

※ 考生請注意：本試題不可使用計算機。請於答案卷(卡)作答，於本試題紙上作答者，不予計分。

1、請敘述此則史料內容，並闡述與此內容相關的學術研究成果。(35%)

世有萬古不易之常經無一成不變之治法窮變通久見於大易……伊古以來代有興革即我朝列祖列宗因時立制屢有異同……自播遷以來皇太后宵旰焦勞朕尤痛自刻責深念近數十年積習相仍因循粉飾以致成此大釁現正議和一切政事尤須切實整頓以期漸圖富強懿訓以為取外國之長乃可補中國之短懲前事之失乃可作後事之師自丁戊以還偽辯縱橫妄分新舊康逆之禍殆更甚於紅拳迄今海外逋逃尚以富有貴為等票誘人謀逆更藉保皇保種之妖言為離間宮庭之計殊不知康逆之談新法乃亂法也非變法也該逆等乘朕躬不豫潛謀不軌朕籲懇皇太后訓政乃拯朕於瀕危而鋤奸於一旦實則翦除亂逆皇太后何嘗不許更新損益科條朕何嘗概行除舊執中以御擇善而從母子一心臣民共見今者恭承慈命壹意振興嚴禁新舊之名渾融中外之跡……至近之學西法者語言文字製造機械而已此西藝之皮毛而非西政之本源也居上寬臨下簡言必信行必果我往聖之遺訓即西人富強之始基中國不此之務徒學其一言一話一技一能而佐以瞻徇情面自利身家之積習舍其本源而不學學其皮毛而又不精天下安得富強耶總之法令不更綱習不破欲求振作當議更張……各就現在情形參酌中西政要舉凡朝章國故吏治民生學校科舉軍政財政當因當革當當省當併或取諸人或求諸己如何而國勢始興如何而人才始出如何而度支始裕如何而武備始修各舉所知各抒所見通限兩箇月詳悉條議以聞再由朕上稟慈謨斟酌盡善切實施行……將此通諭知之（《清實錄·德宗景皇帝實錄》，卷 476，光緒 26 年 12 月 10 日）

2、以下是日治時期出身新竹黃旺成先生日記中的一天。首先，試根據以下這則日記進行分析解讀，盡量闡述其中所透露的時代訊息。其次，試詳述日記史料在台灣史研究當中，所帶來的影響為何？(35%)

黃旺成先生日記/1926-02-05

大正十五年（民國十五年，一九二六年）

二月五日 金曜 乙丑 天氣 晴 強風 寒暖 六四

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今天在工場裡午前午後都是卷紗 岡部特務午後到工場來看我們 謔〔搭〕訕一番而去 晚上張坤、瑞堯兩君來打桌球 到黃昏時才散 夜仍是教漢文夜學兩點鐘 出席者二十餘人 只好三分之二 中上吃飯的時候 有個佐藤巡查來閑談 他的底意是要查問文協和請願的事務 藉以威喝無知的參加的人 我是不大詳細 就是知道也不至上了他的當 早上在工場買了幾十只螃蟹 及到我回家中食 大部分已經在兒子們腹中了

3、以下文字出自盧梭(Rousseau)的愛彌兒(Émile)，請於閱讀文章後回答以下問題：

(1) 盧梭認為女性擔負了甚麼樣的社會角色？這些社會角色，又是立基於甚麼因素？(10%)

(2) 基於女性所擔負之社會角色，盧梭認為女子教育的基本目的與原則應為何？(10%)

(3) 試藉由此文獻及其歷史中的連結討論，陳述其所屬時空下所具之不同性別觀點。(10%)

There is no parity between the two sexes in regard to the consequences of sex. The male is male only at certain moments. The female is female her whole life or at least during her whole youth. Everything constantly recalls her sex to her; and, to fulfil its functions well, she needs a constitution which corresponds to it. She needs care during her pregnancy; she needs rest at the time of

childbirth; she needs a soft and sedentary life to suckle her children; she needs patience and gentleness, a zeal and an affection that nothing can rebuff in order to raise her children. She serves as the link between them and their father; she alone makes him love them and gives him the confidence to call them his own. How much tenderness and care is required to maintain the union of the whole family! And, finally, all this must come not from virtues but from tastes, or else the human species would soon be extinguished.

The strictness of the relative duties of the two sexes is not and cannot be the same. When women complains on this score about unjust man-made inequality, she is wrong. This inequality is not a human institution—or, at least, it is the work not of prejudice but of reason. It is up to the sex that nature has charged with the bearing of children to be responsible for them to the other sex. Doubtless it is not permitted to anyone to violate his faith, and every unfaithful husband who deprives his wife of the only reward of the austere duties of her sex is an unjust and barbarous man. But the unfaithful woman does more; she dissolves the family and breaks all the bonds of nature...

Once it is demonstrated that man and woman are not and ought not be constituted in the same way in either character or temperament, it follows that they ought not to have the same education. In following nature's directions, man and woman ought to act in concert, but they ought not to do the same things. The goal of their labors is common, but their labors themselves are different, and consequently so are the tastes directing them...

The good constitution of children initially depends on that of their mothers. The first education of men depends on the care of women. Men's morals, their passions, their tastes, their pleasures, their very happiness also depend on women. Thus the whole education of women ought to relate to men. To please men, to be useful to them, to make herself loved and honored by them, to raise them when young, to care for them when grown, to counsel them, to console them, to make their lives agreeable and sweet—these are the duties of women at all times, and they ought to be taught from childhood. So long as one does not return to this principle, one will deviate from the goal, and all the precepts taught to women will be of no use for their happiness or for ours. (quoted from Donald Kagan, Steven Ozment, Frank M. Turner, *The Western Heritage*, New York: Pearson, 2010, p. 513.