

臺北市立教育大學教育學系

九十八學年度第二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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※ 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。

一、請將所附文獻摘要成中文，並針對作者之觀點提出評論。（文獻

摘自於 A.N. Whitehead, *The Aims of Education*）

Culture is activity of thought, and receptiveness to beauty and humane feeling. Scraps of information have nothing to do with it. A merely well-informed man is the most useless bore on God's earth. What we should aim at producing is men who possess both culture and expert knowledge in some special direction. Their expert knowledge will give them the ground to start from, and their culture will lead them as deep as philosophy and as high as art. We have to remember that the valuable intellectual development is self-development, and that it mostly takes place between the ages of sixteen and thirty. As to training, the most important part is given by mothers before the age of twelve. A saying due to Archbishop Temple illustrates my meaning. Surprise was expressed at the success in after-life of a man, who as a boy at Rugby had been somewhat undistinguished. He answered, "It is not what they are at eighteen, it is what they become afterwards that matters."

In training a child to activity of thought, above all things we must beware of what I will call "inert ideas"—that is to say, ideas that are merely received into the mind without being utilised, or tested, or thrown into fresh combinations.

In the history of education, the most striking phenomenon is that schools of learning, which at one epoch are alive with a ferment of genius, in a succeeding generation exhibit merely pedantry and routine. The reason is, that they are overladen with inert ideas. Education with inert ideas is not only useless: it is, above all things, harmful—*Corruptio optimi, pessima*. Except at rare intervals of intellectual ferment, education in the past has been radically infected with inert ideas. That is the reason why uneducated clever women, who have seen much of the world, are in middle life so much the most cultured part of the community. They have been saved from this horrible burden of inert ideas. Every intellectual revolution which has ever stirred humanity into greatness has been a passionate protest against inert ideas. Then, alas, with pathetic ignorance of human psychology, it has proceeded by some educational scheme to bind humanity afresh with inert ideas of its own fashioning.

Let us now ask how in our system of education we are to guard against this mental dry rot. We enunciate two educational commandments, “Do not teach too many subjects,” and again, “What you teach, teach thoroughly.”

二、請將所附文獻摘要成中文，並針對作者之觀點提出評論。（文獻

摘自於 A.N. Whitehead, *The Aims of Education*）

I appeal to you, as practical teachers. With good discipline, it is always possible to pump into the minds of a class a certain quantity of inert knowledge. You take a text-book and make them learn it. So far, so good. The child then knows how to solve a quadratic equation. But what is the point of teaching a child to solve a quadratic equation? There is a traditional answer to this question. It runs thus: The mind is an instrument, you first sharpen it, and then use it; the acquisition of the power of solving a quadratic equation is part of the process of sharpening the mind. Now there is just enough truth in this answer to have made it live through the ages. But for all its half-truth, it embodies a radical error which bids fair to stifle the genius of the modern world. I do not know who was first responsible for this analogy of the mind to a dead instrument. For aught I know, it may have been one of the seven wise men of Greece,

or a committee of the whole lot of them. Whoever was the originator, there can be no doubt of the authority which it has acquired by the continuous approval bestowed upon it by eminent persons. But whatever its weight of authority, whatever the high approval which it can quote, I have no hesitation in denouncing it as one of the most fatal, erroneous, and dangerous conceptions ever introduced into the theory of education. The mind is never passive; it is a perpetual activity, delicate, receptive, responsive to stimulus. You cannot postpone its life until you have sharpened it. Whatever interest attaches to your subject-matter must be evoked here and now; whatever powers you are strengthening in the pupil, must be exercised here and now; whatever possibilities of mental life your teaching should impart, must be exhibited here and now. That is the golden rule of education, and a very difficult rule to follow.

The difficulty is just this: the apprehension of general ideas, intellectual habits of mind, and pleasurable interest in mental achievement can be evoked by no form of words, however accurately adjusted. All practical teachers know that education is a patient process of the mastery of details, minute by minute, hour by hour, day by day. There is no royal road to learning through an airy path of brilliant generalizations. There is a proverb about the difficulty of seeing the wood because of the trees. That difficulty is exactly the point which I am enforcing. The problem of education is to make the pupil see the wood by means of the trees.

