國立交通大學 112 學年度碩、博士班甄試入學考試試題

科目名稱：社會與文化理論　　考試日期：111 年 11 月 9 日第 1 節

系所班別：社會與文化研究所　　

＊作答前，請先核對試題、答案卷（試卷）與准考證上之所組別與考試科目是否相符！！

一、　請配置 50 分鐘翻譯下文，並給予簡要評論。本題占此科考試 50%

Abrupt Changes in a Selfsame Thing (From *Selected Writings of Paul Valéry*)

Sometimes our attention is strangely and abruptly arrested by an idea, a recollection, a corner of some piece of furniture. All at once, it seems as though we were seeing something for the first time that we have seen a thousand times; or we perceive the coming of age — the puberty of an impression.

An idea in its sudden force seems more real; and yet we have thought of it many times before, and even close-up, even with deliberation; — but this time it is, as it were, *tangible*. This face looks at me. In the same way it often happens that we understand something only long afterwards: an intention, a text, a person, — oneself. We discover the significance of a look addressed to us twenty years ago by someone now dead; and the meaning of a phrase; and the beauty of a line of poetry we have known by heart since childhood.

So, it is said, the grain of wheat found in a hypogeum germinates after three thousand years of arid slumber.

二、

請先詳閱以下葉榮鐘〈偉大人物的丰度〉一文，1、先整理這篇作品的概要(約兩百字)；2、請就這篇作品加以分析與評論，最好能提出你自己的見解，可運用你所熟悉的理論、歷史知識或分析方法。 (本題佔此科考試50%)

偉大人物的丰度

用星辰的殞落來形容偉大人物的仙逝，可以說是中國民族傳統的發想，可是使人有切實的感覺，在筆者個人來講當以于右任先生為嚆矢。天上的星辰和個人原無什麼直接關係，但當它一旦消失，卻會使人發生一種寂寞的感覺。于老先生和我個人的距離，可能不止是星座和人類之間的遙遠；但是他老人家的仙逝，卻曾切實地使我發生一種不可名狀的寂寞之感，這種感覺，可能並不限於筆者一人，因此也可以說是屬於庶民的感覺。世間有所謂「人望」，人望原是不可捉摸的東西，但是當它的屬體，一旦發生變化的時候，便會使向無關係的一般庶民，發生激烈的反應，這恐怕就是人望的實體吧。

臺灣有「螞蟻也配拜天地」的俗語，意思是諷刺妄想高攀，像我這樣，既不是黨國要人，又不是門生故吏，而竟膽敢來談一代元勛的印象，能不使人笑掉大牙？于院長在空間上雖然離我們很遙遠，但是在精神上，我卻覺得他老人家和我們是很接近的，或者也可以這樣說：他是和我們庶民站在一起的。這不但一般地可以這樣說，在我個人的關係更可以這樣說。這就是于院長的偉大處，同時也是他做為一個革命黨人，具有的庶民性所醞釀出來的吸引力。

我很早就知道有于右任先生這麼一位，開國元勛、書法泰斗（當時尚不知道他還是鼎鼎大名的詩人）。但是直接接觸到他的丰采聲欬，却是臺灣光復後第二年的事。民國三十五年我參加丘念台先生所領導的「臺灣光復致敬團」，到首都南京去拜中山陵，晉謁元首，遙祭黃陵，並向各方面致敬。當我們一行乘飛機到達西安的當天（民國三十五年九月六日）恰逢于院長奉命往新疆宣撫，事畢由蘭州啟來。西安黨政軍各界聯合，在青年會設宴歡迎，並演秦腔助興。我們躬逢其盛，自然就叨光恭陪末席。席定後胡宗南將軍代表主人致辭，于院長不遠千里到新疆去為國宣勞，我想像今夕的主人代表，必有一番歌功頌德，情詞並茂的歡迎詞纔能配合這種偉大場面。但是出我意料之外，胡將軍站起來，只說一句：「請于院長講話」。這可能是歷史上最短的歡迎辭了，真不失為武人的本色。于院長的致辭相當長，但是我一句都聽不懂。可能因為他是陝西人，在家鄉講話，所用的語言，無須顧慮外鄉人聽懂與聽不懂。我對於秦腔一無所知，聽說那晚的主角是素有「西安梅蘭芳」之稱的名旦，那末我們真是幸運，一席之間，美人名士都見到了。這是我頭一次、隔座瞻仰于院長丰采、聆聽聲欬的經過。

