

臺北市立大學教育學系

102 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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國民教育理論基礎考試時間：【08：00 – 12：00】

※ 請就以下二題當中，任選一題作答，每題滿分 100 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：J. S. Mill，*On Liberty*）

The human faculties of perception, judgment, discriminative feeling, mental activity, and even moral preference, are exercised only in making a choice. He who does anything because it is the custom, makes no choice. He gains no practice either in discerning or in desiring what is best. The mental and moral, like the muscular powers, are improved only by being used. The faculties are called into no exercise by doing a thing merely because others do it, or by believing a thing only because others believe it. If the grounds of an opinion are not conclusive to the person's own reason, his reason cannot be strengthened, but is likely to be weakened by his adopting the opinion……

He who chooses his plan for himself, employs all his faculties. He must use observation to see, reasoning and judgment to foresee, activity to gather materials for decision, discrimination to decide, and when he has decided, firmness and self-control to hold to his deliberate decision. And these qualities he requires and exercises exactly in proportion as the part of his conduct which he determines according to his own judgment and feelings is a large one.

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：John Dewey, *Democracy and education*）

The primary condition of growth is immaturity. But the prefix 'im' of the word immaturity means something positive, not a mere void or lack. 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.

When we abandon the attempt to define immaturity by means of fixed comparison with adult accomplishments, we are compelled to give up thinking of it as denoting lack of desired traits. Life means growth, a living creature lives as truly and positively at one stage as at another, with the same intrinsic fullness and the same absolute claims. Hence education means the enterprise of supplying the conditions which insure growth, or adequacy of life, irrespective of age.

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

※ 請就以下二題當中，任選一題作答，每題滿分 100 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) 請詳述下列一段文字的意思
(2) 請針對以下杜威對建立民主社會的學校所提出的想法，提出你個人相關評論。

"For the creation of democratic society," Dewey concludes, "we need an educational system where the process of moral-intellectual development is in practice as well as in theory a cooperative transaction of inquiry engaged in by free, independent human beings who treat ideas and the heritage of the past as means and methods for the further enrichments of life, quantitatively and qualitatively, who use the good attained for the discovery and establishment of something better."

(摘自 Cremin, L. A.(1959). John Dewey and the Progressive-Education Movement, 1915-1952. *The School Review*, 67(2), pp.160-173)

- 二、(1) 請詳述下列一段文字的意思
(2) 請針對下文所提出的觀點，闡述你個人的相關評論。

History as a discipline would be in trouble without sophisticated society theory, and social theory would be in even deeper trouble without history. This does not, however, mean that each and every historian needs a degree in philosophy, sociology, psychology, politics, economics, anthropology and women's studies. Often, it is sufficient to have a good knowledge of the major question raised in general debates among historians. In the words, we need to make a distinction between history as a discipline and individual historians.

(摘自 Miller, P.(1989). Historiography of compulsory schooling: What is the problem? *History of Education*, 18(2), pp. 123-144)

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

※ 請就以下二題當中，任選一題作答，每題滿分 100 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、請根據下面文章內容，回應問題：

- (一) 根據下列文章內容，說明其重要內容。
- (二) 根據該文章內容，請選出你認為臺灣教師在教學上最需要積極發展的教學重點，並論述說明你的理由和主張。
- (三) 根據該文章所強調的學習動機，請提出一項未曾在這段文章中出現的主張，但是你認為它是當代的專業教師必須能做到的事情。請充分論述你的主張和理由。

Intrinsic motivation to learn.

The learner's creativity, higher order thinking, and natural curiosity all contribute to motivation to learn. Intrinsic motivation is stimulated by tasks of optimal novelty and difficulty, relevant to personal interests, and providing for personal choice and control.

