

## 臺北市立教育大學教育學系

### 101 學年度第 2 學期博士候選人資格考核試題

科目	國民教育理論基礎－教育哲學
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**考試時間：【08：00 – 12：00】**

※ 請就以下二題當中，任選一題作答，每題滿分一〇〇分。

※ 不必抄題，作答時請將試題題號及答案寫在答卷上。

**請在一、二中，選一題作答。【作答在教育哲學】**

一、請以中文摘述下列短文，並針對作者觀點提出評論。

（短文摘錄自：John Dewey：*Democracy and Education*）

..... Now when we say that immaturity means the possibility of growth, we are not referring to absence of powers which may exist at a later time; we express a force positively present — the ability to develop.

Our tendency to take immaturity as mere lack, and growth as something which fills up the gap between the immature and the mature is due to regarding childhood comparatively, instead of intrinsically. We treat it simply as a privation because we are measuring it by adulthood as a fixed standard. This fixes attention upon what the child has not, and will not have till he becomes a man. This comparative standpoint is legitimate enough for some purposes, but if we make it final, the question arises whether we are not guilty of an overweening presumption. Children, if they could express themselves articulately and sincerely, would tell a different tale; and there is excellent adult authority for the conviction that for certain moral and intellectual purposes adults must become as little children.

..... Taken absolutely, instead of comparatively, immaturity designates a positive force or ability, — the power to grow. We do not have to draw out or educe positive activities from a child, as some educational doctrines would have it. Where there is life, there are already eager and impassioned activities. Growth is not something done to them; it is something they do.

二、請以中文摘述下列短文，並針對作者觀點提出評論。

(短文摘錄自：Elliot Eisner, The role of the arts in transforming consciousness)

Education is the process of learning to create ourselves, and it is what the arts, both as a process and the fruits of that process, promote. Work in the arts is not only a way of creating performances and products; it is a way of creating our lives by expanding our consciousness, shaping our dispositions, satisfying our quest for meaning, establishing contact with others, and sharing a culture.

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So how do the art affect consciousness? They do so in a number of ways. They refine our senses so that our ability to experience the world is made more complex and subtle; they promote the use of our imaginative capacities so that we can envision what we cannot actually see, taste, touch, hear, and smell; they provide models through which we can experience the world in new ways; and they provide the materials and occasions for learning to grapple with problems that depend on arts-related forms of thinking. They also celebrate the noninstrumental aspects of human experience and provide the means through which meanings that are ineffable, but feelingful, can be expressed.

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### 101 學年度第 2 學期博士候選人資格考核試題

科目	國民教育理論基礎－教育史
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**考試時間：【08：00 – 12：00】**

※ 請就以下二題當中，任選一題作答，每題滿分一〇〇分。

※ 不必抄題，作答時請將試題題號及答案寫在答卷上。

**請在一、二中，選一題作答。【作答在教育史】**

一、(1) 請摘述下列一段文字的重點。

(2) 請就下文杜威有關民主社會的教育觀點，提出你個人相關評論。

A democracy is more than a form of government; it is primarily a mode of associated living, of conjoint, communicated experience. The extension in space of the number of individuals who participate in an interest so that each has to refer his own action to that of others, and to consider the action of others to give point and direction to his own, is equivalent to the breaking down of those barriers of class, race, and national territory which kept men from perceiving the full import of their activity. These more numerous and more varied points of contact denote a greater diversity of stimuli to which an individual has to respond; they consequently put a premium on variation in his action. They secure a liberation of powers which remain suppressed as long as the incitations to action are partial, as they must be in a group which in its exclusiveness shuts out many interests.

(摘自Dewey,J. (1916). *Democracy and education*. New York:The Macmillan

company.)

