

國立臺中教育大學 102 學年度研究所博士班招生考試

英文教育名著試題

適用學系：教育學系

Read the following passages and answer the questions in Chinese.

I.(25%)

The concept of learning throughout life thus emerges as one of the keys to the twenty-first century. It goes beyond the traditional distinction between initial and continuing education. It meets the challenges posed by a rapidly changing world. This is not a new insight, since previous reports on education have emphasized the need for people to return to education in order to deal with new situations arising in their personal and working lives. That need is still felt and is even becoming stronger. The only way of satisfying it is for each individual to learn how to learn.

But there is a further requirement: the far-reaching changes in the traditional patterns of life require of us a better understanding of other people and the world at large; they demand mutual understanding, peaceful interchange and, indeed, harmony - the very things that are most lacking in our world today.

Having adopted this position, the Commission has put greater emphasis on one of the four pillars that it proposes and describes as the foundations of education: *learning to live together*, by developing an understanding of others and their history, traditions and spiritual values and, on this basis, creating a new spirit which, guided by recognition of our growing interdependence and a common analysis of the risks and challenges of the future, would induce people to implement common projects or to manage the inevitable conflicts in an intelligent and peaceful way. Utopia, some might think, but it is a necessary Utopia, indeed a vital one if we are to escape from a dangerous cycle sustained by cynicism or by resignation.

While the Commission has indeed a vision of the kind of education that would create and underlay this new spirit, it has not disregarded the other three pillars of education which provide, as it were, the bases for learning to live together.

The first of these is *learning to know*. Given the rapid changes brought about by scientific progress and the new forms of economic and social activity, the emphasis has to be on combining a sufficiently broad general education with the possibility of in-depth work on a selected number of subjects. Such a general background provides, so to speak, the passport to lifelong education, in so far as it gives people a taste - but also lays the foundations - for learning throughout life.

Learning to do is another pillar. In addition to learning to do a job of work, it should, more generally, entail the acquisition of a competence that enables people to deal with a variety of situations, often unforeseeable, and to work in teams, a feature to which educational methods do not at present pay enough attention. In many cases, such competence and skills are more readily acquired if pupils and students have the opportunity to try out and develop their abilities by becoming involved in work experience schemes or social work while they are still in education, whence the increased importance that should be attached to all methods of alternating study with work.

Last, but far from least, is the fourth pillar: *learning to be*. This was the dominant theme of the Edgar Faure report *Learning to Be: The World of Education Today and Tomorrow*, published by UNESCO in 1972. Its recommendations are still very relevant, for in the twenty-first century everyone will need to exercise greater independence and judgement combined with a stronger sense of personal responsibility for the attainment of common goals. Our report stresses a further imperative: none of the talents which are hidden like buried treasure in every person must be left untapped. These are, to name but a few: memory, reasoning power, imagination, physical ability, aesthetic sense, the aptitude to communicate with others and the natural charisma of the group leader, which again goes to prove the need for greater self-knowledge.

The Commission has alluded to another Utopian idea: a learning society founded on the acquisition, renewal and use of knowledge. These are three aspects that ought to be emphasized in the educational process. As the development of the 'information society' is increasing the opportunities for access to data and facts, education should enable everyone to gather information and to select, arrange, manage and use it.

【From United Nations Educational, Scientific and Cultural Organization (1996).

Learning: The treasure within.】

根據上述文章內容回答下列問題：

1. 請分析說明文中所謂“four pillars”的意義與內涵。(15%)
2. 根據本文的內容，本報告較為強調前述“four pillars”中的哪一個？為什麼？(5%)
3. 本文最後一段中“...three aspects that ought to be emphasized in the educational process.”指的是什麼？(5%)

II. (25%)

A supportive home environment and an early start are crucial in shaping children’s reading literacy. In PIRLS 2011, at the fourth grade, sixth grade, and for the prePIRLS and benchmarking participants, students had higher reading achievement if their parents reported the following:

