

臺北市立教育大學教育學系

九十九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。

※ 不必抄題，作答時請將試題題號及答案寫在答卷上。

一、請以中文摘述下列短文，並針對作者之觀點提出評論。

(短文摘錄自：J. Dewey, *Democracy and education*)

..... it is the office of the school environment to balance the various elements in the social environment, and to see to it that each individual gets 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. Such words as "society" and "community" are likely to be misleading, for they have a tendency to make us think there is a single thing corresponding to the single word. As a matter of fact, a modern society is many societies more or less loosely connected. Each household with its immediate extension of friends makes a society; the village or street group of playmates is a community; each business group, each club, is another. Passing beyond these more intimate groups, there is in a country like our own a variety of races, religious affiliations, economic divisions. Inside the modern city, in spite of its nominal political unity, there are probably more communities, more differing customs, traditions, aspirations, and forms of government or control, than existed in an entire continent at an earlier epoch.

.....

In the olden times, the diversity of groups was largely a geographical matter. There were many societies, but each, within its own territory, was comparatively homogeneous. But with the development of commerce, transportation, intercommunication, and emigration, countries like the United States are composed of a combination of different groups with different traditional customs. It is this situation which has, perhaps more than any other one cause, forced the demand for an

educational institution which shall provide something like a homogeneous and balanced environment for the young. Only in this way can the centrifugal forces set up by juxtaposition of different groups within one and the same political unit be counteracted. The intermingling in the school of youth of different races, differing religions, and unlike customs creates for all a new and broader environment. Common subject matter accustoms all to a unity of outlook upon a broader horizon than is visible to the members of any group while it is isolated. The assimilative force of the American public school is eloquent testimony to the efficacy of the common and balanced appeal.

The school has the function also of coordinating within the disposition of each individual the diverse influences of the various social environments into which he enters. One code prevails in the family; another, on the street; a third, in the workshop or store; a fourth, in the religious association. As a person passes from one of the environments to another, he is subjected to antagonistic pulls, and is in danger of being split into a being having different standards of judgment and emotion for different occasions. This danger imposes upon the school a steadying and integrating office.

二、請以中文摘述下列短文，並針對作者之觀點提出評論。

(短文摘錄自：J. S. Mill, *On liberty*)

If the government would make up its mind to require for every child a good education, it might save itself the trouble of providing one. It might leave to parents to obtain the education where and how they pleased, and content itself with helping to pay the school fees of the poorer classes of children, and defraying the entire school expenses of those who have no one else to pay for them. The objections which are urged with reason against State education, do not apply to the enforcement of education by the State, but to the State's taking upon itself to direct that education: which is a totally different thing. That the whole or any large part of the education of the people should be in State hands, I go as far as any one in deprecating. All that has been said of the importance of individuality of character, and diversity in opinions and modes of conduct, involves, as of the same unspeakable importance, diversity of education. A general State education is a mere contrivance for moulding people to be exactly like one another: and as the mould in which it casts them is that which pleases the predominant power in the government, whether this be a monarch, a priesthood, an

aristocracy, or the majority of the existing generation, in proportion as it is efficient and successful, it establishes a despotism over the mind, leading by natural tendency to one over the body. An education established and controlled by the State, should only exist, if it exist at all, as one among many competing experiments, carried on for the purpose of example and stimulus, to keep the others up to a certain standard of excellence. Unless, indeed, when society in general is in so backward a state that it could not or would not provide for itself any proper institutions of education, unless the government undertook the task; then, indeed, the government may, as the less of two great evils, take upon itself the business of schools and universities, as it may that of joint-stock companies, when private enterprise, in a shape fitted for undertaking great works of industry does not exist in the country. But in general, if the country contains a sufficient number of persons qualified to provide education under government auspices, the same persons would be able and willing to give an equally good education on the voluntary principle, under the assurance of remuneration afforded by a law rendering education compulsory, combined with State aid to those unable to defray the expense.

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九十九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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※ 不必抄題，作答時請將試題題號及答案寫在答卷上。

一、(1)請摘述下列一段文字的意旨

(2)請評論文中所提及的教育理念，並闡述其對現今教育之重要影響。

Both the exchange of skills and matching of partners are based on the assumption that education for all means education by all. Not the draft into a specialized institution but only the mobilization of the whole population can lead to popular culture. The equal right of each man to exercise his competence to learn and to instruct is now pre-empted by certified teachers. The teachers' competence, in turn, is restricted to what may be done in school. And, further, work and leisure are alienated from each other as a result: the spectator and the worker alike are supposed to arrive at the work place all ready to fit into a routine prepared for them. Adaptation in the form of a product's design, instruction, and publicity shapes them for their role as much as formal education by schooling. A radical alternative to a schooled society requires not only new formal mechanisms for the formal acquisition of skills and their educational use. A deschooled society implies a new approach to incidental or informal education.

