

一、請閱讀以下之文章，並且回答以下之問題（每題 25 分）

1. 請你為本文下個適切的文章標題。並說明這篇文章的核心論點是什麼？他用了什麼資料與論證以支持他的論點？
2. 你同意這位作者的論點嗎，為什麼？請你提出相對的觀點來反駁作者，並且說明你的理由。

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目前的教育還有一些問題未解，例如，體罰學生、能力分班、不適任教師、學費攀高、大學高中化、幼稚園過度美語化、城鄉差距、學生過度負荷等。這些問題有些不是一朝一日造成的。可是，其中有一些顯然是教育市場化的後果。

在威權統治時代，教科書、教育方式、教育內容、教育體制充斥著統治者的意識形態，因此，教育改革才會試圖以教育鬆綁來解構威權體制的教育，例如設教育審議委員會、保障教師專業自主權、以學校為中心的自治校、高等教育鬆綁、促進民間興學和辦學等。

然而，以為市場化就可以解決封閉、威權、政黨化的教育問題，反而落入另外一種意識形態。過猶不及，教育鬆綁，卻讓台灣的教育快速往市場化一端傾斜，帶來的麻煩比解決的問題還多。

有人認為，不適任教師無法解聘是因為公立學校保障這些爛老師的飯碗。只要學校私營，不適任老師馬上就會被淘汰。我相信，私立學校會以學校的利益來決定教師的去留，毫不手軟。請問，這樣教師專業能自主嗎？公立學校真的就不能淘汰不適任教師嗎？台北縣政府就曾請走好幾位不適任教師，家長、老師都歡欣鼓舞。是不為也，非不能也。

有人又說，老師打學生，因為老師自認是公務員，不把學生當顧客來服務的緣故。真的學校私營，老師就不打學生嗎？就我所知，私立學校也有為了檢查女學生是否穿非肉色胸罩，當場要學生脫下外衣檢查，無視學生的尊嚴；也有學校設備、師資一級爛，拚命收學生賺學費，從招收大班、多班、學分班、夜間班、在職專班、推廣班、碩士班到博士班，一組老師教到底，對學生有好處嗎？

又有人說，家長把孩子送去全美語幼稚園是因為有這個市場需求，教育部就不該設限。語言教育專家已經告訴我們，全美語教學對兒童的母語學習、文化傳承、認知發展、本土認同都不利，何況，過一陣子不用美語，孩子很快就忘光光。主張全美語教學的人祭出全球化的大旗，說要與全球競爭當然要及早學美語。教育部從來就沒有禁止孩子學美語，只禁止商業化、趕流行式的全美語教學而已。為了兒童正常發展，教育本來就不能全隨市場起舞。

最後，鼓勵（放縱？）私人興學的結果是民間蓋了一大堆大學。大學錄取率高達八七%，明年恐怕會超過九成。台灣已是全球高等教育學生比率僅次於南韓的國家，是日本的兩倍，英、美、德、法等國的一倍半。接下來，一旦學生數隨出生率下降而遞減，學校辦不下去了，市場派又會祭出不公平競爭的說詞，說什麼公立學校有政府當靠山，私立學校難與爭鋒，據此，伸手要政府補助，抵死也不退場。屆時，恐怕只有將大學列為國民義務教育，才可能解決大學閒置的問題。

人人喜歡讀大學本非壞事。問題是大學生的品質怎樣？教授與雇主最清楚。某些大學生自認身價不凡，卻高不成低不就，接著下來要誰收拾殘局？勞委會？精神醫院？既然只能訓練出高中（職）水準的大學生，何須勞師動眾辦大學，既浪費國家資源，也增加家長負擔，學生更是無辜。

所以說，市場化不是解決教育問題的萬靈丹，教育是一種公共服務，不能依循民間能做的，政府就不做的原則。政府終究還是脫不了干係。

（引自林萬億教授於中國時報所 2004.08.20 發表之論文）

二、請閱讀以下之文章，並且回答以下之問題（每題 25 分）

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小慧雇了一名外傭來照顧學齡期的女兒，她刻意挑選了大學畢業的菲律賓人，希望能從小培養孩子的英文能力，也藉此操練自己生鏽的英文。但她發現女兒嘴裡開始出現幾句她所謂的「番話」，也擔心跟菲傭學到的英文有「奇怪」的腔調，於是急著要把女兒送到雙語安親班，好學習「標準正統」的英文。

