

臺北市立教育大學教育學系

九十七學年度第一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。

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一、請將所附文獻摘要成中文並針對作者觀點提出評論。

In *Ethics and Education* Peters asserts that the word 'education' has 'normative implications'. It has 'the criterion built into [it] that something worth while should be achieved'. In elucidation of these remarks he continues:

It implies that something worth while is being or has been intentionally transmitted in a morally acceptable manner. It would be a logical contradiction to say that a man had been educated but that he had in no way changed for the better, or that in educating his son a man was attempting nothing that was worth while. This is a purely conceptual point. Such a connection between 'education' and what is valuable does not imply any particular commitment to content. It is a further question what the particular standards are in virtue of which activities are thought to be of value and what grounds there might be for claiming that these are correct ones. All that is implied is a commitment to what is thought valuable.¹

Peters is surely right in what he says. Vast sums of money are not spent on education simply because no other uses can be found for it, or just for the hell of it, or in the hope that positive harm will result. In general, money is spent on education because people think that education is a good thing, the linguistic corollary here being that the term 'education' has favourable emotive meaning or, in Peters' terminology, has 'the criterion built into [it] that something worth while should be achieved'.

Robin Barrow + Ronald Woods

An Introduction to Philosophy of
Education.

二、請將所附文獻摘要成中文並針對作者觀點提出評論。

There used to be considerable controversy as to whether the word 'education' was derived from the Latin word 'educere' or 'educare'. 'Educere' means 'to lead out', and those who saw this as the source of our word 'education' were anxious to appeal to the derivation as evidence that teachers, if they were truly educating, should seek to bring or lead out what was in some sense innate in the child, rather than to impose various pre-selected attitudes and characteristics on him. The teacher was to regard himself as a gardener tending a plant, rather than as a craftsman making a product. He should encourage the natural flowering or development of the individual, rather than attempt to mould him. This particular argument, conducted with reference to the supposed derivation of the word 'education', was more than usually silly. In the first place, the fact, if it were established as a fact, that the word 'education' is derived from a particular Roman word is not particularly compelling evidence to persuade one to teach in one way rather than another. In the second place, the Romans themselves used both 'educere' and 'educare' with reference to educating children, and it is therefore difficult to see how one can successfully establish one rather than the other as the source of our 'education'. In the third place, 'educere', besides meaning to lead out, was also used to mean to train, and 'educare', besides meaning to train, was used to mean to nourish, with reference to plants. In other words, either term could in fact be said to involve either of the contrasting views of education. One is glad therefore that this particular etymological game seems to be relatively out of favour at the moment.¹

Robin Barrow + Ronald Woods

An Introduction to philosophy

of Education

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九十七學年度第一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、文是描寫有關六〇年代西方激進學校改革的相關理念。

- (1) 請陳述此段文字的意旨(30%)。
- (2) 請試從教育發展的角度，說明此學校改革運動興起的緣由，並對文中所陳述之理念提出評論。(70%)

Radical School Reform. The era of social protest and student activism beginning in the mid-1960s brought forth a host of best-selling books advocating radical romantic schemes of schooling. Few reader's of A. S. Neill's *Summerhill* were aware that his school in England served only from forty-five to sixty pupils. Neill expounded a romantic notion of the innate goodness and wisdom of the child and the thesis that the child will best flower forth if left to his or her own devices:

Well, we set out to make a school in which we should allow children to be themselves. In order to do this, we had to renounce all discipline, all direction, all suggestion, all moral training. . . . All it required was what we had—a complete belief in the child as a good, not evil being. . . .

My view is that the child is innately wise and realistic. If left to himself without adult suggestions of any kind, he will develop as far as he is capable of developing.

Neill denied the need for a formal curriculum, but he explained that university entrance examinations made it a necessary concession to offer traditional academic subjects at Summerhill. "Books are the least important apparatus in a school," declared Neill, and "Most of the school work that adolescents do is simply a waste of time of energy, of patience. It robs youth of its right to play and play and play."

