

THE UNIVERSITY OF SWAZILAND
DEPARTMENT OF ACADEMIC COMMUNICATION SKILLS
FINAL (SUPPLEMENTARY) EXAMINATION 2009

TITLE OF PAPER ACADEMIC COMMUNICATION SKILLS

COURSE CODE ACS 100 (S)

TIME ALLOWED THREE (3) HOURS

INSTRUCTIONS WRITE THE NAME OF YOUR FACULTY ON THE ANSWER SCRIPT
ANSWER ALL QUESTIONS

TOTAL MARKS 100

This examination paper contains 6 pages including the cover sheet.

DO NOT OPEN UNTIL PERMISSION HAS BEEN GRANTED BY THE INVIGILATOR

QUESTION1 Essay [30 Marks]

Write at least a page on ONE of the following topics.

1. Swaziland is working very hard to promote tourism. However, while tourism has its advantages in raising revenue for a country and providing employment for its citizens, it also has disadvantages. In about a page give an account of some hidden disadvantages of tourism which a country should be aware of as it promotes the industry.
2. Some people have argued that Mathematics is the bedrock of any meaningful technological advancement and as such, they suggest that every university should offer a course in the subject to all its first year students. What do you think?
3. Write an essay explaining the main uses of computers in your field of study or interest.

QUESTION 2 COMPREHENSION [30 marks]

Read the following passage, and answer the questions that follow.

Peru: sex work or school?

In the city of Iquitos, in the Peruvian Amazon, attitudes towards gender roles and sexual orientation are comparatively relaxed. But despite the thriving gay and transvestite scene, members of the cross-dressing community, known as chivas, still face prejudice and violence.

Sixteen-year-old Robert has been working as a transsexual prostitute since he was 12. Donning his girlish clothes and wig every night, he says that he's happier on the streets than at school, despite the risks to his safety.

"I became a prostitute out of necessity, but also for the adventure. At first it seemed nice, but later I realised that what we do is very risky. But that is how you get to know life.

"I used to watch the older chivas [transvestite prostitutes] and it looked like fun. I started from my own free will - no one forced me to. I was 12 years old.

"The risks we run are from other chivas and from delinquents. The older chivas can slash you, and there are sometimes fights. It can be for several reasons: sometimes they are jealous of younger prostitutes or afraid that we will take their business. They can cut you with a Gillette [razor blade] or hit you, or strip you naked and leave you in the street. I have a scar here above my eye and on my top lip from where I was slashed.

"With clients I always use condoms. And I always go out with scissors, a knife or a Gillette in my back pocket to protect myself. It's part of a tradition of self-defence for all gays who dress as women. When you go out at night to do what we do there are always idiots who will try to mess with you. If you don't have anything to defend yourself with, they'll attack you.

"I used to go out every night and get maybe three or four tricks. I would get between five and 15 Soles [\$1.61-4.84] for a trick. Obviously, if the guy has a nice motorbike I ask for more, or if he looks scruffy, well then I lower the price. It's usually 10 Soles for oral, 15 soles for anal. I get

the condoms from the clinic where I go once a month for a check-up.

"The prostitutes in the main squares - the gay transvestites as much as the women - have pimps, or cabrones. They are usually criminals or the "husbands" of the chivas. They dominate the boulevard or the main plaza and the chivas pay them to look after them. We don't have pimps. We are all teenagers and if we go out together we look out for each other. If someone wanted to hurt one of us he would have to take on all of us.

"I dropped out of school about a year ago. I didn't have the diploma to enter upper school and my family couldn't afford the 25 soles [\$8.50] to get the paperwork done. I liked school - my favourite subject is English - but we used to skip it a lot; in the end we got sick of it. I went a bit crazy. I left home when I was 13 and stayed with other prostitutes. I practically forgot my interest in studying.

"About six months ago I moved back with my parents. I never used to support them, but now I do. Maybe I will give them 20 soles after a night out, but it depends. Usually I have spent it on drinking and enjoying myself.

