

READING PASSAGE 2

You should spend about 20 minutes on Questions 14–26, which are based on Reading Passage 2.

Internet Censorship

Cory Bernardi

To some, censorship is a powerful example of the loss of personal freedom and a step towards totalitarianism. Others see it as a necessary part of protecting the values that have provided the moral foundation to our society for generations.

Censorship is a double-edged sword with the potential to provide great benefits to society or to become itself the rot that destroys the democratic ideal.

At some level, censorship is practised by individuals, families, communities and nations. Our personal moral code, laws and regulations restrict and prohibit all manner of content or behaviour based on personal standards or societal expectations. Of course, no level of censorship can ever be 100 per cent effective. Prohibited material will always be available to those who are prepared to break the rules in order to obtain it.

While there are a few civil libertarians who advocate for personal choice to reign supreme and will oppose any form of censorship, mainstream Australia accepts that the appropriate classification and filtering of content is a reasonable thing to do.

The questions then remain, what is appropriate content and who should be the arbiter of it?

The government already appraises most modern forms of media and regulates when and where certain content can appear. This has proved to be a reasonably effective process.

However, there is now a suggestion that all internet content should be filtered at the ISP (Internet Service Provider) level and only 'acceptable' content be available to home and business users. Apart from the technical aspects of the scheme (which have come under fire from many areas and which I am not appropriately qualified to address), there are a number of more fundamental principles for people like myself.

I identify myself as a social and fiscal conservative and most people who know me would agree with that assessment. As such, one could reasonably expect me to support ISP filtering as a means of ensuring inappropriate content remains unavailable via the internet.

Yet I have grave reservations about the Labor Party proposal on mandatory ISP filtering which is described as 'a clean feed' – words that just sugar-coat compulsory censorship of whatever the government deems you are not allowed to see.

While I strongly believe that anything we can do to prevent access to illegal material is a lawful and moral obligation, there is a world of difference between illegal and inappropriate. The latter is a personal assessment in which I also recognise that my own standards and beliefs are not shared by all in our community.

Further, the nature of the internet means that we can't really classify content for availability only at a certain time or for certain ages like we can with television, movies or some printed content. This is a concern where young people may be exposed to inappropriate content inadvertently.

There are also broader philosophical reservations about allowing government to be the ultimate judge of what people should or should not have access to. I believe in small government – not Big Brother where personal responsibility is subservient to the State.

There are already many PC-based filters available that will prevent access to 'blacklisted' sites and allow PC end users to tailor the filters to meet the particular requirements of their households. Critics of these filters claim that they are easily disabled, but as I wrote earlier, prohibited material will always be available to those willing to break the rules.

In recent times we have seen evidence of this where paedophiles have been caught using peer to peer networks, bypassing mainstream networks to exchange files. I am advised that such peer to peer networks would not be captured by current ISP filtering technology.

Where there is evidence of illegal conduct or content online then filtering is certainly no substitute for sophisticated and well-resourced law enforcement. Wouldn't it make more sense to increase resources for our law enforcement agencies to strike at the heart of illegal content production and distribution rather than penalise millions of law-abiding citizens?

Where material is legal (many forms of pornography for instance), whilst many will object to its abundant availability, a blanket ban on accessibility via the internet is simply wrong.

Among the many advocates for ISP filtering that I have spoken with, no one has been able to explain to me exactly how it will work and what content will (or should) be filtered. It has been suggested that there should be a rating system for internet content similar to how Australian Communications and Media Authority (ACMA) rates media content. When I have asked how this could work, no one that I have spoken to has any clear idea, yet they all maintain that 'it needs to be done'. That may be so, but at what cost?

There is no stronger supporter of families than myself. My political life is a commitment to strengthening families and changing our nation through the development of our children. However, I also believe that in most circumstances, families know better than government what is best for their children. Parental responsibility cannot and should not be abrogated to government – if it is, our society will only become weaker.

Yes, illegal content should be banned from the web. It is illegal after all, but it is wrong to give the government a blank cheque to determine what is appropriate for us to view on the internet. That is a job for families, working with government.

QUESTIONS 14-18

Choose the correct letter **A**, **B**, **C** or **D**.

Write the correct letter in boxes **14-18** on your answer sheet.

14. In the passage, which of these is not stated as a result of censorship?

- A** restricts an individual's liberty
- B** conflicts with democratic principles
- C** safeguards a society's moral values
- D** reflects a community's living standards

15. Which of the following may not be used to impose restriction or prohibition?
- A rules and regulations
 - B policies and laws
 - C freedom of choice
 - D codes of conduct
16. Why is the 'filtering' of all internet content at ISP level being recommended?
- A to ensure inappropriate content remains available
 - B to allow acceptable content to be available
 - C to prevent access to legal material
 - D to avoid inadvertent exposure to appropriate content
17. Legally banned material will always be available to those who are
- A eager to learn the rules
 - B ready to follow the rules
 - C happy to bend the rules
 - D willing to break the rules.
18. 'A blanket ban on accessibility via the internet' implies
- A keeping the whole internet blank
 - B banning the entire illegal material on the internet
 - C prohibiting access to the entire illegal material on the internet
 - D an extended ban on accessing legal material through the internet.

