

考試科目	英語教學理論與實務	系所別	英語教學碩士在職專班	考試時間	2月5日(日) 第二節
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*Questions 1 and 2 are based on the following description. Make sure that you avoid copying words directly from the description or the question itself.*

Digital technology has become an indispensable and integral part of language classroom instruction. One tool that many teachers and students enjoy is *Kahoot!* -- a game-based learning system often seen in school language classrooms. It presents teacher-created multiple-choice or yes-no questions with exciting music and colorful answer blocks. Students answer the questions on their smart phones or iPads, competing with one another to enter the right answers as quickly as possible.

Question 1. To what extent do you think *Kahoot!* may make some students feel encouraged while others feel biased because of individual differences? What other problems/limitations do you think *Kahoot!* or similar game-based digital learning tools have? (25%)

Question 2. How would you as a teacher use *Kahoot!* to foster learning while avoiding the problems that you have identified in answering Question 1? Please discuss with concrete classroom examples. (25%)

Question 3. What are the common characteristics of experiential learning in second language classrooms? Generally, for which age group, children, teenagers, or adults, is it an especially useful concept? Compared with task-based curricula, is experiential instruction more language-based? (25%)

Question 4. Discuss the theoretical foundations on which the Audiolingual Method rested, and present some examples of them by referring to the characteristics of this method. (25%)

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- 一、作答於試題上者，不予計分。
- 二、試題請隨卷繳交。

考試科目	英文能力測驗與寫作	系所別	英國語文學系英語教學碩士在職專班	考試時間	2月5日(日)第三節
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**Part I.** Read the following passage and, in formal English prose, answer the questions that follow.

Myth 1: Language is the preserve of humans, and humans alone; it cannot be compared to anything found amongst non-humans, and is unrelated to any non-human communicative capability. And this myth reinforces a view that there is an immense divide that separates human language from the communicative systems of other species. And more generally, it separates humans from all other species. But recent findings on the way other species communicate, from apes to whales, from vervets to starlings, increasingly suggest that such a view may overstate the divide that separates human language and non-human communicative systems. [ ... ]

Myth 2: Human babies enter the world pre-equipped to learn language. Language emerges effortlessly and automatically. And this is because we are all born with a Universal Grammar: a pre-specified listing of language universals—a universal being a feature of grammar that is shared by all languages. Moreover, as all languages are assumed to derive from this Universal Grammar, the study of a single language can reveal its design. In other words, despite having different sound systems and vocabularies, all languages are basically like English. Hence, we don't in fact need to learn or study any of the exotic languages out there—we need only focus on English, which contains the answers to how all other languages work. But, like the myth that language is unrelated to animal forms of communication, the myth of language universals is contradicted by the evidence. [ ... ]

Myth 3: Language is innate. This view is, in a number of respects, highly attractive—at a stroke, it solves the problem of trying to account for how children acquire language without receiving negative feedback, from their parents and caregivers, when they make mistakes—it has been widely reported that parents, for the most part, don't systematically correct errors children make as they acquire language. And children can and do acquire their mother tongue without correction of any sort. Moreover, children have acquired spoken language before they begin formal schooling: children are not *taught* spoken language, they just acquire it, seemingly automatically. But such a strong view eliminates the need for learning—apart from the relatively trivial task of learning the words of whatever language it is we end up speaking. [ ... ]

Myth 4: Meaning in natural languages, such as English or Japanese, derives, ultimately, from a universal language of thought: Mentalese. Mentalese is the mind's internal or private language, and makes thought possible. It is universal in the sense that all humans are born with it. It is language-like, consisting of symbols, which can be combined by rules of mental syntax. Without Mentalese we could not learn the meanings of words in any given language—spoken or signed. But as I shall show, Mentalese assumes a view of the mind that is wrong-headed: it assumes that human minds are computer-like. It also suffers from a number of other difficulties, which make

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this supposition deeply problematic.

adapted from Vyvyan Evans, *The Language Myth: Why Language Is Not an Instinct* (Cambridge University Press, 2014), pp. 14-18.

1. Write a brief introductory paragraph to add to the beginning of this passage, including a thesis statement that expresses the main point of the passage. (15%)
2. The four paragraphs above share a similar structure. Explain how they are organized, and compare their structure to the standard paragraph structure most commonly taught to beginning composition students. (15%)
3. Pick two of the myths above, and explain how a belief in them might influence language-teaching policies, techniques, and curricula. (20%)

**Part II.** Summarize the following passage in 100-150 words. When using more than five consecutive words from the passage, please avoid plagiarism by placing these words within quotation marks (20%)

Structuralism motivated linguists to consider language as organized as a self-defining and closed structure. From this perspective, other modalities of communication were separated from language, maintaining their own structures. Furthermore, linguistic structure was set apart from spatiotemporal 'context' (which included diverse considerations such as history, geography, politics, culture, and society). As Hymes (1971) has observed, Chomsky took structuralism further in a cognitive and individualized direction. The language structure was provided a mental locus, treating the grammar as internalized, and providing a representational system of meaning-making for the speakers. Though such approaches define language as value-free and abstract, certain ideologies subtly enter through the unproblematic 'context'. In dominant approaches, context was treated as a container of language, framed as domains such as speech community or nation-state. These constructs territorialized and essentialized language, providing ownership to certain groups of speakers and/or their lands. The meanings of 'trans' that I have reviewed above call for a shift from the above assumptions to consider more mobile, expansive, situated, and holistic practices. However, the connection between structuralism and translingualism needs to be explored further to theorize the analytical benefits of the new paradigm. This examination would help us identify new possibilities inherent in translingualism. I articulate below how moving beyond structuralism might help us theorize and practice translingualism differently. Though such an orientation is implicit in earlier theorizations and analyses of translingualism, it has not been sufficiently taken up for critical examination.

Challenging the structuralist paradigm, scholars are becoming more sensitive to space as a more expansive framework for explaining communicative and social life. Developing from the findings in theoretical physics (Barad

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<p>2007; Coole and Frost 2010) on the agentic and vitalist potential of physical nature, the spatial orientation is gaining thoughtful uptake in other disciplines as well. Scholars in applied linguistics, such as those in posthumanism (Pennycook 2016), mobility studies (Blommaert 2010), linguistic landscapes (Shohamy and Gorter 2008), and literacy (Kell 2010), have been influenced by a spatial orientation. Spatiality is everything that a structuralist orientation has tried to avoid, as theorization of scholars in human geography (see Soja 2011; Massey 2005) points out. Situating communicative interactions in space and time accommodates diversity and unpredictability. Conceiving of language and other human activities as abstract and autonomous structures, however, tends to favor homogeneity, normativity, and control. Structures are abstracted from the messiness of material life and social practice. In making structures fundamental and generative, structuralism imposes order and control over material life. When structures are interpreted as located in the mind (as Chomsky did), they also feed into the Cartesian bias of mind over matter. Treating spatiality as significant means understanding every practice as situated, holistic, networked, mediated, and ecological, thus integrated with diverse conditions, resources, and participants. Spatiality does not mean that we abandon all considerations of order, pattern, or norms, but reformulate them beyond abstract, homogeneous, and closed structures. (from Canagarajah, 2018, <i>Translingual Practice as Spatial Repertoires: Expanding the Paradigm beyond Structuralist Orientations</i>)</p> <p><b>Part III.</b> Write a short essay of 350 words to explain why language identity and ownership are crucial to learning a second or foreign language? (30%)</p>					
備註	一、作答於試題上者，不予計分。 二、試題請隨卷繳交。				