

UNIVERSITY OF ESWATINI

**DEPARTMENT OF ACADEMIC COMMUNICATION SKILLS
FIRST SEMESTER MAIN EXAMINATION, NOV/DEC 2018**

TITLE OF PAPER: ACADEMIC COMMUNICATION SKILLS

COURSE CODE: ACS 111

TIME ALLOWED: 2 (TWO) HOURS

**INSTRUCTIONS: THE QUESTION PAPER CONTAINS TWO
SECTIONS. ANSWER BOTH QUESTIONS.
START EACH SECTION ON A FRESH PAGE.**

**WRITE THE NAME OF YOUR FACULTY
AND PROGRAMME ON THE COVER OF
YOUR ANSWER BOOKLET.**

TOTAL MARKS: 100

This paper contains 10 pages, including the cover page.

This paper is not to be opened until permission has been granted by the invigilator.

SECTION A**READING COMPREHENSION****50 MARKS****I HAVE A DREAM**

1. I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.
2. Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.
3. But one hundred years later, the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So, we have come here today to dramatize a shameful condition.
4. In a sense we have come to our nation's capital to cash a cheque. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.
5. It is obvious today that America has defaulted on this promissory note insofar as her citizens of colour are concerned. Instead of honouring this sacred obligation, America has given the Negro people a bad cheque, a cheque which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So, we have come to cash this cheque — a cheque that will give us upon demand the riches of freedom and the security of justice.
6. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.
7. It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquillity in America until the Negro is granted his citizenship rights. The

- whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.
8. But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.
 9. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvellous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. They have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.
 10. As we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied, as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one.
 11. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating, "For Whites Only". We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.
 12. I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.
 13. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.
 14. I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."
 15. I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be

transformed into an oasis of freedom and justice. I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character.

16. I have a dream today.

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification; one day right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

17. I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

18. This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

19. This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

20. And if America is to be a great nation this must become true. So, let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

21. Let freedom ring from the snow-capped Rockies of Colorado!
Let freedom ring from the curvaceous slopes of California!
But not only that; let freedom ring from Stone Mountain of Georgia!
Let freedom ring from Lookout Mountain of Tennessee!
Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

22. And when this happens, when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God Almighty, we are free at last!"

Questions:

1. The main focus of King's speech is on
 - a) Celebrating the anniversary of the Emancipation Proclamation
 - b) Convincing everyone to live in peace and tranquillity
 - c) Ending segregation and racial injustice in America
 - d) Getting more money for America's black population

(1)

2. King's "I Have a Dream" speech appeals mainly to listeners'
- Common sense
 - Sense of guilt
 - Desire for a better future
 - Concerns about America's status among the world's nations (1)
3. In "I Have a Dream," Martin Luther King, Jr. urges his followers to
- Work toward gradual change
 - Demand justice now
 - Use any means necessary
 - Distrust white people (1)
4. From the opening words of the speech, the reader realizes that the speech is
- analytical
 - economical
 - political
 - educational (1)
5. 'Creed' (para 14) as used in the passage means
- Song of hope
 - truth
 - promise
 - Belief (1)
6. '...I go back to the South' means... (para 18, line 1)
- Mississippi
 - Alabama
 - Georgia
 - All the above. (1)
7. In paragraph 9 of the speech (beginning "The marvellous new militancy . . ."), Dr King says that "many of our white brothers . . . have come to realize that their freedom is inextricably bound to our freedom." Inextricably means...
- unable to be excused or pardoned
 - unable to be separated or untied
 - unable to be solved or explained
 - carefully or thoughtfully (1)
8. According to King, the founders who signed the Constitution wrote African Americans "a bad cheque" (Para 5). What does he mean?
- Each Negro was given a lot of money as compensation for being slaves for a 100 years.
 - The cheque could not be cashed because the bank had no funds in the bank account.
 - Both Black and white Americans had a lot of money at the time of the revolution
 - The Negroes had received a raw deal from the white Americans. (1)

9. In paragraph 19 'thee' refers to
 a) Country
 b) Black people
 c) God
 d) America (1)
10. The last paragraph is
 a) the writer's plea to the American people
 b) an appeal to the international community
 c) summarises the writer's message
 d) A prayer to God for deliverance (1)
11. List three issues that are highlighted in the speech, "I have a dream"? (6)
12. What was the purpose of Martin Luther King's Speech? (3)
13. In line 1 of paragraph 6 what does 'also' mean? (2)
14. Why does King refer to the blacks in America as '...veterans of creative suffering'?
 (para 12) (4)
15. What are the three things that Dr King advises the oppressed black Americans who became victims of unfair treatment to do? (3)
16. What fact does King use to support his argument that African Americans are not free?
 (3)
17. Explain the following words/phrases as they are used in the passage: (15)
 a) sacred obligation (para 5)
 b) tranquilising (para 6)
 c) Desolate (para 6)
 d) Whirlwinds of divorce (para 7)
 e) beautiful symphony of brotherhood (para 18)
18. Explain King's message in the following sentence, '...drinking from the cup of bitterness and hatred'. (para 8, line 4) (3)
19. Do you think the title "I have a dream" relates to the speech? Justify. (4)

