

國立臺中教育大學 99 學年度研究所博士班招生考試

教育學試題

適用學系:教育學系

- 一、在各種領域都全面推動國際化之時代，大家更注意到學術「在地化」之問題。雖然我國推動各層級教育有許多成就，但仍有人說台灣之教育學研究尚未建立應有的「本土教育學」。這話具有深刻批判之意涵，請問您同意嗎？請問依您所見，台灣之教育學研究在學術理論建構方面，可能有什麼重大不足之問題，又應該如何改善呢？(25%)
- 二、請就行為主義、人本主義、社會互動論、以及訊息處理理論等四個學派，以現代的研究方法說明如何進行各學派提倡的教學之研究。(25%)
- 三、近年來「永續發展」已經成為全球高度關注的議題，環境、國家、企業要永續發展，教育也要永續發展。所以行政院成立國家永續發展委員會，訂定國家永續發展獎選拔表揚要點，教育部也成立教育永續發展委員會，討論教育重要議題。請您：
  1. 論述教育永續發展的學理基礎；
  2. 評論過去我國有哪些不利教育永續發展的政策或措施；
  3. 說明此後我國教育永續發展的重要層面與內涵。(25%)。
- 四、近日來，教育部對台北縣的「英語活化課程」方案踩下煞車，不准其在2010年8月全面推動該縣國小英語活化課程，每週三下午加3堂英語課。試就中央與地方辦理國民教育的權限份際、英語教學專業師資的配合情形、小學階段英語教學的實施策略與成效以及小學階段國語文與英語文學習孰輕孰重等面向，分析各界對此事件的相關爭議，並提出你的批判。(25%)

英文教育名著試題

適用學系:教育學系

**I. Read the following paragraphs and answer the questions in Chinese. (25%)**

Policymakers generally view the breaking up of a school as a last resort, and they prefer positive state or district action. Recent reviews have identified several promising practices.

1. Provide technical assistance. David Holdzkam (2001) has described the steps taken by several states to provide intensive, focused assistance to the schools that need it most. Their programs include targeting the neediest schools, thoroughly auditing school needs, and bringing in specially trained principals, teachers, and curriculum specialists to act as facilitators for change. While no formal research appears to be available, Holdzkam cites state officials who say that while the intervention has not always moved schools out of the low-performing category, it has sometimes boosted them into the highest-performing category.

2. Align policies and practices with academic goals. In a multi-tiered governance system (federal, state, and local), schools have often been subject to disjointed or contradictory policies, zigging one way to satisfy a state or federal mandate and zagging back again to keep the district office happy. However, states have made major strides in aligning goals, instruction, and assessment (and sometimes teacher preparation), sending a consistent message that helps keep schools on track. When states and districts use their authority to articulate and support a common academic vision, school leaders can align their own efforts accordingly (NASBE; Tognieri and Anderson 2003).

3. Allocate resources to support achievement. Does money make a difference? The answer seems to be yes. Diane Pan and colleagues (2003) examined achievement data and spending patterns in four states, and found "a strong relationship between resources and student success," particularly when the resources were directed toward core instructional areas rather than general administration. The authors of the study found lessons for state, district, and local leaders about the importance of allocating adequate money and targeting it intelligently.

**【Questions】**

1. Please infer some rational of which providing the technical assistance may boost

- certain low-performing schools into the highest-performing ones?
2. Give an example to articulate whether a similar scenario occurs in Taiwan as described in the second practice.

**II. Please compare the differences among those teachers described in the following passages in Chinese. (25%)**

While educators know the importance of improving student learning of academic content, many also know that an emphasis on that alone is not enough. Many educators work diligently to provide students with curriculum experiences that foster a deeper and more enduring understanding of subject matter. Teachers who believe that their singular professional goal is student achievement as measured on episodic, standardized tests will find the “received” standards to be all they need to reach that goal. On the other hand, teachers who embrace a professional goal of fostering a deeper and more enduring student understanding of subject matter will most likely find the received standards to be limited. They will need to think differently about what a student is to know and/or be able to do. Most likely these teachers are aligned with the constructivist best practice paradigm and will treat their students as active meaning makers. As such these teachers will need to rework the received standards to “manage the large amounts of content, especially discrete factual knowledge and basics skills by clustering the specifics under two broader conceptual umbrellas containing big ideas and core tasks” (Wiggins & McTighe, 2005, p. 63). By taking this step, teachers aligned with this paradigm will be able to provide experiences for students that allow them to demonstrate a deep and personal understanding of subject matter.

