

科目 英文 科目代碼 4603 共 2 頁第 1 頁 \*請在試卷【答案卷】內作答  
共三大題。  
4705

一、請將下列 10 個介系詞、冠詞、或助動詞連到下篇文章中 A—J 的 10 個空格中，並將正確答案的號碼填在答案卷上。(25 分)

1. as; 2. could; 3. a; 4. for; 5. to; 6. is; 7. by; 8. are; 9. the; 10. has

Moreover, without symbols, social sentiments could have only A precarious existence. Though very strong as long as men are together and influence each other reciprocally, they exist only in the form of recollections after the assembly B ended, and when left to themselves, these become feebler and feebler; for since the group C now no longer present and active, individual temperaments easily regain D upper hand. The violent passions which may have been released in the heart of a crowd fall away and E extinguished when this is dissolved, and men ask themselves with astonishment how they F ever have been so carried away from their normal character. But if the movements G which these sentiments are expressed are connected with something that endures, the sentiments themselves become more durable. These other things are constantly bringing them to mind and arousing them; it is H though the cause which excited them in the first are necessary if society is I become conscious of itself, are no less indispensable J assuring the continuation of this consciousness. (出自 Durkheim, The Elementary Form of The Religious Life, p. 263)

二、請將下面這一段文字翻譯成中文。(25 分)

The body of the king, with its strange material and physical presence, with the force that he himself deploys or transmits to some few others, is at the opposite extreme of this new physics of power represented by panopticism; the domain of panopticism is, on the contrary, that whole lower region, that region of irregular bodies, with their details, their multiple movements, their heterogeneous forces, their spatial relations; what are required are mechanisms that analyse distributions, gaps, series, combinations, and which use instruments that render visible, record, differentiate and compare: a physics of a relational and multiple power, which has its maximum intensity not in the person of the king, but in the bodies that can be individualized by these relations. (出自 Foucault, Discipline and Punish, p.208)

三、以下這段文字節錄自 Neil Postman 的 Amusing Ourselves to Death: Public Discourse in the Age of Show Business。它藉著描述兩本小說(G. Orwell 的《一九八四》與 A. Huxley 的《美麗新世界》)來探討現代美國人的處境。請閱讀完全文之後，寫出三百字以內的摘要。(50分)

We were keeping our eye on 1984. When the year came and the prophecy didn't, thoughtful Americans sang softly in praise of themselves. The roots of liberal democracy had held. Wherever else the terror had happened, we, at least, had not been visited by Orwellian nightmares.

But we had forgotten that alongside Orwell's dark vision, there was another—slightly older, slightly less well known, equally chilling: Aldous Huxley's *Brave New World*. Contrary to common belief even among the educated, Huxley and Orwell did not prophesy the same thing. Orwell warns that we will be overcome by an externally imposed oppression. But in Huxley's vision ... people will come to love their oppression, to adore the technologies that undo their capacities to think.

What Orwell feared were those who would ban books. What Huxley feared was that there would be no reason to ban a book, for there would be no one who wanted to read one. Orwell feared those who would deprive us of information. Huxley feared those who would give us so much that we would be reduced to passivity and egoism. Orwell feared that the truth would be concealed from us. Huxley feared the truth would be drowned in a sea of irrelevance. .... As Huxley remarked in *Brave New World Revisited*, the civil libertarians and rationalists who are ever on the alert to oppose tyranny "failed to take into account man's almost infinite appetite for distractions." In *1984*, Huxley added, people are controlled by inflicting pain. In *Brave New World*, they are controlled by inflicting pleasure. In short, Orwell feared that what we hate will ruin us. Huxley feared that what we love will ruin us.