SECTION B**SUMMARY WRITING 50 MARKS**

QUESTION: Read the following passage and in about 200 words, summarise the writer's message to parents, students and the developing world.

MY PROBLEM WITH THE DEGREE. MY ENCOUNTER WITH GRADUATES/ UNIVERSITY STUDENTS.

By Henry Mutebe

Yesterday, a friend called to check on me. It had been long since we talked. He asked if I had some time, so I could roll over and check on him. I was happy to go check on him. After we had finished University, he had started a small restaurant in town. It has grown exponentially over the years. When I arrived at the restaurant, I was very impressed by how many leaps he had made, in what I believe to be a short time for a business like his. We shuffled through the memories and had a hearty laugh.

As hours went by, I noticed that when customers entered and took seats, he was attending to them and doing a lot of the serving. I asked him if he didn't have enough staff. He told me that one of the girls working at the restaurant was sick while another guy simply didn't show up or call to let him know...so he was short of labour. I asked if I could help. He joked, 'Henry you know I can't afford you. Here I pay 10,000shs to the attendants. How will I manage to pay you?' I told him am happy to work.

I quickly oriented myself on the etiquette and customer care rules ...and most importantly what was available. So, we started serving people that came in. In total, I served about 8 clients before something interesting happened.

As we talked and laughed about the crazy things we did in school, two students I taught at University (a gentleman and lady) came by. They did not immediately notice I was the one, but their eyes kept preying on me to confirm they were seeing the 'real person.'

To confirm their disbelief, I asked my friend to let me serve them. So, I went over, humbled myself, bent slightly, greeted them and asked to take their orders. They were very surprised and asked me, 'What are you doing here sir?' I told them that am there to serve them. They looked at each other and with the face of mixed feelings wondered why I would be working in a restaurant.

The girl asked, 'Sir, but why are you working here? You can't serve us. I mean...?' she nodded her head in disbelief before continuing, '...you can't work in a restaurant?'. I told them I would serve them and am happy to take their orders. You could easily notice that they were very surprised and reserved about placing their orders.

They had mixed feelings about my presence there and the type of work I was doing. After a very interesting exchange, they finally made their order which I delivered promptly. They had their delicious meal as we also continued conversing and reminiscing the years gone by. From

time to time, I kept checking on them and asked if they needed anything else. When they were done, my friend punched in the bill, printed the receipt and I delivered it to them.

As I sat in the car to head back home, I couldn't help thinking about my students. Their disbelief was innocent...but it speaks a lot about a general problem we have in our society. These two students represent thousands of others. They made me think, very deeply, about our Ugandan graduates. I do not blame them, it's a general problem.

I have had the opportunity to travel and study from elsewhere or in other cultures and I have always been surprised by how people in other countries don't despise jobs. My good students could not imagine their lecturer serving them in a restaurant. Since they know my work and qualifications, they could not understand how I can be in a restaurant at this time. As if it takes away my degree or other job. It gave me a lot of thoughts about our graduates. The more I have travelled, the more I have learned and unlearned.

In 2012, while at Liverpool School of Tropical Medicine in England, one of my classmates used to drive a BMW, park it at a restaurant and work as a waiter. He came from a very wealthy family, but he still worked. He told me that as soon as he completed high school, he had to take part time jobs to earn some money to pay rent to his father and contribute to household bills. It shocked me quite a lot considering what I have grown up seeing in my part of the world.

As if this was not enough, I also found out that, when students finish high school in these countries, as must, they have to find some work and either rent out or pay their parents some money for rent if they are to continue staying in their parent's house. I was shocked by the idea of a son paying rent to his father. It took time to sink in. The more I interacted with more of these people, the more I realised that this is a common culture. They teach a child responsibility from a very early age. Work is not for money per se, it is a service.

The lesson I learnt from them is that working is a value. One has to work, and parents teach their children that they have to work and earn. Just because your parents are wealthy doesn't mean your life is already worked out. You have to contribute to the home bills and somehow find something to do. The work doesn't have to be white collar...but as a must, you have to find something to put your hands to. You can't seat your bums and just wait for a white-collar job.