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

二、下文是杜威創辦實驗學校的相關陳述。

- (1) 請陳述此段文字的意旨(30%)
- (2) 請試說明杜威學校在教育史上的重要意義，並提出相關評論。(70%)

The experimental elementary school directed by John Dewey at the University of Chicago after 1894 was one of the first and foremost examples of the new, or progressive, education.³⁸ Dewey thought it was an archaic practice for elementary schools to spend 75 to 80 per cent of their time on verbal studies. While such a proportion might have been proper before the invention of printing, in the twentieth century it amounted to forcing a middle- and upper-class education on the mass of the population. In place of such an education Dewey substituted one centering in occupations. His occupations, however, were not the symbolic ones of Froebel but the current social ones of the home and community with which the child was becoming increasingly familiar. Thus, Dewey's school started with household occupations. From here foods and textiles were later traced to the source of their production. Still later, occupations were seen in their historical setting. Number work was done incidentally to occupations like carpentry and cooking. Reading and writing began in the children's keeping of their own records. These and other activities were all conceived in a social context, for it was Dewey's idea that education was the regulation of a process whereby the child came increasingly to share in the social consciousness.

(摘自 Brubacher, J.S. (1966). *A history of the problems of education*. N.Y.: McGraw-hill Book Company..)

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九十七學年度第一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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一、請以中文說明下列短文的要旨，並申論其教育涵義。

Our findings are also consistent with the premise that peer abuse and peer exclusion function as distinct forms of peer maltreatment that have unique effects on children's subsequent engagement and adjustment patterns. These findings temper, to some extent, the recent emphasis that has been placed on peer abuse and victimization as a cause or mediator of children's academic adjustment problems and illustrate the potential importance of other forms of peer maltreatment. Peers' sustained acts of exclusion, although perhaps not as visibly harmful as verbal or physical forms of abuse, may be particularly detrimental to children's participation, foster disengagement from learning activities, and, thus, have a greater impact than peer abuse on their progress in the academic domain.

In summary, data from this investigation suggest that peer group rejection is predictive of a range of chronic, negative peer behaviors that may alter both the social environment of the classroom and children's adaptive responses within that context across the elementary school years. In particular, the inference that peer exclusion reduces children's classroom participation, and ultimately delays their achievement, merits additional study. Moreover, a more complete understanding of the many forms of peer maltreatment that transpire in school contexts, and their potential effects on children's long-term school adjustment, is essential for the development of empirically based, effective intervention programs.

二、請以中文說明下列短文的要旨，並申論您對該文的看法。

Much work in educational psychology has focused on student motivation: the engine that fuels learning and the steering wheel that guides its progress. Just as there are many theories of learning, there are quite a few explanations of motivation. Behaviorists explain motivation with concepts such as "reward" and "incentive." Rewards are desirable consequences for appropriate behavior; incentives provide the prospect for future rewards. Giving grades, stars, and so on for learning—or demerits for misbehavior—is an attempt to motivate students by extrinsic (external) means of incentives, rewards, and punishments. Humanistic views of motivation emphasize such intrinsic (internal) forces as a person's needs for "self-actualization," the inborn "actualizing tendency," or the need for "self-determination." From the humanistic perspective, motivation of students means to encourage their inner resources—their sense of competence, self-esteem, autonomy, and self-actualization.

Cognitive theorists believe that behavior is determined by thinking, not simply by whether one has been rewarded or punished for the behavior in the past. From this perspective, behavior is initiated and regulated by plans, goals, schemas (generalized knowledge), expectations, and attributions (the causes we see for our own and other people's behavior). Social learning theories of motivation are integrations of behavioral and cognitive approaches: They take into account both the behaviorists' concern with the effects or outcomes of behavior and the cognitivists' interest in the impact of individual beliefs and expectations. Many influential social learning explanations of motivation can be characterized as expectancy and value theories that view motivation as the product of two main forces: (1) the individual's expectation of reaching a goal and (2) the value of that goal to the individual. Attempts to build a sense of efficacy for classroom learning are educational applications of this approach.

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一、以下文字係摘自 Michel Foucault ‘The Means of Correct Training’

一文，請先翻譯、解釋分析其意義，並評論其在教育的應用。

...the examination is at the centre of the procedures that constitute the individual as effect and object of power, as effect and object of knowledge. It is the examination which, by combining hierarchical surveillance and normalizing judgement, assures the great disciplinary functions of distribution and classification, maximum extraction of forces and time, continuous genetic accumulation, optimum combination of aptitudes and , thereby, the fabrication of cellular, organic, genetic and combinatory individuality. With it are ritualized those disciplines that may be characterized in a word by saying that they are a modality of power for which individual difference is relevant.