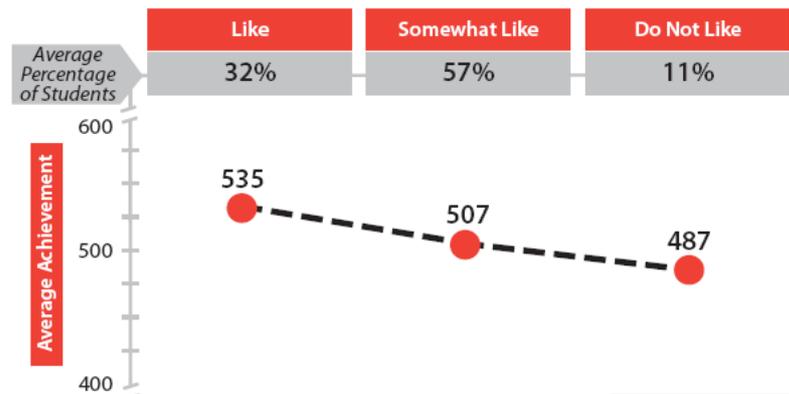
- They themselves liked reading;
- They often engaged in early literacy activities with their children;
- They had more home resources for learning; and
- Their children had attended preprimary education.

Children also had higher reading achievement by the fourth grade if their parents reported that their children started school able to do early literacy tasks (e.g., read some sentences and write some words).

For most children, the home provides modeling and direct guidance in effective literacy practices. Young children who see adults and older children reading or using texts in different ways are learning to appreciate and use printed materials. PIRLS 2011 categorized students on the Parents Like Reading scale according to their parents’ responses to seven statements about reading and how often they read for enjoyment. Internationally, on average, students whose parents **Like** reading (32%) had substantially higher average reading achievement than the students whose parents reported they **Do Not Like** reading (11%).

Students Whose Parents Like Reading—
International Averages

PIRLS 2011 4th Grade



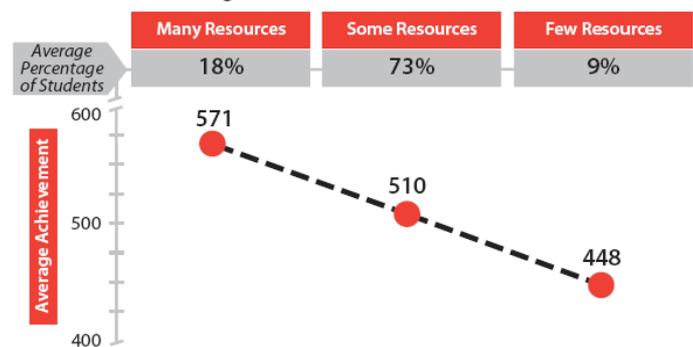
Throughout a child’s development, the time devoted to literacy-related activities remains essential to the acquisition of reading literacy skills. To examine students’ early home literacy experiences, PIRLS includes parents’ reports about the frequency of having done nine activities with their child, such as playing with alphabet toys, reading aloud, and writing letters or words. Internationally, the 37 percent of students whose parents **Often** engaged them had higher average achievement than the students whose parents only **Sometimes** (60%) engaged them, and the small percentage of students whose parents **Almost Never** (3%) did any of the activities with them had the lowest average reading achievement.

Of course, home resources also can play an important role in acquiring reading literacy skills. PIRLS used the parents’ reports on the availability of key home resources to create the Home Resources for Learning scale, including parents’ education, parents’ occupation, books in the home, and study supports. Internationally, on average, the 18 percent of students with **Many Resources** had substantially higher average reading

achievement than the nine percent with **Few Resources**—a 123-point difference. However, almost three-quarters of the fourth grade students had **Some Resources**.

Home Resources for Learning—
International Averages

PIRLS 2011 4th Grade



Preprimary education, in the form of preschool, kindergarten, or an early childhood education program, plays an important role in preparing children for primary school. Besides giving students an early start in school and life, preprimary education provides an avenue for overcoming children's disadvantages and can help to break the generational cycles of poverty and low achievement. According to the PIRLS 2011 Encyclopedia, some countries already have mandatory preprimary education and some have nearly 100 percent enrollment even though attendance is not mandatory. Of course, school policies of entering primary school at older ages permit opportunities for more years of preschool attendance than when children start primary school at younger ages.