When I went to Norway, I found the same story. Most university students, unless they simply can't find time due to course overload, have to have some form of temporary work. Students often work as attendants, waiters in restaurants, cleaners in hotels, shop attendants, drivers, newspaper vendors, et cetera. It is a value to work and few people don't despise jobs.

By the way, they don't work because their parents can't give them money. They work because it is a value that has been embedded in them from childhood. Once a student finishes high school, they take on a part time job and save money for use at university or travels. Few parents will buy their child a ticket to come to Africa to tour. You have to work and save for your luxuries.

If you want some money from your parents, you borrow and pay back. Nothing comes free. They teach you to live on your own. Being at University or having a degree is 'nothing.' You are not the first or the last. Serving people in a restaurant does not make anyone look less a graduate. Service is service! Work is a value.

As a matter of fact, most of the places near Universities are filled with university students working as part timers. University students are encouraged to take up these part time jobs. The white people we like to imitate are doing what we think is too dirty or casual for a graduate in Africa.

It got me thinking about students in our Universities here in Uganda. I thought about all the restaurants around Wandegaya, Banda –Kyambogo, MUBS, and the attitude of University students and graduates about these types of jobs. I thought about the poor attitude we have towards work. I looked at the chapatti boys and girls we despise who are minting money and doing great things in their lives and for their families. I thought about the people who fear nothing, who go out and just do it while we sit back.

The more I thought about it the more I realised why we are going to take longer to develop. We have a generation of young people who feel they are too educated to do certain jobs. We have a generation of children who have been prepared for a life that doesn't exist. We have a crop of young people who are whiter than the whites. My time in Europe taught me that we need to get back on the drawing board and re-orient our graduates.

Students in our universities should be oriented to appreciate the value of work. There is no reason why a University should not employ students to clean the Library, kitchen, dining halls, hostels. It is improper that a university canteen should find external staff when it has over 30,000 students who can work in shifts and serve other students.

See, through this kind of work, being able to do ordinary jobs and be seen as a servant makes you true leaders. When students grow up with a sense of entitlement and a higher standard of living, it translates into greed when they get into national politics. They apportion themselves good things, higher privileges and want to float above everyone because work is about money, status and not service. Such humble work makes true leaders.

People who are willing to serve, and not merely earn make better leaders. Such work raises a generation of leaders who don't do things to be seen or be thought of as higher and more qualified, but leaders who get things done. In some firms in western societies, when they look at a CV, such experience, demonstrates the attitude of a person, their humility, values and philosophy towards work.

We are raising a generation of children whose only image of the west is what they watch on TV. They speak using enhanced accents, know what is the latest, they are 'cool' but they have no idea what makes the west what it is. My experience in the west shows me something different. People work and do ordinary jobs and that's how things get done.

If we are to get good leaders, we must first change the attitude of young people about work. An inflated self-image creates bad leaders who want to further segregate themselves from the ordinary people they consider low and less qualified. We have a big problem in our society and we have to find a way to deal with it.

Students despise these jobs because they believe work is about status and money. Taken further into their lives, it means they may likely want to maintain status and money as their pursuits when they get into leadership positions. If we must correct our leadership and governance

problems, we may also need to do something about the attitude of students and graduates about their philosophies and values about work. In there, lies a very big problem.

Do not despise work, go out there and just work. The Pope was once a bouncer at a club. Today he is one of the most powerful men in the world. Imagine that you had nothing to fear, what would you do to earn a living? Imagine that you had no degree or that anyone cares, what would you do to earn a living? Imagine, that no one is going to help you find a job, what would do?

I am not saying go do what you don't like...but may be...just maybe you may need to develop a new attitude towards work, serve people (in whatever opportunities unfold) and be happy to have served. You can never tell what the future holds, and you may never know who you will meet at your humble place of work. Most interestingly, you may never know the untold story of those who work and serve you in those places where you go as the bosses or the rich.

Even for you that are already employed in 'high' places, don't mind going out and just find a part time job (if you have time) or offer services in the evening or weekend at any place where your services can be of use. Meet people, network and just keep yourself active. Degrees are everywhere...literally everyone has them...so just forget about the whole hype about it and be true to yourself. As you look for other opportunities...don't be afraid to branch off a little and keep yourself at something. Don't despise jobs. Serve. I am now looking for my next gig. I am happy to serve. So, you restaurant/hotel people...don't fear to holla at me...If I have time...I will come and serve with a smile. :) :) Cheers

Adapted from: www.newroom247.ng>
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