

# 國立陽明大學 102 學年度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

★ 請將下列四個英文段落翻譯為中文。若時間不足，則儘量說明與解釋各題內容。

1. If someone's beliefs are totally caused and if there is necessarily within them a component provided by society then it has seemed to many critics that these beliefs are bound to be false or unjustified. Any thorough-going sociological theory of belief then appears to be caught up in a trap. For are not sociologists bound to admit that their own thoughts are determined, and in part even socially determined? Must they not therefore admit that their own claims are false in proportion to the strength of this determination? The result appears to be that no sociological theory can be general in its scope otherwise it would reflexively enmesh itself in error and destroy its own credibility. (20%)

--- David Bloor, *Knowledge and Social Imagery*, p.17

2. Just as the railroad transformed America's economic landscape, it profoundly transfigured its citizens as well. But while there have been many histories of railroads, few have examined the subject as a social and cultural phenomenon. Informed especially by rich research in the nation's newspaper archives, Craig Miner now traces the growth of railroads from their origins in the 1820s to the onset of the Civil War. In this first social history of the early railroads, Miner reveals how ordinary Americans experienced this innovation at the grass roots, from boosters' dreams of get-rich schemes to naysayers' fears of soulless corporations. Drawing on an amazing 400,000 articles from 185 newspapers—plus more than 3,000 books and pamphlets from the era—he documents the initial burst of enthusiasm accompanying early railroading as it took shape in various settings across the country. (30%)

--- Book Description of Craig Miner's *A Most Magnificent Machine: America Adopts the Railroad, 1825-1862*

3. Technology is determined and used in conditions which are under less control than is found in scientific laboratories... [T]hose faced with the uncertainties of technology are inclined to look toward the controlled environment of science as a golden solution. But science cannot rescue technology from its doubts. The complexities of technology are the same as those that prevent science from delivering absolutes; an experimental apparatus is a piece of technology and, looked at closely, the conditions seem as wild inside the lab as outside. Both science and

technology are creatures of our art and our craft, and both are as perfectible or imperfectible as our skill allows them to be. (20%)

--- Harry Collins and Trevor Pinch, *The Golem at Large: What You Should Know about Technology*, p.3.

4. This paper takes this alternative discourse of *weisheng* [as ‘nurturing life’] seriously, tracing its emergence, articulating its specific features, and exploring its historical significance as an alternative to the notion of hygienic modernity. The central discovery of this article is that Chinese critiques of modern hygiene—personal hygiene, to be specific—did not focus on the actual techniques for preserving health but on their moral implications, i.e., their effects in the context of the dual construction of self-identity and moral community. Drawing on this discovery, this paper explains the curious reasons why political leaders of the Republican period devoted so much energy to the seemingly trivial practices of personal hygiene while leaving untouched the construction of a national system of public health. As the contestation over hygiene became closely connected with larger debates about individualism, nationalism, and modernity, critiques of, resistance to, and local visions of hygiene revealed the development of localized modernities in China, characterized by alternatives in hygiene, self-hood, bodily sensibility, and moral community. (30%)

--- Sean Hsiang-lin Lei, ‘Moral Community of *Weisheng*: Contesting Hygiene in Republican China’