"I think my parents have realised what I do, but they try to ignore it. If they ask me I don't pay any attention. But they must know because sometimes I bring home money. They're worried about me so I try to make up stories about where I got the money - "Oh Mommy, I made this money working." She will say: "What do you get up to staying out all night?" What can I say? I can't tell her that men gave me the money; she would be furious. But she knows - she must know.

"At the weekend we went to a disco on the beach. This man was dancing with me, and I saw that he was drunk so I felt his trousers, and he had coins. I reached my hand into his pocket when he wasn't looking, and when he turned around I pretended I was yawning and put the coins into my mouth. There were a lot of coins.

"Here you can always see volleyball matches played by gays and transvestites - we've made it our sport. I play every day in the afternoon before I go out at night. My team is Las Chicas Superpoderosas [Super-powerful Girls]. We play Las Palomas [the Doves] in the street and the schoolkids stop to watch us and put bets on who will win.

"People ask me why I like to dress up as a woman. I just really enjoy it. I feel pretty. I made a wig from the hair of my friends when I cut their hair for free. It takes a long time to get ready at night and I know I can't go on like this forever. When I'm dressing up, my breathing gets heavier and I feel more like a woman - I feel sexier. That is how I become Violeta.

"Things are better since I moved back home. Now I want to study. I go to a local non-governmental organisation to try to learn and educate myself, but sometimes the people don't show up or the kids don't come, and the activities don't happen. I'm getting sick of it.

"If I continue with this kind of life, what future will I have? Nothing. I would like to be a beautician and I want to be famous. I want to get out of Iquitos and go to Lima [the capital city of Peru] or - even better - abroad. It's better than staying here and wasting my life."

Robert was speaking to Dan Collyns in Peru. Guardian Weekly Tuesday November 11th 2008

QUESTIONS]

- 1 Who is the writer of this newspaper article? (3 marks)
- 2 Who, does it seem are Robert's customers? (3 marks)
- 3 Which of the following words best express the reactions to Robert's behavior that the reader is expected to feel when reading his story? [Note: you are not asked for your reactions - you are asked to show your comprehension of the passage and the way it is presented]. Choose FIVE words. (10 marks)
 - a. Condemnation
 - b. Pity
 - c. Scorn
 - d. Shock
 - e. Understanding
 - f. Disbelief
 - g. Hatred
 - h. Affection
 - i. Indifference
 - j. Anger
 - k. Indignation
 - l. Hope
 - m. Sympathy
 - n. Interest
 - o. Despair
- 4 You will notice that the words *chivas*, *soles* and *cabrones* are printed in italics. Explain the reason for this in one sentence or note. (2 marks)
- 5 What are Robert's ambitions or hopes in life? Give FOUR, in one sentence. (8 marks)
- 6 Do you think he is likely to succeed in his ambitions? Answer yes or no, giving your reason in a short sentence. (4 marks)

Question 3 Summary [20 marks]

Making Pop Festivals Eco-Friendly

With rock stars touring the world on fuel-guzzling private jets, and the sites of music festivals typically left strewn with acres of paper, beer cups, abandoned tents and mounds of rubbish, rock'n'roll has struggled to prove its environmental credentials.

Now the organisers of festivals and promoters behind some of the biggest acts have pledged to increase recycling, make greater use of renewable energy sources, and use less power. Organisers of the industry's first Green World Awards at the Midem music industry festival in Cannes last month called on more festivals to follow the lead of European gatherings such as Roskilde in Denmark and Paleo Festival Nyon in Switzerland. At Roskilde 90% of drink containers are returned for recycling and festival-goers get free beer in return for handing in their rubbish. It has also developed a low-energy lighting rig.

Daniel Rossellat, president of Paleo, said his festival, which attracts 225,000, was entirely powered by sustainable energy and recycled 41% of its waste. "Today it's not exceptional to be eco-friendly, it's an obligation,"

he said.