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九十八學年度第二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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一、(1) 請陳述下列一段文字的意旨(30%)

(2) 請就文中所提及的民主社會相關教育理念與實踐，思考其時

代意義，並提出評論。(70%)

The 1918 report of the NEA Commission on the Reorganization of Secondary Education, *Cardinal Principles of Secondary Education*, clearly and repeatedly embraced the democratic side of social efficiency as utilization as opposed to subordination. Noting that the secondary school, like other social institutions, tends to be conservative, the report addressed efficiency in a democracy in terms of the school developing “in each individual the knowledge, interests, ideals, habits, and powers whereby he will find his place and use that place to shape both himself and society toward ever nobler ends.” The report echoed Dewey’s message in “protest against any and all plans, however well intended, which are in danger of divorcing vocation and socio-civic education.” The curriculum common to all “should kindle social ideals and give insight into social conditions and into personal character as related to these conditions,” and the student should “realize that democracy itself is an ideal to be wrought out by his own and succeeding generations.” Clearly, then, the report called for the school to develop in the individual the social insight and power to control his or her own destiny in the context of democratic social responsibility.

Prototype of Democracy. The *Cardinal Principles* report went on to advocate a unitary school structure through the coeducational comprehensive high school as opposed to a divided system. "In short, the comprehensive high school is the prototype of a democracy in which various groups must have a degree of self-consciousness as groups and yet be federated into a larger whole through the recognition of common interests and ideals."

(摘自 Tanner, D. & Tanner, L.(1990). *History of the school curriculum*. N.Y.: Macmillan Publishing Company.)

二、(1) 請陳述下列一段文字的意旨(30%)

(2) 你是否同意文中所提及的歷史教訓相關觀點？請就一位教育

工作者的角度，提出相關的評論。(70%)

It is precisely this kind of 'lesson' that the study of history can provide. In contrast to the widespread acceptance, even reverence, accorded to scientific research, history holds a rather peculiar place in the educational world. It is not exactly ignored; in fact, there is a kind of ritualistic obeisance paid to it. Many textbooks and yearbooks on various themes in education, for example, begin with an obligatory historical chapter on the subject. But if history does not repeat itself and we cannot use it as a reliable guide to avoiding mistakes, as Durkheim suggests, then what really can it offer by way of illumination on problems such as those I have alluded to here? In my view, if there is something that can be legitimately be called a lesson, it derives not from the substance of the issues but from the way they are treated. Reforms that entail pedagogical

practice require all those involved, researchers and practitioners alike, as Dewey implied, to reinterpret the data for themselves in the light of the particular circumstances in which the problem is imbedded. This means that teachers are not simply the compliant beneficiaries of research findings passed on to them by others; they are compelled by the nature of their work as teachers to reinterpret those findings in the light of situationally determined characteristics.

(摘自 Kliebard, H.M. (1992). *Success and Failure in educational reform: Are there historical lessons* ? 一文 New York: Routledge.)

臺北市立教育大學教育學系

九十八學年度第二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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※ 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。

一、請以中文說明下列短文的要旨，並申論您對該文的看法。

Strong leaders are artists. They inspire, applaud, chastise, steer, and stand on the side. They create, monitor, reinforce, encourage, and stand in the back. Yes, sometimes they stand in front, too. They recognize that it is their responsibility to help create a setting in which each individual can flourish and everyone can grow. Strong leaders understand that leadership is about relationships.

Strong leaders are artists because they recognize that there is no one formula, no particular policy, no set of procedures that will always work with everyone or, even, will always work with any one person. Each unique situation and every idiosyncratic individual must be appreciated. We know that we must take a developmental approach to how our students learn; we also know that they learn best when they learn constructively, by creating their own meaning. It is no different for our teachers. They, too, must be viewed developmentally; they, too, learn best constructively. I believe that this is true of leaders and followers

everywhere, in all settings, and I am sure that it is even more true of leaders in schools.

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。

Each time we learn something new we are having fun, another universal human motivator. It is our playfulness and our sense of discovery that allows us to learn as much as we do. Glasser (1990) has stated that fun is the genetic payoff for learning. The intimate connection between fun and learning is particularly important in schools. A joyless classroom never inspires students to do high-quality academic work on a regular basis. Skilled teachers create joyful classrooms that support the highest-quality academic achievement. When teachers and kids are having fun, learning is deeper and stronger, and students maintain the keen desire to learn that characterizes early childhood learning centers.

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九十八學年度第二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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※ 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。

一、請先解釋下列引文大意，並闡述作者的論點。

In the eyes of most liberal reformers, the educational system must fulfill at least three functions. First and foremost, schools must help integrate youth into the various occupational, political, familial, and other adult roles required by an expanding economy and a stable polity. "Education," says John Dewey in *Democracy and Education*, probably the most important presentation of the liberal theory of education, "is the means of [the] social continuity of life." We refer to this process as the "integrative" function of education.

