

THE UNIVERSITY OF SWAZILAND
DEPARTMENT OF ACADEMIC COMMUNICATION SKILLS
SUPPLEMENTARY EXAMINATION 2006

TITLE OF PAPER	ACADEMIC COMMUNICATION SKILLS
COURSE CODE	ACS1 (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 8 pages including the cover sheet.

DO NOT OPEN UNTIL PERMISSION HAS BEEN GRANTED BY THE INVIGILATOR

QUESTION 1

(30 marks)

LETTER/MEMORANDUM WRITING

Answer *either* question (a) *or* question (b). Write at least one page but not more than two.

(a) LETTER

Your community has seen an increase in housebreaking and theft, alcohol and drug abuse. Write a letter to your local Youth Council member suggesting measures that can be taken to reduce the prevalence of such crimes.

(b) MEMORANDUM

As a peer educator, you recently held a meeting in which you resolved to make UNISWA a smoking-free zone. Write a memorandum to the President of the SRC informing him of this resolution and outlining the strategies that will ensure that the resolution is implemented.

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

Mandela did his part. But songs saved South Africa

Gillian Slovo

- 1 In the early 1970s, with most of its leaders in prison and the country quiescent under Prime Minister John Vorster's iron rule, the exiled African National congress (ANC) struggled to get its soldiers closer to the South African border. The two Zimbabwean liberation groups were intent on overthrowing Ian Smith's regime: what better idea than to join forces? Thus did the ANC send men from its small army, Umkhonto we Sizwe (MK for short), to fight alongside Zimbabwean guerrillas.
- 2 These military missions were mostly disastrous but there is one lasting and creative legacy of their co-operation: the toyi-toyi. Part dance, part declaration of war, this powerful, rhythmic stomping of booted feet was copied from the Zimbabweans and soon became an integral feature of MK camp life. And while it took more than a decade to get significant numbers of ANC soldiers into the country, their dance spread into the townships until it made its exuberant mark on the huge demonstrations of the Eighties.
- 3 Watching the documentary, *Amandla! A Revolution in Four Part Harmony*, I was struck by the way I had, until that moment, only thought of toyi-toyi from its inside. From its centre, it is a joyous, collective demonstration of togetherness. What had not occurred to me, however, was what it must have felt like from the outside. In the film a group of white security policemen are interviewed. Sitting around their braai (barbeque) these men, seemingly shell-shocked by what had happened to their country, describe how terrifying a chanting toyi-toying crowd was to young white soldiers, and how hard it was to get the raw recruits to stand their ground.
- 4 The white nation's nightmare - a huge black crowd, armed only with imitation AKs, voices and thumping feet, and yet surging forward as if it were they who held the power. Such a South African spectacle, these two cultures, black and white, locked together and at the same time apart. And now a dance that expressed these tensions. No wonder that, in the Eighties, even the regime's politicians could see the writing on the wall.
- 5 A revolution in four-part harmony, Abdullah Ibrahim calls it, and indeed it was. No one who went to an ANC meeting in London, or in Maputo or in Lusaka, could fail to be inspired by the spontaneous communality of singing that cut across all ages. No one could fail to be moved. But there was no time for pause. As the struggle intensified, and the death rate climbed, a slogan was introduced into ANC parlance: Don't mourn, mobilise.
- 6 'Don't mourn, mobilise,' my father, then MK's chief of staff, told his Mozambique-based soldiers as they buried another comrade: and 'Don't mourn, mobilise,' proclaimed the ANC posters at the London demonstration organised to protest at my mother's assassination.
- 7 Many years later, after South Africa's democratic election, I questioned former ANC combatants about the slogan. "There were so many people dying," one explained, "that you couldn't afford to mourn. If you started crying, you would never have been able to stop". Now as I watched *Amandla!*, I understood another piece of that response; why the communal singing that echoed through the four and a half decades of apartheid, always

felt unbearably moving. It was because the songs contained the pain that must otherwise be suppressed.

