

臺北市立教育大學教育學系

九十九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, *Experience and education*）

Sometimes teachers seem to be afraid even to make suggestions to the members of a group as to what they should do. I have heard of cases in which children are surrounded with objects and materials and then left entirely to themselves, the teacher being loath to suggest even what might be done with the materials lest freedom be infringed upon. Why, then, even supply materials, since they are a source of some suggestion or other? But what is more important is that the suggestion upon which pupils act must in any case come from somewhere. It is impossible to understand why a suggestion from one who has a larger experience and a wider horizon should not be at least as valid as a suggestion arising from some more or less accidental source.

It is possible of course to abuse the office, and to force the activity of the young into channels which express the teacher's purpose rather than that of the pupils. But the way to avoid this danger is not for the adult to withdraw entirely. The way is, first, for the teacher to be intelligently aware of the capacities, needs, and past experiences of those under instruction, and, secondly, to allow the suggestion made to develop into a plan and project by means of the further suggestions contributed and organized into a whole by the members of the group. The plan, in other words, is a cooperative enterprise, not a dictation. The teacher's suggestion is not a mold for a cast-iron result but is a starting point to be developed into a plan through contributions from the experience of all engaged in the learning process. The development occurs through reciprocal give-and-take, the teacher taking but

not being afraid also to give. The essential point is that the purpose grow and take shape through the process of social intelligence.

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：A. S. Neill, *General Policy Statements of Summerhill School*, from official web site of Summerhill School)

Books are the least important apparatus in a school. All that any child needs is the three R's the rest should be tools and clay and sports and theatre and paint and freedom.

When I lecture to students at teacher training colleges and universities, I am often shocked at the ungrownupness of these lads and lasses stuffed with useless knowledge. They know a lot: they shine in dialectics: they can quote the classics - but in their outlook on life many of them are infants. For they have been taught to know, but have not been allowed to feel. These students are friendly, pleasant, eager, but something is lacking – the emotional factor, the power to subordinate thinking to feeling. I talk to these of a world they have missed and go on missing. Their textbooks do not deal with human character, or with love, or with freedom, or with self-determination. And so the system goes on, aiming only at standards of book learning – it goes on separating the head from the heart.

I am not decrying learning. But learning should come after play. And learning should not deliberately seasoned with play to make it palatable. Learning is important – but not to everyone.

Creators learn what they want to learn in order to have the tolls that their originality and genius demand. We do not know how much creation is killed in the classroom with its emphasis on learning.

The function of the child is to live his own life, not the life that his anxious parents think he should live, nor a life according to the purpose of the educator who thinks he knows best. All this interference and guidance on the part of adults only produces a generation of robots.

We set out to make a school in which we should allow children freedom to be themselves. In order to do this we had to renounce all discipline, all direction,

all suggestion, all moral training, all religious instruction. We have been called brave, but it did not require courage. All it required was what we had – a complete belief in the child as a good, not an evil, being. Since 1921 this belief in the goodness of the child has never wavered: it rather has become a final faith.

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科目	國民教育理論基礎－教育史
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一、

- (1) 請摘述下列一段文字的重點
- (2) 請評論文中所提及的道德教育理念，你認為其對現今推動品格教育有何啟發？

The most important problem of moral education in the school concerns the relationship of knowledge and conduct. For unless the learning which accrues in the regular course of study affects character, it is futile to conceive the moral end as the unifying and culminating end of education. When there is no intimate organic connection between the methods and materials of knowledge and moral growth, particular lessons and modes of discipline have to be resorted to: knowledge is not integrated into the usual springs of action and the outlook on life, while morals become moralistic—a scheme of separate virtues.

