

一、中國史文獻資料(每題25%)：

- 1、天地設而民生之。當此之時也，民知其母而不知其父，其道親親而愛私。親親則別，愛私則險。民眾而以別險為務，則民亂。當此時也，民務勝而力征。務勝則爭，力征則訟，訟而無正，則莫得其性也。故賢者立中正設無私而民說仁。當此時也，親親廢，上賢立矣！凡仁者以愛為務，而賢者以出為道。民眾而無制，久而相出為道，則有亂。故聖人承之，作為土地貨財男女之分。分定而無制不可，故立禁。禁立而莫之司不可，故立官。官設而莫之一不可，故立君。既立君，則上賢廢而貴貴立矣！然則上世親親而愛私，中世上賢而說仁，下世貴貴而尊官。上賢者，以道相出也；而立君者，使賢無用也。親親者，以私為道也；而中正者，使私無行也。此三者，非事相反也。民道弊而所重易也，世事變而行道異也。

前面這段話引自《商君書》〈開塞〉，其中將古代社會變遷分為親親、上賢、貴貴三個階段，殊有慧見。請在上引文基礎上，從古代社會組織、政治體制、思想意識各方面，略論古代社會變遷之大勢。

- 2、「道之大原出於天」，天固諄諄然命之乎？曰：天地之前，則吾不得而知也。天地生人，斯有道矣，而未形也。三人居室，而道形矣，猶未著也。人有什伍而至百千，一室所不能容，部別班分，而道著矣。仁義忠孝之名，刑政禮樂之制，皆其不得已而後起者也。人之生也，自有其道，人不自知，故未有形。三人居室，則必朝暮啓閉其門戶，饗飧取給於樵汲，既非一身，則必有分任者矣。或各司其事，或番易其班，所謂不得不然之勢也，而均平秩序之義出矣。又恐交委而互爭焉，則必推年之長者持其平，亦不得不然之勢也，而長幼尊卑之別形矣。至於什伍千百，部別班分，亦必各長其什伍，而積至於千百，則人眾而賴於幹濟，必推才之傑者理其繁；勢紛而須於率俾，必推德之懋者司其化；是亦不得不然之勢也。而作君、作師、畫野、分州、井田、封建、學校之意著矣。故道者，非聖人智力之所能為，皆其事勢自然，漸形漸著，不得已而出之，故曰「天」也。

這段話論述「天」、「道」、「人」種種概念，你認為可能是明清之時哪一位學者或哪一種學術主張的作品？請論述這段話的內涵，及其可能的歷史意義。

二、西洋史文獻資料：(50%)

1、閱讀下列文章後，比較說明文中所述三個時期婦女之地位。(30%)

- (1) Of all things which are living and can form a judgment
We women are the most unfortunate creatures.
Firstly, with an excess of wealth it is required
For us to buy a husband and take for our bodies
A master; for not to take one is even worse.
And now the question is serious whether we take
A good or bad one; for there is no easy escape
For a woman, nor can she say no to her marriage.
She arrives among new modes of behavior and manners,
And needs prophetic power, unless she has learned
at home,
How best to manage him who shares the bed with
her.

And if we work out all this well and carefully,
And the husband lives with us and lightly bears his
yoke,
Then life is enviable. If not, I'd rather die.
A man, when he's tired of the company in his home,
Goes out of the house and puts an end to his boredom
And turns to a friend or companion of his own age.
But we are forced to keep our eyes on one alone.
What they say of us is that we have a peaceful time
Living at home, while they do the fighting in war.
How wrong they are! I would very much rather stand
Three times in the front of battle than bear one child.

Euripides, *Medea*, in *Four Tragedies*, trans. by Rex Warner (Chicago: University of Chicago Press, 1955), pp. 66-67.

- (2) As for the first question, why a greater number of witches is found in the fragile feminine sex than among men; it is indeed a fact that it were idle to contradict, since it is accredited by actual experience. . . .

For some learned men propound this reason; that there are three things in nature, the Tongue, an Ecclesiastic, and a Woman, which know no moderation in goodness or vice; and when they exceed the bounds of their condition they reach the greatest heights and the lowest depths of goodness and vice. . . .

Others again have propounded other reasons why there are more superstitious women found than men. And the first is, that they are more credulous; and since the chief aim of the devil is to corrupt faith, therefore he rather attacks them. . . .

The second reason is, that women are naturally more impressionable, and more ready to receive the influence of a disembodied spirit; and that when they use this quality well they are very good, but when they use it ill they are very evil.

The third reason is that they have slippery tongues, and are unable to conceal from their fellow-women those things which by evil arts they know; and, since they are weak, they find an easy and secret manner of vindicating themselves by witchcraft. . . .

To conclude. All witchcraft comes from carnal lust, which is in women insatiable.

Source: M. Summers, trans., *Malleus Maleficarum* (London: Rodker, 1928), pp. 41-44, 47.