誰說「標準」英文？小慧腦中浮現的是來自北美、英國、澳洲，有著白皮膚的英文老師。但所謂「標準」英文、「正統」腔調從來是一個權力競逐的場域，十七、八世紀移民到美國的英格蘭人，所說的英文被英國人譏諷為窮人入流的發音與腔調，所謂「美式英文」的正當性，要到美國經歷成功的國族打造工程、躍身為世界強權後方被確立。

語言不是中性的媒介，所謂「標準」是歷史建構的結果，「正統」是象徵權力的行使。台灣人對於英文老師的期待，經常無關教學能力，而混雜著國籍、腔調、甚至膚色的迷思。我認識的一個在美國長大的台灣人，回台尋找英語教學工作時，經常因為他的華人臉孔而碰壁，後來得佯裝聽不懂中文（所以是「正港」的 A B C），才找到理想的工作。

語言是一種溝通的工具，其實質功能不在於腔調的優美，而是相互的了解。就地緣位置來說，台灣其實與亞洲諸國有更頻繁的政治經濟文化上的交流。相對於模仿美國腔或英國腔，更具有實際意義的學習目標是，我們能不能聽懂菲律賓、印度的英文，甚至是日本、韓國人的口音。

除了全民英檢帶來的補習風潮，學習第二外國語也逐漸蔚為風行。同樣地，我們選擇何種「外語」來學習，也反映出地球村裡的權力不平等。大學裡開授的課程多集中在日文、德文、法文等第一世界國家的語言，而少是馬來話、越南話、泰國話、菲律賓語。事實上，這些被小慧貶為「番話」的語言其實與台灣人的生活經驗更為貼近；這些東南亞國家是台灣觀光客的主要目的地、是外籍勞工之來源、是新女性移民的原鄉。

我的朋友小倩，其父母在一九六〇年代中從台灣移民美國，為了讓孩子更「成功」地融入美國社會，父母決定不教小孩說中文，以避免他們說英文帶有華語腔。小倩直到進入大學，才帶著文化尋根的心情開始學中文，此項語言資本也幫助她日後取得亞洲的工作機會。小倩回想在少不更事時候，常嫌棄母親講起英文結結巴巴、語彙有限，如今才體會到客居異鄉的母親在無法和自己的小孩充分溝通時，有多麼寂寞。

類似的移民故事正在台灣上演著。台灣政府剛剛完成修法，嚴峻地要求外籍配偶在歸化中華民國籍前，必須通過中文的檢定考試，在此同時，新移民母親的母語能力，鮮少被視為一項值得代間傳承的文化資產。如同小倩的台灣母親，越南母親在強勢的中文環境中被迫噤聲，她們的子女恐將難以了解母親的語言與心情。

望子女成龍鳳的台灣父母，急切地安排子女學英文、說外語，深怕晚一步註冊成為地球村的會員。這樣的現象反映出台灣社會對於「全球化」的狹隘定義，我們熱烈地向北方的上國學習，卻往往忽視了南方的另一半地球。學習外語可以協助我們跨越地理國界與文化藩籬，卻也可能讓我們栽進語言的權力地圖，複製洋番的階層迷思。

（引自藍佩嘉教授於中國時報所 2005.06.03 發表之論文）

一、下列的段落摘自一篇關於人際關係的研究報導，請先仔細閱讀，並試著回答以下的問題：

- (1)請簡述這一篇文章的主要的研究問題是什麼？主要的研究發現是什麼？以及對於這樣的研究發現，研究者提出了哪些可能的原因假說？(25 分)
- (2)請簡述這一篇文章的研究方法與過程 (10 分)
- (3)這篇文章的研究方法是量化的研究法，若是你採用質化研究法，你會如何進行？(15 分)

IRKSOME RELATIONSHIP (煩人的關係)

If your spouse already bugs you now, the future is bleak. New research suggests couples view one another as even more irritating and demanding the longer they are together. The same trend was not found for relationships with children or friends. The study results could be a consequence of accumulated contact with a spouse, such that the nitpicking (吹毛求疵) or frequent demands that once triggered just a mild chafe (摩擦) develops into a major pain. But accumulated irritation has its silver lining.

"As we age and become closer and more comfortable with one another, it could be that we're more able to express ourselves to each other," said lead study author Kira Birditt, a research fellow at the University of Michigan's Institute for Social Research. "In other words, it's possible that negativity is a normal aspect of close relationships that include a great deal of daily contact."

Rather than breeding unhappy couples and ill health, the increase in negativity could be a normal part of relationships. "Because we found that pattern was overall among the participants, it appears to be normative. It's not something unusual that happens," Birditt said.

