

臺北市立教育大學教育學系

101 學年度第 1 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。

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：John Dewey： *Democracy and Education*)

Three ideas which have been criticized, namely, the merely privative nature of immaturity, static adjustment to a fixed environment, and rigidity of habit, are all connected with a false idea of growth or development, — that it is a movement toward a fixed goal. Growth is regarded as *having* an end, instead of *being* an end. The educational counterparts of the three fallacious ideas are first, failure to take account of the instinctive or native powers of the young; secondly, failure to develop initiative in coping with novel situations; thirdly, an undue emphasis upon drill and other devices which secure automatic skill at the expense of personal perception. In all cases, the adult environment is accepted as a standard for the child. He is to be brought up to it.

.....

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. Abandoning this notion, we are also forced to surrender our habit of thinking of instruction as a method of supplying this lack by pouring knowledge into a mental and moral hole which awaits filling. Since 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. We first look with impatience upon immaturity, regarding it as something to be got over as rapidly as possible. Then the adult formed by such educative methods looks back with impatient regret upon childhood and youth as a scene of lost opportunities and wasted powers. This ironical situation will endure till it is recognized that living has its own intrinsic quality and that the business of education is with that quality.

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：Nel Noddings：*Moral Education in an Age of Globalization*)

Approaching the world through the relational ethic of caring, we are more likely to listen attentively to others. In a caring relation, the carer is first of all attentive to the cared-for, and this attention is receptive; that is, the carer puts aside her own values and projects, and tries to understand the expressed needs of the cared-for. Of course, we cannot really empty ourselves of the norms and values that have become part of us, nor should we do so. But we can put them aside in order to listen. If the cared-for's needs do not clash with our most deeply held moral convictions, we may experience motivational displacement.

In motivational displacement, our motive energy flows toward the needs or projects of the cared-for. We put our own projects aside for the moment in order to help. If, as sometime happens, the expressed need or project of the cared-for does clash with our moral beliefs or is thought to be unwise, motivational displacement takes a different form. We cannot help in his project, but we can nevertheless try to establish or maintain a caring relation. We can explain our position and attempt to persuade him of its validity. Or we can accept irreconcilable differences and still pledge ourselves to work together on mutually acceptable projects.

Next the carer must act either to satisfy the expressed need or to suggest an alternative goal. The chosen act is guided by the expressed need but also by the values of the carer, the resources available, and competence of the carer. An ethic of care requires the carer to seek increased competence continually because her activities depend so heavily on the needs of others. In teaching, for example, the carer is not governed by a pre-specified curriculum and an unshakable theory of pedagogy. Because she must evaluate and respond to a wide range of expressed needs, she must expand the breadth of her competence.

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101 學年度第 1 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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- ※ 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。

請在一、二中，選一題作答。【作答在教育史】

- 一、(1) 請摘述下列一段文字的重點
(2) 請就下文有關公立學校興起的解釋，提出你個人相關評論。

The initial task will be to examine briefly the dominant explanations given for the rise of common schooling in the nineteenth century. The most persistent interpretation, evolutionary idealism, has seen the campaign for universal schooling as the product of humanitarian interest in social uplift. The 'school promoters,' fully convinced that what they were offering was an unconditional good, argued that schooling benefited both society and the individual.The evolutionary idealists have usually judged refinements and extensions of the school system as un-mitigated goods. Compulsory attendance, longer school terms, attendance officers, psychological counseling and testing, differentiated school programmes, school medical and dental inspections, free milk and hot lunches, and vocational training, are all simply the progressive working out of an idea whose time had come.

(摘自 Schnell, R. L. (1979). Childhood as ideology: A reinterpretation of the common school. *British Journal of Educational Studies*, 27(1), pp.7-28)

- 二、(1) 請摘述下列一段文字的重點
(2) 請就下文對於學校教育的批評，提出你個人的相關評論。

Until recently school education has met the needs of only one class of people, those who are interested in knowledge for its own sake, teachers, scholars, and research workers. The idea that training is necessary for the man who works with his hands is still so new that the schools are only just beginning to admit that control of the material things of life is knowledge at all. Until very recently schools have neglected the class of people who are numerically the largest and upon whom the whole world depends for its supply of necessities. One reason for this is the fact that democracy is a comparatively new thing in itself; and until its advent, the right of the majority, the very people who work with their hands, to supply any of their larger spiritual needs was never admitted. Their function, almost their reason for existence, was to take care of the material wants of the ruling classes.

(摘自 Dewey, J. & Dewey, E. (1915). *Schools of to-Morrow*. New York: E. P. Dutton & Company.)

