

臺北市立教育大學
九十五學年度研究所博士班入學考試試題

所 別：國民教育研究所博士班（教育哲史與社會學組）

科 目：教育學

考試時間：100 分鐘【08:20 – 10:00】

總 分：100 分

注意：不必抄題，作答時請將試題題號及答案依照順序寫在答卷上；限用毛筆、藍色或黑色筆作答，使用其他顏色或鉛筆作答者，所考科目以零分計算。（於本試題紙上作答者，不予計分。）

問答題（每題 50 分，共 100 分）

1. 試說明以下《中庸》章句的意義，並申述其對教育的啟示：

「誠者，天之道也；誠之者，人之道也。誠者，不勉而中，不思而得，從容中道，聖人也；誠之者，擇善而固執之者也。博學之，審問之，慎思之，明辨之，篤行之。有弗學，學之弗能弗措也；有弗問，問之弗知弗措也；有弗思，思之弗得弗措也；有弗辨，辨之弗明弗措也；有弗行，行之弗篤弗措也；人一能之幾百之，人十能之己千之。果能此道矣，雖愚必明，雖柔必強。」（第廿十章）「自誠明，謂之性；自明誠，謂之教。誠則明矣，明則誠矣。」（第廿一章）「唯天下至誠，為能盡其性；能盡其性，則能盡人之性；能盡人之性，則能盡物之性；能盡物之性，則可以贊天地之化育；可以贊天地之化育，則可以與天地參矣。」（第廿二章）「誠者，自成也；而道，自道也。誠者，物之終始；不誠，無物。是故君子誠之為貴。誠者，非自成己而已也，所以成物也。成己，仁也；成物，知也。性之德也，合外內之道也，故時措之宜也。」（第廿五章）（50 分）

2. 請先分析下列引文的主要意涵，並申論涂爾幹的論點及自己的看法。

To bind the child to the social group of which he is a part, it is not enough to make him feel the reality of it. He must be attached to it with his whole being. There is only one effective way of doing this, and that is by making his society an integral part of him, so that he can no more separate himself from it than from himself. Society is not the work of the individuals that compose it at a given stage of history, nor is it a given place. It is a complex of ideas and sentiments, of ways of seeing and of feeling, a certain intellectual and moral framework distinctive of the entire group. Society is above all a consciousness of the whole. It is, therefore, this collective consciousness that we must instill in the child.

< From Emile Durkheim, *Moral Education: A Study in the Theory and Application of the Sociology of Education*, translated by Everett K. Wilson and Herman Schnuer (1961) New York: Macmillan Publishing Company. > (50 分)