明大学教育的实质、任务和理想。书中倡导的以古典人文学科教育为主要内容和以注重理性的开发为主要内涵的自由教育理想，在当时及其以后都对世界教育的发展产生了广泛而深远的影响。

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作者简介

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"If these studies," he continues, "be such as give a direct play and exercise to the faculty of the judgment, then they are the true basis of education for the active and inventive powers, whether destined for a profession or any other use. Miscellaneous as the assemblage may appear, of history, eloquence, poetry, ethics, etc., blended together, they will all conspire in an union of effect. They are necessary mutually to explain and interpret each other. The knowledge derived from them all will amalgamate, and the habits of a mind versed and practised in them by turns will join to produce a richer vein of thought and of more general and practical application than could be obtained of any single one, as the fusion of the metals into Corinthian brass gave the artist his most ductile and perfect material. Might we venture to imitate an author (whom indeed it is much safer to take as an authority than to attempt to copy), Lord Bacon, in some of his concise illustrations of the comparative utility of the different studies, we should say that history would give fulness, moral philosophy strength, and poetry elevation to the understanding. Such in reality is the natural force and tendency of the studies; but there are few minds susceptible enough to derive from them any sort of virtue adequate to those high expressions. We must be contented therefore to lower our panegyric to this, that a person cannot avoid receiving some infusion and tincture, at least, of those several qualities, from that course of diversified reading. One thing is unquestionable, that the elements of general reason are not to be found fully and truly expressed in any one kind of study; and that he who would wish to know her idiom, must read it in many books. "If different studies are useful for aiding, they are still more useful for correcting each other; for as they have their particular merits severally, so they have their defects, and the most extensive acquaintance with one can produce only an intellect either too flashy or too jejune, or infected with some other fault of confined reading. History, for example, shows things as they are, that is, the morals and interests of men disfigured and perverted by all their imperfections of passion, folly, and ambition; philosophy strips the picture too much; poetry adorns it too much; the concentrated lights of the three correct the false peculiar colouring of each, and show us the truth. The right mode of thinking upon it is to be had from them taken all together, as every one must know who has seen their united contributions of thought and feeling expressed in the masculine sentiment of our immortal statesman, Mr. Burke, whose eloquence is inferior only to his more admirable wisdom. If any mind improved like his, is to be our instructor, we must go to the fountain head of things as he did, and study not his works but his method; by the one we may become feeble imitators, by the other arrive at some ability of our own. But, as all biography assures us, he, and every other able thinker, has been formed, not by a parsimonious admeasurement of studies to some definite future object (which is Mr. Edgeworth's maxim), but by taking a wide and liberal compass, and thinking a great deal on many subjects with no better end in view than because the exercise was one which made them more rational and intelligent beings."

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媒体关注与评论

《大学的理念》是近代高等教育史上第一本论述大学理念的专著，在出版一百多年后的今天，仍对世界高等教育的发展有着积极的影响。美国著名高等教育家布鲁贝克指出：“在高等教育哲学领域的所有著作中，影响最为持久的当推红衣主教纽曼的《大学的理念》。” “我要说，如果我们要改进心智，首先必须上升到一定的高度。在同一水平上，我们不可能获得真正的知识。我们必须概括、总结方法，我们必须掌握种种原则，并借助这些把我们所获得的东西进行分类，使之成形。”

——约翰·亨利·纽曼

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This is an emblem of their minds; at first they have no principles laid down within them as a foundation for the intellect to build upon: they have no discriminating convictions, and no grasp of consequences. And therefore they talk at random, if they talk much, and cannot help being flippant, or what is emphatically called "young." They are merely dazzled by phenomena, ninstead of perceiving things as they are.

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