

國立台北教育大學課程與教學傳播科技研究所

104 學年度第二學期博士班(課程組)資格考試題

科目：課程理論專題研究

- 一、試述東方道家主義與西方解構主義對「社會實體之流動特性」(the fluid character of reality)觀點內涵之異同，及其對學校課程理解上的挑戰。(25%)
- 二、“I am a psychological and historical structure, and have received, with existence, a manner of existence, a style. All my actions and thoughts stand in a relationship to this structure, and even a philosopher's thought is merely a way of making explicit his hold on the world, and what he is. The fact remains that I am free, not in spite of, or on the hither side of these motivations, but by means of them. For this significant life, this certain significance of nature and history which I am, does not limit my access to the world, but on the contrary is my means of entering into communication with it. It is by being unrestrictedly and unreservedly what I am at present that I have a chance of moving forward; it is by living my time that I am able to understand other times, by plunging into the present and the world by taking on deliberately what I am fortuitously, by willing what I will and doing what I do, that I can go further.”上述這段話若是一位教師的自我敘述，你認為這位老師會比較接近那個課程理論派別？為什麼？其對學校課程會持怎樣的立場與教學作為？試論之。(25%)
- 三、日本佐藤學教授提倡的「學習共同體」強調「聆聽」重要性。藉由互聽營造寧靜的環境，以促進學習。而中國古籍「大學」第一章云：「知止而後能定，定而後能靜，靜而後能安，安而後能慮，慮而後能得」。這兩種論述的精義何在？有何相同或相異之處？對課程、教學理論的建構有何啟示？(25%)
- 四、協同學習(collaborative learning)是學習共同體的核心概念之一，和合作學習(cooperative learning)一樣，都強調採用小組學習的方式。但這兩者在理論基礎、實施策略和學習重點上卻有很大的差異，試申述之。(25%)