

※ 注意：請於試卷內之「非選擇題作答區」依序作答，並應註明作答之大題及小題題號。

- 一、請問上古時期希臘世界之政治和文化兩方面的發展，相比於世界史上其他古代地區，有哪些相異或具特色的內容？請分就政治、文化兩方面舉例說明，並能從晚近學界研究和世界史觀點討論。(25%)
- 二、請說明歐洲「中古」一詞和其分期問題的爭議何在？(12%) 並請進一步就基督宗教和伊斯蘭的世界史研究觀點，說明它們對「西方」和歐洲中古時期理解的影響？(13%)
- 三、請閱讀以下與法國大革命相關的史料 — 《人權與公民權宣言》(*Declaration of the Rights of Man and of the Citizen, 1789*)，並根據該史料回答兩則問題：
  1. 《人權與公民權宣言》如何挑戰過去在歐洲盛行的「君權神授」與「地方方法」傳統？從這個角度來看，這個宣言對現代世界人權觀產生的影響為何？(15%)
  2. 《人權與公民權宣言》對私有財產是否應獲得保障所持的立場為何？這個立場與英格蘭《大憲章》(*Magna Carta*)的論述思維比較有關係？還是與馬丁路德(Martin Luther)提出的《九十五條論綱》(*95 Theses*)比較有關係？為什麼？(10%)

The representatives of the French People, formed into a National Assembly, considering ignorance, forgetfulness or contempt of the rights of man to be the only causes of public misfortunes and the corruption of Governments, have resolved to set forth, in a solemn Declaration, the natural, unalienable and sacred rights of man, to the end that this Declaration, constantly present to all members of the body politic, may remind them unceasingly of their rights and their duties; to the end that the acts of the legislative power and those of the executive power, since they may be continually compared with the aim of every political institution, may thereby be the more respected; to the end that the demands of the citizens, founded henceforth on simple and incontestable principles, may always be directed toward the maintenance of the Constitution and the happiness of all.

In consequence whereof, the National Assembly recognises and declares, in the presence and under the auspices of the Supreme Being, the following Rights of Man and of the Citizen.

**Article first**

Men are born and remain free and equal in rights. Social distinctions may be based only on considerations of the common good.

**Article 2**

見背面

The aim of every political association is the preservation of the natural and imprescriptible rights of Man. These rights are Liberty, Property, Safety and Resistance to Oppression.

**Article 3**

The principle of any Sovereignty lies primarily in the Nation. No corporate body, no individual may exercise any authority that does not expressly emanate from it.

**Article 4**

Liberty consists in being able to do anything that does not harm others: thus, the exercise of the natural rights of every man has no bounds other than those that ensure to the other members of society the enjoyment of these same rights. These bounds may be determined only by Law.

**Article 5**

The Law has the right to forbid only those actions that are injurious to society. Nothing that is not forbidden by Law may be hindered, and no one may be compelled to do what the Law does not ordain.

**Article 6**

The Law is the expression of the general will. All citizens have the right to take part, personally or through their representatives, in its making. It must be the same for all, whether it protects or punishes. All citizens, being equal in its eyes, shall be equally eligible to all high offices, public positions and employments, according to their ability, and without other distinction than that of their virtues and talents.

**Article 7**

No man may be accused, arrested or detained except in the cases determined by the Law, and following the procedure that it has prescribed. Those who solicit, expedite, carry out, or cause to be carried out arbitrary orders must be punished; but any citizen summoned or apprehended by virtue of the Law, must give instant obedience; resistance makes him guilty.

**Article 8**

The Law must prescribe only the punishments that are strictly and evidently necessary; and no one may be punished except by virtue of a Law drawn up and promulgated before the offense is committed, and legally applied.

**Article 9**

As every man is presumed innocent until he has been declared guilty, if it should be considered necessary to arrest him, any undue harshness that is not required to secure his person must be severely curbed by Law.

**Article 10**

No one may be disturbed on account of his opinions, even religious ones, as long as the manifestation of such opinions does not interfere with the established Law and Order.

**Article 11**

The free communication of ideas and of opinions is one of the most precious rights of man. Any citizen may therefore speak, write and publish freely, except what is tantamount to the abuse of this liberty in the cases determined by Law.

**Article 12**

To guarantee the Rights of Man and of the Citizen a public force is necessary; this force is therefore established for the benefit of all, and not for the particular use of those to whom it is entrusted.

**Article 13**

For the maintenance of the public force, and for administrative expenses, a general tax is indispensable; it must be equally distributed among all citizens, in proportion to their ability to pay.

**Article 14**

All citizens have the right to ascertain, by themselves, or through their representatives, the need for a public tax, to consent to it freely, to watch over its use, and to determine its proportion, basis, collection and duration.

