

# 國立嘉義大學九十五學年度博士班入學考試試題

所別：國民教育研究所

組別：甲、乙、丙、丁組

科目：英文（教育文獻批判）

I. Read the following excerpt adapted from “Ethnographic Interviewing as Contextualized Conversation” by Christina W. Stage and Marifran Mattson (2003) and answer the following questions:

1. Explain in Chinese the differences between interviews and conversations. (25%)
2. Explain in Chinese why the authors think that conversations are better than formal interviews for doing ethnography. (25%)

In-depth interviewing is one of the instruments of ethnography that aids researchers in our attempts to describe and understand the unique experiences of others. We question the assumptions that guide ethnographic interview practice and challenge researchers to reconceptualize interviews as conversations rather than traditional researcher-dominated interviews.

## *Interviews*

Ethnographic interviews are marked by three key elemental phases. Interviews being with the explicit purpose of the interview being explained by the ethnographer to the research participant. The explicit purpose details why the interview is taking place, the goal of the interview, and the direction of the interview as envisioned by the interviewer. The interviewer offers particulars about how the goal of the interview might be achieved. After discussing the explicit purpose of the research project and providing ethnographic explanations, the researcher employs a variety of ethnographic questions to guide the interview.

## *Conversations*

Conversations are contrasted to interviews in that the former is more informal and emergent while the latter is characterized by a variety of purposeful question types and a series of explanations. Conversations are based on common understanding and are marked by a lack of explicit purpose, avoidance of repletion, balanced turn taking, use of abbreviations, occurrence of pauses, expressed interest, and curious ignorance by both parties.

In conversation, pauses serve as natural breaks allowing time to reflect or time to

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wait before changing the topic of conversation. In conversation, contextual questions are developed to help the researchers focus attention on the circumstances that influence and shape the emphasis of their study. Balanced turn taking and reciprocal participation allow the researchers to work with research participants when asking questions, interpreting data, validating conclusions, and presenting knowledge.

We, along with others, contend that when complemented by the assets of conversations, ethnographic interviews can produce a more participant-respectful and insightful project that overcomes the common criticisms of ethnography.

**II. Please respond to the questions in Chinese or in English as instructed based on the three passages provided below.**

**Questions:**

- 1. Please summarize in Chinese the major ideas of the three passages. (25%)**
- 2. Critique in English the contemporary teaching materials and teaching approach of Taiwan by using the main ideas of the passages provided. (25%)**

Democracy needs a foundation not only of shared values but also of shared experience, so that people identify with the political system to which they belong, and can trust its procedures and outcomes. This means not only that those procedures are seen and felt to be fair. It is also necessary that no significant minorities feel themselves to be permanently excluded from power and influence; that groups and individuals sense communal policymaking; and that those outcomes embody what people recognize to be the general interests of society rather than merely the combination or balance of the interests of various particular and organized groups or specific interest. (Arblaster, 1987, p. 78).

In order to have a large number of values in common, all members of the group must have an equitable opportunity to receive and to take from others. There must be a large variety of shared undertakings and experiences. Otherwise, the influences which educate some into masters educate others into slaves. And the experience of each party loses in meaning when the free interchange of varying modes of life experience is arrested. (Dewey, 1916, p. 84-85)

Democracy requires dialogue, participation, political and social responsibility, as well as a degree of social and political solidarity.... Before it becomes a political form, democracy is a form of life, characterized above all by a strong component of transitive consciousness. Such transitivity can neither appear nor develop except as men [and women] are launched into debate, participating in the examination of common problems. (Freire, 1978, pp. 28-29).