【From Mullis, I., Martin, M. O., Foy, P. & Drucker, K. T. (2012). *PIRLS 2011 international results in reading.*】

根據上述文章內容回答下列問題：

1. 請摘述本文的主要內容。(10%)
2. 請根據本文的內容分析學生的“early literacy experiences”和“reading achievement”之間的關係。(10%)
3. 請為本文下一個你認為最能切合內容的標題。(5%)

III. (25%)

The ideology of classlessness: power and myth-making

Four class myths perpetuated by class elites lay the ideological foundation for dismissal of class in economic, political and educational life.

- (1) *Myth of equal opportunity.* Western capitalist societies produce success in a way that is open to everyone. Some analyses refer to this myth as the ‘just world phenomenon’ - the tendency to blame the victim rather than the victimizer in unjust situations. Economic elites employ the just world phenomenon to justify their privilege to both themselves and others. It also can be used to support elite individuals’ refusal to help oppressed individuals and groups to escape their situation. Anyone who wants good work can get it in an industrial capitalist society that accurately mirrors a state of nature where the strong survive and the weak perish, the story goes. The myth conveniently ignores the fact that in the everyday world people get ahead more on insiderism and inherited privilege than

on any notion of merit.

- (2) *Myth of meritocracy*. Elite advocates argue that those who succeed in schools and society deserve the spoils of victory. This myth is often expressed by the cliché: cream rises to the top. Richard J. Herrnstein and Charles Murray, authors of *The Bell Curve* (1994), support the myth of meritocracy when they argue that poor people in America tend to be the least intelligent members of the culture. In this context conservatives can easily make the argument that biological factors form the infrastructure for class divisions- that the poor and non-white will never successfully compete with the white middle class because of the qualitative differences in their gene pools. Here Herrnstein and Murray make the classic error that has plagued psychologists and educators for decades – they confuse intelligence with socio-economic advantage. Right-wing politicians and analysts buy into such mythology, explaining intensifying inequality as the product of the poor's growing lack of initiative and ability. The development of unprecedented homelessness and the growth of the underclass is not complex – it is merely the manifestation of genetic justice.
- (3) *Myth of equality as conformity*. Right-wing ideologues assert that when democratic progressives advocate social and educational policies grounded on the goal of equal access to upward mobility, they envision a communist Chinese-like society characterized by zombie-like conformity. Such an argument is absurd, as advocates of a critical multiculturalism value individual differences and the need for individuals to fight demands for conformity. The degree of this myth's absurdity is illustrated by the fact that it is a critical multiculturalism that understands the concept of ideology and hegemony with their explanations of how popular conformity is sometimes engineered by the power bloc. The effort to deploy this myth is a cheap attempt to connect calls for an egalitarian democracy to some authoritarian and totalitarian form of communism of socialism long used to frighten Westerners into the support of a class-stratified status quo.
- (4) *Myth of power neutrality*. In a just world where the meritorious rise to power, the elite economic, political and social groups they constitute work for the best interests of society – or so the story goes. Power elites are benign, and because of the merit and wisdom of their members, such groups provide the best leadership, the most disinterested (objective) social management available. Such a mythology sounds suspiciously

like the benevolent invisible hand of Adam Smith's free market, that benevolently bestows rewards to those most worthy. Economic power in this theory – a conception of economics amazingly popular at the end of the twentieth century – is neutral and plays no favourites. Critical multiculturalists understand that the invisible hand is actually a sleight of hand ideology of an economic elite designed to hide the free market's tendency to bestow its greatest benefits on those already in possession of wealth and power. Free-market capitalism creates a climate that justifies the privileged few's view of reality. Market forces and competition are presented in this construction of the world as cherubs and angels who joyously but silently work to create a harmony between supply and demand, wages and prices, and goods and services. The free market never worked this way, even in the nineteenth century. It certainly doesn't work this way in the last years of the twentieth century, with the power of multinational corporations to sway governments and control markets, the obsession of government with military spending and the maintenance of the 'defence sector' of the economy and the formation of economic communities and oil cartels. No local economy is free from larger influences that undermine free trade and equal competition. The free market model does not account for these less-than-neutral intervening factors. Despite all appearances to the contrary, neo-classicists operate in a simple universe – a fantasy land that exists only at Disneyland.

