קרא/י את הטקסטים המצורפים.

בחר/י את התשובה הנכונה מתוך ארבע התשובות.

דרושות 12 תשובות נכונות כדי לעלות לרמת מתקדמים א.

התשובות למבחן מצויות בסופו.

TEXT A

Changing Perceptions and Treatment of Children

1 We usually assume that an innate characteristic of human beings is the close and immediate attachment between the newborn child and its parents, especially its mother. Because abandonment or abuse of children seems to defy such beliefs, we are baffled by reports of widespread parental abuse of children. A look at the past may provide a different perspective on the present.

2 According to some scholars, maternal indifference to infants may have been typical of the Middle Ages. Aries says there is evidence that in the sixteenth and seventeenth centuries parents showed little affection for their children, and Edward Shorter argues that this indifference was probably typical among the ordinary people of Western Europe, even in the eighteenth and nineteenth centuries. The death of young children seems to have been accepted casually, and although overt infanticide was frowned upon, allowing children to die was sometimes encouraged, or at least tolerated. For example, in Western Europe it was common for mothers to leave infants at foundling hospitals or with rural wet nurses, both of which resulted in very high mortality rates. Whether these practices were typically the result of economic desperation, the difficulty of raising an out-of-wedlock child, or lack of attachment to an infant is not clear, but the fact that many well-to-do married women casually chose to give their infants to wet nurses, despite the higher mortality risks, suggests that the reasons were not always economic difficulty or fear of social stigma.

3 While the practice of overt infanticide and child abandonment may have been

relatively widespread in parts of Western Europe, it does not seem to have been prevalent in either England or America. Indeed, authorities in both these countries in the sixteenth and seventeenth centuries prosecuted infanticide cases more vigorously than other forms of murder, and the practice of leaving infants with wet nurses went out of fashion in England by the end of the eighteenth century.

01.   What can we infer from the first paragraph?
  1) Abandonment and abuse of children is a new phenomenon.
  2) Abandonment and abuse may have a historical explanation.
  3) Abandonment and abuse is an innate characteristic of human beings.

02.   What is the relationship between Paragraph 2 and Paragraph 1?
  1) Paragraph 2 provides a contrast to the information in Paragraph 1.
  2) Paragraph 2 explains and expands on a point made in Paragraph 1.
  3) Paragraph 2 presents the results of the situation described in Paragraph 1.

03.   What is the main reason for child neglect in the Middle Ages, as inferred from paragraph 2?
  1) Many people were in terrible economic situation.
  2) Many women were not concerned about social stigma.
  3) Many parents were not very attached to their children.

04.   What suggests that financial situation was NOT always a factor in sending a child away?
  1) Many of the women who sent their children away belonged to wealthy families.
  2) Many of the women who sent their children away chose wet nurses of high economic status.
  3) Many of the women who sent their children away were too ill in hospital to feed them.

05.   What does the text report about overt infanticide and child abandonment?

      1) They were quite common all over Western Europe and America.

      2) They were very common in both America and England.

      3) They were not as common in England and America as in most of Europe.

06.   What is the main idea of this passage?

      1) Our perceptions about child abuse and abandonment have changed.

      2) There were justifiable reasons for child abandonment in the past.

      3) Child abuse and abandonment are not new phenomena.

TEXT B

Making Sense of Television Talk

1   Technically, television is a means of encoding sounds and images into electronic signals. These signals are delivered to receivers, which in turn convert them back into sounds and images. Yet these signals, sounds and images are not inherently meaningful. They have to be invested with meaning by the individuals who see and hear them. In this sense, television does not deliver meaning: on the contrary, viewers construct it. Yet this process cannot be seen merely as a matter of the individual's isolated encounter with the screen. It is inevitably a social process which involves a variety of forms of dialogue, both spoken and unspoken. It is principally through talk that the meanings and pleasures of television are defined and circulated.

2   Critics of television tend to consider viewing as an anti-social pastime which has "killed the art of conversation." Yet in fact television viewing is predominantly a social activity, which usually takes place in the company of others. Viewers do not, by and large, sit passively absorbing what they watch. They talk to each other and may even talk back to the screen. Even when we actually watch alone, we will often talk about what we watch with others. Talk about television is a vital element of our everyday social lives.

3　　　The production of meaning from television is thus part of a broader "oral culture." The meanings which circulate within everyday discussion of television are "read back" into individual responses to the medium, thereby generating a dynamic interplay between "social" and "individual" readings - and perhaps ultimately making the distinction itself irrelevant. What we "think" about television and how we use it in our daily lives depend to a great extent on how we talk about it with others, and the context in which we do so.