- 8 In the film, one woman recalls a song to the fallen. "He is gone, the hero of heroes," she sings, before grief overwhelms her. And it used to overwhelm me at meetings, I realised, because of this very contradiction: that this lyrical beauty was so full of anguish. That melodic graveyard song, "Senzeni - what have we done" that was both a dirge and a call to action: or that maid's gentle song to her employer, "Madam Please" ("before you ask me if your children are fine, ask me when I last saw mine") that was a simultaneous cry of rage.
- 9 This was what made South Africa's mass struggle unique. It had not only its schoolchildren casualties, its armed underground, and its peaceful defiance common to other revolutions, but also its unique particularities. Its poet/activists, its activist/disc jockeys, and there, amongst them, the cultural workers on the train whose job it was to use the arts to mobilise commuters.
- 10 Mandela is such an icon that it is tempting to view the history of South African resistance through his example. Yet the peaceful revolution that made the democratic South Africa was not one remarkable man's achievement: it was a collective event, a protracted and twisting set of mass responses in which music represented and drove forward the struggle for freedom.

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· *Amandla! A Revolution in Four Part Harmony* is released this Friday. Gillian Slovo's new novel, *Ice Road*, will be published by Little, Brown in March

Questions

Answer the following questions according to the passage in as few words as possible. Use your own words: do not copy from the passage.

- 1 Where did the Toyi-toyi originate? (2 marks)
- 2 How did young white soldiers react to the toyi-toyi? (3 marks)
- 3 Explain what is meant by "the writing on the wall". [paragraph 4] (3 marks)
- 4 Apartheid ended in the 1990's. When did it begin according to the passage? (2 marks)
- 5 "In the film, one woman recalls a song to the fallen." [paragraph 3] What film is the writer referring to? (2 marks)
- 6 Explain the word "simultaneous". [paragraph 3] (2 marks)
- 7 What, in your own words, does the writer have to say about Nelson Mandela? (4 marks)
- 8 Summarise in ONE sentence what this passage is about. (4 marks)
- 9 What can you learn about the writer, Gillian Slovo, from her article? (Give FOUR things.) (8 marks)

QUESTION 3

SUMMARY

(20 marks)

Study the following passage carefully, and in two paragraphs (one page or so, about 200 words), summarise the reasons given for changing the law of abortion in Britain, and for not changing it.. Use your own words, and do not copy sentences from the passage.

Abortion in Britain**The history**

In 1803, the Ellenborough Act made abortion in Britain after the 16- to 20-week period in which life is first felt, an offence that carried the death penalty, though it later became life imprisonment. In 1938, Dr Alex Bourne was acquitted of performing an illegal abortion after claiming that it was to save a raped girl mental harm, setting a case-law precedent. Women wanting to terminate had illegal, backstreet abortions performed by unqualified abortionists. Women were often injured in the process and some died. At least 50 were killed each year from botched surgery and infection.

The 1967 Act

The private member's Bill introduced by the Liberal MP David Steel ended the scourge of backstreet terminations in Britain. Abortion was legalised if two doctors certified that continuing with the pregnancy would involve a risk greater than if it was terminated to the physical or mental health of the woman - or where there was a substantial risk of serious abnormality in the child. In 1969, the first complete year after the Act, there were 54,819 registered abortions.

Doctors found abortion in the first few weeks was actually safer than continuing with the pregnancy. They began to interpret the law more liberally, taking increasing account of the mental health of the woman.

After 1967: the science

An upper time limit of 28 weeks for abortions was introduced under the 1967 Act. That was derived from the Infant Life Preservation Act of 1929 which had set it as the limit of viability - the age at which a foetus could survive.

Medical advances have seen the limit of viability fall. Today, neonatal units are equipped to save babies of 24 weeks gestation and below. Survival after birth has continued to improve since 1990.

In Britain, 1 per cent of babies born at 22 weeks survive and 11 per cent at 23 weeks. About a quarter survive at 24 weeks. Two-thirds of babies born at 23 weeks and more than a third born at 24 weeks suffer long-term disability.

