

UNIVERSITY OF SWAZILAND

DEPARTMENT OF ACADEMIC COMMUNICATION SKILLS

RESIT/ SUPPLEMENTARY EXAMINATION, JULY 2016

TITLE OF PAPER: ACADEMIC COMMUNICATION SKILLS

ENGLISH FOR ACADEMIC PURPOSES (EAP)

COURSE CODE: ACS 111 / 102

TIME ALLOWED : 2 (TWO HOURS)

INSTRUCTIONS: 1. Write the name of your Faculty and Programme on the cover of your answer booklet.

2. Answer ALL questions.

TOTAL MARKS: 100

This paper consists of 9 pages, the cover page included

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Question 1 Reading Comprehension**Total Marks: 50****Instructions: Read the following passage carefully and answer the questions that follow.**

1. Acculturation is the adoption of new traits or patterns in the course of culture contact. Ideally, acculturation is the way one people learn from another and thereby enriches its own life. Although many primitive peoples have lived in isolation, others have travelled and traded extensively, had contact with a wide variety of beliefs and practices - from knowledge of navigation to ideas for tracing descent and inheriting property. Culture contact among peoples who share a roughly similar style of life is more likely to be experienced as opportunity rather than threat. Minor variations in cultures, when they appear and function in the historical contact of peoples seem to be among the most powerful incentives of development and progress.
2. But there is a limit to the cultural disparity between two groups in contact which can be resolved with relative safety. When the disparity is extreme, there is danger. The contact of primitive or, folk communities with more cosmopolitan and more technologically advanced societies poses the question of **cultural integrity** in a sharp and poignant form. A striking illustration within modern American society is the plight of the Old Order Amish. They believe that a simple, rural, traditional way of life is an essential condition of salvation. Their rear guard struggle to maintain a distinctive, **pre-industrial life-style** has been frustrated at many points. They want to limit the education of their children so as not to spoil them for farm life; in this they run up against compulsory education laws and the modern consolidated school. They prefer the horse and buggy, but horses do not last long on hard-surfaced roads now replacing dirt and gravel. In addition, they want to do without electricity, but the standards set by outside milk inspectors limit their opportunities to sell milk for extra income. Amish people interpret linking with electrical wires as a connection with the world – and the Bible tells them they are not to be “conformed to the world” (Romans 12:2).

3. Most of us today would think it impossible to live without the modern conveniences such as electricity and cars. What makes the Old Order Amish unique is not that they get along without modernity, but that they choose to do without it when it would be readily available. The Amish value simplicity and self-denial over comfort, convenience and leisure. Their lifestyle is a deliberate way of separating from the world and maintaining self-sufficiency. "Amish are less threatened by power shortages caused by storm, disaster, or war. As a result there is a bonding that unites the Amish community and protects it from outside influences such as television, radios, and other influences." (<http://amishreligiousfreedom.org/amishfaq.htm#elect>).
4. An Amish man feels close to God when tilling the soil, and farming is the sanctioned occupation. Until recently, Amish farmers have been able to buy farms from retiring non-Amish neighbours, often lending one another money at 2% or 3% in order to help the young Amish farmer obtain land. Non-Amish farmers in the community resent **this**. Perhaps for this reason, many public auctions of farm lands are now being held on Sunday, eliminating the Sabbath-abiding Amish man from the bidding. Because of the scarcity of land, many Amish men have recently taken jobs in factories sanctioned by the church. Since the Amish religion does not permit a member to join the union, these jobs are usually short-lived (Wittmer, 1971: 106).
5. When the Amish strive to isolate their children, they are protecting the authority of traditional norms and traditional leaders: when they try to maintain a **homogeneous life-style**, with everyone engaged in farming, they are upholding more than a religious ideal. The dispersion of the community into factory work or into commerce tends to undermine the individual's commitment to the community, eroding the experience of participating in a coherent way of life.
6. The Amish are a special case in that they are, to some extent, an '**intentional community**'. For religious reasons they are self-conscious about maintaining a distinctive cultural identity. Most pre-industrial communities, lacking this determination, have been more receptive to external influences. The costs and benefits of acculturation can be

assessed only by considering specific historical circumstances. It cannot be assumed, for example, that the European impact on indigenous communities has always been destructive. For example, a summary of culture change since the Spanish conquest in the Mexican village of Tepoztlan concluded that 'on the whole, but particularly in the field of material culture (technology), the new culture elements in all periods did **not supplant** but were added to the old, making for a richer and more heterogeneous culture' (Lewis, 1961 : 440).

7. On the other hand, we have seen that in the increased contact with the outside world in recent years, Tepoztecan have taken many new traits of modern life. They now have Coca-Cola, aspirin, radios, sewing-machines, phonographs, poolrooms, flashlights, clocks, steel ploughs, and some labour saving devices. They also have a greater desire to attend school, to eat better, and to spend more. But in many ways their world view is still much closer to sixteenth-century Spain and to Pre-Hispanic Mexico than to the modern scientific world. They are still guided by superstition and primitive beliefs, sorcery, magic, evil winds, and spirits still dominate their thinking. It is clear that, for the most part, they have taken on only the more superficial aspects and values of modern life. Can western civilization offer them no more? (Lewis, 1961: 448).

