

- 一、西元十一、十二世紀，歐洲一些地區如義大利北部、法蘭西東北部香檳（Champagne）地區與西北歐的法蘭德斯（Flanders）地區，都出現商業復甦的現象。這三個地區率先出現商業復甦，各有何特殊條件？三個地區的貿易活動各有何特色？這一波商業復甦對邇後歐洲歷史的發展有何意義？（25分）
- 二、近代歐洲海外擴張或大航海時代，始於哥倫布（Christopher Columbus, 1451-1506），在近些年文藝復興史的寫作中，海外擴張的重要性何在？哥倫布的歷史定位在近些年來的討論亦有相當大的轉變，請申論轉變何在和其原因。（25分）
- 三、在二十世紀初期，歐陸國家僅有法蘭西、瑞士和義大利半島東北側的聖馬利諾（San Marino）為共和政體，而歐洲至今仍有十二個國家保留君主制（monarchy）。下文是近代早期一篇有關君主制政治理論的譯文節錄，作者是擔任法王路易十四宮廷佈道講師的波舒哀主教（Bishop Jacques-Bénigne Bossuet, 1627-1704）。

There are four characteristics or qualities essential to royal authority. First, royal authority is sacred; Secondly, it is paternal; Thirdly, it is absolute; Fourthly, it is subject to reason.... All power comes from God.... Thus princes act as ministers of God, and his lieutenants on earth. It is through them that he exercises his empire.... In this way... the royal throne is not the throne of a man, but the throne of God himself....

We have seen that kings hold the place of God, who is the true Father of the human race. We have also seen that the first idea of power that there was among men, is that of paternal power; and that kings were fashioned on the model of fathers. Moreover, all the world agrees that obedience, which is due to public power, is only fond ... in the precept which obliges one to honor his parents. From all this it appears that the name "king" is father's name, and that goodness is the most natural quality in kings....

Royal authority is absolute. In order to make this term odious and insupportable, many pretend to confuse absolute government and arbitrary government. But nothing is more distinct, as we shall make clear when we speak of justice.... The prince need account to no none for what he ordains.... Without this absolute authority, he can neither do good nor suppress evil: his power must be such that no one can hope to escape him.... The sole defense of individuals against the public power must be their innocence....

One must, then, obey princes as if they were justice itself, without which there is neither order nor justice in affairs. They are gods, and share in some way in divine independence.... It follows from this that he who does not want to obey the prince ... is condemned irremissibly to death as an enemy of public peace and of human society.... The prince can correct himself when he knows that he has done badly; but against his authority there can be no remedy.... (譯文取自 Bishop Bossuet, *Politics Drawn from the Very Words of holy Scripture*)

請根據近代早期歐洲王權國家在政治治理上共同和差異的現實處境(至少選兩個國家作比較)，分析前文核心論述和其扣聯的歷史脈絡；並從性別視角闡釋君主制下的政治文化(請自行界定是以歐洲為整體或特定國家申論)。(25分)

四、1824 年，鄂圖曼帝國轄下土耳其的伊茲米爾（Izmir）首次出現穆斯林創辦的報社和期刊，但批評和質疑隨即而來，如下文所示：

Indeed, in France and England journalists can express themselves freely, even against their kings; so that on several occasions, in former times, wars broke out between France and England because of these journalists. Praise be to God, the divinely guarded (i.e. Ottoman) realms were protected from such things, until a little while ago that man turned up in Izmir and began to publish his paper. It would be well to prevent him....

事實上，在世界史上，不論是十五世紀古騰堡發明的金屬活字印刷術，還是現代科技的文本傳播媒介，既被威權用來鞏固主流的價值觀和思想體系，也為試圖鬆動社會既有權力結構的新觀念和言論服務。請就十八世紀以降至今，世界各地發生的民主政治運動、民族主義運動、廢奴運動、勞權運動、女權運動、世界人權運動等，舉其中一例，介紹該運動的代表性人物或組織以及文獻，並嘗試從分析運動人士、印刷等傳播媒介和輿論反應三端的關聯性，來闡釋該運動的歷史，包括說明該運動的成效、遭遇的問題與挑戰。（25 分）

試題隨卷繳回