(摘自 Illich, I. (1971). *Deschooling Society*. London : Marion Boyars)

二、(1)請摘述下列一段文字的要旨

(2)請就文中作者所述教育改革的成功要件，試舉台灣近年來某項教育改革為例，進行相關評論。

When looked at in this way, it appears, first, that successful reforms are not simply someone's good idea; they are supported by or are at least consistent with broad social and political forces in which schools are situated. For some kinds of reform, as in the case of the drive for a universal system of schooling, this favorable climate makes it possible to issue regulations or even change laws consistent with the reform. In effect, this type of reform requires something like an edict from a law-making body, a school board, a superintendent of schools, or simply a building principal in order to be implemented, providing, of course, that favorable social conditions are present. Modern counterparts to this type of reform would include new state requirements for testing of teachers or new regulations governing high school graduation. But in contrast to that kind of reform, there are those reforms that involve what teachers actually do once they are safely ensconced inside the confines of their isolated classrooms. Whether this kind of reform is prompted by a fundamental shift in assumptions about what education is all about, as in the case of child-centered education, or whether a change is proposed as a consequence of real or alleged research findings, as in the case of behavioral objectives, there seems to be an identifiable resistance to anything approaching major alternations when it comes to classroom practices in particular. Even the standard-raising kind of reform, while it often has the appearance of success in terms of implementations, tends to fail once it crosses the threshold of the classroom door.

(摘自 Kliebard, H.M. (1988). Success and Failure in educational reform: Are there historical 'lesson' ? *Peabody Journal of Education*, 65(2),144-157)

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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。

Choice Theory, developed by William Glasser, is a psychological model that explains how and why human beings behave. According to Choice Theory, throughout our lives, the aim of all our behavior is to meet one or more of our innate basic human needs. One of the main tenets of Choice Theory, therefore, is that all behavior is purposeful. Now, observe a group of children in a relatively unstructured environment for a while and say to yourself, "All behavior is purposeful." The statement may seem ludicrous! Some of their behavior seems silly, some inappropriate, some antisocial, some even nonsensical, but the word *purposeful* doesn't come to mind. Some explanation is necessary. When I say all behavior is purposeful, I don't mean all behavior is effective or that all behavior is responsible. Choice Theory simply says that a purpose underlies all behavior. We are doing the best we can to meet our basic human needs given the knowledge, the skills, and

the resources in our repertoire of behaviors. If we could think of a better way of achieving this purpose at any given time, we would choose it.

What are these basic needs that drive all of our behavior? There are five in all, one physiological need and four psychological. They are the need to survive, to love and belong, to gain power, to be free, and to have fun.

二、請以中文說明下列短文的要旨，並申論您對該文的看法。

In this age of instant information, the most important quality of an effective teacher is having the courage and ability to teach students to process what they've learned.

In the classroom, we teach such processing by having students practice critical thinking and problem solving as well as collaboration and communication. When we do this effectively, we will witness what Mihaly Csikszentmihalyi called "flow": Using existing skills, a student will accomplish an attainable challenge, acquiring new skills and confronting greater challenges along the way.

Teachers are also guides on the journey to synthesis, where a child's life takes root and flowers. Guiding students toward synthesis requires teachers to encourage the act of processing. Teachers may never see the results in the classroom, although parents and others outside it will.

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科目	國民教育理論基礎－教育社會學
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一、請先翻譯下列引文大意，再闡述文本論證基礎，並舉例說明你的觀點或立場。

The type of ‘growth’ metaphors that are readily adopted in discussions about childhood all pertain to the character of what is yet to be and yet which is also presupposed. Thus childhood is spoken about as: a ‘becoming’; as a *tabula rasa*; as laying down the foundations; as shaping the individual; taking on; growing up; preparation; inadequacy; inexperience; immaturity, and so on. Such metaphoricity all speaks of an essential and magnetic relation to an unexplicated, but nevertheless firmly established, rational adult world. This adult world is not only assumed to be complete, recognizable and in stasis, but also, and perhaps most significantly, desirable. It is a benevolent and coherent totality which extends a welcome to the child, it invites him to cast off the qualities that ensure his differences, and it encourages his acquiescence to the preponderance of the induction procedures that will guarantee his corporate identity.

For the anthropologist to proceed from such a stance would be for him to invite the charge of ethnocentrism, and deservedly so! If he were to suggest that the 'savage' was in some way in his shadow, acting through delusion, stupidity, intellectual inadequacy, or operating with a prototypical form of his own 'advanced', 'developed' or 'civilized' cultural devices then he would be working against a backdrop of his own social standards, treated as necessarily pre-eminent and essentially morally superior. This intransigent encoding of his own cultural experience would thus become the central unexplored problem in the anthropologist's work, and his view of another person as a 'savage' would make direct reference to that analytic problem. In the same way any view of the child reflects a preferred, but unexplored, model of the social order. This is an issue it would be 'childish' to ignore . . .

