

國立陽明交通大學科技與社會研究所
115 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。

Patterns of unintentional coordination develop in assemblages. To notice such patterns means watching the interplay of temporal rhythms and scales in the divergent lifeways that gather. Surprisingly, this turns out to be a method that might revitalize political economy as well as environmental studies. Assemblages drag political economy inside them, and not just for humans. Plantation crops have lives different from those of their free-living siblings; cart horses and hunter steeds share species but not lifeways. Assemblages cannot hide from capital and the state; they are sites for watching how political economy works. If capitalism has no teleology, we need to see what comes together—not just by prefabrication, but also by juxtaposition.

(Anna Lowenhaupt Tsing. *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*, Princeton University Press, 2015, p.23)

Briefly stated, co-production is shorthand for the proposition that the ways in which we know and represent the world (both nature and society) are inseparable from the ways in which we choose to live in it. Knowledge and its material embodiments are at once products of social work and constitutive of forms of social life; society cannot function without knowledge any more than knowledge can exist without appropriate social supports. Scientific knowledge, in particular, is not a transcendent mirror of reality. It both embeds and is embedded in social practices, identities, norms, conventions, discourses, instruments, and institutions— in short, in all the building blocks of what we term the social. The same can be said even more forcefully of technology.

(Sheila Jasanoff, ed. *States of Knowledge: The Co-Production of Science and Social Order*, Routledge, 2004, pp.2-3)