Second, while substantial inequality in economic privilege and social status are believed by most liberals to be inevitable, giving each individual a chance to compete openly for these privileges is both efficient and desirable. Dewey is representative in asserting the role of the school in this process:

It is the office of the school environment... to see to it that each individual sets an opportunity to escape from the limitations of the social group in which he was born, and to come into living contact with a broader environment.¹

Many liberal educational theorists—including Dewey—have gone beyond this rather limited objective to posit a role for schools in equalizing the vast extremes of wealth and poverty. Schooling, some have proposed, cannot only assure fair competition, but can also reduce the economic gap between the winners and the losers. We shall refer to this role of schooling in the pursuit of equality of opportunity, or of equality itself, as the "egalitarian" function of education.

Lastly, education is seen as a major instrument in promoting the psychic and moral development of the individual. Personal fulfillment depends, in large part, on the extent, direction, and vigor of development of our physical, cognitive, emotional, aesthetic, and other potentials. If the educational system has not spoken to these potentialities by taking individual development as an end in itself, it has failed utterly. Again quoting Dewey:

The criterion of the value of school education is the extent in which it creates a desire for continued growth and supplies the means for making the desire effective in fact. . . . The educational process has no end beyond itself it is its own end.²

We refer to this as the “developmental” function of education.

(Samuel Bowles & Herbert Gintis, *Broken promises: School reform in retrospect*)

二、請先解釋下列引文大意，並舉例說明你是否贊成以下論點。

The educational system serves—through the correspondence of its social relations with those of economic life—to reproduce economic inequality and to distort personal development. Thus under corporate capitalism, the objectives of liberal educational reform are contradictory: It is precisely because of its role as producer of an alienated and stratified labor force that the educational system has developed its repressive and unequal structure. In the history of U.S. education, it is the integrative function which has dominated the purpose of schooling, to the detriment of the other liberal objectives.

More fundamentally, the contradictory nature of liberal educational reform objectives may be directly traced to the dual role imposed on education in the interests of profitability and stability; namely, enhancing workers' productive capacities and perpetuating the social, political, and economic conditions for the transformation of the fruits of labor into capitalist profits. It is these overriding objectives of the capitalist class—not the ideals of liberal reformers—which have shaped the actuality of U.S. education, had left little room for the school to facilitate the pursuit of equality or full human development. When education is viewed as an aspect of the reproduction of the capitalist division of labor, the history of school reforms in the United States appears less as a story of an enlightened but sadly unsuccessful corrective and more as an integral part of the process of capitalist growth itself.

We cannot rule out the possibility that a future dramatic and unprecedented shift toward equality of educational opportunity might act as a force for equality. Nor do we exclude the possibility that open classrooms and free schools might make a substantial contribution to a more liberating process of human development. Indeed, we strongly support reforms of this type as part of a general strategy of social and economic transformation. But to consider educational change in isolation from other social forces is altogether too hypothetical. The structure of U.S. education did not evolve in a vacuum; nor will it be changed, holding other things constant. Education has been historically a device for allocating individuals to economic positions, where inequality among the positions themselves is inherent in the hierarchical division of labor, differences in the degree of monopoly power of various sectors of the economy, and the power of different occupational groups to limit the supply or increase the monetary returns to their services. Thus equalization of educational outcomes, rather than reducing inequality, would more likely simply shift the job of allocating individuals to economic positions to some other "institution." Similarly, a less repressive educational system will produce little more than the "job blues" unless it can make an impact upon the nature of work and the control over production.

This much, at least, we can say with some certainty: Repression, individual powerlessness, inequality of incomes, and inequality of opportunity did not originate historically in the educational system, nor do they derive from unequal and repressive schools today. The roots of repression and inequality lie in the structure and functioning of the capitalist economy.

(Samuel Bowles & Herbert Gintis, *Broken promises: School reform in retrospect*)

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科目	「教育學方法論」—量的取向
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- ※ 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。

一、何謂後設分析（meta-analysis）？其在方法論上的實施程序以及利弊得失為何？並試舉一個研究實例加以說明。

二、請簡要說明下列英文大意，並且對其中的觀點加以論述或評析。

Observer contamination occurs when the observer's knowledge of certain data in a study influences the data that he records about other variables. For example, suppose that we are doing a study of the human relations skills of successful elementary school principals. Unsuccessful and successful principals could be identified by a composite of nominations made by teachers, parents, and school superintendents. Observers then are trained to observe the performance of the successful and unsuccessful principals in faculty meetings and evaluate them on certain human relations skills. If the observers know beforehand which principals have been classified as successful and which as unsuccessful, they almost certainly will be influenced by this knowledge when they collect observational data about the principals' behavior. The obvious solution to the problem is to keep possibly contaminating information from the observers.

