

## 107 學年度大學甄選入學英文讀寫能力測驗試題

Read the following two passages and complete the writing tasks in your own words. You are encouraged to draw on your knowledge of the topics and your personal experiences. This test is 100-minute long.

### PASSAGE A

[Excerpted from “*Immigration: The myth of the melting pot*” by Julia Higgins, Newsweek December 26, 2015]

In 1908, British writer Israel Zangwill wrote a stage play, the title of which popularized a term that came to be used as a metaphor for America itself: The Melting Pot.

Debuting before U.S. audiences in 1909, Zangwill’s play told the story of David Quixano, a fictional Russian-Jewish immigrant who is intent on moving to the United States after his family dies in a violent anti-Semitic riot in Russia.

For Quixano (and many actual immigrants at the time), America, in all of its culturally “blended” glory, stood as a beacon of light visible from the darkest and most oppressed corners of the world, offering promise, possibility and maybe even acceptance.

The arrival of these immigrants, and with them their varied cultural backgrounds, was essential in molding America’s public identity. And it fed into America’s self-history, enshrining the United States as a refuge for all those suffering persecution for political or personal beliefs; a shelter that accepts a wide variety of faiths and ideologies.

This widely publicized version of America as a wholly inclusive land was not in touch with reality, with a widespread desire to strip immigrants of their individual customs—and force them into a version of whiteness that permeates society—lurking right beneath the surface. There is a rich American tradition of rejecting immigrants and refugees, and those who do make it through often face calls to assimilate and deny their cultural roots.

Many immigrants—especially those with Italian and Irish roots—were plainly seen as inferior and depicted as ape-like in the media of that era. For these immigrants, gaining acceptance often required them to ostracize the next wave of immigrants; you became white by opposing those who weren’t.

This dynamic contributed to the demonization of Asian immigrants in the 1870s and 1880s. The Page Act of 1875 specifically targeted Asian laborers, convicts and prostitutes by denying them entry to the United States, though its primary mission was to make immigration harder for all Asians. The Chinese Exclusion Act followed in 1882 and effectively banned Chinese immigrants from entry into the United States.

Despite these new laws and bouts of anti-immigrant fervor, foreigners continued to flock to America. The third major wave of immigration in the United States occurred around the turn of the 20th century and brought with it immigrants from previously unrepresented regions (Eastern Europe and Russia, among others). The cycle—immigrate and then turn against those who come after—began anew, and a new assimilation movement arose.

The government and the public encouraged newly minted American citizens to absorb a new culture almost immediately upon arrival, a process dubbed “Americanization.” In an often quoted passage, President Teddy Roosevelt called for assimilation, saying, “We have room for but one language here [in America], and that is the English language.”

Citizenship programs were established across the country, and free English lessons were available in most major cities and towns. The Ford Motor Co., among other major businesses, kept immigrant laborers after working hours for mandatory courses to teach them English and instill American values. The Young Men’s Christian Association offered classes that taught immigrants the “American way,” educating them on American hobbies, hygiene practices, family life and more.

Zangwill’s play debuted just as the Americanization movement took off, receiving mixed reviews from both the public and critics. In his article “How the Melting Pot Stirred America,” author Joe Kraus notes that fans of the play saw it as a “powerful articulation of the promise of America.”

Those who disliked the production, however, saw it as a representation of the mounting cultural hierarchy in America. “The Melting Pot, which celebrated America’s capacity to accommodate difference,” writes Kraus, “appeared on the scene at a moment when the American theater world ceased to accept heterogeneity in its productions and, more subtly, ceased to accommodate difference in its audience.”

Thus, *The Melting Pot*, for all of its insistence that America was a joyful marriage of diverse cultures, actually symbolized the end of cultural acceptance in the United States.

Despite its shortcomings, the great melting pot was the face of America for decades after Zangwill’s play. In the mid-20th century, however, the melting pot concept began receiving more critical examination, just as a fourth wave of immigration crested in the United States.