The two theories chiefly associated with the separation of learning from activity, and hence from morals, are those which cut off inner disposition and motive—the conscious personal factor—and deeds as

purely physical and outer; and which set action from interest in opposition to that from principle. Both of these separations are overcome in an educational scheme where learning is the accompaniment of continuous activities or occupations which have a social aim and utilize the materials of typical social situations. For under such conditions, the school becomes itself a form of social life, a miniature community and one in close interaction with other modes of associated experience beyond school walls. All education which develops power to share effectively in social life is moral. It forms a character which not only does the particular deed socially necessary but one which is interested in that continuous readjustment which is essential to growth. Interest in learning from all the contacts of life is the essential moral interest.

(摘自 John Dewey (1916). *Democracy and education*. NY: Macmillianco.)

二、

(1) 請摘述下列一段文字的重點

(2)請就作者在下文中所述之內容，對台灣近年來高等教育研究發展趨

向進行相關評論。

Since man in process of civilization first deliberately set himself to extend the bounds of human knowledge by purposeful and systematic research, it has been recognized that a university teacher must be given the opportunity to be a part-time researcher too if he is to retain his intellectual vitality and to communicate this to his pupils. We now have sufficient material resources to be able to offer the same opportunity to teachers not only at the university level but at all levels below it. Nothing could do more than this could to increase the teaching profession's efficiency, prestige, and self-respect. When we think of research, we should, of course, think of it in the widest terms. In the field of research into physical nature, no one would dispute that the telescope is as valuable and as honorable an instrument as the microscope. In the field of the humanities, there has recently been a tendency for the microscopists to claim a monopoly of the label "research" for their own kind of work and to refuse the title to their brethren the telescopists. Yet it is surely obvious that the Newtons and Einsteins have done no less to increase our knowledge and understanding of the Universe than their fellow scientists who have discovered previously undetected planets or galaxies. It is also obvious that this truism holds good for the humanities as well as for physical science.

(摘自 Toynbee, A.J. (1960). *Education in the perspective of history-conclusion*. In Myers, E. D (ed.). *Education in the perspective of history*. N.Y.: Harper & Brothers Publishers.)

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九十九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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一、請以中文說明下列短文的要旨，並申論您對該文的看法。

To solve the 21st century's challenges, we will need an education system that doesn't focus on memorization, but rather on promoting those metacognitive skills that enable us to monitor our own learning and make changes in our approach if we perceive that our learning is not going well.

To start, we must overhaul and redesign the current school system. We face this great transition with both hands tied behind our collective backs if we continue to pour money, time, and effort into an outdated system of education. Mass education belongs in the era of massive armies, massive industrial complexes, and massive attempts at social control. We have lost much talent since the 19th century by enforcing stifling education routines in the name of efficiency. Current high school dropout rates clearly indicate that our standardized testing regime and outdated curriculums are wasting the potential of our youth.

If we stop thinking of schools as buildings and start thinking of learning as occurring in many different places, we will free ourselves from the conventional education model that still dominates our thinking.

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。

Bullying. The very word conjures up bad memories for many adults. Whether they were the target of bullying, used bullying behaviors themselves, or witnessed bullying toward others, many adults vividly recall incidents that happened 10, 20, or even 40 years ago. Perhaps because of these powerful memories, caring educators want their schools to be safe, respectful, and bully-free. They are not alone.

Thinking of bullying as a kid thing is a mistake. Students would solve the problem of bullying on their own if they had the skills, knowledge, and power to do so. But they don't have the power to correct the imbalance of power that characterizes bullying. Nor do they have the power to establish a strong foundation of bullying prevention in their school. They need the help of the adults in a school community.

Be vigilant and find ways for all the adult members of the school to work together to support one another's efforts in bullying prevention. Take a whole-school approach and work proactively both behind the scenes and in view of students to build a school climate and culture in which all members—students and adults—feel safe, respected, and included.

