

新北市 104 學年度國民小學暨幼兒園教師甄選試題

【科目：英語科】

一、教育專業測驗

- A** 1. 2015 年新北市的教育願景為何？
(A) 教育品質年 (B) 學習行動年
(C) 教育實踐年 (D) 教育科技年
- D** 2. 學習共同體的三項哲學主張，下列何者為非？
(A) 民主性 (B) 公共性 (C) 卓越性 (D) 獨特性
- B** 3. 學校輔導室將嚴重適應不良學生轉介到精神科治療，這是屬於何種性質的輔導？
(A) 諮商 (B) 診斷 (C) 發展 (D) 預防
- D** 4. 依「國民小學及國民中學學生成績評量準則」第 5 條規定，國民中小學學生成績評量不包
括下列何種方式？
(A) 紙筆測驗及表單 (B) 實作評量 (C) 檔案評量 (D) 性向測驗
- D** 5. 學校不定期安排許多如運動會、競賽、藝術展覽之類的活動，係屬於下列哪一種課程？
(A) 正式課程 (B) 潛在課程 (C) 空白課程 (D) 非正式課程
- A** 6. 心理與教育研究編製調查問卷所稱的「內容效度」，一般亦稱為何種效度？
(A) 建構效度 (B) 邏輯效度 (C) 預測效度 (D) 同時效度
- B** 7. 假設某公司生產之產品長度呈現常態分配，且已知其平均長度為 10 公分，標準差為 0.2 公分。今此公司規定上下限 3 個標準差為產品的標準，超過此界線則為不良品，請問該公司不良品的比例為多少？
(A) 0.56% (B) 0.26% (C) 0.68% (D) 0.13%
- A** 8. 依據 A.A. Glatthorn 的差異化視導(differentiated supervision)的概念，下列哪一種視導方式較適用於初任教師的視導？
(A) 臨床視導 (B) 合作式專業發展
(C) 自我指導專業發展 (D) 行政督導

- D 9. 某教師觀察到一位學生沒有自我認同的危機感，但卻決定獻身於某職業，且是依照其父母的選擇為基礎，根據馬西亞(J. Marcia)的四類認同狀態，這位學生應屬下列何種狀態？
(A) 定向型認同 (B) 未定型認同 (C) 迷失型認同 (D) 早閉型認同
- B 10. 儘管社會變遷與教育改革壓力漸增，鄭老師仍選擇繼續擔任教職，願意在學校中安身立命，請問這是屬於以下何種教師的承諾？
(A) 職業承諾 (B) 生涯承諾 (C) 專業承諾 (D) 交換承諾
- A 11. 依史登柏格 (Sternberg)的智力三元論，屬於高層次的心智執行過程，用以計畫、監控、評鑑個人的解決問題能力的後設成分應為何者？
(A) 組合智力(componential intelligence)
(B) 經驗智力(experiential intelligence)
(C) 情境因應智力(contextual intelligence)
(D) 以上皆非
- C 12. 顧光向老師嘗試在班上實施翻轉教室的教學，但剛開始學生們無法適應不敢上臺，顧老師給予主動自願上臺的前三位學生物質性與社會性的獎勵，其他學生受此影響慢慢地也變得大方參與，上課氣氛陸續活絡起來。請問此種現象一般稱為下列何者？
(A) 連鎖效應 (B) 比馬龍效應 (C) 漣漪效應 (D) 仰角效應
- A 13. 關於各教育思潮之主張，下列何者較為正確？
(A) 永恆主義認為教育內容應重視人文學科
(B) 實驗主義主張教師的角色為教室領導者
(C) 存在主義認為教育必須配合社會發展
(D) 精粹主義強調教師是學習的陪伴者
- C 14. 下列對轉型領導特質的敘述，何者為非？
(A) 重視成員的學習成長 (B) 強調組織的革新
(C) 善用例外管理 (D) 強調團隊合作信任
- D 15. 對於修復式正義(restorative justice)的敘述，下列何者錯誤？
(A) 係透過會議、調解、寬恕、服務、社區處遇等方式，回復犯罪所造成的傷害，和平解決犯罪與衝突事件的仲裁制度
(B) 乃基於重整羞恥理論(reintegrative shaming theory)，重整羞恥的社會，會增加個體間的互賴程度，形成高度信任的社會
(C) 重視被害人感受，加害者的責任承擔，強調補償的方法
(D) 基於標籤理論(labeling theory)，行為人遭遇到社會施加強大壓力而以標籤描述其過去所為，開始發生自我概念的認同轉變而改變行為