三、何謂 ecological fallacy 及 individualistic fallacy？請分別舉出一個實例來解釋其在量化研究上可能造成的影響，並提出及討論改進的方法。

四、Hawkins, Doueck 與 Lishner 在其 1988 年的研究結果中提到：

Significant differences were found between experimental and control teachers in the use of the experimental instructional practices. As a measure of implementation of the experimental intervention, the mean combined valence score for the 15 observed experimental teachers was 1.03 (SD=12.99) while the mean valence score for the 17 observed control teachers was -13.11 (SD=13.74). This difference was significant ($t=3.02$, $df=31$, $p<.05$).

(資料來源：Hawkins, J.D., Doueck, H.J., & Lishner, D.M. (1988). Changing teaching practices in mainstream classrooms to improve bonding and behavior of low achievers. *American Educational Research Journal* 25, 31-50)

根據以上引述，請回答下列問題：

1. 他們所使用的統計分析方法為何？
2. 此方法屬於 parametric statistics 還是 nonparametric statistics？請說明理由。
3. 此方法屬於 descriptive statistics 還是 inferential statistics？在檢視及評析這類的量化研究時，需注意到哪些原則或限制？請論述之。

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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、乙卷選一卷以及丙、丁卷選一卷作答，
共計選二卷，每題滿分一〇〇分。
- ※ 不必抄題，作答時請將試題題號及答案寫在答卷上。

請在甲卷和乙卷中，選一卷作答。

甲卷

一、後現代質性研究有哪些特徵？請由以下五方面說明之。(30%)

1-1.研究立場

1-2.研究目的

1-3.研究譬喻

1-4.研究報告

1-5.研究者與讀者的關係

二、請閱讀「台灣婚姻暴力之本質－大男人的社會系統」¹一文。然

後分別由以下五方面逐一說明該研究是否具有後現代質性研究

的特徵？請具體指出文中哪些文字支持你的判斷。(40%)

¹本文摘自陳若璋(1996)，台灣婚姻暴力之本質－大男人的社會系統。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 239-244。

2-1.研究立場

2-2.研究目的

2-3.研究譬喻

2-4.研究報告

2-5.研究者與讀者的關係

三、質性研究報告的受信賴度（trustworthiness）應儘量提高。以「台灣婚姻暴力之本質—大男人的社會系統」這項研究而言，如果你是進行此研究的人，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受信賴的程度，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。

（30%）

一、質性研究的派別雖多，但仍擁有許多共同特徵，請由以下五方面

說明質性研究的特徵。(30%)

1-1.研究情境

1-2.研究目的

1-3.研究設計

1-4.資料分析

1-5.研究者與研究對象的關係

二、請閱讀「台灣婚姻暴力之本質—大男人的社會系統」²一文。然

後具體條列出該研究哪些文字顯示/隱含了質性研究在下述五方

面的特徵。(40%)

2-1.研究情境

2-2.研究目的

2-3.研究設計

2-4.資料分析

2-5.研究者與研究對象的關係

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請在丙卷和丁卷中，選一卷作答。

丙卷

一、請先閱讀附件〈台灣婚姻暴力之本質——大男人的社會系統〉一文，

該文原是運用問卷和訪談進行資料收集。由於人們在相互交談中可以獲得豐富的對話內容與行動力量，因此「焦點團體訪談」

（focus group interview）是常用的研究資訊蒐集方式。試說明該篇文章的題材，若要進行焦點團體訪談時：（1）訪談結構的設計上；（2）團體互動策略上；各可如何考量或有何注意事項，方能達到焦點團體訪談的最大效益？

二、女性主義關懷倫理學是以關係作為人存有的核心，因此道德教育

之重點，在於如何增進關懷關係，而非對行為下道德論斷。而在

關懷關係的現象學描述中，關懷者和受關懷者的關係為：關懷者

應能夠開放自己去接納對方、回應對方，而受關懷者應該能領受

關懷並體現自由。請問諾丁斯(Nel Noddings)在關懷關係的現象

學描述中，（1）對於關懷者的接納、回應，以及受關懷者在關懷

關係中的貢獻，各有何細緻說明？（2）這樣的關懷關係在教育質

性研究中有何意義？

一、請先閱讀附件〈台灣婚姻暴力之本質——大男人的社會系統〉一文，

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篇文章的題材，若要進行焦點團體訪談時：（1）訪談結構的設計

上；（2）團體互動策略上；各可如何考量或有何注意事項，方能

達到焦點團體訪談的最大效益？

二、請說明（1）什麼是性別主流化（gender mainstreaming）？（2）性別

主流化在教育質性研究上有何意義？