Unlike the episodes of major immigration that came before it, the fourth wave consisted predominantly of Spanish-speaking immigrants from Central and South America. Like many of their predecessors, they were met with distrust and dislike by the American public. Though many tried to assimilate into American daily life, they were seen as cultural and economic threats. Nonetheless, aspects of Hispanic culture leaked into American life.

With so many ethnic groups a part of 20th-century America, calls for assimilation began to

see opposition in the form of multiculturalism, a school of thought that stresses the importance of recognizing individual ethnicities. It's in direct contrast to the concept of a melting pot and has earned catchphrase metaphors of its own, like "salad bowl" and "cultural mosaic." With the introduction of this ideology, Zangwill's grand melting pot theory was aggressively called into question.

Even now, multiculturalism is but one of the terms used in an ongoing debate of how best to describe America's diverse and growing population. Though Zangwill's play advocated for America as the great equalizer, the melting pot was no more than a myth, albeit one cherished by many Americans.

**Writing task: (50%)**

- (1) According to the author, why is the popular saying "America is a melting pot" a myth? 20%
- (2) According to the article, how does the concept of "multiculturalism" differ from "melting pot"? 10%
- (3) In recent years, more and more foreigners come to Taiwan to work or to live through marriage. In your opinion, how does the growing foreign population impact Taiwan society? Answer this question with 200-250 words. 20%

**PASSAGE B**

[Excerpts from "*No one can pretend Facebook is just harmless fun any more*" by Ellie Mae O'Hagan, *The Guardian* March 18, 2018]

The revelation that Cambridge Analytica exploited the data of 50 million Facebook profiles to target American voters is indeed frightening. But Cambridge Analytica shouldn't act as a diversion from the real bad guy in this story: Facebook. It is mystifying that as his company regulates the flow of information to billions of human beings, encouraging certain purchasing habits and opinions, and monitoring people's interactions, Mark Zuckerberg is invited to give lectures at Harvard without being treated with due scepticism.

We have now reached the point where an unaccountable private corporation is holding detailed data on over a quarter of the world's population. Zuckerberg and his company have been avoiding responsibility for some time. Governments everywhere need to get serious in how they deal with Facebook.

In 2014 Iain MacKenzie, a spokesperson for Facebook, said, "Every piece of content on

Facebook has an associated ‘report’ option that escalates it to your user operations team for review. Additionally, individuals can block anyone who is harassing them, ensuring they will be unable to interact further. Facebook tackles malicious behaviour through a combination of social mechanisms and technological solutions appropriate for a mass-scale online opportunity.” But the company is evasive about the number of moderators it employs, how they work, and how decisions are made.

Much has been made of the fact that Facebook creates “filter bubbles”. It has been criticised for prioritising content that users will like—meaning there is less diversity in the news stories people read—and for failing to crack down on propaganda.

Even if we want to avoid the site and keep our data protected, it’s not as easy as one might think. According to Roger McNamee, an early investor in Facebook, the company uses techniques found in propaganda and casino gambling to foster psychological addiction in its users—such as constant notifications and variable rewards. By keeping us hooked, Facebook is able to hold a huge amount of data on us. What is surprising, and worrying, is the derived data Facebook has—the profiles it can build of its users based on seemingly innocuous information. The author of the book *Networks of Control*, Wolfie Christl, noted that a patent published by Facebook works out people’s commute times by using location data from mobile apps. It then uses this and other data to segregate users into social classes.

So perhaps it’s time to start treating Facebook as the giant multinational corporation it is—especially because people with Facebook profiles aren’t the company’s customers: they are the product it sells to advertisers.

### **Writing task: (50%)**

In light of the recent data-mining scandal with Cambridge Analytica, the question of corporate social responsibility has once again emerged as a major issue. Given that technology companies such as Facebook and Google nowadays exercise an uncontrolled power over people’s lives, their enormous impact has called for a re-examination of the role they play in society. (1) First, summarize the reading above in no more than 100 words (15%); (2) then compose an essay of 200-250 words on the following prompts (35%): What do you think should be done about the information gathered, shared, and disseminated—often without the users’ consent and knowledge—by the social media sites? If you were the CEO of one of these major technology companies, what measures would you take to strike a balance between profit and responsibility?