QUESTIONS 19-21

Look at the following list of items 19-21 and the list of items A-D.

Match each meaning 19-21 with the correct words A, B, C or D from the passage.

Write the correct letter: A, B, C or D, in boxes 19-21 on your answer sheet.

19. Those who make judgements about the good and bad qualities of something
20. Those who live in a particular country or state and have rights and responsibilities there
21. Those who believe that people should be free to do and think what they want to
- | | |
|-----------------|----------------|
| A Totalitarians | B Libertarians |
| C Critics | D Citizens |

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QUESTIONS 22–26

Complete the summary below.

Choose **NO MORE THAN THREE WORDS** from the passage for each answer.

Write your answers in boxes **22–26** on your answer sheet.

The writer calls censorship a [22] and thinks the phrase [23] is merely to make compulsory censorship appear less threatening. According to him, there is a vast difference between [24]. He recommends increasing resources for the country's [25] so that they control the production of illegal content rather than giving the government [26] to decide for us what is appropriate on the internet for viewing.

READING PASSAGE 3

You should spend about 20 minutes on Questions 27–40, which are based on Reading Passage 3.

Cross-cultural Communication

Melvin Schnapper

A

A Peace Corps staff member is hurriedly called to a town in Ethiopia to deal with reports that one of the volunteers is treating Ethiopians like dogs. What could the volunteer be doing to communicate that?

Another foreign volunteer in Nigeria has great trouble getting any discipline in his class, and it is known that the students have no respect for him because he has shown no self-respect. How has he shown that?

Neither of these volunteers offended his hosts with words. But both of them were unaware of what they had communicated through their non-verbal behaviour.

In the first case, the volunteer working at a health centre would go into the waiting room and call for the next patient. She did this as she would in America – by pointing with her finger to the next patient and beckoning him to come. Acceptable in the States, but in Ethiopia her pointing gesture is for children and her beckoning signal is for dogs. In Ethiopia one points to a person by extending the arm and hand and beckons by holding the hand out, palm down, and closing it repeatedly.

In the second case, the volunteer insisted that students look him in the eye to show attentiveness, in a country where prolonged eye contact is considered disrespectful.

B

While the most innocent American-English gesture may have insulting, embarrassing, or at least confusing connotations in another culture, the converse is also true. If foreign visitors were to bang on the table and hiss at the waiter for service in a New York restaurant, they would be fortunate if they were only thrown out. Americans might find foreign students overly polite if they bow.

C

It seems easier to accept the arbitrariness of language – that dog is *chien* in French or *aja* in Yoruba – than the differences in the emotionally laden behaviour of non-verbal communication, which in many ways is just as arbitrary as language.

Secondly, we assume that our way of talking and gesturing is 'natural' and that those who do things differently are somehow playing with nature. This assumption leads to a blindness about intercultural behaviour. And individuals are likely to remain blind and unaware of what they are communicating non-verbally, because the hosts will seldom tell them that they have committed a social blunder. It is rude to tell people they are rude; thus the hosts grant visitors a 'foreigner's licence', allowing them to make mistakes of social etiquette, and they never know until too late which ones prove disastrous.

An additional handicap is that the visitors have not entered the new setting as free agents, able to detect and adopt new ways of communicating without words. They are prisoners of their own culture and interact within their own framework. Yet the fact remains that for maximum understanding the visitor using the words of another language also must learn to use the tools of non-verbal communication of that culture.

D

Non-verbal communication – teaching it and measuring effect – is more difficult than formal language instruction. But now that language has achieved its proper recognition as being essential for success, the area of non-verbal behaviour should be taught to people who will live in another country in a systematic way, giving them actual experiences, awareness, sensitivity. Indeed, it is the rise in linguistic fluency that now makes non-verbal fluency even more critical. A linguistically fluent visitor may tend to offend even more than those who don't speak as well if that visitor shows ignorance about interface etiquette; the national may perceive this disparity between linguistic and non-linguistic performance as a disregard for the more subtle aspects of intercultural communication. Because non-verbal cues reflect emotional states, both visitor and host national might not be able to articulate what's going on.

E

While it would be difficult to map out all the non-verbal details for every language that the Peace Corps teaches, one can hope to make visitors aware of the existence and emotional importance of non-verbal channels. I have identified five such channels: *kinesic*, *proxemic*, *chronemic*, *oculesic*, and *haptic* ...

These five channels of non-verbal communication exist in every culture. The patterns and forms are completely arbitrary, and it is arguable as to what is universal and what is culturally defined.

Of course, there is no guarantee that heightened awareness will change behaviour. Indeed, there may be situations where visitors should not alter their behaviour, depending on the status, personalities, and values in the social context. But the approach seeks to make people aware of an area of interpersonal activity that for too long has been left to chance or the assumption that visitors to other countries will be sensitive to it because they are surrounded by it.

