

國立花蓮師範學院 國民教育研究所 九十一學年度
博士班入學考試試題

考試科目：課程與教學

注意事項：

- (一)、請用橫式作答，不必抄題。
- (二)、答案請依序寫在答案卷上。
- (三)、試題隨同答案卷一併繳回。

第一題：

隨著九年一貫教育改革政策的推動，以及台灣整體政治、經濟、文化及社會潮流的影響，邇來教育學界及實務界，對於課程領導及教學領導的定義、角色職掌及應用範圍指涉等，或有孰輕孰重、何先何後的論辯產生。請根據學理並搭配實例，就前述的論辯現象加以評述。(40分)

第二題：

請就「專業問題」、「道德問題」、「社會問題」三方面，論述心理教育測驗領域所面臨的壓力。(30分)

第三題：

研究方法素有量化與質性兩大典範的爭議，請從教育目的之角度論述教育研究所宜採取的立場。(30分)

國立花蓮師範學院 國民教育研究所 九十一學年度 博士班
入學考試試題

考試科目：教育政策與行政

注意事項：

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第一題：

請簡略說明本世紀以來的主要教育行政理論，並評論其優缺點。(40分)

第二題：

試詮釋費希特(Johann Gottlieb Fichte 1762-1814)發表之告德意志國民書(Addresses to The German People)與張之洞(1837-1909)發表之勸學篇各自是(1)回應怎樣的教育課題？(2)揭示怎樣的核心思想？(3)對該國新教育起了怎樣的作用？及(4)若你被要求依前述三個問題發表對當前教改之見解，你的論述內容是什麼？(30分)

第三題：

請就「教育基本法」分析其哲學理念。(請參考下頁附錄之教育基本法)(30分)

附錄：教育基本法 (民國 88 年 06 月 23 日發布)

第 1 條 為保障人民學習及受教育之權利，確立教育基本方針，健全教育體制，特制定本法。

第 2 條 人民為教育權之主體。

教育之目的以培養人民健全人格、民主素養、法治觀念、人文涵養、強健體魄及思考、判斷與創造能力，並促進其對基本人權之尊重、生態環境之保護及對不同國家、族群、性別、宗教、文化之瞭解與關懷，使其成為具有國家意識與國際視野之現代化國民。

為實現前項教育目的，國家、教育機構、教師、父母應負協助之責任。

第 3 條 教育之實施，應本有教無類、因材施教之原則，以人文精神及科學方法，尊重人性價值，致力開發個人潛能，培養群性，協助個人追求自我實現。

第 4 條 人民無分性別、年齡、能力、地域、族群、宗教信仰、政治理念、社經地位及其他條件，接受教育之機會一律平等。對於原住民、身心障礙者及其他弱勢族群之教育，應考慮其自主性及特殊性，依法令予以特別保障，並扶助其發展。

第 5 條 各級政府應寬列教育經費，並合理分配及運用教育資源。對偏遠及特殊地區之教育，應優先予以補助。教育經費之編列應予以保障；其編列與保障之方式，另以法律定之。

第 6 條 教育應本中立原則。學校不得為特定政治團體或宗教信仰從事宣傳，主管教育行政機關及學校亦不得強迫學校行政人員、教師及學生參加任何政治團體或宗教活動。

第 7 條 人民有依教育目的興學之自由；政府對於私人及民間團體興辦教育事業，應依法令提供必要之協助或經費補助，並依法進行財務監督。其著有貢獻者，應予獎勵。

政府為鼓勵私人興學，得將公立學校委託私人辦理；其辦法由該主管教育行政機關定之。

第 8 條 教育人員之工作、待遇及進修等權利義務，應以法律定之，教師之專業自主應予尊重。

學生之學習權及受教育權，國家應予保障。

國民教育階段內，家長負有輔導子女之責任；並得為其子女之最佳福祉，依法律選擇受教育之方式、內容及參與學校教育事務之權利。

學校應在各級政府依法監督下，配合社區發展需要，提供良好學習環境。

第 9 條 中央政府之教育權限如下：

- 一 教育制度之規劃設計。
- 二 對地方教育事務之適法監督。
- 三 執行全國性教育事務，並協調或協助各地方教育之發展。
- 四 中央教育經費之分配與補助。
- 五 設立並監督國立學校及其他教育機構。
- 六 教育統計、評鑑與政策研究。
- 七 促進教育事務之國際交流。
- 八 依憲法規定對教育事業、教育工作者、少數民族及弱勢群體之教育事項，提供獎勵、扶助或促其發展。

前項列舉以外之教育事項，除法律另有規定外，其權限歸屬地方。

第 10 條 直轄市及縣（市）政府應設立教育審議委員會，定期召開會議，負責主管教育事務之審議、諮詢、協調及評鑑等事宜。

前項委員會之組成，由直轄市及縣（市）政府首長或教育局局長為召集人，成員應包含教育學者專家、家長會、教師會、教師、社區、弱勢族群、教育及學校行政人員等代表；其設置辦法由直轄市、縣（市）政府定之。

第 11 條 國民基本教育應視社會發展需要延長其年限；其實施另以法律定之。

前項各類學校之編制，應以小班小校為原則，中央主管教育行政機關應做妥善規劃並提供各校必要之援助。

第 12 條 國家應建立現代化之教育制度，力求學校及各類教育機構之普及，並應注重學校教育、家庭教育及社會教育之結合與平衡發展，推動終身教育，以滿足國民及社會需要。