- C 16. 下列敘述何者不正確？
- (A) 「社會角色的選擇」是中小學學校教育的主要功能之一
 (B) 「認同」係指透過對「參照團體」成員的學習，以促進個人發展的社會化途徑
 (C) 「實驗主義」(experimentalism)認為知識是永恆普遍存在
 (D) 「代幣制」是「操作制約理論」的應用之一
- C 17. 為發展校本課程，幸福國小進行校務會議，會議中行政者與教師各自表述看法，意見分歧，爭論不休，校長在混亂中根據以往經驗，只能選擇一個不致於錯誤的決定。請問這屬於何種決策模式？
- (A) 理性模式 (B) 滿意模式 (C) 垃圾桶模式 (D) 權變模式
- B 18. 10 位母親與其子的身高，母親身高 (X) 的平均數為 168，標準差為 5；兒子身高 (Y) 的平均數為 172，標準差為 6。母子之間身高的共變數為 24，請問其相關係數、標準迴歸係數及估計標準誤依序為何？
- (A) 0.8、0.64、3.82 (B) 0.8、0.8、3.6 (C) 0.64、0.8、3.82 (D) 0.64、0.64、3.6
- C 19. 最近廢除死刑制度的議題，引發社會激烈的討論。這種思考國家公權力對於個人生命影響的價值，依據郭爾堡(L. Kohlberg)的道德認知發展階段，係屬於下列哪一個階段？
- (A) 避免懲罰取向 (B) 遵守法規取向
 (C) 普遍倫理取向 (D) 社會契約取向
- B 20. 依「學校型態實驗教育實施條例」第 16 條規定，私立實驗教育學校違反本條例或實驗教育計畫、經實驗教育評鑑結果辦理不善或有影響學生權益之情事時，各該主管機關應採取下列何種措施？
- (A) 糾舉 (B) 限期整頓改善
 (C) 調查事實及證據 (D) 其他相關諮詢事項

二、專門知能測驗

I. Vocabulary: Choose the word that best fits the given sentence. Questions 21-30

- B 21. Games and activities that lead children to attend to the phonemes are shown to significantly _____ children's grasp of the alphabetic principle.
- (A) abolish (B) accelerate (C) avert (D) admonish
- A 22. The rise of social networking systems such as Facebook and Bebo has attracted increased _____ from the press and privacy advocates, primarily focused on the safety of school-aged users.
- (A) scrutiny (B) scrub (C) snide (D) snort

options that women seem to win, so they are groping to redefine themselves on their own terms.

(C)

(D)

- C 32. In the earliest years of civilization, people began having religious ceremonies as a way to worship the God. Beliefs, faiths and religions changed and developed over time. Today, all people regardless nationality, religion and caste, enjoy and celebrate together during festive seasons.

(A)

(B)

(C)

(D)

- C 33. Language acquisition is the process by which humans acquire the capacity to perceive and comprehend language, as well as produce and use words and sentences to communicate.

(A)

(B)

(C)

(D)

- D 34. It is presumed that people from different cultures maintain different beliefs, values, and norms, all of them contribute to different expressions of reality.

(A)

(B)

(C)

(D)

- D 35. California residents are facing mandatory water rationing as the state enters its fourth year of a record-breaking drought. Gov. Jerry Brown recently signed an executive order called for a 25% reduction in urban water usage statewide.

(A)

(B)

(C)

(D)

III. Cloze Test: Choose the answer that best fits the given text.

Questions 36-40

Alphabetic, conventional text has a temporal, sequential logic, 36 the logic of image is spatial and simultaneous. In multimodal texts, the combination of words and images communicate things that 37 of the modes carries the full meaning separately. Alphabetic text is rapidly becoming less dominant 38 the increasing influence of both the still and the moving image and the multimodal texts, 39 pictures, sound, movement, color, texture, are becoming the norm. In such texts, each mode influences the other and the result is often multilayered in meaning and non-linear in nature with the screen 40 the page providing the canvas.

- A 36. (A) whereas (B) when (C) where (D) whether
C 37. (A) either (B) none (C) neither (D) nor

- B 38. (A) on (B) under (C) to (D) between
 A 39. (A) employing (B) employed (C) employ (D) to employ
 D 40. (A) as much as (B) more than (C) as great as (D) rather than

IV. Reading Comprehension: Choose the best answer to each question.

Questions 41-45

It is the age of science. We have satellites in orbit, we can talk live on small portable devices between nearly any two points on Earth, and we can see more cat videos in one day than our forefathers could have dared dream of. Yet ancient superstitions still have a hold on us. Many superstitions seem insignificant or even silly—who really cares if you avoid a black cat’s path? There is a fine, and sometimes downright blurry, line between superstition, myth and urban legend. But not all superstitions are harmless.