Curiosity, flexible and insightful thinking, and creativity are major indicators of the learners' intrinsic motivation to learn, which is in large part a function of meeting basic needs to be competent and to exercise personal control. Intrinsic motivation is facilitated on tasks that learners perceive as interesting and personally relevant and meaningful, appropriate in complexity and difficulty to the learners' abilities, and on which they believe they can succeed. Intrinsic motivation is also facilitated on tasks that are comparable to real-world situations and meet needs for choice and control. Educators can encourage and support learners' natural curiosity and motivation to learn by attending to individual differences in learners' perceptions of optimal novelty and difficulty, relevance, and personal choice and control

二、請閱讀 Mayer & Moreno (2003) 對於 Multimedia learning 的論述，根據文章內容，回答問題：

- (一) 請根據下面的文章內容，說明其重點內容。
- (二) 根據該文章內容，請論述如果要降低 cognitive load，應該要如何處理？充分說明你的理由。

We distinguish among three kinds of cognitive demands: essential processing, incidental processing, and representational holding.

Essential processing refers to cognitive processes that are required for making sense of the presented material, such as the five core processes in the cognitive theory of multimedia learning—selecting words, selecting images, organizing words, organizing images, and integrating. For example, in a narrated animation presented at a fast pace and consisting of unfamiliar material, essential processing involves using a great deal of cognitive capacity in selecting, organizing, and integrating the words and the images.

Incidental processing refers to cognitive processes that are not required for making sense of the presented material but are primed by the design of the learning task. For example, adding background music to a narrated animation may increase the amount of incidental processing to the extent that the learner devotes some cognitive capacity to processing the music.

Representational holding refers to cognitive processes aimed at holding a mental representation in working memory over a period of time. For example, suppose that an illustration is presented in one window and a verbal description of it is presented in another window, but only one window can appear on the screen at one time. In this case, the learner must hold a representation of the illustration in working memory while reading the verbal description or must hold a representation of the verbal information in working memory while viewing the illustration.

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

※ 請就以下二題當中，任選一題作答，每題滿分 100 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、請說明下列引文要旨，並闡述 B. Bernstein 對中產階級教育傳遞的觀點及意義。

I shall start first with some thoughts about the inner logic of any pedagogic practice. A pedagogic practice can be understood as a relay, a cultural relay: a uniquely human device for both the reproduction and the production of culture. As I have said earlier, I shall distinguish between what is relayed, the contents, and how the contents are relayed. That is, between the 'what' and the 'how' of any transmission. When I refer to the inner logic of a pedagogic practice I am referring to a set of rules which are prior to the content to be relayed (Figure 3).

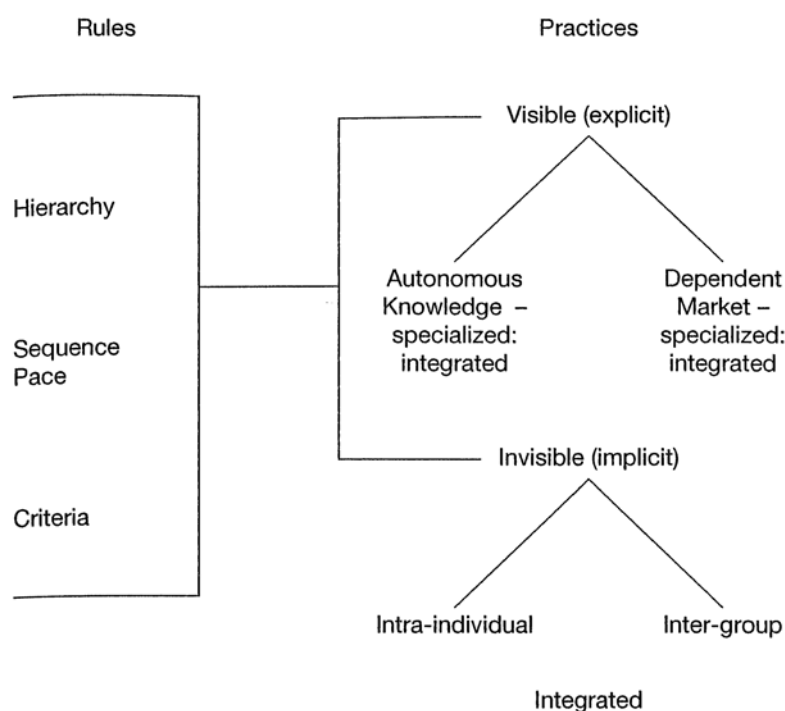


Figure 3 Pedagogic practices: generic forms and modalities. Whereas invisible pedagogies are always likely to relay integrated or embedded skills/subjects, visible pedagogies, especially of the autonomous type, are more likely to relay differentiated skills/subjects.