二、(1) 請摘述下列一段文字的重點。

(2) 請就下文對於學校教育改革失敗原因的描述，提出你個人的相關評論。

Since Dewey made that observation in 1901, there have been some indications as to where those disabling factors lie. At the heart of the conflict between what Dewey called "external factors" and enlightened pedagogical reform, it seems to me, is the antagonism between two seemingly compatible functions that teachers are asked to perform: the keeping order function and the teaching function. On the surface, it makes perfectly good sense to maintain that one cannot really get down to teaching unless there is a modicum of order; hardly anyone would dispute that. In practice, however, the injunction to keep order has become so supreme that it simply swamps the teaching function. The conditions of schooling are such that we can be counted as a good or at least acceptable teacher if our classroom is orderly.

(摘自Kliebard, H. M. (1988). Success and Failure in Educational Reform: Are There Historical "Lessons"? *Peabody Journal of Education*, 65(2), pp.144-157)

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### 101 學年度第 2 學期博士候選人資格考核試題

科目	國民教育理論基礎－教育心理學
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考試時間：【08：00 – 12：00】

※ 請就以下二題當中，任選一題作答，每題滿分一〇〇分。

※ 不必抄題，作答時請將試題題號及答案寫在答卷上。

**請在一、二中，選一題作答。【作答在教育心理學】**

一、請以中文說明下列短文的要旨，並申論其教育涵義。

A profession has a knowledge base that serves as a way for the field to improve its own practices. The knowledge base is a body of specialized knowledge that is generated both by researchers and practitioners in the field. People contribute to it, it grows over time, and new practitioners draw on it to define the standard practices in the field. That's what makes it a profession.

For example, what makes medicine a profession is that there's a knowledge base where improved techniques are shared among the members of the medical community. If somebody invents a new way to do surgery, they are able to put it into the knowledge base to inform other members of the profession. As a result of that process, practices within the profession are improved over time.

Without a professional knowledge base, one surgeon might develop several improved techniques but there would be no way to share that knowledge with other surgeons. Under those circumstances, you would have one very clever surgeon, but surgery wouldn't be a profession. I think it's a very analogous situation in teaching. For the most part, teaching in this country has not been based on a knowledge base. If a teacher develops a new method for teaching some subject, there's no mechanism for sharing that method with other practitioners and improving practices in the field as a whole.

二、請以中文說明下列短文的要旨，並申論其如何應用於教學實務。

Learners have different strategies, approaches, and capabilities for learning that are a function of prior experience and heredity.

Individuals are born with and develop their own capabilities and talents. In addition, through learning and social acculturation, they have acquired their own preferences for how they like to learn and the pace at which they learn. However, these preferences are not always useful in helping learners reach their learning goals.

Educators need to help students examine their learning preferences and expand or modify them, if necessary. The interaction between learner differences and curricular and environmental conditions is another key factor affecting learning outcomes. Educators need to be sensitive to individual differences, in general. They also need to attend to learner perceptions of the degree to which these differences are accepted and adapted to by varying instructional methods and materials.

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### 101 學年度第 2 學期博士候選人資格考核試題

科目	國民教育理論基礎－教育社會學
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考試時間：【08：00 – 12：00】

※ 請就以下二題當中，任選一題作答，【作答在教育社會學】，每題滿分一〇〇分。

※ 不必抄題，作答時請將試題題號及答案寫在答卷上。

**請在一、二中，選一題作答。【作答在教育社會學】**

- 一、Mills 於 1959 年出版 *The Sociological Imagination* 一書，請先說明下列引文大意，並分析、評論此段落與作者論述社會學想像之關聯性。

The modern esteem for science has long been merely assumed, but now the technological ethos and the kind of engineering imagination associated with science are more likely to be frightening and ambiguous than hopeful and progressive. Of course this is not all there is to 'science,' but it is feared that this could become all that there is to it. The felt need to reappraise physical science reflects the need for a new common denominator. It is the human meaning and the social role of science, its military and commercial issue, its political significance that are undergoing confused re-appraisal. Scientific developments of weaponry may lead to the 'necessity' for world political rearrangements—but such 'necessity' is not felt to be solvable by physical science itself.

