

國立臺北教育大學 99 學年度博士班招生入學考試

教育經營與管理學系(含教育政策與管理博士班) 教育行政專業英文 科試題

Instructions:

Please read the following article carefully and answer the questions on the answer sheet separately given either in English or Chinese. You are asked to (1) write a Chinese abstract according to the main concepts delivered in the paragraph. (2) respond to the ideas presented in the paragraph and make comments. Your in-depth knowledge and skills in performance a critical analysis of the aspects of educational issues stated in the question will determine your score.

1. Curricula in democratic schools are distinctive. Students are provided access to a wider range of information and a right to hear those with varied opinions. Instead of the “official knowledge” present in many schools, democratic schools reach beyond the traditional and bring in the voices of those typically silenced. Democratic curricula also encourage students and adults to be critical readers of their society. A democratic curriculum invites young people to shed the passive role of knowledge consumers and assume the active role of “meaning maker”. It recognizes that people acquire knowledge by both studying external sources and engaging in complex activities that require them to construct their own knowledge. (25%)
2. A school’s “collective vision” is what leaders, teachers, staff members, and others in the school community construct regarding the school’s future. A school’s collective vision is multileveled. Programmatic vision refers to specific kinds of teaching and learning activities, such as a particular reading program. Systemic vision focuses on broader organizational directions. A school’s reform efforts that reconceptualize roles, relationships, and responsibilities are part of a systemic vision. A collective vision changes people’s relationship with the organization. It can create a common identity for all participants, connecting them personally and emotionally in the organization. It becomes the common thread by connecting the principal, teachers, staff members, and parents. (25%)
3. Recognizing an ideological conflicts is not always easy. However, school leaders should be on the alert for three indications that an ideological disagreement is at the root of a conflict. The first is the emotional intensity surrounding the issue. Ideological beliefs are deeply held; because they are closely related to people’s ideas about human nature and the universe, they structure the way people perceive reality. A second sign to look for is faulty communication patterns. Often, people

are unable to respond cogently to statements made from an ideological perspective different from their own. They may completely misinterpret another person's meaning or ignore views with which they do not agree. People involved in an ideological conflict often feel as if those on the other side are not really listening and that everything they say is falling on deaf ears. A final sign that an argument is basically ideological is that the participants make strenuous efforts to explain away the inconsistencies, and practical failings of their ideology. (25%)

4. Giambattista Vico, an eighteenth century Aristotelian, provides an effective and timeless taxonomy of four managerial types that are the imprudent savant, the fool, the astute ignoramus and the wise person. The imprudent savant lacks nuance and empathy, approaching ethics as though it were a manual of propositions to be memorialized; makes decisions slowly, is arrogant; and a lack of persuasive communication. The fool lacks knowledge of either the general or the particular and so constantly pays for his rashness. Although the astute ignoramus knows how to succeed in worldly affairs, he lacks phronesis (reflexive humane wisdom). Thus, ignorance of the most important things, as evidenced by constantly preferring utility over what is right, ensures failure in the most important matters. Wise people aim for eternal truth, and execute plans in the long run are for the best, as far as the nature of things allow. (25%)