The relationship basic to cultural reproduction or transformation is essentially the pedagogic relation, and the pedagogic relation consists of transmitters and acquirers. I shall examine the internal logic of this relationship. In fact, I consider the fundamental logic of any pedagogic relation.

摘自 Basil Bernstein 【Social Class and Pedagogic Practice】

二、請說明下列引文要旨，並闡述其意義。

No social study that does not come back to the problems of biography, of history and of their intersections within a society has completed its intellectual journey. Whatever the specific problems of the classic social analysts, however limited or however broad the features of social reality they have examined, those who have been imaginatively aware of the promise of their work have consistently asked three sorts of questions:

(1) What is the structure of this particular society as a whole? What are its essential components, and how are they related to one another? How does it differ from other varieties of social order? Within it, what is the meaning of any particular feature for its continuance and for its change?

(2) Where does this society stand in human history? What are the mechanics by which it is changing? What is its place within and its meaning for the development of humanity as a whole?

How does any particular feature we are examining affect, and how is it affected by, the historical period in which it moves? And this period—what are its essential features? How does it differ from other periods? What are its characteristic ways of history-making?

(3) What varieties of men and women now prevail in this society and in this period? And what varieties are coming to prevail? In what ways are they selected and formed, liberated and repressed, made sensitive and blunted? What kinds of 'human nature' are revealed in the conduct and character we observe in this society in this period? And what is the meaning for 'human nature' of each and every feature of the society we are examining?

摘自 C. W. Mills 【The Promise】

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102 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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教育學方法論考試時間：【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 100 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、何謂效果值（effect size）？效果值可分為幾類？請比較不同類型之效果值的異同之處，並由不同類型的效果值指標中各舉一例，擬定研究問題，說明您會如何於量化研究中充分應用這些效果值指標。

二、何謂折半法？何謂 α 係數？這兩種方法與測驗信效度的關連為何？請比較這兩種方法的異同之處、討論其適用與不適用的測驗類型、並請評析這些方法的優缺點或限制。

請在三、四中，選一題作答。【作答在量的取向（二）】

三、試發展一個單組前後測設計(single-group pretest-posttest design)，擬定其研究問題，解釋如何蒐集資料，並試說明此實驗設計之優點與限制。

四、試分別舉例說明何謂名義變項(nominal variable)、次序變項(ordinal variable)、等距變項(interval variable)與比率變項(ratio variable)，並試比較此四種變項之間的差異。

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科目	教育學方法論－質的取向
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※ 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。

教育學方法論考試時間：【13：00 – 15：00】

請在甲卷和乙卷中，選一卷作答。【作答在質的取向（一）】

甲卷

請閱讀「女性與傳統零售市場¹」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) insider's viewpoint

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】

¹本文引自殷寶寧(1996)。女性與傳統零售市場。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。

請閱讀「女性與傳統零售市場²」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) insider's viewpoint

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】

²本文引自殷寶寧(1996)。女性與傳統零售市場。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。

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「女性與傳統零售市場」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】

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在下列準備工作上您會如何考量，以達研究目的：(1) 研究對象的選取考量。(2) 訪談設計的結構和互動策略。(50%)

二、就性別主流化(gender mainstreaming)的立場來閱讀此文：(1)何謂性別主流化？(2)由本文內涵你進一步想到什麼和教育相關的研究主題？試說明此主題在性別主流化上的價值性和研究的可行性。(50%)

【丙卷完】

丁卷

請閱讀「女性與傳統零售市場」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】

- 一、 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，如「認可」是表示對對方的話已經聽見了，希望對方繼續說下去。針對本文內容，請舉例說明如何進行下列「訪談的回應」，以達最大效益：(1)自我揭露。(2)鼓勵對方。(50%)
- 二、 就性別主流化(gender mainstreaming)的立場來閱讀此文：(1)何謂性別主流化？(2)由本文內涵你進一步聯想到什麼和教育相關的研究主題？試說明此主題在性別主流化上的價值性和研究的可行性。(50%)

【丁卷完】