4　　　At the same time, talk about television is instrumental in constructing and sustaining our social relationships, and thus our sense of our own social identity. As some researchers imply, talk inevitably possesses social functions, which are specific to the situation in which it occurs. What we say about the television programs we watch will depend upon who we are talking to, and upon the context in which we are doing so. It will vary according to how well we know our listeners, what we would like them to think about us, and what kind of relationship we would like to establish with them.

5　　　Thus, there are undoubtedly situations in which talk about television is seen as an extremely useful way of establishing social relationships. Rather like the weather, television can appear to provide safe ground for what linguists term "phatic speech" - that is speech which serves simply to establish and maintain communication. Nevertheless, this kind of strategy is likely to be more problematic as the social distance between the speakers increases. While there are some programs that might be seen to serve as a kind of " common culture" - particularly highly popular programs - talk about television can very quickly reveal the speaker's social, political, and moral affiliations.

6　　　Similarly, different styles of talk may be perceived as more or less appropriate, according to the context. For middle class adults, and perhaps especially for parents and teachers, talk about television often functions as a kind of indicator of one's responsibility. Proclaiming one's dislike of television, and one's concern about its effects on children, can serve as a powerful guarantee of the speaker's political and

moral concern. The regularity with which people will condemn programs they have never watched or entertain you with stories about much how television depraves and corrupts other people's children, indicates what is at stake in adopting a principled opposition to the medium and all its evil works.

7   Yet even for children, television can be used to establish and negotiate social relationships in ways which are definitely not neutral. For some children everyday social talk about television – which sometimes seems to take place in the classroom, on the margins of school work – seems to provide means of defining friendships, and establishing a kind of social pecking order among the peer group. Certain programs, such as popular soap operas and comedies, seem to have acquired "cult status", to the extent that they become compulsory viewing for certain groups. There are anecdotes about children who claim to have watched certain films or

line 9 programs which in fact they have not, in a desperate attempt to gain status. This is particularly true in the case of films which have recently been released, or which are for adult-only audiences: a number of children who claim to have watched such films have in fact only seen previews or heard about the film from others.

8   Talk about television may carry a significant social change. It is an area in which we may - deliberately or inadvertently - display our moral views, our social and political afflictions, our perceptions of ourselves and others. Talking about television defines us, and we know it.

07.   What is the main idea of the first paragraph?
       1) The technology involved in producing TV programs is extremely complex.
       2) The images seen on television influence the viewers' thinking.
       3) Viewers construct their own interpretation to what they see on TV.

08.	What is one criticism that is made of TV?

	1)	It influences how people talk to each other.

	2)	It takes the place of the company of others.

	3)	Watching television has become a social activity.

09.	According to the writer, when is watching television most meaningful?

	1)	when it is a matter of individual choice

	2)	when it is shared with other people

	3)	when it takes up people's entire attention

10.	What does the content of our TV talk depend on?

	1)	our social identity

	2)	the programs we choose

	3)	our personality

11.	What is the role of "phatic speech", according to the text?

	1)	it creates social distance

	2)	it plays an important social function

	3)	it transmits essential information

12.	What is the negative effect that talk about television may have?

	1)	It may result in a shallow discussion.

	2)	Differences of opinion may come up.

	3)	Social relationships may not be established.

13.	What is the main idea of paragraph 6?

	1) Many adults do not let their children watch programs of which they
	don't approve.

	2)	Many adults show their sense of responsibility by criticizing TV.

	3)	Many adults speak up against their society through the medium of
	TV.

14. How does the writer think that children use TV talk?

    1) in order to understand the adult world

    2) in similar ways to adults' use of TV talk

    3) to show their opposition to adults' values

15. What idea does "this" refer to, in paragraph 7 (line 9)?

    1) Children have not always seen the films that they talk about.

    2) Not all films that children see are suitable for them.

    3) Seeing the right films does not always give children status.

16. What is the purpose of the writer in this text?

    1) to compare how adults and children view TV talk

    2) to criticize the way in which TV talk dominates our lives

    3) to describe the way in which TV talk reflects our identity

ANSWER SHEET

Answer	2	2	3	1	3	3
Question number	1	2	3	4	5	6

3	2	2	1	2	3	2	2	1	3
7	8	9	10	11	12	13	14	15	16