1. 何謂 Classlessness ? (5%)
2. 為什麼文章作者將「機會均等」(equal opportunity)、「功績主義」(meritocracy)、「均等即齊一」(equality as conformity)以及「權力中立」(power neutrality)稱為「迷思」(myth)?身為一個批判的教育工作者為何要破除這些迷思?(擇其中兩項作答即可)(20%)

IV. (25%)

Once upon a time, a Sea Horse gathered up his seven pieces of eight and cantered out to find his fortune. Before he had traveled very far he met an Eel, who said,

“Psst. Hey, bud. Where ya'going?”

“I'm going out to find my fortune,” replied the Sea Horse, proudly.

“You’re in luck,” said the Eel. “For four pieces of eight you can have this speedy flipper, and then you’ll be able to get there a lot faster.”

“Gee, that’s swell,” said the Sea Horse and paid the money, put on the flipper, and slithered off at twice the speed. Soon he came upon a Sponge, who said,

“Psst. Hey, bud. Where ya’ goin’?”

“I’m going out to find my fortune,” replied the Sea Horse.

“You’re in luck,” said the Sponge. “For a small fee I will let you have this jet-propelled scooter so that you will be able to travel a lot faster.”

So the sea Horse bought the scooter with his remaining money and went zooming through the sea five times as fast. Soon he came upon a Shark, who said,

“Psst, Hey, bud. Where ya’ going’?”

“I’m going to find my fortune,” replied the Sea Horse.

“You’re in luck. If you take this short cut,” said the Shark, pointing to his open mouth, “You’ll save yourself a lot of time.

“Gee, thanks,” said the Sea Horse. He zoomed off into the interior of the Shark and never heard from again.

Q 1: What is the moral of this fable when teachers deal with the Competence Indicators or Benchmarks in Grade 1-9 curriculum?

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教育學試題

適用學系：教育學系

- 一、邇來由於公平、正義的觀點，因此在教育上強調要實施積極性的差別待遇(positive discrimination)，於是我國在教育方面也實施各種補償措施，在立足點的平等方面，有教育優先區(educational priority area)、攜手計畫-弱勢扶助、補救教學方案等；在升學優惠措施方面，有繁星計畫、加重計分、保送甄試等制度。除了上述補償措施之外，其實教師在課堂中可以實施一些教學方法或策略，以便使弱勢學生也有公平的學習機會，可以弭平學生在文化資本上的弱勢。請舉出三種教學中可以因應弱勢學生的方法或策略，除具體說明這些方法或策略的實施過程外，並說明為何可以達到彌補弱勢的功能。(25%)
- 二、過去國人認為窮人可以透過教育達到翻身的機會，也就是透過教育可以達到社會學上所謂的向上社會流動(upward social mobility)功能，不過由於台灣高等教育普及之後，大學教育已經是大眾教育(mass education)而非菁英教育(elite education)，因此有論者認為透過教育向上社會流動的功能已逐漸式微，階級複製(class reproduction)益加明顯。請從教育的經濟功能、政治功能與文化功能，說明你是否贊同此一觀點？(25%)
- 三、教育部最近積極進行「12 年國民基本教育」政策的推動，我國社會各界莫不關注，議論紛紛，頗有疑慮；其中有諸如「補習班已經準備好了」、「私校已經準備好了」等說法，認為教育部也許需要再稍微斟酌，以完備其事。請試分析上引言論源起根由，並予評論。(25%)
- 四、初任教師進入職場，面臨班級管理和教學事務，會就近(或優先)吸收現場資深教師的經驗作為班級管理和進行教學的參考，而感覺到職前師資培育階段所教的理論與學校教學現場的現實，有很大的落差。因而有「理論歸理論，實際歸實際」的謬論。請您分析其謬論之所在及造成他這種謬論的原因？(25%)