Spurred by higher taxes for landfill rubbish and a desire to reflect the concerns of its young audience, Britain's Download Festival has also introduced a deposit on its drinks containers. Harvey Goldsmith, the high profile promoter behind Led Zeppelin's live return and both Live Aid and Live8, said more artists were using low-energy lighting rigs and were at least considering green concerns.

John Probyn, UK production director at the world's biggest concert promoter, Live Nation, said artists playing the company's Download Festival also had to take more responsibility.

"Backstage, the generator for some of the tour buses is nearly as big as the one for the stage. Anything we can do to reduce the amount of power we're using has to be a good thing," said Probyn.

But David Campbell, chief executive AEG Europe, which owns the O2 arena in London, said that while the venue had embraced recycling initiatives there was still little cooperation between rival promoters on harmonising touring schedules to cut down on air travel.

[360 words]

Explain in your own words (about 100 words) what the organisers of Pop Festivals are trying to do and why.

QUESTION 4 CLOZE TEST (20 MARKS)

Witchcraft has a long history in the east-African country of Tanzania. The idea that spiritual forces are at play in day-to-day life is integral to many of the nation's tribal cultures, especially in poorer or more rural areas. Caesar Bubani, a lawyer and human rights activist, explains his country's conflicting attitudes to the supernatural.

Friday September 26th 2008

When I first studied to become a lawyer I frequently came across conflicts between witchcraft and the law. Even today it's common to find that the respect people have for sorcery overrides their obligation to abide by man-made rules and regulations. In [1], both systems work side-by-side, but every so often a situation arises that highlights the contradictions [2] the two.

Predominantly the cases I see concerning witchcraft involve people from the poorer rural communities. To a certain extent I feel sympathy. Although my job involves interpreting the law, I have no difficulty in understanding [3]. I believe in its existence, and am comfortable representing cases in which witchcraft is the underlying premise.

Witches are often portrayed in a negative light, and many of those labelled as witches are subject to violence and persecution. I was recently informed about an elderly [4] who was attacked by a gang of men. The crops in

their village were failing, and as a newcomer the woman was blamed for the event. The men broke down her door in the middle of the night and attacked her with a machete, chopping off an arm [5] the elbow and leaving her partially blinded. She survived the assault. Her family are seeking legal redress through the courts, but trying to use the legal system to adjudicate on matters of witchcraft is complicated.

Events like crop [6] make little sense to people and are often understood in terms of the work of supernatural forces. Witchcraft explains [7] that seem irrational. The other primary role of witchcraft is as a medium through [8] followers attempt to improve their opportunities. Those who choose to see a witchdoctor do so [9] to better their lives.

An example of the more benign aspects of witchcraft can be seen in my own family. When I was studying to become a [10] my parents consulted a witchdoctor, asking to improve my chances of passing the legal exams. A chicken was sacrificed and herbs and plant extracts were collected and used in a ritual. I passed my exams. This was harmless, but the aim of bettering oneself through witchcraft sometimes comes at a cost to [11] person. The recent increase in crimes of witchcraft against albinos is an example. Ten years ago my practice saw few cases associated with albinos. Their appearance has always made them subject to rumour and stigma, but over the past decade ideas about them have [12]. Today, some regard albinos as possessing supernatural powers, making them a threat to the local population and witchdoctors. Devotees of this belief think that if they obtain the body parts of an [13], the extrasensory powers of that individual can be transferred to themselves.

It's sad that in this day and age - with all the developments of Tanzania - some people choose to engage with these aspects of witchcraft. The practice is officially outlawed, but legislation has only served to group [14] a collection of harmless beliefs with the dangerous and reckless activities of a few.

Among the vast [15] who accept witchcraft as a reality in Tanzania, only a tiny minority believe in the powers attributed to albinos. Until these beliefs are challenged and focus turns to rational and scientific [16] of genetic conditions, it will take many years before albinos are truly accepted among the population.

Witchcraft in all its guises is still taken very seriously in this [17] of the world, and [18...] be around for the foreseeable [19....] Unless this is accepted it will prove very difficult [20...] tackle