Birditt and U-M colleagues Lisa Jackey and Toni Antonucci looked at how negative views of spouses, friends and children changed over time and among different age groups, including young adults (ages 20 to 39), middle-aged adults (40 to 59) and older adults (60 and over). The researchers analyzed responses collected in 1992 and 2005 as part of the Social Relations and Health Over the Life Course study, a regionally representative sample of people from the greater Detroit metropolitan area.

More than 800 individuals indicated the level of negativity in relationships with their spouses or partners, children and best friends. Participants also noted whether or not their responses referred to the same spouse, child and friend during the 2005

interviews.

Each participant rated how strongly they agreed or disagreed with two statements:

"My (spouse/partner, child, friend) gets on my nerves."

"My (spouse/partner, child, friend) makes too many demands on me."

In all age groups, individuals reported viewing their spouse as the most negative compared with children and friends. The negative view of spouses tended to increase over time.

"We were surprised because in the gerontological (老年醫學) research, it suggests that as people age they get better at regulating their emotions and experience less negative relationships," Birditt told LiveScience. "But we found that it depends on which relationship you're looking at." As relationships with spouses became more negative, relationships with children and friends seemed to become less demanding and irritating over time. Negativity toward friends decreases over time partially because we can continuously choose and weed our friends, ditching those pals who are irritating, according to the researchers.

"Relationships with children may become less negative because of role changes as children move through adolescence and young adulthood, grow and mature, usually becoming more stable and independent," Birditt explained. Kids moving out didn't seem to impact spousal negativity, however, as the researchers found the same trend for spouses irrespective of the age group.

Participants in their 20s and 30s reported having the most negative relationships overall. Older adults had the least negative relationships with spouses, children and friends. Past research by Birditt and others has shown that older adults are more likely to report less conflict in their relationships compared with younger adults. "Older adults are more likely than younger people to report that they try to deal with conflict by avoiding confrontations, rather than by discussing problems," Birditt said.

In general, the longer partners stay together, the more they have to deal with the other's idiosyncrasies (個人習性), for instance. "When you're living together, it's a lot harder to avoid each other," Birditt said.

二、下列的段落摘自 Robert Weller 一篇關於台灣宗教的研究論文，請先仔細閱讀，並試著回答以下的問題：

- (4) 請簡述這一篇文章的主要的研究發現(10分)。
- (5) 除了中元普渡的個案以外，請再舉出另一個宗教儀式例子，來說明作者的論證(10分)。
- (6) 這篇文章的資料收集主要是採取參與觀察的研究方法，試問如要採取量化研究的方式來驗證其結論，要如何操作？請儘可能地詳盡地說明每一項步驟(30分)。

Taiwanese popular religion under the Japanese occupation (1895-1945) featured occasional performances that seemed to contradict the most fundamental meanings of the ritual involved. Most striking were some performances of the Universal Salvation (普渡), a major annual ritual held to propitiate the spirits of forlorn ghost(孤魂野鬼). Ghosts in general represent anomic, isolated individuals-- the antithesis of the strong political and kinship communities that other rituals elaborate. The Universal Salvation serves to protect the local social community from the marginal ghosts, often represented at the ritual by really marginal people. In unusual performances under the Japanese, however, organized village community teams suddenly began to play the role of the supposedly isolated, asocial ghosts. This article explores the reasons behind this apparent abandonment of the normal meaning of the ceremony.

I will argue that these unusual performances of the Universal Salvation highlight the importance of relating ritual symbolism to specify political contexts, and that the politics of ritual may outweigh questions of belief or symbolic structure. The use of village teams was a way of maintaining the festival in the faces of Japanese repression, by disguising the ritual (however thinly) as an athletic competition (將儀式偽裝成爲運動競賽). In fact, this odd version of the ghost festival was only one form of disguised ritual that developed under Japanese rule. Ritual disguises allow for several possible interpretations of the same performance. The ritual's ambiguity and their openness to reinterpretation make them relatively safe ways to avoid ideological domination. The constant possibility of new interpretations makes it very difficult for the government successfully to impose its own reading of religion.

The ritual disguises that developed under the Japanese rule point up how difficult it is for governments to establish effective ideological control, and how constantly and creatively people can resist state attempts at control. The following sections describe the ghost festival and other ritual disguises as they been performed in northern Taiwan during the last century, and especially as they have occurred in Sanxia Township of Taibei County(台北縣三峽鎮).