- (3) If I may presume to offer an old woman's counsel to the younger workers in our cause, it would be that they should adopt the point of view—that it is before all things our *duty* to obtain the franchise. If we undertake the work in this spirit, and with the object of using the power it confers, whenever we gain it, for the promotion of justice and mercy and the kingdom of God upon earth, we shall carry on all our agitation in a corresponding manner, firmly and bravely, and also calmly and with generous good temper. And when our opponents come to understand that this is the motive underlying our efforts, they, on their part, will cease to feel bitterly and scornfully toward us, even when they think we are altogether mistaken. . . .

The idea that the possession of political rights will destroy "womanliness," absurd as it may seem to us,

is very deeply rooted in the minds of men; and when they oppose our demands, it is only just to give them credit for doing so on grounds which we should recognize as valid, *if their premises were true*. It is not so much that our opponents (at least the better part of them) despise women, as that they really prize what women now are in the home and in society so highly that they cannot bear to risk losing it by any serious change in their condition. These fears are futile and faithless, but there is nothing in them to affront us. To remove them, we must not use violent words, for every such violent word confirms their fears; but, on the contrary, show the world that while the revolutions wrought by men have been full of bitterness and rancor and stormy passions, if not of bloodshed, we women will at least strive to accomplish our great emancipation calmly and by persuasion and reason.

Letter to the *Woman's Tribune*, May 1, 1884, quoted in Frances Power Cobbe, *Life of Frances Power Cobbe by Herself* (Boston: Houghton Mifflin, 1894).

2、閱讀下列文章後，比較說明革命者或叛亂者的觀點和情緒。(20%)

(1) One must seek the origin of the [Secret, in this case Northern] Society in the spirit of the time and in our state of mind. I know a few belonging to the Secret Society but am inclined to think the membership is not very large. However, among my many acquaintances who do not adhere to any secret societies, very few are opposed to my opinions. Frankly I can state that among thousands of young men there are hardly a hundred who do not passionately long for freedom. These youths, inflamed with a strong, pure passion for the welfare of their fatherland and for true enlightenment, are growing mature.

The peoples of the world have conceived a sacred truth—that they do not exist for governments, but that governments must be organized for them. This is the cause of struggle in all countries; people, after tasting the sweetness of enlightenment and freedom, strive toward them; and governments, entrenched behind millions of bayonets, attempt to repel these peoples back into the darkness of ignorance. But all these efforts will prove in vain; impression once received can never be erased. Liberty, that torch of intellect and warmth of life, has always and everywhere

been the attribute of peoples emerged from primitive ignorance. We are unable to live like our ancestors, like barbarians or slaves. . . .

Emperor Alexander [I] promised us much; it could be said that, like a giant, he stirred the minds of the people toward the sacred rights of humanity. Later he altered his principles and intentions. The people became frightened, but the seed had sprouted and the roots had grown deep. The latter half of the past century and the events of our own time are so full of various revolutions that we have no need to refer to more distant eras. We are witnesses to great events. The discovery of the New World, and the United States of America, by virtue of its form of government, have forced Europe into rivalry with her. The United States will shine as an example even to distant generations. The name of Washington, the friend and benefactor of the people, will be passed on from generation to generation; the memory of his devotion to the welfare of the fatherland will stir the hearts of citizens.

George Vernadsky, ed., *A Source Book for Russian History from Early Times to 1917* (New Haven, CT: Yale University Press, 1972), Vol. 2, p. 519.

(2) Although we are ready to submit wholly to the popular will, we regard it as none the less our duty, as a party, to appear before the people with our program. . . . It is as follows:

1. Perpetual popular representation, . . . having full power to act in all national questions.
2. General local self-government, secured by the election of all officers, and the economic independence of the people.
3. The self-controlled village commune as the economic and administrative unit.
4. Ownership of the land by the people.
5. A system of measures having for their object the turning over to the laborers of all mining works and factories.
6. Complete freedom of conscience, speech, association, public meeting, and electioneering activity.
7. The substitution of a territorial militia for the army.

In view of the stated aim of the party its operations may be classified as follows:

1. *Propaganda and agitation.* Our propaganda has for its object the popularization, in all social classes, of the idea of a political and popular revo-

lution as a means of social reform, as well as popularization of the party's own program. Its essential features are criticism of the existing order of things, and a statement and explanation of revolutionary methods. The aim of agitation should be to incite the people to protest as generally as possible against the present state of affairs, to demand such reforms as are in harmony with the party's purposes, and, especially, to demand the summoning of an Organizing Assembly. . . .

2. *Destructive and terroristic activity.* Terroristic activity consists in the destruction of the most harmful persons in the Government, the protection of the party from spies, and the punishment of official lawlessness and violence in all the more prominent and important cases in which such lawlessness and violence are manifested. The aim of such activity is to break down the prestige of Governmental power, to furnish continuous proof of the possibility of carrying on a contest with the Government, to raise in that way the revolutionary spirit of the people and inspire belief in the practicability of revolution, and, finally, to form a body suited and accustomed to warfare.

Quoted in George Kennan, *Siberia and the Exile System* (New York: The Century Co., 1891), Vol. 2:495-499.