摘錄 Chris Jenks 【Constituting childhood】 in Jenks, Chris (Ed.) (2005). *Childhood: Critical Concepts in Sociology*.30-55.

二、請先翻譯下列引文大意，再闡述文本論證基礎，並舉例說明你的觀點或立場。

childhood receives treatment through its archetypal image, it is conceptualized as a structured becoming, not a social practice nor as a location for the Self (however elusive post-structuralism may have rendered this concept). The archetype of the child is sustained in language and in the discourses of the professions, the institutions and the specialisms which serve to patrol the boundaries marked out around childhood as a social status. These boundaries do not simply delineate the extent and compass of the child in society but they do proscribe a social space which in turn, and at a different level, expresses the control component exercised in the framework of that social system and the control variant which reveals the interests that sustain its functioning. Thus in relation to the discourse of education Bernstein stated:

How a society selects, classifies, distributes, transmits and evaluates the educational knowledge it considers to be public, reflects both the distribution of power and the principles of social control. From this point of view, differences within and changes in the organization, transmission and evaluation of educational knowledge should be a major area of sociological interest.⁵

The image of the child then, in and through language, presupposes and stands in relation to the ‘interested’ character of a structured adult world. The metaphoricity directs us towards an understanding of the moral basis of such interests – see, for example, the child as ‘human capital’.

摘錄 Chris Jenks 【Constituting childhood】 in Jenks, Chris (Ed.) (2005). *Childhood: Critical Concepts in Sociology*.30-55.

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九十九學年度第一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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※ 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「佛蘭德斯互動分析系統」(Flanders interaction analysis system)？試舉一個研究實例或一個研究計畫加以說明其在教育研究上的應用。

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。

There is a tendency to be too strict in analyzing the limitations of research. If we are overly strict, the results of studies would be useful only in a few situations and to other individuals who are just like those in the study. It is better to use our best, reasonable, professional judgment. The situation may be somewhat different, as may be the measures or subjects, but the differences may not be great enough to affect the usefulness of the findings. For example, suppose you read a study that examines the effect of advance organizers on a lesson. The study is conducted with a biology unit, using seventh graders as subjects, and finds that students who use advance organizers show better learning and retention. Your class is sixth grade and you need to teach a social studies unit. Should you simply dismiss the implications of the study because your situation is not exactly the same?

三、何謂次級資料分析(secondary data analysis)？請舉一個國內或國外的次級資料庫為例，擬定研究問題，並說明您會使用哪些程序來回答此研究問題，最後請評述此研究的利弊得失及改進之道。

四、請解釋以下幾個在量化研究常提及之名詞，並分別說明其在研究結果討論中的重要性與限制為何？請舉例說明一個優良的量化論文應如何運用這些方法。

1. p value
2. alpha (α) value
3. confidence intervals
4. effect size
5. inferential statistics
6. descriptive statistics

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科目：教育學方法論——質的取向

請就以下四題當中，甲、乙卷選一卷以及丙、丁卷選一卷作答，共計選二題，每題滿分一 分。

甲卷

- 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「女性與傳統零售市場」¹一文【參見附件】。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

- 三、質性研究報告的受信賴度（trustworthiness）應儘量提高。以「女性與傳統零售市場」這項研究而言，如果你是進行此研究的人，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%)

¹本文摘自殷寶寧(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。

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「女性與傳統零售市場」²一文【參見附件】。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%)

- 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「女性與傳統零售市場」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%)

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科目：教育學方法論——質的取向

【閱讀材料頗長，請務必把握考試時間】

丙卷

請閱讀「女性與傳統零售市場」一文¹，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、

試說明什麼是性別主流化（gender mainstreaming），它在教育研究上有何重要性。又由性別主流化意識來閱讀「女性與傳統零售市場」一文，你讀到什麼和教育相關的研究議題。（50%）

二、

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。請設想下列「訪談的回應」可以如何創意地運用在「女性與傳統零售市場」此一研究的訪談當中--

(1)認可、(2)重複重組、和總結、(3)自我暴露、(4)鼓勵對方。以上皆請舉例並說明之。（50%）

¹本文摘自殷寶寧(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。頁 393-406。

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【閱讀材料頗長，請務必把握考試時間】

一、

女性主義關懷倫理學是以關係作為人存有的核心，因此教育之重點，在於如何建立、增進與保留關懷關係。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。關懷者也需要環境的關懷，以持續其關懷者的角色。

請問在「女性與傳統零售市場」一文中，你看到的社會現象對於關懷關係的建立、增進或保留，進一步可以有哪些有意義的描述與分析？（50%）

二、

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。請設想下列「訪談的回應」可以如何創意地運用在「女性與傳統零售市場」此一研究的訪談當中--

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