二、請先翻譯下列引文，闡明 Mills 為何區別兩者之差別？以教育場

域試舉例說明，並進一步解說此區別與社會學想像之關聯。

Troubles occur within the character of the individual and within the range of his immediate relations with others; they have to do with his self and with those limited areas of social life of which he is directly and personally aware....A trouble is a private matter: values cherished by an individual are felt by him to be threatened.

Issues have to do with matters that transcend these local environments of the individual and the range of his inner life. They have to do with the organization of many such milieux into the institutions of an historical society as a whole, with the ways in which various milieux overlap and interpenetrate to form the larger structure of social and historical life. An issue is a public matter: some value cherished by publics is felt to be threatened. Often there is a debate about what that value really is and about what it is that really threatens it. This debate is often without focus if only because it is the very nature of an issue, unlike even widespread trouble, that it cannot very well be defined in terms of the immediate and everyday environments of ordinary men. An issue, in fact, often involves a crisis in institutional arrangements, and often too it involves what Marxists call ‘contradictions’ or ‘antagonisms’.

—摘自 Mills, C. Wright (1959). *The Sociological Imagination*. New York : Oxford University Press.

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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。

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一、何謂後設分析（meta-analysis）？其在方法論上的利弊得失為何？並試以任一篇您曾做過或讀過的研究論文（請以 APA 格式註明該論文的資料來源）為例，說明其研究方法與結果。

二、試提出並說明量化研究評論的十個重要的規準，並評論下述期刊論文：「國民小學品牌管理、學校效能及其關係之研究」（如附件）。

三、有 A、B 與 C 三個研究分別比較新教學法（實驗組）與傳統教學法（控制組）在一項數學測驗成績上的差異，A 研究的控制組平均數為 80，實驗組平均數為 85，組內標準差為 10，t 考驗所獲得的 p 值為 0.008；B 研究的控制組平均數為 75，實驗組平均數為 76，組內標準差為 5，t 考驗所獲得的 p 值為 0.023；C 研究的控制組平均數為 80，實驗組平均數為 78，組內標準差為 10，t 考驗所獲得的 p 值為 0.06。請以 A、B 與 C 研究為例，舉出四種結合這些量化研究結果的方法，並分別討論這些方法的優缺點。

四、何謂效標關聯效度？試論述效標關聯效度和建構效度的相同與差異之處，並請舉例說明之。

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一、請閱讀「文化不是距離、面子不是問題：新型課程導入歷程之衝擊、省思與成長」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)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. emic
2. holism
3. empathetic understanding
4. grounded theory

(二)質性研究報告受人信賴的程度（trustworthiness）應該要儘量提高。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受信賴的程度，使你自己與他人都有信心，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%)

二、請閱讀「文化不是距離、面子不是問題：新型課程導入歷程之衝擊、省思與成長」一文（附件），然後依序回答以下問題。

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1. insider's viewpoint
2. interpretive understanding
3. context
4. inter-subjectivity

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三、性別主流化(gender mainstreaming)在教育領域中需要特別注意的
相關因素：

1. 在教育的歷程中，特別考量性別在種族/族群、社會階級/階層等這些因素中的重要性。
2. 確保不同性別都有公平的獲益，包括一般的教育機會、和可以有較好職業和工作機會的就學途徑。
3. 克服結構上的障礙，包括：法律、經濟、政治、和文化等層面，只要是會影響不同性別在各種教育設施上的獲取和參與的障礙，都要排除。
4. 增加對於靈活角色的覺知，只要是婦女可以從事並有助於發展的角色。
5. 增加婦女在管理層面和教育實施上的決策參與。

請自行設計一個針對中學或小學的教育研究主題，研究收集資料的方法以參與觀察為主：

1. 如研究取向不採用性別主流化意識時，其研究設計與收集資料方式為何，請細緻描述？
2. 如研究取向採用性別主流化意識時，其研究設計與收集資料方式為何，請細緻描述？
3. 上述二者的差別可能會在研究結果的呈現上，有何差異？
4. 你認為此差異，有何教育研究上的意涵？

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3. 上述二者的差別可能會在研究結果的呈現上，有何差異？
4. 你認為此差異，有何教育研究上的意涵？