

國立陽明交通大學科技與社會研究所
112 學年度碩士班甄試入學複試筆試試題

科目：英文閱讀與理解

★說明：以下兩題為翻譯題（英翻中）。若時間不足，請就各題內容儘量說明與解釋。

1. How do science and technology shape the world? Or medicine and engineering? How does the world in turn shape them? And how, if at all, might we intervene in these processes? These are core questions for science and technology studies, and STS authors tackle them by asking how science (and technology) work in practice. This means that they operate on the assumption that “technoscience” is a set of social and material practices. Then they note that those practices work in different ways in different locations: laboratories, firms, and hospitals, and also (since STS interests are wide) for financial traders, farms, care homes, environmental movements, and indigenous ways of knowing. They look at how theories, methods, and materials are used in practice in specific social, organizational, cultural, and national contexts—and they look at the effects of those practices. So the first lesson is this: STS attends to practices.

(Law, John. 2017. STS as Method, p. 31 in Felt, U., Fouché, R., Miller C. A., and Smith-Doerr, L. (eds.) *Handbook of Science and Technology Studies*, 4th ed. Cambridge, MA: MIT Press)

2. The relationship between truth and private beliefs is parallel to that between the public domain and private property. Both relationships hinge on the distinction between private and public—a distinction that is integral to both science and liberal economy. Private property is “private” because it is complementary to the public domain, a vaguely defined category that nevertheless provides the conditions of possibility for private property. Likewise, private beliefs are private because they are complementary to public truth, and are made possible by that very category. For instance, when expressed in material forms such as a literary text, a music score, a painting, or a patent, private beliefs (here broadly construed as any personal thought or conception that deviates from the common stock of knowledge and cultural expressions found in the public domain) become the object of intellectual property. Considered as fictions or artifacts, private beliefs may be “bad” from an epistemological point of view, but are simultaneously very “good” in the eyes of liberal economy because they make intellectual property possible.

(Biagioli, Mario. 1999. Aporias of Scientific Authorship: Credit and Responsibility in Contemporary Biomedicine, p. 14-15 in Biagioli, M. (ed.) *The Science Studies Reader*. New York and London: Routledge.)