

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。

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## 壹、英聽測驗

- 一、 本段錄音帶長約 4 分鐘。在考試鐘響後 20 分鐘，開始播放第一次，播放完畢之後休息 30 秒，再播放第二次；十分鐘之後播放第三次，最後一次則在考試結束前十分鐘播放。總共播放四次。

- 二、 錄音帶的內容係一場國際視訊對話會議的片段。

- 三、 請就此段錄音帶的內容回答下列問題（共 40%）：

1. Could you propose a suitable title for the global dialogue? (8%)
2. What is the aim to organize the global dialogue? (8%)
3. Which institution is the organizer of this dialogue? (8%)
4. What cases will be presented and discussed in this dialogue? (8%)
5. What principal hypotheses does the conceptual framework of the dialogue test? (8%)

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## 貳、閱讀測驗（60%）

請閱讀以下英文資料後，先以簡短的英文（以一百字為度）說明文章大意（20%），再以中文詳述其主要論點（20%），最後請以中文評論之（20%）。

Analyses from comparative politics, finally, turn up findings which point to an almost "dialectical" interlocking of supra-national integration and intra-national fragmentation.<sup>62</sup> They demonstrate how attempts at supra-national integration, primarily European, parallel not only the maintenance, but also the strengthening of the nation-state and the extension and intensification of its powers of penetration and mobilization.<sup>63</sup> By the same token, they support the idea that increased efforts at transnational integration go hand in hand with the dynamization of processes of regional – linguistically, ethnically, or culturally imprinted – diversification.<sup>64</sup>

As comparative research in higher education, in social sciences developments, and in the international states-system makes clear, therefore, the contrary phenomena of internationalization and nation-specific structural elaboration do not simply occur side by side, in an unrelated way. Rather, they are connected to one another as challenges and responses, as processes and unintended consequences. They illustrate equally concatenations constituted over time and the potential for diversification inherent in such concatenations; overarching developmental processes and the complexity generated by such processes. They emphasize, in other words, the macroperspective focussing on large-scale, area-encompassing historical processes, which is characteristic of the world-system approach; in so doing, however, they disabuse us of any notion of a unilinear, let alone evolutionistic, goal-determined rationality that might be attributed to such processes.

It would ... be inaccurate to conceive of globalization as some kind of teleological process. The idea that globalization incorporates some pre-determined historical logic which is leading inexorably either to the creation of a world society or to some form of world government is simply not tenable. The historical evidence is ranged against it. For globalization

stimulates forces of opposition which may just as readily lead to an increasingly fragmented world, since greater mutual awareness and interconnections between different societies may simply sow the seeds of conflict and tension.<sup>65</sup>

Equally fruitful are the insights arising from analyses of the transnational processes of migration (of scholars and experts) and diffusion and reception (of ideas and models) which pervade with increasing intensity the European – and later the world-wide – history of education from the nineteenth century on. Beyond illuminating the conflict-laden character

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of internationalization and globalization processes, the particular advantage of such analyses is that they show the mediating steps, taken by individual actors and/or social groups, of which these processes are composed. They underscore, moreover, in contrast to the assumptions of a supposed world-historical developmental logic, both the non-linear, contingent nature of globalization processes and the impact recurrently provoked in such processes by deviation-generating potentials. Characteristically, the transcultural diffusion of knowledge, organization models, problem-solving patterns, or policies is met by the receiving cultural or national groups with specific reinterpretation and adaptation procedures. As a consequence, models offered transculturally are, in the new environment, selected according to prevailing interests, adapted to specific situations and needs, reinterpreted along cultural lines, and – to historically varying degrees – transmuted into structural re-formations.

The world-wide dissemination of the European-style university, the history of the social sciences, and the spread of Western principles of political order and state organization all provide a multitude of examples of these adaptive procedures. Comparisons, for example, of Brazil and Japan show that the reception and institutional implementation of the European university model in non-European countries has followed quite different patterns despite similar modernization challenges. Individual pre-conditions in these countries, such as the respective political system's power of penetration, the varying presence of modernizing elites, the dominant patterns of social stratification, and the structure of existing

educational institutions have figured decisively in this process.<sup>66</sup> Findings from the history of science support similar conclusions. Even a superficial overview of this research – from the spread of 19<sup>th</sup>-century German philosophy and philology throughout Western Europe;<sup>67</sup> to the adoption of Weberian sociology in France, the United States, and South-east Asia;<sup>68</sup> to the genesis of modern pedagogy in Japan (introduced by a Herbartian theorist since forgotten in Germany)<sup>69</sup> – shows the reception of philosophical and social theories and innovations to form an endless series of interpretations and re-interpretations, filtered by prevailing interests and channelled into pre-existing discourse constellations. The same holds true for the dissemination of Western democratic principles and political institutions throughout non-Western countries.<sup>70</sup> As, once more, the Japanese example may attest, these merely formally adopted institutions are interwoven with previous layers of political behavior, social meanings, and culture-specific patterns of the exercise of authority and, in the resultant process of restructuring into a "system without a core," change their significance and the way they function.<sup>71</sup>