第 13 條 政府及民間得視需要進行教育實驗，並應加強教育研究及評鑑工作，以提昇教育品質，促進教育發展。

第 14 條 人民享有請求學力鑑定之權利。

學力鑑定之實施，由各級主管教育行政機關指定之學校或教育測驗服務機構行之。

第 15 條 教師專業自主權及學生學習權遭受學校或主管教育行政機關不當或違法之侵害時，政府應依法令提供當事人或其法定代理人有效及公平救濟之管道。

第 16 條 本法施行後，應依本法之規定，修正、廢止或制（訂）定相關教育法令。

第 17 條 本法自公布日施行。

國立花蓮師範學院 國民教育研究所 九十一學年度 博士班入學考試試題

考試科目：英文教育名著

注意事項：

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填答說明：閱讀下列各題英文段落，並請以中文（1）敘述文中主旨，及（2）評論其內容（兩者各佔 10 分）

第一題

Not all statement systems designated as “educational science” confirm to the concept of science formulated by analytical philosophy (on which the metatheory of education set forth in this book is based). Rather, there are numerous educational theorists who reject the differentiation between science and ideology. Accordingly, they also reject the requirement of value-neutrality and on the contrary consider value judgments, norm-setting and partiality in scientific statement systems both permissible and necessary.

Many forms of ideological pedagogics are clearly recognizable as such. Among these are types of “confessional pedagogics” which are based on the beliefs of religious communities, as for example “Christian pedagogics”, “Protestant pedagogics” or “Catholic pedagogics”. Also included in this group are “political pedagogical theories” based on political convictions, for example “National Socialist pedagogics”, “Marxist pedagogics” or “emancipatory pedagogics”.

These obviously ideologically-bound educational theories often claimed in the past – and still often maintain today – that they are “scientific pedagogics” or “educational science”. To be able to justify this view, the term “science” is simply redefined so that it can also be applied to ideologies. One need only reject the principle of value-neutrality and claim that there are no non-ideological sciences. This point of view flatly designates pedagogics as an “ideological science”.

第二題

No one can resolve the crisis of reintegration on behalf of another. Every attempt to pre-empt conflict, argument, protest by rational planning, can only be abortive: however reasonable the proposed changes, the process of implementing them must still allow the impulse of rejection to play itself out. When those who have power to manipulate changes act as if they have only to explain, and when their explanations are not at once accepted, shrug off opposition as ignorance or prejudice, they express a profound contempt for the meaning of lives other than their own. For the reformers have already assimilated these changes to their purposes, and worked out a reformulation which makes sense to them, perhaps through months or years of analysis and debate. If they deny others the chance to do the same, they treat them as puppets dangling by the threads of their own conceptions.

第三題

Student ratings of teachers are intended to change the behavior of teachers. We do not have evidence that these changes are likely to contribute to learning. Faculty members with poor ratings might decide that teaching is not rewarding and spend less time teaching. Teachers might get discouraged by ratings if they see no clear relationship between their attempts to provide a useful learning experience and their ratings. Teachers may get discouraged because time spent on teaching activities has little relationship to ratings or because, as they develop knowledge in the field through their research, there is no increase in their teacher ratings.

Faculty members might tailor the class to try to appeal to the least common denominator to avoid having dissatisfied students. At many schools, most teachers are rated above average (about 4 on a 5-point scale). Ratings of 1 by disgruntled students can drag a teacher's average down substantially. Teachers may make their classes less challenging and decide that it is risky to work on skill development. They may give higher grades in the belief that this will improve ratings. They might reduce the workload in the belief that this improves ratings. Some of these beliefs, such as the latter, seem to be correct.

第四題

The public schools have a seemingly penchant for change. School people write, read, and talk constantly of new programs, new "hardware," new approaches. One can gather the impression from educators that anything "old" is suspect and that "changed" is automatically assumed to be "improved." In the past decade, a whole vocabulary of change, including terms particularly familiar to students of cultural dynamics such as "change agent," "acculturation," "innovation," and "diffusion," became the vogue in educational circles.

The school principal, charged directly with the role of being the instructional leader of his school, is often described as both instrumental and essential in the continuing process of introducing change into the school. The case study principal and his colleagues recognized this charge and responsibility. They acknowledged not only their formal obligation but also their personal commitment to fostering change in the interests of a better education for children.

Faced as he is with the inevitability of change as an inherent and major aspect of his task, even though he may not recognize it as such, the school principal is successful in his work as he is able to contain and constrain the ever-changing group that he is assigned to administer. If his survival in that role necessitates his constant effort at variety reduction, we may have an important clue in helping to explain why certain dimensions of public school education remain so relatively unchanged in spite of the constant attempts to change them both from within and from without.

第五題

Philosophers in the English-speaking world seem fated to end the century discussing the same topic---realism---which they were discussing in 1900. In that year the opposite of realism was still idealism. But by now language has replaced mind as that which, supposedly, stands over and against "reality". So discussion has shifted from whether material reality is "mind-dependent" to questions about which sorts of true statements, if any, stand in representation relations to nonlinguistic terms.