QUESTIONS 27-31

Reading Passage 3 has five sections, **A-E**.

Choose the correct section for each main idea from the list of main ideas given below.

Write the correct number, **i-vii**, in boxes **27-31** on your answer sheet.

List of Headings

- i. How Americans would interpret the non-verbal behaviour of foreigners
- ii. How Africans would interpret the non-verbal behaviour of American volunteers
- iii. Non-verbal behaviour of foreigners in Africa
- iv. Five channels of non-verbal communication as identified by the writer
- v. A word of warning from the writer
- vi. Non-verbal fluency as necessary as linguistic fluency
- vii. Why one needs to learn about intercultural behaviour

27. Section **A** _____

28. Section **B** _____

29. Section **C** _____

30. Section **D** _____

31. Section **E** _____

QUESTIONS 32-36

Choose the correct letter **A, B, C** or **D**.

Write the correct letter in boxes **32-36** on your answer sheet.

32. In Ethiopia, to call someone, one can

- A** point at them with one finger
- B** call out their name aloud
- C** beckon them with head movement
- D** beckon with whole arm and hand.

33. The assumption that leads to an ignorance about intercultural behaviour is

- A** our own cultural practices are normal and natural
- B** we need not know what we are communicating non-verbally
- C** we are allowed to make mistakes in social etiquette
- D** we can notice and learn new non-verbal behaviour in a new environment.

34. Which one of these is not listed as part of the suggested training in non-verbal behaviour?
- A real experience
 - B critical attitude
 - C enhanced awareness
 - D heightened sensitivity
35. A linguistically fluent visitor to a new country is likely to offend the locals if
- A they are ignorant about the local social etiquette
 - B they show off their linguistic skills to locals
 - C they do not use their linguistic skills
 - D their non-verbal cues reflect their emotional states.
36. Which one is not true about the five channels of non-verbal communication?
- A Visitors can be made aware of their existence.
 - B Visitors can be shown their emotional importance.
 - C They exist in every culture.
 - D Being aware of them will change interpersonal behaviour.

QUESTIONS 37-40

Do the following statements agree with the information given in Reading Passage 3?

In boxes 37-40 on your answer sheet, write

TRUE if the statement agrees with the information

FALSE if the statement contradicts the information

NOT GIVEN if there is no information on this

37. One of the Peace Corps volunteers was understood as treating the Ethiopians like dogs.
38. In a New York restaurant, banging on a table to call for service is usual.
39. A foreigner's licence allows visitors to make mistakes when travelling in a new country.
40. A linguistically fluent visitor will also have non-verbal fluency.

Listening

SECTION 1, Questions 1–10 Audio

QUESTIONS 1–3

Choose the correct letter, **A**, **B** or **C**.

Example

How long has it been since Nancy has seen Fiona?

A more than two years

(B) two years

C since yesterday

1. How much does Fiona work?
A part-time
B full-time
C doesn't work
2. What kind of business does Fiona have?
A shop
B online
C market stall
3. Fiona sells
A just in Perth
B all over Australia
C in many countries

QUESTIONS 4–6

Complete the notes below.

Write **NO MORE THAN ONE WORD** for each answer.

Fiona's Company

What the business sells: **4** _____

Idea for business: **5** _____ society

Business customers: **6** _____

QUESTION 7

Choose **ONE** letter, **A–E**.

7. Which area do most of the costumes come from?
A Africa
B Asia
C the Americas
D Europe
E the Pacific region

QUESTIONS 8–10

Are the following business tasks completed by Fiona?

C completed

N not completed

Write the correct letter, **C** or **N**, next to questions 8–10.

8. fills in tax returns _____

9. updates website _____

10. prints business cards _____

SECTION 2, Questions 11–20 [Audio](#)

QUESTION 11

Choose the correct letter, **A**, **B** or **C**.

11. The purpose of the talk is to:

A show students some interesting places on a tour

B give instructions and information on a tour

C give students an interesting experience on a tour

QUESTIONS 12–15

Write **NO MORE THAN THREE WORDS OR A NUMBER** for each answer.

Students should leave home at about **12** _____.

The telephone number to call if they are late is **13** _____.

The students should buy a **14** _____ ticket because the tour will take **15** _____ hours.

QUESTIONS 16–19

Complete the table below.

Write **NO MORE THAN THREE WORDS OR A NUMBER** for each answer.

Place	Stay/Minutes	Do?
Town hall	xxx	Meet on steps
Library	16 _____	Look at facilities
Cinema	xxx	17 _____ movies
Art gallery	15 minutes	18 _____
Restaurants, bars, cafés	xxxx	• return later to sample food and atmosphere • meet local students
19 _____	Until end of tour	Eat picnic lunch

QUESTION 20

Choose **ONE** letter, **A–F**.

The speaker says that the students don't need to bring:

A comfortable shoes and clothes

B drinks

C sunscreen

D lunch

E hat

F extra money