

網路媒介與集體記憶：

從台灣棒球史中的「龍魂不滅」談起

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摘 要

對於味全龍棒球隊的球迷而言，千禧年前（西元 1999 年）的最後一個冬天特別「冷」！雖然龍隊在該年順利拿下總冠軍，味全公司卻以「景氣低迷」為由宣佈解散球隊，龍迷不甘龍隊就此消失，不僅發起台灣史上首次為棒球走上街頭的自救遊行，更轉戰網路世界，透過相互追憶，持續建構屬於龍迷的集體記憶，在一場場集體參與的網路儀式中，「龍魂不滅」的傳說於焉成型。

本研究是國內首篇在網路脈絡情境下探討「集體記憶」概念的學術論文，不僅試圖解釋「集體記憶」足以凝聚網路社群意識，也嘗試討論網路媒介對於記憶建構的影響。本研究以質化研究取徑出發，選擇台灣大學不良牛牧場 BBS 龍版《Dragons》作為研究個案，透過文本分析、深入訪談及參與觀察方法，總計抽選 1761 則討論文章（103 則原始文章+1658 則回應文章），並且選擇 16 位網路龍迷作為訪問對象，再針對線上及線下場域分別蒐集資料，期在多重資料來源相互佐證下，更加釐清網路龍迷形塑的記憶樣貌。

結果發現：網路龍迷的集體記憶穿梭於「現在」與「過去」之間，不僅印證 Halbwachs 宣稱「現在」影響「過去」的現在主義式取徑，也符合 Schwartz 強調「過去」影響「現在」的歷史連續性觀點。而集體記憶除了具備凝聚功能，形成「我族」與「他族」區隔外，其實也充斥著權力競逐，不僅表現在記憶的殊異詮釋，由於版主掌控記憶論述生殺大權，更凸顯建構權力不等現象。此外，網路龍迷也展現出兩大建構策略：透過選擇性記憶重現往日光榮，持續強化認同，以及凝聚「受難」意識，建立「受害者」形象藉以增強記憶延續的正當性。

網路媒介作為記憶載具不僅帶來可能也形成侷限：雖然網路具有儀式傳播特性，不僅提供聯繫管道，更提昇參與能力，卻因為無法達到理性討論，致使意見愈趨極化，甚至造成「山頭林立」局面，而網路的流動認同也讓記憶重現日益紊

亂，其超文本特性更顛覆線性敘事邏輯，產生斷裂式的記憶圖像，龍迷們最終只能依附口號，包覆碎裂般的片段記憶。因此，雖然網路在龍隊解散之際提供暫棲空間，讓龍魂記憶不致消散，如今卻面臨凋零之虞，倘若運用線上言談與線下行動進行記憶建構工事，或許是龍魂記憶不滅契機。

本研究透過網路龍迷案例進行反思：首先，回歸理論面向，在網路科技發展下，集體記憶的「集體」概念已然突破時空界域，形成一種跨越線上、線下的關係網絡，也為記憶建構增添幾分不確定性。其次，相較於以往棒球史書寫受制於官方或商業力量，網路龍迷不僅掙脫官方操控與財團箝制，展現「由下而上」書寫記憶的可能。最終，透過網路龍迷個案更加印證，集體記憶建構是一段瞭解過去，解決當下，展望未來的重要歷程，每個團體都必須審慎處理記憶問題，對於整體社會更是影響深遠。



Internet and Collective Memory:
Initiating from Dragon Soul in Taiwan Baseball History

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Abstract

For all the baseball fans of Wei Chuan Dragon team, the winter of 1999 was incredibly freezing. Though Dragon team won the final champion, Wei Chuan corp. still disbanded Dragon team in the name of economic recession. The fans campaigned the first baseball street demonstration in Taiwan. Afterwards, they shifted to Internet and continually construct the collective memory between Dragon fans. By means of ceremony of collective participation in internet, we see the soul of Dragon never ever fade away.

This research is the first one which discusses “collective memory” under the context of internet. It not only explores how “collective memory” coheres internet community but also talks about the influence of internet upon memory construction. By adopting qualitative approach research, this research also selects Dragons in the Badcow BBS as case study. Three research method are adopted—text analysis, intensive interview and participant observation. 1761 internet posts are used and 16 fans are selected as interviewees. Also, the research also gathers the multiple information of both online and offline to depict out more clearly what Dragon fans memory look like.

It is found that fans’ collective memory goes through the present and the past. It both proves Halbwachs’ present approach and fits Schwartz’ historic viewpoint. Besides, collective memory can also draw a distinction between “us” and “others”. Meanwhile, the board chief owns the power to shape the way of expressing and interpreting memory on internet. It shows the imbalance phenomenon and chasing game in discursive power. Fans also adopt two strategies in constructing their own memory. One way is selective memory used to represent the past glory and condense the identity. The other one is disguising themselves as victim to strengthen the correctness of memory.

Internet, as a memory carrier, can bring possibility and constraints at the same

time. Though internet supplies connection channel and raises participation level, it cannot reach so-called rational discussion. In this way, the opinions easily go to the extreme and stir up dissension. The representation of memory is getting more chaotic because of the floating identity in internet. The hypertext also upsides down the logic of liner description and brings about cracked memorial pictures. Nowadays, fans can only embrace fragmented memory by yelling out their grand past glory. In sum, internet can give a temporary shelter for Dragon fans to keep the memory. Only if fans can use online discussion and offline activity, however, the memory can have chance to remain forever.

The research, first of all, draws back to theory study. The concept of “collective” has gone beyond traditional space-time idea because of the development of internet. It is a network based on online and offline relations and brings about more uncertainty to memory construction. Contrary to baseball history discourse controlled by governmental and commercial power, fans can get rid of these two restrains and display a possibility of down-to-top description ability. Also, fans precisely manifest by internet that how the process of collective memory construction can understand the past, solve the present and forecast the future. In this way, every group should cope with memory more cautiously.