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101 學年度第 1 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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請在一、二中，選一題作答。【作答在教育心理學】

一、請以中文說明下列短文的要旨，並申論其教育涵義。

Accomplished teachers are dedicated to making knowledge accessible to all students. They act on the belief that all students can learn. They treat students equitably, recognizing the individual differences that distinguish one student from another and taking account of these differences in their practice. They adjust their practice based on observation and knowledge of their students' interests, abilities, skills, knowledge, family circumstances and peer relationships.

Accomplished teachers understand how students develop and learn. They incorporate the prevailing theories of cognition and intelligence in their practice. They are aware of the influence of context and culture on behavior. They develop students' cognitive capacity and their respect for learning. Equally important, they foster students' self-esteem, motivation, character, civic responsibility and their respect for individual, cultural, religious and racial differences.

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。

Resilience refers to persistence in achieving goals despite the obstacles life places in our way. Some children grow up with many obstacles strewn across their paths; others have relatively smooth roads to travel. Either way, everyone encounters roadblocks sooner or later; the question is how you surmount them.

Resilience involves

- Willingness to defy the crowd in your thinking and actions — to take the road less traveled.

- Willingness to surmount obstacles in trying to achieve your goals.
- Passion in your pursuits — going for your goals with drive, motivation, and personal involvement.
- Self-efficacy — belief in your ability to achieve your goals.

Resilience is an important component of academic excellence. For example, Dweck (1999) found that students who have an incremental view of intelligence — who believe they can modify their intelligence — perform better when faced with challenging courses than do students who believe that intelligence is a stable, fixed entity.

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101 學年度第 1 學期博士候選人資格考核試題

科目	「國民教育基礎理論」－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。

請在一、二中，選一題作答。【作答在教育社會學】

一、請簡述以下短文大意，分析作者主要論述觀點，並提出評論。

Social capital is the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition—or in other words, to membership in a group¹¹—which provides each of its members with the backing of the collectively-owned capital, a “credential” which entitles them to credit, in the various senses of the word. These relationships may exist only in the practical state, in material and/or symbolic exchanges which help to maintain them. They may also be socially instituted and guaranteed by the application of a common name (the name of a family, a class, or a tribe or of a school, a party, etc.) and by a whole set of instituting acts designed simultaneously to form and inform those who undergo them; in this case, they are more or less really enacted and so maintained and reinforced, in exchanges. Being based on indissolubly material and symbolic exchanges, the establishment and maintenance of which presuppose reacknowledgment of proximity, they are also partially irreducible to objective relations of proximity in physical (geographical) space or even in economic and social space.¹²

The volume of the social capital possessed by a given agent thus depends on the size of the network of connections he can effectively mobilize and on the volume of the capital (economic, cultural or symbolic) possessed in his own right by each of those to whom he is connected.¹³ This means that, although it is relatively irreducible to the economic and cultural capital possessed by a given agent, or even by the whole set of agents to whom he is connected, social capital is never completely independent of it because the exchanges instituting mutual acknowledgment presuppose the reacknowledgment of a minimum of objective homogeneity, and because it exerts a multiplier effect on the capital he possesses in his own right.

The profits which accrue from membership in a group are the basis of the solidarity which makes them possible.¹⁴ This does not mean that they are consciously pursued as such, even in the case of groups like select clubs, which are deliberately organized in order to concentrate social capital and so to derive full benefit from the multiplier effect implied in concentration and to secure the profits of membership—material profits, such as all the types of services accruing from useful relationships, and symbolic profits, such as those derived from association with a rare, prestigious group.

From Pierre Bourdieu 【The Forms of Capital】 in Sadovnik, Alan R. (Ed.) (2007).

Sociology of education: a critical reader

二、請簡述以下短文大意，分析作者主要論述觀點，並提出評論。

The point is worthy of reiteration: 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’.

.....

My recommendation remains then, that a sociology of childhood should arise from the constitutive practices that provide for the child and the child–adult relationship. Any potential theorist of childhood who wishes to engage in such an analysis, as I have attempted with ‘socialization theory’ and

'developmental psychology', should realize that they too are responsible for constituting the child, and that different images and representations of the child are occasioned by the different theoretic social worlds that we inhabit. In this way the passage of our theorizing will continue to emerge from the stenosis of the dominant 'natural' archetypes of childhood, being those of either the pathological or the schismatic. We need no longer abandon the child either to ignorance and secondary status or to radical difference and a bipartite world.

From Chris Jenks **【Constituting childhood】** in Jenks, Chris (Ed.) (2005).

