

國立嘉義大學 97 學年度

國民教育研究所博士班招生考試試題

科目：教育學（含英文教育文獻批判）

- 一、台灣文化隨著政治解嚴、政黨輪替、社會多元價值，造成文化急速變遷，產生文化失調或文化脫節現象，教育應如何協助文化更新、創新文化及借用文化，解除文化衝突或脫節現象，形構合宜台灣文化？（25%）
- 二、請說明後現代思潮（postmodernism）之意涵及特質，並闡釋其對教育實務之影響。（25%）
- 三、請說明情境學習（situated learning）的意義及理論基礎，並據之闡述其於教學與評量上之應用涵義。（25%）
- 四、**Please read the following excerpt adapted from *Handbook of Language And Ethnic Identity* by Joshua A. Fishman (1999), and respond to the questions below either in English or in Mandarin Chinese. (Extra points will be given if answering in English since this test tends to evaluate your English proficiency.)**（25%）
 1. **Do you agree that there is close connection between language and ethnic identity? If so, please elaborate by using an example. If not, please explain your reasons.**
 2. **What's the implication of this passage to the language policy of the Ministry of Education (i.e., the current mother tongue, Mandarin and English)? Please analyze from the perspective of multiculturalism, post-modernism and post-colonialism.**

Ethnicity and its link to language are always fully engaged ongoing social change, notwithstanding the continuity and authenticity emphases that both display. One of the most notable recent changes is the fact that many more intellectuals, both within and without the halls of academia, have adopted a more positive stance toward the roles of language and ethnic identity in social, cultural, and political life. This volume (note: the book, *Handbook of Language And Ethnic Identity* by Joshua A. Fishman) itself is an indication of that, as is the very substantial and very substantive literature mentioned in these concluding comments. It is not that most of these intellectuals

have become more ethnic in their own thinking, feeling, or overt behavior, but rather than they have acknowledged that ethnicity *per se* and language and ethnicity in particular are worthy of study, that they will not wither away, and, indeed, that they have many positive manifestations in addition to the negative ones that have long been identified, notwithstanding (or even because of) the continued spread of supraethnic languages of wider communication and the identities associated with this spread. The repertoire range that characterizes more and more of human life includes a role repertoire, a linguistic repertoire, and an identity repertoire, each in functional balance with the others.

In a century (and even in a decade) marked by ethnic excesses in various parts of the globe, the more evenhanded treatment of ethnicity and the greater awareness of its link of language, to identity, to cultural and intellectual creativity, and, even to globalization represents a change that is welcome indeed. The evils of ethnolinguistic violence will probably never totally disappear—no more than the evils of science, of religion, of medicine, of the mass media, or of commerce and industry—but the ethnolinguistic link will also always be related to much of and the specific languages and have been traditionally associated with them will always be associated with some of the most positive attributes and achievements of human life.