

題號： 13

國立臺灣大學 114 學年度碩士班招生考試試題

科目： 世界史

題號： 13

節次： 6

共 1 頁之第 1 頁

一、西元 800 年教宗利奧三世 (Leo III) 為查理曼 (Charlemagne) 加冕，依照當時的「帝國轉移論」 (*Translatio imperii*, the translation of the Empire)，查理曼的帝國被視為古代羅馬帝國的延續或重生 (*renovatio*)。查理曼之後，羅馬帝國仍如一縷幽魂，多次還魂再生。請以查理曼及其他的例子，說明中古時代及其後的歐洲，羅馬帝國的概念如何影響西方政治發展與政治思想。(25 分)

二、請閱讀以下兩段英文，並回答兩相關問題：

"We must be sensitive to the Enlightenment's chiaroscuro* in order to judge its contours. We must not carve up the century with the knife of moral prejudices or anachronistic categories, or be deafened by *illuminati* rhetoric. Instead of hypostatizing* the Enlightenment as the destiny of Humanity we should see it rather as the ideology of particular articulate elites with defined interests. A social history of ideas will show how contexts and preferences led some . . . to proceed in the name of managerial rationality, and others . . . on the ticket of liberty. For some, such as Gibbon, Enlightenment meant religious emancipation within the political status quo; for others, like Priestley, it demanded political radicalism within millennial Christianity."

". . . the Enlightenment . . . was not some kind of a torch, kindled by Bacon, blown into flame by Newton and Locke and thence passed to the outstretched hands of the French *philosophes*. If it had anything to do with light, it was more like the green band in the rainbow, which began mostly as blue and ended up unmistakably yellow. Some such way of looking at things at least serves as a reminder that the movement was in a state of continual change, but it remains such a crude oversimplification that it may be more of a hindrance than a help, for the Enlightenment was less a body of doctrine than a number of shared premises from which men of different temperaments, placed in difference situations, drew quite radically different conclusions." (Roy Porter and Miluláš Teich eds., *The Enlightenment in National Context*)

* Chiaroscuro: the treatment or disposition of the light and shade, or brighter and darker masses, in a picture.

* Hypostatize: to treat or regard (a concept, idea, etc.) as a distinct substance or reality

(1) 請說明這兩段文字主要之意旨。(10 分)

(2) 請以這兩段文字為引，討論「啟蒙運動」的性質及其多樣性。能舉例說明者尤佳。(15 分)

三、十九世紀末、二十世紀初，歐洲列強、美國和日本進行的殖民擴張，在政治、經濟領域發生重大變革，進入新帝國主義 (New Imperialism) 的時代。以下史料是國際聯盟於 1920 年頒布的《國際聯盟盟約》第 21 條的內容。請詳讀下列史料後，回答以下問題：

(1) 請說明國際聯盟如何看待門羅主義？並請解釋門羅主義在美洲史上的脈絡，及其在美國外交史上的意義。(10 分)

(2) 請析論門羅主義在新帝國主義席捲全球期間，在國際政治、社會經濟和思想文化等層面上分別有何影響？(15 分)

Article 21:

"Nothing in this Covenant shall be deemed to affect the validity of international engagements such as treaties of arbitration or regional understandings like the Monroe Doctrine, securing the maintenance of peace."

(資料來源：United Nations <http://www.ungeneva.org/en/about/league-of-nations/covenant>)

四、江戶時代 (1603-1868) 的日本透過與荷蘭人的交流，汲取西洋學術，奠基早期近代科學的根基。明治維新 (1868) 後，則有啟蒙知識份子、出洋使節以及聘僱外籍技術專家等人員，持續地引介西學，融合既有的漢學、和學傳統，近代日本因此成為東西洋文化交流的重要中繼地。請以十九世紀至二十世紀前半葉的東亞為對象，選擇兩項具代表性的書籍、思想或技術，具體說明其在東西文化交流史上的傳播過程及其歷史意義。(25 分)

試題隨卷繳回