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科目	國民教育理論基礎－教育社會學
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Economists might seem to deserve credit for explicitly raising the question of the relationship between the rates of profit on educational investment and on economic investment (and its evolution). But their measurement of the yield from scholastic investment takes account only of *monetary* investments and profits, or those directly convertible into money, such as the costs of schooling and the cash equivalent of time devoted to study; they are unable to explain the different proportions of their resources which different agents or different social classes allocate to economic investment and cultural investment because they fail to take systematic account of the structure of the differential chances of profit which the various markets offer these agents or classes as a function of the volume and the composition of their assets (see esp. Becker 1964b). Furthermore, because they neglect to relate scholastic investment strategies to the whole set of educational strategies and to the system of reproduction strategies, they inevitably, by a necessary paradox, let slip the best hidden and socially most determinant educational investment, namely, the domestic transmission of cultural capital. Their studies of the relationship between academic ability and academic investment show that they are unaware that ability or talent is itself the product of an investment of time and cultural capital (Becker 1964a: 63–6). Not surprisingly, when endeavoring to evaluate the profits of scholastic investment, they can only consider the profitability of educational expenditure for society as a whole, the ‘social rate of return,’ or the ‘social gain of education as measured by its effects on national productivity’ (Becker 1964b: 121, 155). This typically functionalist definition of the functions of education ignores the contribution which the educational system makes to the reproduction of the social structure by sanctioning the hereditary transmission of cultural capital. From the very beginning, a definition of human capital, despite its humanistic connotations, does not move beyond economism and ignores, *inter alia*, the fact that the scholastic yield from educational action depends on the cultural capital previously invested by the family. Moreover, the economic and social yield of the educational qualification depends on the social capital, again inherited, which can be used to back it up.

文章摘自 Pierre Bourdieu 【The Forms of Capital】in Sadovnik, Alan R. (Ed.) (2007). *Sociology of education: a critical reader*. New York: Routledge.

二、請先寫出下列文字的中文大意，再闡明作者之論點，並評述之。

The convertibility of the different types of capital is the basis of the strategies aimed at ensuring the reproduction of capital (and the position occupied in social space) by means of the conversions least costly in terms of conversion work and of the losses inherent in the conversion itself (in a given state of the social power relations). The different types of capital can be distinguished according to their reproducibility or, more precisely, according to how easily they are transmitted, i.e., with more or less loss and with more or less concealment; the rate of loss and the degree of concealment tend to vary in inverse ratio. Everything which helps to disguise the economic aspect also tends to increase the risk of loss (particularly the intergenerational transfers). Thus the (apparent) incommensurability of the different types of capital introduces a high degree of uncertainty into all transactions between holders of different types. Similarly, the declared refusal of calculation and of guarantees which characterizes exchanges tending to produce a social capital in the form of a capital of obligations that are usable in the more or less long term (exchanges of gifts, services, visits, etc.) necessarily entails the risk of ingratitude, the refusal of that recognition of nonguaranteed debts which such exchanges aim to produce. Similarly, too, the high degree of concealment of the transmission of cultural capital has the disadvantage (in addition to its inherent risks of loss) that the academic qualification which is its institutionalized form is neither transmissible (like a title of nobility) nor negotiable (like stocks and shares). More precisely, cultural capital, whose diffuse, continuous transmission within the family escapes observation and control (so that the educational system seems to award its honors solely to natural qualities) and which is increasingly tending to attain full efficacy, at least on the labor market, only when validated by the educational system, i.e., converted into a capital of qualifications, in subject to a more disguised but more risky transmission than economic capital. As the educational qualification, invested with the specific force of the official, becomes the condition for legitimate access to a growing number of positions, particularly the dominant ones, the educational system tends increasingly to dispossess the domestic group of the monopoly of the transmission of power and privileges—and, among other things, of the choice of its legitimate heirs from among children of different sex and birth rank.²¹ And economic capital itself poses quite different problems of transmission, depending on the particular form it takes. Thus, according to Grassby (1970), the liquidity of commercial capital, which gives immediate economic power and favors transmission, also makes it more vulnerable than landed property (or even real estate) and does not favor the establishment of long-lasting dynasties.

