1. 巴西成人教育家 Paulo Freire 在其《受壓迫者教育學》(The Pedagogy of Oppressed)曾有下列的論述:

   Indeed, problem-posing education, which breaks with the vertical patterns characteristic of banking education, can fulfill its function as the practice of freedom only if it can overcome the above contradiction. Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on “authority” are no longer valid; in order to function, authority must be on the side on freedom, not against it. Here, no one teaches another, nor is anyone self-taught. Men teach each other, mediated by the world, by the cognizable objects which in banking education are “owned” by the teacher.

請簡要闡述該段文字重點，並提出你對於此段論述的看法。(2.5分)

2. 請說明英國學者 Herbert Spencer(1820-1903)的科學教育學說及其在教育思想發展上的重要性；你認爲 Spencer 的教育觀點對於目前的臺灣教育有何啓發？其應用又有何限制之處？請評述之。(2.5分)

3. 請闡述清末中國學者張之洞「中體西用」的教育思想內容。在面臨全球化浪潮衝擊的時代中，這種「中體西用」的教育觀念是否仍有可取之處？請說明你的看法。(2.5分)

4. 教育中的個人主義(individualism)與社群主義(communitarianism)主張有何不同？試從此角度針對目前兩當中「一綱多本」或「一綱一本」的爭議，提出你的看法。(2.5分)