

課程名稱：世界通史（一）

1. 讓學生認識西方文化的源頭—古代西亞、兩河流域等文化，以及古代希臘、羅馬文化，從而了解其對西方歷史、政治、文學、藝術與社會各層面所帶來的影響。

2. 藉由原始史料閱讀與分析，訓練學生對文本的批判閱讀；此外也透過課堂報告的方式，訓練學生的口頭表達能力。

課程目標

3. 透過英文書摘的寫作，加深學生閱讀原文書籍的精度，並訓練學生如何掌握文章脈絡；英語為重要的學術語言，透過書摘寫作亦可加強學生文字表達能力。

4. 藉由討論課讓學生學習表達、接納不同角度的意見。

授課教師：
崔國瑜
助理教授

TA：
歷史碩一
侯家榆

TA：
歷史碩二
齊保凱

世通TA課程實例介紹



CASE1. 荷馬史詩-ILIAD(TA齊保凱)

- 本週的史料是古希臘著名史家荷馬的長篇史詩ILIAD。由於該史詩頗具戲劇起承轉合之貌。所以本週的設計便是請學生上台就TA指定段落來即席演出短劇。學生在編劇時便可輕鬆掌握該史詩之大要；也可以從學生對該史詩的詮釋中引導學生做進一步的發想。



CASE2. 共同筆記 (TA侯家榆)

- 討論內容以紙本呈現有助於發表與共同討論，同時能夠訓練書寫論述的能力，藉此讓同學體認養成書寫習慣的好處。有更明確的工作讓同學共同參與、互相分工的態度較容易展現，也培養學生默契。考前將大家的討論成果掃描放上數位學習平台供複習之用；就這點也向同學慎重強調尊重發言同學的重要性，因為他們是把自己努力思考的成果分享給你，在學習上大家是互相幫助、互相貢獻的關係。這也是名為「共同筆記」的緣由（不只是交作業用的「學習單」）

世通一的TA課程



以圖文並茂的方式進行課程



鼓勵學生上台表現自我

in fallibility and oversteering the moderation, they were inevitably For Xerxes' intemperate ambition master of both Asia and Greece say, the suffering of the Persians, why, should make people angry try can not do, as the ghost Xerxes' father, lamens.

Remember Athens and Greece and let no man hereafter, Despising what he has from heaven, turn lustful eyes To others, and spill a store of gross reproach: For Zeus is standing by, the punisher of thoughts Too overhaughty, a harsh and careful scrutineer. In face of this, when Xerxes, who lacks good sense, recurs, Counsel him with reasoning and good advice, To cease from wounding God with overhaughty rashness.

Let me say that our system of government does not copy the institutions of our neighbours. It is more the case of our being a model to others, than of our imitating anyone else. Our constitution is called a democracy because power is in the hands not of a minority but of the whole people. When it is a question of settling private disputes, everyone is equal before the law; when it is a question of putting one person before another in positions of public responsibility, what counts is not membership of a particular class, but the actual ability which the man possesses. No one, so long as he has it in him to be of service to the state, is kept in political obscurity because of poverty. And, just as our political life is free and open, so is our day-to-day life in our relations with each other. We do not get into a state with our next-door neighbour if he enjoys himself in his own way, nor do we give him the kind of black looks which, though they do no real harm, still do hurt people's feelings. We are free and tolerant in our private lives; but in public affairs we keep to the law. This is because it commands our deep respect. "We give our obedience to those whom we put in positions of authority, and we obey the laws themselves, especially those which are for the protection of the oppressed, and those concerning laws which it is an acknowledged shame to break. "And here is another point. When our work is over, we are in a position to enjoy all kinds of recreation for our spirits. There are various kinds of contests (in poetry, drama, music, and a modern totalitarian society. The Athenians, said Pericles, did not require ing military discipline in order to fight bravely for their city. Their culture the mind and love of beauty did not make them less courageous. "To be sure, Pericles' "Funeral Oration," intended to bolster the mo a people locked in a brutal war, idealized Athenian society. Athenians always "denive in accordance with Pericles' high principles. Neverthe both Pericles and Thucydides knew, Athenian democracy was an extrao achievement.

Our city brings it about the things from all over the world if that to us it seems just as natur right goods as our own local prod "Then there is a great differ and our opponents, in our at military security. Here are some city is open to the world, and we ical deputations in order to pre serving or finding our secrets wh military advances to the enemy we rely, not on secret weapons, l real courage and loyalty. There too, in our educational systems from their earliest boyhood, a our lives without all these rest are just as ready to face the same are. Here is a proof of this: Wh invale our land, they do not selves, but bring all their all whereas we, when we launch as do the job by ourselves, and, the foreign soil, do not often fail nents who are fighting for their: homes. As a matter of fact none has ever yet been confronted strength, because we have to d rion between our army and the on which our troops are sent on enemies engage a detachment defeat it, they give themselves

QUESTION
the drama illustrate both Athenian patriotism and the theme of hubris?

enian Greatness
erian Wars were decisive in the history of the West. Had the Greeks been ed it is very likely that their cultural and political vitality would have been d. The confidence and pride that came with victory, however, propelled s into a golden age.

icydides
E FUNERAL ORATION OF PERICLES
entral figure in Athenian political life for much of the period after the Persian va Pericles (c. 495-429 B.C.), a gifted statesman and military commander. In ring stage of the Peloponnesian War between Athens and Sparta (431-404 ricles delivered an oration in honor of the Athenian war dead. In this speech, nstructed by the historian Thucydides, Pericles brilliantly described Athenian es. cles contrasted Sparta's narrow conception of excellence with the Athen-

紮實的史料閱讀