Much that has passed for 'science' is now felt to be dubious philosophy; much that is held to be 'real science' is often felt to provide only confused fragments of the realities among which men live. Men of science, it is widely felt, no longer try to picture reality as a whole or to present a true outline of human destiny. Moreover, 'science' seems to many less a creative ethos and a manner of orientation than a set of Science Machines, operated by technicians and controlled by economic and military men who neither embody nor understand science as ethos and orientation. In the meantime, philosophers who speak in the name of science often transform it into 'scientism,' making out its experience to be identical with human experience, and claiming that only by its method can the problems of life be solved. With all this, many cultural workmen have come to feel that 'science' is a false and pretentious Messiah, or at the very least a highly ambiguous element in modern civilization.

摘自 Mills, C. W. (1959) *The Sociological Imagination*.

二、請先說明下列引文大意，並分析、評論 Bernstein 對於可見(visible)和不可見(invisible)教學實踐的論述。

*Symbolic* A child socialized by a familial visible pedagogy is involved in a particular symbolic projection in which time is punctuated by a series of dislocations in her/his treatment and expected behaviour. Time is symbolically marked as the child progresses through a series of statuses which define her/his relation not only to parents but also to the other siblings. The implicit theory of instruction held by parents which regulates their practice constructs age-specific communications/acquisitions. The child is developed in, and by, a particular construction of time.

However, in the case of an invisible pedagogy, the child is developed by, and is constructed in, a differently specialized construction of time. The child is constructed by implicitly held theories of instruction derived from the theories discussed earlier. This construction of time appears to give priority to the child's time/space, rather than to the time/space of the parents; to the concrete present of the child, and age statuses give way to the unique signs of the child's own constructed development. In this sense the structuring of the child's time is through a different temporal grid. Visible and invisible pedagogies construct different concepts of the child's development in time which may or may not be consonant with the concept of development held by the school.

摘自

**Basil Bernstein**

*The Structuring of Pedagogic Discourse, Volume IV: Class, Codes and Control* (2003),  
London: Routledge, pp. 63–93



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## 101 學年度第 2 學期博士候選人資格考核試題

科目	教育學方法論—量的取向
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考試時間：【13：00 – 15：00】

※ 請就以下四題當中，第一、二題選一題以及第三、四題 選一題作答，共計選二題，每題滿分一〇〇分。

※ 不必抄題，作答時請將試題題號及答案寫在答卷上。

**請在一、二中，選一題作答。【作答在量的取向（一）】**

一、請針對下列幾個量化研究上常提及的語詞，請先界定該語詞的涵義，並進一步說明每個名詞（概念）在量化研究上的重要性。

1. 橫斷研究（cross-sectional study）
2. 霍桑效應（Hawthorne effect）
3. 隨機分派（random assignment）
4. 第一類型錯誤（Type I error）

二、在實驗設計中，有許多研究者使用多因子實驗設計（factorial designs），請從兩方面具體說明此種研究設計：（1）請舉一個例子說明多因子實驗設計的型態，（2）相較於單因子設計，使用多因子設計的優勢為何？請加以論述。

**請在三、四中，選一題作答。【作答在量的取向（二）】**

三、量化研究中建立變項間因果關係的規準有哪些？請設計一個能檢視變項因果關係的研究，擬定研究問題與假設，說明在何種情形或結果下能推論變項間的因果關係，並請評論此研究的限制。

四、t 考驗的使用時機為何？請設計一個使用 t 考驗的研究，擬定研究問題與假設，並解釋如何蒐集資料及使用 t 考驗來檢驗這些研究假設。

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**101 學年度第 2 學期博士候選人資格考核試題**

科目	教育學方法論－質的取向
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**考試時間：【13：00 – 15：00】**