8. Cultural borrowing is always selective, but what is selected is crucial for the survival of a way of life.

Adapted from: Broom, L. & Selznick, P. (1979). *Essentials of Sociology*. New York: Harper and Row

Questions

For question 1 to 4 write the letter of the best answer to each question

1. From your reading of paragraph1, which people are more likely to develop culturally? (2 marks).
 - A. people who live in the city
 - B. people who travel
 - C. people who stick to their cultures
 - D. people who live in rural areas
 - E. people who live in isolation

2. Which of the following is likely to bring benefits? (2 marks).
 - A. a meeting of two cultures
 - B. a meeting of two similar cultures
 - C. a meeting of two different cultures
 - D. sticking to one's culture
 - E. sticking to one's religion

3. Which of the following words best characterises the Amish? (2 marks).
 - A. generous
 - B. poor
 - C. traditional
 - D. uneducated
 - E. unusual

4. Which of the following words best characterises the Tepoztecs? (2 marks).
 - A. superstitious
 - B. poor
 - C. ignorant
 - D. extravagant
 - E. modern

5. i) Which of the following titles is best suited for the passage? (2 marks)
 - A. Cultural Exchange
 - B. Beliefs and Superstitions
 - C. Western Influence on Traditional Societies
 - D. Cultural Borrowing
 - E. Religious Diversity

ii) Justify your answer. (3 marks)

6. Give the meaning of each of the following phrases as used in the passage (3 Marks each)
- a) pre- industrial life-style
 - b) cultural integrity
 - c) intentional community
 - d) a homogeneous life-style
 - e) did not supplant
7. What phrase in paragraph 2 shows the Amish have a problem keeping to their life style? (2 marks)
8. The Amish believe education has at least one disadvantage. What is it? (4 marks)
9. What does 'this' in paragraph 4 (line 5) refer to? (5 Marks)
10. Why is the word 'intentional' (Par. 6, Line 1) written in inverted commas? (5 marks)
11. What criticism does the writer make of western civilisations? (6 Marks)

Question 2: Summary**Total Marks: 50****Middle Child Syndrome**

In not more than 200 words, write a summary outlining characteristics of the Middle Child Syndrome, and then highlight the suggestions the author brings forth on how to combat this problem.

Whether you have a middle child, are a middle child, or know a middle child, everyone seems to understand that when it comes to placement in a family, that is the worst place to be. People have so many reasons for believing this; some think that the middle child simply gets forgotten for no reason; others believe that the eldest is the leader and the youngest is the baby, but the middle child has no real place. Others still believe that parents love the eldest child because he was the first and the youngest because he is the last, but that the middle child has no real special place.

How much of this is true? Possibly none of it and possibly all of it; it could just be an idea that has continued to spread over time, and whenever a middle child happens to feel left out, they determine that it must be because of their birth placement. It could also be very real which would mean that something needs to be done to solve the problem. The question of whether this middle child syndrome is real or not is very debatable, but here are some of the facts that have been found so far.

It is important to keep in mind that just like with any other syndrome, these characteristics are general; just because your child shows different symptoms or does not show any of these does not mean that they are not suffering in some way. Some of the most common characteristics include low self-esteem, jealousy, feelings of emptiness or inadequacy, unfriendliness, and a tendency to be introverted.

Middle children tend to feel that they are unseen, so they may suffer from low self-esteem. Even if they are capable of doing something, they may constantly ask for your help in order to get your attention. That old saying, "The squeaky wheel gets the grease," tends to be something that middle children live by. They tend to beat themselves up over the tiniest of failures and do not set goals for themselves.

For some reason, if you look at most families, one parent tends to bond with the oldest child while the other tends to form a bond with the youngest. The middle child takes notice of this and feels unloved. This leads to their feelings of inadequacy and that empty feeling that many of us often experience. Jealousy also comes into play here because they resent everything that the other children do. In extreme cases, middle children even act out with what some would call "psychotic" behavior. All of that jealousy and resentment just piles up inside of them until they just lash out in anger or violence.

Middle children are often described as a little, "off," as they just do not seem to know how to fit in. The self-esteem issues that they have lead them to be very introverted and somewhat unfriendly. They are not necessarily incapable of making friends, they are just too shy and insecure to try and do so.

As you can see, it is very difficult to catch middle child syndrome right away because there are two completely opposite and extreme personalities that your child could take on. The angry and aggressive child is definitely more extroverted and voices his anger very clearly. On the other hand, there is the introverted child who is quiet, lonely, and a little weird.

Identity crisis is self-explanatory and after reading the characteristics, it is easy to see that this is clearly a big issue. The middle child has no idea where he fits in, what is expected, or how to gain approval. They feel unimportant, unseen, and unheard; this leaves them wondering where they belong in the grand scheme of things. As previously stated, the oldest and youngest children tend to be the "favorites," meaning that they form a closer bond with one parent or the other. While parents may not realize it, the middle child is very aware of this favoritism and is left feeling like they never get any attention.

Parents do not mean to be unsupportive towards the middle child, but it appears that it happens anyways. The middle child silently suffers and parents are unaware of it, which only leads to more and more issues. If anything, the middle child needs a little extra attention to ensure that they know that they are loved, appreciated, and heard.

In all reality, the solution for middle child syndrome will vary greatly from family to family. In some cases, taking the time to talk with your child and allowing them to express their feelings may be enough. You can find out what it is that they need and then be sure to give it to them. In

other cases, there may already be serious damage done, and the child and family may require counseling or other professional help.

One thing to be sure of though, is to not baby the middle child. Putting more emphasis on this syndrome than necessary will only take the issue to a whole new level and cause your child to be even more dependent on you and your approval. The key is to treat all of your children exactly the same; there is no reason to dedicate more time and attention to one child than another (unless there are special needs involved, and then the entire situation changes dramatically), and there is no reason to exclude a child. Take your children's feelings into careful consideration before speaking or acting; weigh the possibilities of one feeling left out, and do what you can to ensure that things are always as fair and equal as possible.

Whether middle child syndrome makes an appearance in your home will depend a great deal on your parenting and family atmosphere. While you cannot dictate the personality that your child will have, you can do your best to make sure that the middle child does not become invisible.

Adapted from www.healthguidance.org

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