

時代考驗青年、青年創造時代？

——《胡民祥日記（1958-67）》ê 意識形態分析

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摘要

本文想 beh 探討--ê 是寫 tī 1950、60 年代 ê 1 本青春日記：《胡民祥日記（1958-67）》ê 意識形態面向。胡民祥學生時代 ê 日記手稿，一方面比例戰後中國認同工程 ê 經驗性、象徵性效果；另外1方面 mā 暗示戰後台籍作家華文素養 kap 台語「文化」慣習 tâng 時並存、無 ta-uâ 以 kuân 低位階 ê 形式來分工 ê 實情。透過學生敏雄--a 對時事、對主流文化道德版本回應 ê 分析，咱看 ē 著主流場域標準對人格 ê 養成 kap 「考驗」。到底是時代考驗、「建構」台灣青年，抑是青年創造台灣時代？胡民祥 ê 意識形態轉移是孤例抑是通例？這對咱理解後--來胡民祥 ê 民族文學論 kap 台語文學運動 ê 語言認同策略 tsiâⁿ 有幫助；對咱理解台語文學運動脈絡中台籍華文作家 ê 語文態度 mā 有一定 ê 解說力。

關鍵字：胡民祥（胡敏雄）、意識形態、社會變遷、台語文學、主觀論、客觀論、日記

Writing Ideology in Chinese: Critically Reading *Ô Bîn-Siông's Diaries: 1958-67*

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Abstract

In post-war Taiwan, language as a category of difference hasn't been a dominant discourse in the ideological fields or in the signifying chain/s of ideology. Besides, language is not exactly so articulated with ethnicity/nationality in social semantic zones to fall into a overall language-ethnicity discourse. After all, Ô Bîn-Siông(O' Mìn-Hiông) is a linguistic nationalist, and his writing exemplifies one kind of language-ethnicity-nationality discourse. This article is bound to approach Ô Bîn-Siông's diaries written at his teen age in terms of ideology: How did he take some ideological positions? In other words, how did the contemporary social structure or discursive formations position or 'interpellate' O Bîn-Hiông as ideological subject? Which positions did he take? Does his position-taking as such or ideological repositioning demonstrate some kind of social change?

Keyword: Ô Bîn-Siông(O' Mìn-Hiông), ideology, social change, TG(Taiwanese) literature, subjectivism, objectivism, diary.