※ 請就以下四卷當中，甲、乙卷選一卷作答及丙、丁卷選一卷作答，共計選二卷，每題滿分一〇〇分。

※ 不必抄題，作答時請將試題卷號及答案寫在答卷上。

**請在甲卷和乙卷中，選一卷作答。【作答在質的取向（一）】**

**甲卷**

一、請閱讀「本土女性療者——收驚婆<sup>1</sup>」一文（附件），然後依序回答以下問題。

**【閱讀材料頗長，請務必把握考試時間】**

1. 以下是質性研究方法論中常出現的詞彙，請①翻譯該詞彙、②闡釋該詞彙的基本涵義；③然後具體指出該詞彙在該究中的意義，或該研究可以怎樣表現該詞彙？（60%）

(1) holism

(2) empathetic understanding

2. 質性研究論文的值得信賴度（trustworthiness）應儘量提高。如果你是進行該研究的人，而本文只是你初步研究的結果，為了驗證並提  
高這些初步結果的受信賴度，使你自己與他人更有信心，你可以在資料蒐集與分析方面，再採取許多技術來達到此目標。請提出兩種你可能採用的技術，並具體說明你的作法。（40%）【甲卷完】

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<sup>1</sup>本文摘自張珣(1996)，本土女性療者——收驚婆。載於胡幼慧主編：質性研究——理論、方法及本土女性研究實例。臺北：巨流。頁 327-335。

一、請閱讀「本土女性療者——收驚婆<sup>2</sup>」一文（附件），然後依序回答以下問題。

【閱讀材料頗長，請務必把握考試時間】

1. 以下是質性研究方法論中常出現的詞彙，請①翻譯該詞彙、②闡釋該詞彙的基本涵義；③然後具體指出該詞彙在該究中的意義，或該研究可以怎樣表現該詞彙？（60%）

(1) context

(2) grounded theory

2. 質性研究論文的值得信賴度（trustworthiness）應儘量提高。如果你是進行該研究的人，而本文只是你初步研究的結果，為了驗證並提高這些初步結果的受信賴度，使你自己與他人更有信心，你可以在資料蒐集與分析方面，再採取許多技術來達到此目標。請提出兩種你可能採用的技術，並具體說明你的作法。（40%） 【乙卷完】

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<sup>2</sup>本文摘自張珣(1996)，本土女性療者——收驚婆。載於胡幼慧主編：質性研究——理論、方法及本土女性研究實例。臺北：巨流。頁 327-335。

請在丙卷和丁卷中，選一卷作答。【作答在質的取向（二）】

丙卷

請閱讀「本土女性療者—收驚婆」一文<sup>3</sup>，然後依序回答以下問題。

【閱讀材料頗長，請務必把握考試時間】

一、「焦點團體訪談」會在不同的互動中擦出不同的火花。請針對此文內容，舉例說明焦點團體訪談法在下列準備工作上應如何考量，方能達到最大效益：(1)研究對象的選取考量、(2)訪談設計的結構和互動策略。

二、就性別主流化(gender main-streaming)的立場來閱讀此文(1)你想到什麼和教育相關的研究主題？(2)試就可行性和價值性予以說明。

【丙卷完】

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<sup>3</sup>本文載於胡幼慧主編(1996)：《質性研究——理論、方法及本土女性研究實例》。臺北：巨流。頁273-279。

請閱讀「本土女性療者—收驚婆」一文<sup>4</sup>，然後依序回答以下問題。

【閱讀材料頗長，請務必把握考試時間】

一、在質性研究中有關於「訪談的回應」有助於研究者與受訪者建立

良好的對話關係，因此「訪談的回應」對於訪談的結果，有很大的影響，如「認可」即是表示對對方的話已經聽見了，希望對方繼續說下去。針對此文內容，請舉例說明如何進行下列「訪談的回應」，方能讓訪談有最大的效益：(1)自我揭露、(2)鼓勵對方。

二、就性別主流化(gender main-streaming)的立場來閱讀此文(1)你想到什麼和教育相關的研究主題？(2)試就可行性和價值性予以說明。

【丁卷完】

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<sup>4</sup>本文載於胡幼慧主編(1996)：《質性研究——理論、方法及本土女性研究實例》。臺北：巨流。頁273-279。