

世新大學九十八學年度碩士班招生考試試題卷

第 1 頁共計 2 頁

系所組別	考試科目
英語學系	英文

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※考生請於答案卷內作答

Read the passage carefully and complete the two tasks as listed below:

Identity also operates through social and material conditions. The symbolic markers of difference will have real effects on the lived experience of people's social relations. So, for example, in eighteenth- and nineteenth-century Europe and America black Africans were symbolically and socially marked by their color as "inferior" to white people. As a result, they were treated as less than human, sold into slavery and transported from their homelands, prevented from learning to read and write, physically abused and materially and socially disadvantaged long after the specific practices of slavery were abolished. The ways in which groups are symbolically marked (represented) will shape the social relations and practices that constitute lived experience. Equally, social practices of inclusion and exclusion are based on classification systems (e.g. man/woman, black/white, European/American/Eastern, First World/Third World, lesbian/homosexual/heterosexual) that rely on symbolic representation for their maintenance. For example, the assertion of national identities is frequently represented symbolically by national flags or songs. The "Stars and Stripes," the US flag, is a powerful global marker of American identity. In some countries the carrying of a small handbag by a man would be seen as a symbol or marker of his "effeminacy": "real" men don't carry handbags. Femininity has been symbolically marked in a variety of ways at different times and in different places. In nineteenth-century Europe and America a tiny waist was a mark of femininity. In the 1950s blonde hair and an hourglass were the symbols of femininity, with Marilyn Monroe as its cinematic epitome. The things people use, the rituals they follow, the way they dress and appear function to define who they are and, importantly, who they are not. Symbolic markers are vital to the construction and maintenance of identities and differences and are inextricably intertwined and interdependent with social processes and practices. Thus, the man carrying a handbag can be seen to be "effeminate" and can therefore be treated in certain ways; Rasheed Araeen (a Pakistan artist) can be seen to be "Oriental" and this, in the eyes of the art establishment, legitimates the exclusion of his work from the modernist tradition of European art and his exclusion from the category "European modern artist."

轉後頁

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This discussion of identity would not be complete without considering the tension between essentialist and non-essentialist perspectives on identity. By essentialist we mean the idea that identity is fixed in an originating moment, that there is a "true," authentic, unchanging set of characteristics that belong to, say, Asians, and an equally authentic, fixed set of characteristics that can be attributed to

Europeans. An essentialist perspective would maintain that these characteristics do not change across time and are shared by all Asians and all Europeans. An essentialist perspective would maintain that there is something intrinsically "Asian" or "British" or "Japanese" that transcends history or is inherent in the person. The English lord cited by Gates had adopted an essentialist position with regard to Irish Protestants and Catholics. A non-essentialist perspective questions whether it is possible to speak of a "true" identity that is fixed for all time and in all places. For example, in what sense is it possible to define a third-generation Japanese woman, living in America, who is unable to speak Japanese, as "Japanese." What is it that determines her identity as Japanese or not Japanese? Is it biological genes, citizenship in the sense, for example, of holding an American or Japanese passport as a naturalized citizen, language, place of birth, place of current residence or a personal and subjective sense of herself as "Japanese" or "American"?

(This passage is taken from Judy Giles and Tim Middleton, *Studying Culture: A Practical Introduction*, 2nd Edition, UK: Blackwell, 2008. 37-38.)

Tasks:

1. Use your own words to write a summary of **one hundred words in length** of the above passage. (30%)
2. Write a well-organized essay of **three hundred words** in length expressing and reflecting your own views/position on the issue/notion of "fixed" and "flexible" (fluid) identity/citizenship in an age of globalization. (70%)