

國立陽明大學 97 學年度研究所碩士班暨碩士在職專班 招生考試筆試試題

所組別： 科技與社會研究所

科目： 英文閱讀與理解 請勾選： 碩士班 碩士在職專班

★請注意：共四題英文閱讀題。請對每題英文加以翻譯，若時間不足，則起碼對每題的英文儘量作說明與解釋。

1. As the STS field has paid increasing attention to the problem of how to make our research relevant to the pressing ethical and policy issues of the day, researchers have examined how democratic participation in science and technology can be enhanced. Social movements are one of the main pathways toward increased democratic participation, and consequently their study has come to occupy increasing attention among STS research. Social movements enhance public participation in scientific and technical decision-making, encourage inclusion of popular perspectives even in specialized fields, and contribute to changes in the policy-making process that favor greater participation from nongovernmental organizations and citizens generally.....

Social movements today continue to be challengers, producers, and sometimes advocates of science and technology. Social movements challenge research priorities, professional practices, research methods, technology development, and market developments, risk assessments, and public policy by renegotiating what counts as science for the purposes of governance. Social movement organizations develop alliances with scientists or scientific organizations, hire scientist and occasionally contract for research, and draw on their own lay and local knowledge of issues that involve science and technology. The movements may emerge to oppose specific research agendas or technology trajectories, and they may also develop in support of alternatives.

(From David Hess, et al. 2007. "Science, Technology and Social Movements." *The Handbook of Science and Technology Studies*, p.473 & p. 478)

2. (★只要翻譯黑體字部分即可，其他部分英文只作為幫忙讀者理解)

Deep suspicions of scientists stem from the flip-flop thinking about science which we cautioned against in *The Golem*. Flipping to and fro between science being all about certainty and science being a political conspiracy is an undesirable state of affairs. That science is about certainty was the view first encountered by the farmers as scientists scrambled to react to the Chernobyl crisis. Rather than admitting to uncertainties, they made over-confident claims which, in the long term, were unsustainable. When the retractions eventually came, this encouraged the farmers to flip to a new view of science which was that the scientists were simply at the beck and call of their government masters.

Both views of scientist expertise are wrong. If scientists had treated farmers as a group with relevant expertise in some areas, then both groups could have learned to value the

other's contribution and seen the limitations of their own claims. Such an attitude would lead to a healthier climate in which to resolve matters of public concern.

In Britain the official response to public health risks has traditionally been paternalistic reassurance. The government judges that the danger of panic usually outweighs any real risk to its citizens. Thus their job is taken to be to allay public fears. This response can be seen at work in many incidents of public concerns over health such as the risk of salmonella poisoning from eggs, and more recently in the 'mad cow' episode where, despite mounting evidence of the link between eating beef and a degenerative brain disease, government scientists continually played it down. One of the dangers is that science as well as public health will be damaged.

A precondition for a more stable relationship between experts and their different publics must be that a notion similar to golem science should be given more currency. Without it we face instability in our political institutions and mass disenchantment with the very advice that we so desperately need—that of experts.

(From : Harry Collins and Trevor Pinch, *The Golem at Large*, pp. 124-125.)

3. (★只要翻譯黑體字部分即可，其他部分只作為幫忙讀者理解)

The Second form of the development of social medicine is represented by the example of France, where at the end of the eighteenth century a social medicine appeared, seemingly not based on the state structure, as in Germany, but on an entirely different phenomenon—urbanization. Social medicine developed in France in conjunction with the expansion of urban structures.

The Life of the big eighteenth-century cities, especially Paris, provoked a series of panics. One might mention here the example of the Cemetery of Innocents, in the center of Paris, into which the cadavers of those who lacked the resources or the social status to buy or to merit an individual grave were thrown, one on top of the other. Urban panic was characteristic of the politico-sanitary anxiety, the uneasiness that appeared as the urban medicine developed. Measures had to be taken to control these medical and political phenomena, which caused the population of the cities to experience such intense anxiety...

Urban medicine, in the second half of the eighteenth century, with its methods of observation, hospitalization, and so on, was nothing but an improvement on the politico-medical schema of the quarantine that appeared at the end of Middle Ages, that is, in the sixteenth and seventeenth centuries. Public hygiene was a refined variation of the quarantine, the beginnings of the great urban medicine that appeared in the second half of the eighteenth century and developed especially in France from that time on.

(From Michel Foucault, "The Birth of Social Medicine," *Essential Works of Foucault: 1954-1984, Volume 3*.)

4. Can the sociology of knowledge investigate and explain the very content and nature of scientific knowledge? Many sociologists believe that it cannot. They say that knowledge as such, as distinct from the circumstances surrounding its production, is beyond their grasp. They

voluntarily limit the scope of their own enquiries. I shall argue that this is a betrayal of their disciplinary standpoint. All knowledge, whether it be the empirical sciences or even in mathematics, should be treated, through and through, as material for investigation. Such limitations as do exist for the sociologist consist in handing over material to the allied sciences like psychology or in depending on the researches of specialists in other disciplines. There are no limitations which lie in the absolute or transcendent character of scientific knowledge itself, or in the special nature of rationality, validity, truth or objectivity.

It might be expected that the natural tendency of a discipline such as sociology of knowledge would be to expand and generalize itself: moving from studies of primitive cosmologies to that of our own culture...

(From David Bloor, "The Stronge Programme in the Sociology of Knowledge" in his *Knowledge and Social Imagery*, 2nd edition 1991, Chicago press)