In some places, people believe that the body parts of albinos can bring them good luck. In the East African countries of Tanzania and Burundi, dozens of albinos have been murdered for this reason since 2008, according to the Red Cross. Superstition has also contributed to the decline of some of the world’s most magnificent animals: Several species of rhinos have been driven to near extinction because of demand for their horns, claimed to act as an aphrodisiac or even cure cancer.

Superstitions often take the form of taboos, things you shouldn’t do. In some cases the superstition comes with its own remedy or counter-charm, its own mystical method for undoing the harm. For example, you may have bad luck if you spill salt on a table, but you can avert tragedy by throwing the salt over your left shoulder.

Another old superstition cautions against opening an umbrella inside a house. To do otherwise invites back luck, either upon the umbrella opener or upon the household. It is not clear where this idea came from, though sources note that early umbrellas opened using a tight spring which was not reliable and could be dangerous if a finger was caught in it, or the umbrella opened suddenly or unexpectedly. In addition to being a common superstition, it is also practical advice: You do not need an umbrella inside, and getting a fully-opened umbrella through a door can be difficult.

It is one of many admonitions against doing something mildly disruptive or destructive and unnecessary, such as breaking a mirror or walking under a ladder: It is probably harmless, but easily avoided by paying attention.

- D 41. In this passage the author implies that superstition is _____.
 (A) always harmless
 (B) always irreversible
 (C) never a social taboo
 (D) sometimes harmful
- C 42. Which of the following words has the closest meaning to the word “fine” in the second paragraph?
 (A) well-modified
 (B) clearly-drawn

- (C) thin
- (D) impartial

- A 43. According to the passage, which of the following can be regarded as a counter-charm?
- (A) Throwing salt over one's left shoulder.
 - (B) Opening an umbrella in a house.
 - (C) Following a black's path.
 - (D) Spilling salt on a table.
- B 44. According to the author, what is a possible reason for superstitions?
- (A) Superstition is highly related to religion.
 - (B) Superstition can sometimes serve as practical advice.
 - (C) Most people believe that what is done cannot be undone.
 - (D) Most superstitions come from myths or regional legends.
- A 45. According to the passage, several species of rhinos are endangered because _____.
- (A) people believe their horns can cure diseases
 - (B) rhinos are claimed to have caused cancer
 - (C) people believe albinos can bring them good luck
 - (D) rhinos are not able to find an appropriate habitat

Questions 46-50

Feather cloaks are the most spectacular of all objects of native Hawaiian manufacture. In the highly stratified society of the islands before their discovery by Captain James Cook in 1788, the cloaks were visual symbols of power and prestige, worn only by ranking male chiefs on state occasions and in battle. They were never very numerous, but powerful chiefs often acquired several through inheritance or as battle prizes.

Although the feathers were gathered by the common people to defray part of their taxes and women were permitted to clean and sort them, only men of high rank, surrounded by sacred taboos, were allowed to make the cloaks. The manufacturing process involved tying small bunches of red, yellow, green, or black feathers with olona fiber. Large cloaks like the royal robe worn by Kamehameha I, the first king of all the islands, required some half-million feathers.

Today these cloaks are ethnological treasures, but to the early ship captain they were little more than seemingly plentiful curiosities that the Hawaiians highly valued but gave away or traded for such trifles as iron knives. In turn, the Europeans traded these curiosities. This practice began with Cook's officers, who traded the cloak in Leningrad in exchange for provisions.

In 1825, Lord Byron, commander of the British ship *Blonde*, predicted that "the splendid war-cloak" would soon be more easily found in Europe than in Hawaii. Brigham found only five in Hawaii when he made his featherwork survey in 1899. Today twenty of the fifty known cloaks are still in the British Isles.

- C 46. The early ship captains who visited Hawaii were _____.

- (A) aware of the historical and cultural significance of the feather cloaks
- (B) convinced of the usefulness of the feather cloaks
- (C) inclined to overestimate the availability of the feather cloaks
- (D) curious about what the native thought of the feather cloaks

B 47. The passage states that Hawaiian feather cloaks were made only by _____.

- (A) battle prisoners
- (B) men of high status
- (C) traders
- (D) ordinary citizens

D 48. Feathers used in making cloaks were gathered mainly by _____.

- (A) high-ranking women
- (B) high-ranking men
- (C) powerful male chiefs
- (D) people of low rank

C 49. Before the discovery of the Hawaiian Islands by Europeans, feather cloaks were regarded by the Hawaiians as _____.

- (A) objects of utilitarian value only
- (B) objects of little value
- (C) status symbols
- (D) expensive souvenirs

A 50. It can be inferred that the creation of feather cloaks in Hawaii was _____.

- (A) a highly regulated process
- (B) the only native Hawaiian production
- (C) greatly encouraged by the Europeans
- (D) unwillingly undertaken by the Hawaiians