

# 高雄市 109 學年度市立高級中等學校聯合教師甄選

## 英文科試題卷

### 【※答案一律寫在答案本上】

#### I. Lesson Plan (25%)

According to the 2019 Twelve-year Basic Education Curriculum Guidelines, CRITICAL THINKING SKILLS should be incorporated into senior high school English curriculum. Please design a lesson plan for a two-hour class for 10<sup>th</sup> graders based on the following text. Please specify the critical thinking skill you aim to teach, your teaching procedures and evaluation method.

When people draw or spray-paint pictures or words onto a wall, under bridges, or even on the sides of buses and trains, it's called graffiti. It comes in all shapes and sizes, from simple words to detailed paintings. Some love it, while others hate it. The question is: Is graffiti a form of art or just a mess?

Yes!-----

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Graffiti is obviously art. First, it takes a lot of time and hard work. It is not just scribbling. Graffiti artists are like other painters. They start by sketching and drawing an outline, and then they fill in colors and add details. The only difference is that they paint on walls rather than on paper. Second, like other art forms, graffiti is about expressing one's feelings and being creative. Banksy, for example, is a famous graffiti artist who paints to show his opinions. Many of his works contrast the horror of war with the innocence of children. In one of his pieces, a young boy places a flower into a soldier's gun. The gun represents violence, whereas the flower stands for peace. Works like this call attention to the need for positive change in the world. Isn't it art?

No!-----

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Graffiti makes a mess. It is nothing but visual pollution. Most graffiti is "tagging," which is more like just scribbling someone's name. These ugly paintings make cities look messy. In addition, most graffiti is done without permission. It takes a lot of money and effort to get rid of it. The city of Los Angeles, for example, spends millions of dollars every year cleaning up graffiti. Each month, workers wash away hundreds of thousands of square feet of it. Even worse, graffiti harms communities.

Many people believe that graffiti is associated with criminal activity, and thus feel unsafe to walk around or to live in those areas. If graffiti causes all these problems, can we really call it art?

Which side of the wall are you on when it comes to graffiti? Is it creative or destructive? Now, it's your turn to express yourself and share your thoughts about it!

*excerpted from Lungteng Book 1*

II. According to *A Whitepaper on Internationalization Education for Primary and Secondary Schools*, integrating international education into current school's curricula is one of the key concepts to help students develop strong national identity, international awareness, global competitiveness, and global responsibility. Now you are going to provide a new elective course. Please explain how you would design your course to reach these goals, with specific examples provided. (25%)

III. Technology Enhanced Learning (TEL) is often viewed as a synonym for e-learning but can also be used to refer to technology enhanced classrooms and learning with technology, rather than just through technology. If you are going to lead your students to learn English through exploring the topic of backpacking within four 50-minute sessions, how would you integrate technology in your course design to facilitate their learning? In the lesson plan, please specify the descriptions about the students, learning objectives, teaching procedures, the technological resources incorporated, and the assessment standards. (25%)

IV.

(A) Summarize the given article into 200-250 words. (15%)

(B) Design 3 reading comprehension questions based on your rewritten passage.

Answers to each question must be provided. (10%)

(第一、二題出一般的閱測題，第三題出素養導向的題目，形式不限)



In 1968, University of California Berkeley graduate students Emma Gee and Yuji Ichioka needed a name for their student organization, which was aimed at increasing the visibility of activists of Asian descent. As the Black Power Movement, the American Indian Movement and anti-war movements expanded, Gee and Ichioka saw an opportunity. They wanted to come up with a term that would bring together all the different groups of people of Asian descent under one, larger umbrella.

So they named their group the Asian American Political Alliance (AAPA) — what is believed to be the first public use of the phrase “Asian American.”

“Asian American” is everywhere now, from Asian American studies departments in universities to May’s designation as Asian Pacific American Heritage Month, but this wasn’t always the case. Before its rise, people of Asian descent in the U.S. would generally refer to themselves by their specific ethnic subgroup, such as Japanese American, Filipino American, and so on. When a broad term was used, it was often “oriental,” which held racist and colonialist connotations. But “Asian American” wasn’t just a handy umbrella term: by uniting those subgroups linguistically, it also helped unite activists in their fight for greater equality.

“There were so many Asians out there in the political demonstrations but we had no effectiveness. Everyone was lost in the larger rally. We figured that if we rallied behind our own banner, behind an Asian American banner, we would have an effect on the larger public. We could extend the influence beyond ourselves, to other Asian Americans,” Ichioka later said in an interview with YẾN LÊ ESPRITU, author of *Asian American Panethnicity: Bridging Institutions and Identities*.

Gee and Ichioka were not only strategic in their naming, but in their organizing methods as well. To recruit members, the two searched for students with Asian last names on the directories of various campus political groups. “It is highly significant that Ichioka and Gee used the methodology of pulling out all Asian surnames—rather than simply trying to identify members of a single ethnic group—because it demonstrates that from its very inception, AAPA was explicitly envisioned as a multiethnic group for all Asians. Indeed, AAPA drew together a diverse group of Asian Americans as its first members recruited members from their own organizations and networks,” writes Daryl Joji Maeda in *Rethinking the Asian American Movement*.

Gee and Ichioka themselves were an example of the integration of various Asian American subgroups happening at the time: Gee, who was Chinese American, and Ichioka, who was Japanese American, were a pan-Asian American couple. “In the post-war era, segregation between Asian groups was lessened, and you had different Asian groups living together, and the kind of separation caused by Chinatowns and Japantowns went down because the ethnic enclaves started to house other Asian groups,” explains Espiritu.

That integration, however, was not the only thing bringing Asian Americans together in the years before and after the term was coined. Discrimination did not differentiate between ethnic sub-groups. During World War II, the incarceration of Japanese Americans — including Ichioka's family — led other Asian Americans to wear buttons and badges that displayed their ethnicity, because officials might otherwise fail to see the difference. The Vietnam War also served as a catalyst for Asian American organization, though most widespread anti-war movements didn't have the same ideals that many Asian Americans had in mind. "Asians were watching this unfold on the news and realized that the 'enemy' had faces like their own. The mainstream anti-war movement was kind of saying 'bring our boys home,' but for Asians, they were saying 'stop killing our Asian brothers and sisters'" explains Espiritu.

In 1968, the Third World Liberation Front, which was a coalition between AAPA, the Black Student Union and other student groups at San Francisco State University, formed and took part in the longest student strike in U.S. history. As a result, the university established the first College of Ethnic Studies in the U.S. The movement inspired a second strike at UC Berkeley. In 1969, Ichioka, who died in 2002, taught the first course at UCLA's Asian American Studies Center, which he also helped found. Asian American studies departments continued to form at universities throughout the U.S., institutionalizing the term.

But the reasons for Asian American unity have continued. Decades later, the 1982 killing of Vincent Chin, a Chinese American, by two white men who thought he was Japanese, further indicated the need for pan-Asian American mobilization. The incident took place in Detroit, where the automotive industry was declining, which many blamed on the success of Japanese car manufacturers. "All that mattered was that you looked Asian. The fact that an Asian person is killed, and the justice system doesn't follow up, that required everyone to band together," says Espiritu.

And today, with the rise of pandemic-fueled racism, the term Asian American has held onto its importance. "Racism," says Espiritu, "doesn't distinguish."