Childhood: Critical Concepts in Sociology

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101 學年度第 1 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。

請在一、二中，選一題作答。【作答在量的取向（一）】

一、請針對下列幾個在量化研究上常提及之語詞，請先界定該語詞的涵義，並進一步說明每個名詞（概念）在研究結果討論上的重要性。

1. 準實驗設計 (quasi-experimental design)
2. 樣本代表性 (sample representativeness)
3. 效果值(量) (effect size)
4. 隨機分派 (random assignment)

二、試以一篇量化取向的學術期刊論文為例（請以 APA 格式完整寫出該論文的資料來源），請針對下列各項加以充分陳述：(1) 該研究主要的研究問題，(2) 詳細說明該研究採行之研究設計，(3) 請評論該研究採用量化取向作為研究方法之必要性，(4) 具體指出該研究在研究方法上應予改善之處。

請在三、四中，選一題作答。【作答在量的取向（二）】

三、請閱讀下列短文並回答問題：

More optimistically, a recent meta-analysis by Cooper, Charlton, Valentine, and Muhlenbruck (2000) identified studies of summer school that were amenable to quantitative synthesis, and indicated that the average effect size for remedial summer programs was equal to approximately one-fifth of a standard deviation ($d=0.19$). However, this review also concluded that among students who attended summer school, middle-class children benefited more than disadvantaged children. That is, summer school can widen the achievement gap when programs are offered to all children.

(Reference: Borman, G. D., & Dowling, N. M. (2006). Longitudinal achievement effects of multiyear summer school: Evidence from the teach Baltimore randomized field trial. *Educational Evaluation and Policy Analysis*, 28, 26-27).

1. 請說明這段短文的大意。
2. 請解釋文中「 $d=0.19$ 」的意義，並說明如何計算此 d 值。
3. 此文提到「....this review also concluded among students who attended summer school, middle-class children benefited more than disadvantaged children.」，就你的觀點而言，需要什麼樣的量化資料與分析才能獲致這樣的結論？請具體說明變項與分析步驟。
4. 在準實驗設計的研究中如何計算 d 值？請舉一例說明之，並比較此 d 值與上列第 2 小題所得 d 值在結果討論上的異同之處。

四、請根據表 1 回答問題：

表 1 量表在不同向度、題數及相關係數平均數下之 α 係數與標準誤

題數	試題間相關係數之平均數					
	r=.30		r=.50		r=.70	
	α	標準誤	α	標準誤	α	標準誤
一個向度						
6	.72		.86		.93	
12	.84		.92		.96	
18	.88		.95		.98	
二個向度						
6	.45	.04	.60	.07	.70	.09
12	.65	.02	.78	.03	.85	.04
18	.75	.01	.85	.02	.90	.03
三個向度						
6	.28	.03	.40	.05	.49	.08
12	.52	.02	.65	.03	.74	.04
18	.64	.01	.76	.02	.84	.02

註：單一向度時，標準誤均為 0

1. 請說明表中「向度」、「 α 係數」與「標準誤」等名詞的定義。
2. 請解釋與討論表中數值所代表的意義。
3. 請依據此表，論述使用 α 係數或標準誤時應注意的事項。

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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。

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「你不乖--羞羞臉：幼童羞恥感與社會化之探究」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) empathetic understanding

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】

乙卷

請閱讀「你不乖--羞羞臉：幼童羞恥感與社會化之探究」一文（附件），然後依序回答以下問題。

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(1) context

(2) grounded theory

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【乙卷完】

請在丙卷和丁卷中，選一卷作答。【作答在質的取向（二）】

丙卷

1. 本文在研究家庭中的恥感文化，文中舉了二個受訪家長的例子皆為母親。就性別主流化(gender main-streaming)的立場來閱讀此文(1)你想到什麼和教育相關的研究主題，可接續這個研究進行？(2)試就可行性和價值性予以說明。
2. 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，如「認可」即是表示對對方的話已經聽見了，希望對方繼續說下去。針對此文內容，請舉例說明如何進行下列「訪談的回應」，方能讓訪談有最大的效益：(1)認可自我揭露、(2)鼓勵對方。

【丙卷完】

丁卷

1. 本文在研究家庭中的恥感文化，文中舉了二個受訪家長的例子皆為母親。就性別主流化(gender main-streaming)的立場來閱讀此文(1)你想到什麼和教育相關的研究主題，可接續這個研究進行？(2)試就可行性和價值性予以說明。
2. 「焦點團體訪談」會在不同的互動中擦出不同的火花。請以此文為例舉例說明，焦點團體訪談法在下列準備工作上應如何考量，方能達到最大效益：(1)研究對象的選取考量、(2)訪談設計的結構和互動策略。

【丁卷完】