Teachers who embrace the wisdom paradigm and the professional goal to inspire the sustained practice of curriculum judgments that are attuned to student performances of subject matter understanding that are embedded in democratic self and social understanding will need to think very differently about what a student is to know and/or be able to do. These teachers most likely will find the received standards to be limited and the constructivist best practices reworking of the standards too limiting. Teachers embracing the wisdom paradigm will reconceptualize the standards to integrate subject matter learning into democratic self and social learning. Content knowledge is important; personally meaningful content knowledge is more important; and content knowledge that is embedded in democratic self and social understanding is enduring and wise. By reconceptualizing the standards, teachers will be making practical and thoughtful judgments directed toward subtle matters of goodness. By reconceptualizing the standards, teachers will embrace more qualitative dimensions of educational judgments such as values, aesthetics, justice, and meaning. Going beyond “what works,” teachers reframe the problem from “how do we get kids to pass tests” to

“how do we help teachers elevate their curriculum judgments to include moral decisions that touch the core of what it means to be human, to live in community with others, to find meaning and purpose, and to create a more just and peaceful world” (Henderson & Kesson, 2004, p. 45).

**III. Read the following material and response in Chinese. (25%)**

The process by which people come to believe that there is a “right” way to think, express themselves, and act—in other words, how people learn their culture—is called socialization. It is the process by which individuals learn what is required of them in order to be successful members of a given group, whatever that group may be. Socialization is such a potent process that people are hardly aware that other realities can exist. This results in the presence of ethnocentrism, the tendency people have to judge others from their own culture’s perspective, believing theirs to be the “right” or “correct” way to perceive and act within the world. Most people in today’s industrialized societies can be considered to be multicultural because they have been socialized by a number of different individuals or groups that influence their behavior and thought patterns (e.g., gender, nationality, ethnicity, social class, religion, and so forth). At this point, it may be helpful to look at how culture, in the broadest sense, influences people’s behavior. Identify examples from your own past that reflect the following aspects of culture.

- Clear childhood experiences that individuals can identify exist that help to develop and teach particular values and practices. For instance, the American value of individualism is often introduced to young people through early jobs they may have had (paper routes, babysitting, etc.).

**【Question】**

1. My example of something I did in my childhood that teaches a cultural value or practice: \_\_\_\_\_ ( write in Chinese )

- Culture allows people to fill in the blanks so they do not have to repeat the rules for every action to other members of the group. Thus, when someone is invited to a happy hour after work, it is clear to most people that they should expect to spend no more than a couple of hours at the bar or pub, and not plan to make a night of it .

**【Question】**

2. My example of a common behavior that seems mostly automatic and commonly understood: \_\_\_\_\_ ( write in Chinese )

“how do we help teachers elevate their curriculum judgments to include moral decisions that touch the core of what it means to be human, to live in community with others, to find meaning and purpose, and to create a more just and peaceful world” (Henderson & Kesson, 2004, p. 45).

**III. Read the following material and response in Chinese. (25%)**

The process by which people come to believe that there is a “right” way to think, express themselves, and act—in other words, how people learn their culture—is called socialization. It is the process by which individuals learn what is required of them in order to be successful members of a given group, whatever that group may be. Socialization is such a potent process that people are hardly aware that other realities can exist. This results in the presence of ethnocentrism, the tendency people have to judge others from their own culture’s perspective, believing theirs to be the “right” or “correct” way to perceive and act within the world. Most people in today’s industrialized societies can be considered to be multicultural because they have been socialized by a number of different individuals or groups that influence their behavior and thought patterns (e.g., gender, nationality, ethnicity, social class, religion, and so forth). At this point, it may be helpful to look at how culture, in the broadest sense, influences people’s behavior. Identify examples from your own past that reflect the following aspects of culture.

- Clear childhood experiences that individuals can identify exist that help to develop and teach particular values and practices. For instance, the American value of individualism is often introduced to young people through early jobs they may have had (paper routes, babysitting, etc.).

**【Question】**

1. My example of something I did in my childhood that teaches a cultural value or practice: \_\_\_\_\_ ( write in Chinese )

- Culture allows people to fill in the blanks so they do not have to repeat the rules for every action to other members of the group. Thus, when someone is invited to a happy hour after work, it is clear to most people that they should expect to spend no more than a couple of hours at the bar or pub, and not plan to make a night of it .

**【Question】**

2. My example of a common behavior that seems mostly automatic and commonly understood: \_\_\_\_\_ ( write in Chinese )