

科目：**111 比較教育基礎文獻與著作**
系組：比較系

(本試題共 4 頁，第 / 頁)

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. 試題隨卷繳回。

說明：1. 請用中文答題。

2. 試題共有四頁，分成兩部分，第一部分為聽力測驗，第二部分為閱讀和問答題。

壹、英文聽力測驗(50%)

說明：英文聽力測驗錄音帶將於考試鐘響後三十分鐘時統一播放。總共有三段，每一段均會重複播放三遍，每一遍之間間隔三十秒，每一段之間則間隔六十秒，請利用這些空檔做筆記，以備回答下列問題。錄音帶（連同中間的間隔時間）總共長度約十三分鐘。

- 一、第一段英文對話在討論“give yourself a break”時，提到此一片語的兩個解釋，這兩個解釋分別是什麼？(10%)
- 二、第二段為一男一女的對話，請寫出其對話的內容主旨。(20%)
- 三、第三段為一位男士的談話，請寫出其談話內容。(20%)

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貳、閱讀和問答題(50%)

- 一、就下面英文文章的內容，請給該文一個題目名稱(10分)並撰寫中文摘要(不得超過500字)(20分)
- 二、請就以下研究題目判斷是否為比較教育研究，先回答是否，然後再說明理由。(每小題5分，共20分)
 1. 英美小學生四年級數學科學習型態(learning style)之比較研究
研究對象：各以一所小學四年級學生為對象(人數約十名至二十名)
研究方法：以晤談、觀察為研究方法
 2. 新加坡小學階段男女學生學習成就之比較研究
研究對象：以新加坡小學生為對象，進行大規模抽樣調查
研究方法：進行標準化測驗
 3. 日本與台灣義務教育階段學校教育改革社會學分析與比較研究
研究對象：日本與台灣義務教育階段之學校教育
研究方法：相關文獻閱讀與分析
 4. 日本義務教育階段學校教育改革之社會學分析
研究對象：日本義務教育階段之學校教育
研究方法：相關文獻閱讀與分析

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Kandel cites Adler in an article in the Forty-first Yearbook of the National Society for the Study of Education (1942). Adler wrote that the "ultimate ends of education are the same for all men at all times and everywhere. They are absolute and universal principles." He further cites Hutchins in the "Conflict of Education in a Democratic Society" (1953) who also claims that "The aim of an educational system is the same in every age and in every society where such a system can exist, it is to improve man as man" (in both of the quotes there is a clear lack of gender sensitivity).

Against these men I.L. Kandel puts up men from half a century earlier like Wilhelm Dilthey, Emile Durkheim and Sir Michael Sadler. Kandel quotes Wilhelm Dilthey who in *Über die Möglichkeit einer allgemeinen pädagogischen Wissenschaft* (On the possibility of creating a universal educational science), published in 1888, opposed the idea of a universal education doctrine. Dilthey claimed that the educational ideal of a period and of a people is historically conditioned and determined. He argued against a uniform ideal of any school organisation without regard to the variety of nations and the need of the state. He claimed that such an error in the pedagogical theory brings an error to our school system. Likewise Emile Durkheim in his inaugural lecture at the Sorbonne, *Pedagogie et Sociologie* (1902), argued that there can be no universal aim in education, since it is always adapted to the cultural pattern of a community. He refused to accept the universal theories of Kant, John Stuart Mill, Herbart and Spencer. He felt that while all human beings may have the same psychological characteristics, what becomes of them is determined by the social environment, to which their education responds. It is therefore always to the study of society that one must return. Also to Sir Michael Sadler a common universal system of education was impossible. Kandel quotes Sadler from a lecture delivered in the beginning of the previous century:

Education is a thing far too closely intertwined with the fibre of a national life, too intimately bound up with its past history and its social and political conditions for it to be practicable, even if it were desirable, to import an educational system from abroad (here taken from Kandel 1955: 7).

Nicholas Hans (1955) in his article on nationalism and internationalism in the following issue of the journal builds on Kandel's article and develops the theme further. He notes that the term "international" was invented by Jeremy Bentham and was unknown among the philosophers of the eighteenth century who promoted universal culture of humanity as a whole irrespective of creed, race or national language and political frontiers.

But the same philosophers, whether they were Americans like Benjamin Franklin, Frenchmen like Condorcet or Germans like Goethe and Kant, were not rootless cosmopolitans, who disregarded their national languages or their national heritage. On the contrary, they appreciated the cultural value of their own *Muttersprache* as well as the languages of other peoples. They were strongly against wars between nations and wished to establish a federation of all nations - *Nations unies* as Gargas called it in his project printed by Benjamin Franklin, or *Völkerbund* as Kant called it in *Zum ewigen Frieden* (Hans 1955: 144).

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Hans claims that thus these philosophers arrived at the true meaning of "inter-national" without using the word. The prophets of nationalism in the nineteenth century whether Fichte, Mazzini or Palacky were, according to Hans, not narrow-minded "nationalists", who wanted their nationalities to live in isolation without any cultural exchange with their neighbours. They hated and fought against the domination of a weaker nationality by a stronger one. According to Hans:

It was only in the second half of the nineteenth and in the twentieth century that nationalism acquired that narrow and aggressive character which resulted in the complete perversion of original ideas and led to wars of extermination and destruction (Hans 1955: 144).

Hans tells about students and intellectuals he has met who claim that they are internationalists to the point that they will not acknowledge their countries of origin. He tells about an Indian professor, an Italian teacher, a coloured post-graduate student from South Africa and a high ranking American civil servant whom he has met and who all disliked his mentioning of their nationality. They all four claimed that they had no nationality, they were internationalists. He argues against what he terms the false ideas about nationalism and internationalism held by these four people. They seem to disregard the fact that any human community is built on a specific language and a national tradition. They do not see that it is not possible through education to train "international" students without the use of a specific language which is the tool for thinking of the members of a specific nation.

Each national community as a result of a long historical process has developed its own language, its own philosophy of life and its own social, moral and religious attitudes... teaching through the medium of the mother tongue is now accepted as the only way of natural growth and each "mother tongue" is a national language connected with national sentiments and attitudes (Hans 1955: 151).

Hans claims that when the real meaning of the concepts "nationalism" and "internationalism" is defined one sees that the concepts are not opposing concepts. On the contrary; they are complimentary.