

一、精準翻譯：(50%)

*Back to the Tap*

Bottled water may be a commercial success story, but the environment pays a very heavy price.

The pollution of the skies is matched by the trash left underfoot. Fewer than a quarter of plastic bottles are recycled, leaving 900 million kg a year to clog landfills. Worst of all, the migration to bottled water fosters a perception that tap water isn't safe or necessary. That's dangerous at a time when aging public-water systems need investment, particularly as global warming increases the incidence of drought. An entire generation is growing up thinking they have to get their water out of a bottle. But we should know the growth in bottled water isn't just draining our wallets, it's also putting stress on the environment. Now more concerns are fueling a backlash against bottled.

二、翻譯標題並綜述大意(300-400字之間)：(50%)

*Occidental Bias, Theoretical Dualisms and Multiple Modernities*

The most frequent accusation against modernity is that it is applicable to the western social and cultural experience, and therefore only claims global relevance by its audacious assertion of this particular story as a general phase in human history. This criticism is quite a complex one. It includes the claim that modernity has its historical roots in the West, that this provenance explains the West's rise to global political-economic dominance, and that this dominance in turn established a discursive position from which the West has claimed its particular cultural development and current way of life as universally valid. One popular way of expressing this is that

globalization theory amounts to 'a theory of westernization by another name' (Nederveen Pieterse 1995: 47). I shall discuss 'westernization' as a form of cultural imperialism in some detail in the next chapter. But for now I want to raise a couple of broader points linking the concept of 'the West' with the category of modernity.

The first is the idea that the western experience is discursively privileged by erecting a simple dualism between modernity and 'tradition'. Modernity is said to replace tradition historically and to occur first in Europe and in significant points of European colonial expansion, most obviously the United States. The tradition-modernity dualism thus becomes the single, universal story of human development, thereby placing the West in the van of history. Not only does this dualism obliterate different non-western histories, it may be subtly transposed from a historical description to one of current cultural distinctions: modernity seen as the cultural property of the West, and tradition as the defining cultural deficit of the 'rest'. The *locus classicus* of this sort of ideological play is 'modernization theory' developed in North American sociology of development during the 1950s and 1960s, casting the 'problem' of underdeveloped societies as an endogenous one: either of innate deficit (McClelland 1961) or of obstacles to the 'stages of development' towards 'the era of high mass consumption' (Rostow 1960). Although comprehensively critiqued (Frank 1969; Webster 1984), the suspicion is that the ideological drift of modernization theory is re-emerging in globalization theory (Nederveen Pieterse 1995).