**Article 15**

Society has the right to ask a public official for an accounting of his administration.

**Article 16**

Any society in which no provision is made for guaranteeing rights or for the separation of powers, has no Constitution.

**Article 17**

Since the right to Property is inviolable and sacred, no one may be deprived thereof, unless public necessity, legally ascertained, obviously requires it, and just and prior indemnity has been paid.

(資料來源：<https://www.elysee.fr/en/french-presidency/the-declaration-of-the-rights-of-man-and-of-the-citizen>)

見背面

四、請閱讀以下兩篇曾被拘禁在 Bergen-Belsen 納粹集中營的受難者 Hanna Lévy-Hass (1913-2001) 寫的日記，回答以下兩則問題：

1. 根據這兩篇日記，請說明 1944 年底開始，Bergen-Belsen 集中營管理模式為何？與官方檔案相較，從受難者的角度看這樣的管理模式，特別值得日後歷史研究注意之處是什麼？(10%)
2. 根據這兩篇日記，作者認為在集中營裡要存活下去的困難有哪些？透過親眼見到、親身經歷到這些苦難，Hanna Lévy-Hass 認為集中營設立的目的為何？有鑒於集中營的設立有特定目的，何以她認為努力堅持活下去是重要的？(15%)

第一篇日記（出處：*Diary of Bergen-Belsen*, pp. 96-97）

B. B. | December 1944

The camp commander was just dismissed. Kramer was appointed in his place. Kramer, however, is the former commander of Auschwitz. Ominous reminder. All commentary is useless.... The camp regime gets more atrocious by the day. Beatings are commonplace; punishments that in the past were given to individuals and meant depriving one person of bread or of food are now collective measures meted out to the camp as a whole. What difference does it make if there are small children and sick people among us?...

An atrocious fright has gripped all of our hearts. We feel that there will be no one to look after us anymore. We are completely at the mercy of the new commander, a villain and avowed anti-Semite. Absolute Master of the camp, he is subordinate to no one. No authority exists for us, except him. God Himself is powerless here.

Kramer does what he likes. Endless transports keep pouring in. Processions of strange creatures move constantly between the blocks and the barbed wire. Pitiful, their terrifying appearance so unlike that of human beings. Ghosts. They look at us with fright and we look at them the same way. Without a doubt we make the same impression on them as they do on us. There isn't enough room for all these people. We change places every day, each time more tightly squeezed together. Finally, they give the order that we are to sleep two to a bed,

（接續下一頁）

so the three-tiered bunks now contain six people. The space between the bunks is even narrower than before. This is how we emptied half of our barracks to make room for new arrivals.

Mud, rain, and dampness have moved into the barracks with us; these barracks are very poorly constructed, shabby, fissured. But there's nothing we can do about it, we have to stay here. We are submerged in an ocean of germs, lice, and fleas, of mold and stench. Literally piled one on top of the other, we form an ideal breeding ground for lice. There is no way to chase them away or eliminate them. The rock of Sisyphus. Moving around has become impossible. As for sitting or lying down to rest, it is out of the question. Hellish crowding... what torment! One look at Barracks 25, where the French women live with the Hungarians, etc. ... pell-mell... It's enough to drive you mad. A veritable den of thieves, as the French say. Isn't this the height of calamity that can befall us? Or can it get worse yet?

第二篇日記（出處：*Diary of Bergen-Belsen*, pp. 119-120）

B. B. | April 1945

I am terribly ashamed to have lived through all this. Men are rotting and decomposing in the mud. There are reports that in one of the neighboring blocks acts of cannibalism have arisen. According to a personal statement by a German doctor who finally came to our block to take stock of the "progress" of mass deaths—according to his statement, then, over the past two months, February and March, more than seventeen thousand internees per month died—that is to say, thirty-five thousand out of forty-five thousand internees.

（接續下一頁）

見背面

If only they had been simple, humane deaths... Ah, no, I don't want to die like this. I don't want to! It would be better to die right away, as quickly as possible... like a human being. What? Allow your body and soul to putrefy and to wallow in their own filth, to slowly but irrevocably disappear from total starvation, to sink into nothingness, devoured by pus and stench and going through all the stages of decomposition before rotting to death? Because that's exactly what it is: we don't die here, we rot to death. Why wait? That would be an affront to human dignity. What a disgrace, what an immense disgrace....

I look at this gloomy barracks full of ghosts, humiliation, hatred, these motionless sick people reduced to total powerlessness, these living and already putrefied corpses... a dark abyss where an entire humanity founders.... Oh, no, as long as my brain can function normally, I will not allow myself to end like this. It is man's duty to die like a man, to avoid a death worse than all deaths, a death that isn't a death.

(資料來源： *Diary of Bergen-Belsen*, Chicago: Haymarket Books, 2009)

試題隨卷繳回