九月十七日我們由西安飛返南京，十九日上午全體團員到監察院去拜候于院長致敬。二十二日晚，受于院長招宴，席設在私人的家中，但已忘記主人的姓名了。陪賓有邵力子夫婦、林雲陔、焦易堂兩先生。入席時坐來坐去，我竟坐在于院長的右鄰，這真使我感覺惶恐，一面又私自慶幸。是夕所用的酒，聽說是于院長由西安帶回來的白乾，芳烈無比。可惜同席的客人均甚淺

量，我和他們也只是五十步與百步之差而已。但是主人盛情難卻，當他老人家舉杯邀飲的時候，我這無名小卒，不得不自告奮勇，陪他乾杯。一杯兩杯之後，竟然成例，以後他一邊舉杯，一邊就叫「白乾的朋友」再來一杯。這樣左一杯，右一杯，已經把我灌得差不多了。現在翻閱十八年前的手冊，是夕的記事有「菜好，酒好，主人和靄可親，不覺吃得大飽大醉」的一段。我們離開南京的前兩天，承于院長的好意，送我們一行每人一幅親書的小中堂，這是我由祖國帶回來，有形的唯一寶貴的收穫。

我於未到西安之前，在南京的中央商場一間裱褙店，見到店中掛着一幅于院長書的中堂。字不大，但字數甚多，標價老法幣五萬，當時舊壹幣一比老法幣一八三五，算起來，只合舊壹幣兩百多。論價錢真是便宜得很，可是同行的人，見我在那間店頭徘徊不去，告訴我說，于先生的字贋品很多，緣此沒有買成。及至我們由西安飛返南京，我就決心縱使是假貨，我也不辭花錢去做冤大頭，一定要把那一幅字買來。可是當我再度趕到中央商場的時候，那幅字已不知去向了。事實關于書法我是一竅不通的，于院長的字好在那裡，什麼是真，什麼是假，竟是懵然無所知。但只要有于右任三字題款，不論真假都值得買。這樣的心理，和捧冇家的心理，似乎差不了多少，但是我當時心情確是這樣。所以那一幅字買不成，至今猶使我追悔無已。

人格的力量是不可思議的，我雖然有過同他老人家並坐交歡的光榮，但事實他連我的姓名都不知道。一行中除部正念公先生與他早經認識外，其餘的十多人都是初見面的。雖然同桌吃飯，

但是給他印象較深的，恐怕祇有林獻堂先生一人而已，因為他是一行的代表，又是主賓。不過在這場合，個人的認識並非重要，因為他老人家，一片真誠，祇是對睽違了五十星霜的臺灣同胞，表示慰撫的熱忱。漫說一行中有林獻堂先生那樣有地位、有聲望的人，假使統統都是平時不見經傳的角色，只要他是臺灣的同胞，我想他老人家的熱誠，也不會減少的。這和當時以勝利者的派頭、來君臨臺灣的所謂「重慶面孔」比較，相去真是不可以道里計。于院長並沒有灌我們迷湯，給我戴高帽子，甚至連一句「辛苦」的客套都沒有說。但是他那一片真誠，在不聲不響之間，竟能使我們五體投地，感激莫名。

我國有「為政不在多言」的古訓，但是這句話卻要下一句註腳：「但要有誠意」。反過來說，若沒有誠意，雖有如簧之舌也不會發生作用。于院長的偉大人格的感召，就是最好的榜樣。不過現在情形已經不同，油腔滑調的自我宣傳，已經蔚成風氣。由這一點來講，于院長的仙逝，除使人有大星殞落之感外，在社會風氣的趨向上，也會使人不勝悵惘的。

