

科目：111 比較教育基礎文獻與著作

系組：比較系

考生注意：

1. 依次序作答，只要標明題號，不必抄題。
2. 答案必須寫在答案卷上，否則不予計分。
3. 限用藍、黑色筆作答；試題須隨卷繳回。

本試題
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第 / 頁

試題有兩大題，共三頁，總計 100 分

壹、英文聽力測驗暨申論題 (50%)：

一、 英文聽力測驗 (20%)

英文聽力測驗於考試鐘響後 30 分鐘統一播放，總共有 4 段。每一段重複播放 3 遍，每一遍間隔 20 秒；每一段之間間隔 60 秒。請利用這些空檔做筆記，以利回答下列問題。錄音帶總共長度（包括中間間隔時間）約 11 分鐘。

英文聽力測驗題目：A University Education in the U.S.

1. 第一段：在美國接受大學教育，必須考量哪些經費上支出？(4%)
2. 第二段：國際學生需要負擔的經費與美國本地生有何不同？(4%)
3. 第三段：私立大學學費與公立大學學費的差距有多大？(4%)
4. 第四段：學費不斷升高的原因為何？(8%)

二、 我國近十年的教育改革政策與措施中，有許多乃來自對外國教育經驗的借鑑。我們有哪些教育改革的政策或措施借鑑自其他國家？(10%)在借鑑其他國家的教育經驗時，應該做哪些考量？(20%)

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貳、閱讀測驗 (50%)

閱讀以下文獻後，請寫出中文大要(25%)，並加以評論之(25%)。

Clearly, then, there are a number of different answers to the question: what is comparative education? The long history of comparative education provides some clues to this diversity. Like other specialist fields, comparative education has had its share of 'paradigm wars'.

Writing in 1992, on the scope, problems and potential of comparative and international research in education, Michael Crossley and I identified some of these different traditions. The detailed documentation approach of Jullien is one that established at an early stage of the development of comparative education a respect for careful description of the different ways individual systems have for providing for the organisation and delivery of education. This empiricist approach may be contrasted with another significant body of comparative educational research which has taken place within the ambit of a positivist epistemology, driven by the desire to apply the scientific method in the search for generalisability (see for example Holmes, 1981). A third identifiable strand is the more holistic approach of Sadler – one of the earliest scholars in the field and his student, Kandel. The latter well expressed this approach in his 1933 book *Studies in Comparative Education*:

The comparative approach demands first an appreciation of the intangible, impalpable, spiritual and cultural forces which underlie an educational system; the forces and factors outside the school matter even more than what goes on inside it. Hence the comparative study of education must be founded on an analysis of the social and political ideas which the school reflects, for the school epitomises these for transmission and for progress. In order to understand, appreciate and evaluate the real meaning of the educational system of a nation, it is essential to know something of its history and traditions, of the forces and attitudes governing its social organisations, of the political and economic conditions that determine its development. (p. xix)

Crossley & Broadfoot link Kandel's perspective to the more recent and highly influential work of Edmund King but suggest that "King's cogent arguments in support of cultural integrity within comparative education have yet to be extended into a more explicit link with those of anthropology and interpretative sociology" (p. 105).

I believe it is this latter integration of comparative education as a field of study within social science debates more generally that I was groping towards in 1977 when I argued the need for an ethnomethodological approach which could reveal the dynamic workings of the educational system as "the whole living organism rather than the skeleton" (p. 135). Many other writers since then have recognised that it is epistemological questions that lie at the heart of the question: what is comparative education? That the debate can never be simply one of methodology or focus but must rather be centred on the more general project of explaining and exploring the nature of social life and conceptualising this in a way that provides both insight and guidance concerning how learning may best be facilitated and provided for in a particular time and place.

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We have now come close at least to answering the question of *what is not comparative education*. Postlethwaite (1988) offers some further clues:

Strictly speaking to 'compare' means to examine two or more entities by putting them side by side and looking for similarities and differences between or among them. In the field of education, this can apply both to comparisons between and within systems of education. In addition, however, there are many studies that are not comparative in the strict sense of the word which have traditionally been classified under the heading of comparative education. Such studies do not compare but rather describe, analyse or make proposals for a particular aspect of education in one country other than the author's own country. (p. xvii)

Postlethwaite refers to these latter studies as 'international' rather than comparative.

To be clear about the future development of comparative education as a field of study, we have to be clear what its mission is; what we are trying to achieve and what is unique about the nature of this particular quest in the general territory of both social science in general and of educational research in particular. Does it matter where we draw the line in Figure 2 in classifying what is and what is not comparative education? I believe that it does.

I suggest that the goal of comparative education is to build on systematic studies of common educational issues, needs or practices as these are realised in diverse cultural settings in order to enhance awareness of possibilities, clarify contextual constraints and contribute to the development of a comprehensive socio-cultural perspective.

This assertion of what comparative education both is and is not brings me to my final question which, in attempting to answer, will allow me to justify the position taken above. It will also explain my perhaps rather esoteric choice of title. If in 1977 I believed that comparative education was a 'context rather than a discipline', I now believe that it is not a context but 'more a way of life'.

*not so much a programme,
more a way of life;
and a way of looking at the world;
one eye open wide, one eye closed,
and between the two the picture gets composed ...*

This song was the theme tune to a satirical 1960s television programme entitled 'That Was the Week That Was' in which recent events were subjected to alternative depictions and interpretations. Without wishing to stretch the metaphor too far, it seems to me that this song highlights the essence of what comparative education must be. On the one hand, there is the challenge to 'make the familiar strange' – though this is arguably one of the *raisons d'être* of all social science. On the other, comparative education is 'not so much a context, more a way of life' in being the means of highlighting the multiple levels of cultural perspective and ideological and institutional constraints that constitute the territory for social science. Archer, sums up this perspective well:

Imputation dispenses with analysis of social interaction and the interests actually salient in it at the time. For these are the real processes which drive the system – which are responsible for structuring it and for its re-structuration ... to deal only with abstract interests (eg parents seek the best for their child, the State has an interest in a minimum level of civil disobedience within the total population) prevents interests from (a) ever being seen as vested interests in a particular structure that is firmly anchored in time and space and conditioned by that specific educational reality and (b) as elements whose results depend exclusively upon interaction taking place in that context. (Archer, 1981, p. 213, emphasis in original)