文章摘自 Pierre Bourdieu 【The Forms of Capital】 in Sadovnik, Alan R. (Ed.) (2007).
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九十九學年度第二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、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。

Unless concealed, the observer is likely to have an impact on the observed. For example, an observer entering a classroom for the first time probably will arouse the curiosity of the students and teacher. Their resulting inattentiveness may produce nonrepresentative observational data. One way to reduce this effect is for the observer to make several visits beforehand so that the students and the teacher take the observer's presence for granted and behave naturally.

二、試以一篇您曾做過或讀過的學位論文或期刊論文（請以 APA 格式註明該論文的資料來源）為例，說明建構與實施問卷（questionnaire）的步驟。

三、何謂變項間的交互作用（interaction）？請設計一個檢視交互作用的研究，並回答下列問題：

1. 請說明你的研究方法與研究變項；
2. 擬定與交互作用有關的研究問題與其對應的假設；
3. 請說明你使用的分析方法，以及如何在結果中解釋變項間的交互作用；
4. 請評述此研究的利弊得失。

四、請定義信度（reliability）與信度類化（reliability generalization），並回答以下問題：

1. 信度類化的目的為何？
2. 就測量工具而言，信度與信度類化為何重要？
3. 請舉例說明如何使用再測方法（test-retest method）及內部一致性方法（internal-consistency method）檢視測量工具的信度，這兩種方法所估計的信度值有何異同？
4. 請比較再測方法與內部一致性方法的優缺點及其適用（不適用）的測驗類型。

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

甲卷

- 一、請閱讀「逛街機器——一個紡織廠女工的一天¹」一文（附件），然後依序回答以下兩大項問題。

【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涵，或該研究可以怎樣表現該詞彙的意涵？（60%）

1. emic
2. empathetic understanding
3. inductive analysis
4. context
5. holism
6. grounded theory

- (二) 質性研究報告受人信賴的程度（trustworthiness）應該要儘量提

¹本文載於胡幼慧主編：《質性研究—理論、方法及本土女性研究實例》。臺北：巨流。

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，為了檢核查驗這些初步結果，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。請提出三種你可能採用的技術，並具體說明你的作法。(40%)

二、請閱讀「逛街機器——一個紡織廠女工的一天²」一文（附件），

然後依序回答以下兩大項問題。

【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涵，或該研究可以怎樣表現該詞彙的意涵？（60%）

1. insider's viewpoint
2. interpretive understanding
3. metaphor
4. context
5. holism
6. 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，為了檢核查驗這些初步結果，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。請提出三種你可能採用的技術，並具體說明你的作法。（40%）

²本文載於胡幼慧主編：《質性研究——理論、方法及本土女性研究實例》。臺北：巨流。

丙卷

請閱讀「逛街機器——一個紡織廠女工的一天」一文（附件），然後依序回答以下兩大項問題。

(兩題都要答)

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」觀點來閱讀「逛街機器——一個紡織廠女工的一天」一文，你覺得本文有什麼研究的價值可以挖掘。(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。試以「逛街機器——一個紡織廠女工的一天」中的女工為對象，設想下列「訪談的回應」可以如何創意地運用在研究訪談中：(1)認可、(2)重複重組和總結、(3)自我暴露、(4)鼓勵對方。又(5)什麼是論說型的回應，為何這樣的回應在研究中應該避免？以上五點，皆請舉例並說明之。(50%)

請閱讀「逛街機器——一個紡織廠女工的一天」一文（附件），然後依序回答以下兩大項問題。

（兩題都要答）

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」觀點來閱讀「逛街機器——一個紡織廠女工的一天」一文，你覺得本文有什麼研究的價值。（50%）

二、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）也是女性主義者常用的資訊蒐集方式。由於焦點團體訪談會在不同的互動中擦出不同的火花，就訪談前的準備工作而言，請試以「逛街機器——一個紡織廠女工的一天」中的工廠為對象，設想「焦點團體訪談」可以如何對之進行研究：(1)研究對象的選取考量、(2)訪談設計的結構、(3)互動策略、(4)抽樣人數、與(5)空間安排上，各有何考量或注意事項，方能達到焦點團體訪談的最大效益？（50%）