（五十三年十一月）

收入《半路出家集》，一九六五

據《半路出家集》校訂

國立陽明交通大學 112 學年度博士班入學考試試題

科目名稱：社會與文化理論　　考試日期：112 年 4 月 25 日

系所班別：社會與文化研究所　　

＊作答前，請先核對試題、答案卷（試卷）與准考證上之所組別與考試科目是否相符！！

一、請以中文翻譯下列段落之第一段。本題占本考試科目分數 **20%**。

Excerpts from Bruce Clarke, “Information” in Critical Terms for Media Studies

Information is now established as a scientific entity on a par with matter and energy. However, unlike matter and energy, which are reliably conserved under normal physical conditions, information can be created or destroyed at will. And if matter and energy are (more or less) real physical quantities, information is virtual. This is what Heinz von Foerster means when he says, “The environment contains no information.” Information does not exist until an observing system (such as a mind) constructs it— renders it as a “virtual reality” for a cognitive process—in response to the noise of environmental perturbations. Thus, enthusiastic ontological proclamations, such as Stanislaw Lem put in the mouth of his character Pirate Pugg in The Cyberiad, merit satire for the fallacy of misplaced concreteness (in Alfred North Whitehead’s phrase). Information has no concreteness.

Stated more technically, information is a virtual structure dependent upon distributed coding/decoding regimes within which it can function. As we will detail later, the quantification of information depends upon a set of probabilities that differ relative to the position from which they are observed. That is, the “central explanatory quantity” of cybernetics— information—rests on a shifting measure of “probability,” which is “a ratio between quantities which have similar dimensions” but “is itself of zero dimensions” (Bateson 1972, 403). On the plus side, “The advantage of working with information structures is that information has no intrinsic size” (Langton 1989, 39). This means that any material thing that can bear and preserve a coded difference, from magnetized molecules to carved granite mountain sides, can serve as a medium for the transmission of information.

二、請以中文簡短摘要下段並據你的理解加以評論。本題占本考試科目分數 **30%**。

Excerpts from Bruce Cumings, North Korea: Another Country

The Korean War was clearly a war, but of what kind? A conventional war of aggression was the answer in the 1950s and again in the 1990s: “another Munich” according to Truman and

“Stalin’s war” according to researchers of Soviet documents unearthed after 1991. All blame goes to the Russians and the North Koreans. This point of agreement requires the war to begin on June13 25, 1950, and only then; clearly there was an invasion of the South by the North (the whole world knew that on June 26, 1950). There you have it: an open-and-shut case of aggression. Beyond that Washington-forged consensus, the reigning trope consigns this war

to oblivion: a forgotten war. The war’s having vanished at home explains the experience of a North Korean official who came to New York on Olympic business in the 1980s, finding that people could barely recall when the Korean War occurred, that cab drivers thought communists ran South Korea (since human rights were so violated), and that Americans were friendly and innocent of the antagonism he expected to find. He rightly called it a form of amnesia but thought it might be useful in starting a new relationship. Still, this is a way to think about the Korean War. By calling the Korean conflict a “forgotten war,” we both name it, and we remember it—a paradox: What is it that we are remembering to forget? We do not remember history but particular verdicts, integral to and shaped by the raucous domestic politics of the 1950s, and especially McCarthyism. The war is forgotten and buried. But what is the epitaph on the American tombstone? The tombstone has two messages: for the Truman Cold War liberal, Korea was a success, “the limited war.” For the MacArthur conservative, Korea was a

failure: the first defeat in American history, more properly a stalemate, and in any case the result proved that there was “no substitute for victory.” The problem for Gen. Douglas MacArthur’s epitaph is that if MacArthur

saw no substitute for victory, he likewise saw no limit on victory: each victory begged another war. The problem for the Truman liberal is that the limited war got rather unlimited in late 1950.

三、　在過去幾年新冠肺炎疫情對全世界的衝擊中，有哪些是你比較關注的現象？請描述這些現象，並盡可能地運用你所能掌握的理論進行分析。（本題占本考試科目分數 **50%**）