After 1967: the politics

From the start, the Abortion Act came under sustained attack from opponents who sought to reduce the time limit and repeal the law. In 1990, the Human Fertilisation and Embryology Act introduced controls over techniques developed to help infertile couples and to monitor experiments on embryos. The abortion law was reviewed in the light of the new Act and the time limit for abortions was reduced from 28 to 24 weeks in 1991.

The key numbers

There were 181,600 legal abortions in England and Wales in 2003, a rise of 5,700 (3.2 per cent) on the year before. The abortion rate for women resident in England and Wales in 2003 was 17.5 per 1,000 women aged 15 to 44. The abortion rate was highest, 31.3 per 1,000, among women aged 20 to 24.

The rise in the abortion rate in modern Britain is attributed to issues ranging from women wanting fewer children and wanting them later in life, to the decreasing popularity of marriage and the rise of "career women" who fear that children will hinder their job prospects.

The percentage of abortions performed at 20 weeks or later has remained at between 1 per cent and 1.6 per cent for years. Teenagers are more likely to have late abortions, usually because they do not realise they are pregnant.

Why cut the time limit?

The debate about the 24-week limit began with claims that the foetus showed evidence of consciousness and could feel pain from an early stage in the womb. The survival of babies at 22 and 23 weeks also showed that the limits of viability had fallen.

The foetus is sensitive to touch from about seven weeks and soon afterwards can move its limbs. But its movements are spinal reflexes and do not indicate awareness. After 26 weeks, actions become more defined, reflecting improved organisation in the nervous system. The structures necessary for pain to be felt are in place but there remains disagreement over when pain can first be experienced.

Many doctors and nurses feel uncomfortable performing late abortions and most over 18 weeks are contracted out by the NHS to the private sector. Many doctors, MPs, medical ethicists and members of the public support a reduction in the time limit from 24 weeks to 22 or 20 weeks.

Why leave the limit?

Medical organisations say the law is humane, practical and working well. Pro-choice groups warn that any reduction in the time limit would be likely to affect the most vulnerable women - teenagers whose relationships have broken up and women waiting for the results of tests. Screening tests for foetal abnormalities in pregnancy identify women at high risk but they must be followed by diagnostic tests. Women may also have to wait until 20 weeks or more to get confirmatory test results of foetal abnormalities. After receiving the results they need time to consider their options.

Groups such as the British Pregnancy Advisory Service, the Family Planning Association and Antenatal Results and Choices say reducing the time limit will narrow the options for these women and lead to the birth of more unwanted babies.

Religion and Politics

From the 16th century, the Christian doctrine of passive conception held that the foetus was only given a soul in the fifth month. Then, in 1869, Pope Pius X changed the timing of "ensoulment" to conception. This meant that abortion at whatever time is against the law of God.

In 1994, Michael Howard, leader of the Conservative party, made abortion an election issue by declaring last weekend that the upper limit for legal termination should be reduced from 24 weeks to 20 weeks.

Tony Blair, leader of Labour and Prime Minister, whose wife is a Roman Catholic, said abortion was a "difficult issue" but said he would not change the law.

Charles Kennedy said he had voted for the upper time limit to be reduced from 24 weeks to 22 but added that advances in medicine meant that "I don't know what I would do now".

Cardinal Cormac Murphy- O'Connor, the leader of the Roman Catholic Church in England and Wales, hinted that all Catholics should vote Conservative but the Prime Minister has said he believes it is a matter for a free vote and conscience on both sides of Parliament.

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QUESTION 4

Cloze test

20 marks

Write the numbers 1-20 in a column on your answer sheet, and next to each write ONE word which will correctly fill the corresponding gap in the passage below.

Africa's war on terror targets poverty

By Adam Lusekelo, Dar-es-Salaam

Africa's ambitious new development plan, Nepad, (New Plan for African Development) is examining how poverty and instability can spawn conflict and terrorism. Even before the 11 September attacks there [1] a recognition that poverty in one part of the globe creates scope for regional conflict and international crime. "It is futile, if not foolhardy to think there is [2.....] link between poverty and terrorism," says Tanzania's President Benjamin Mkapa.

There has been a growing realisation [3.....] there can be no security for any of us unless globalisation is managed with greater justice. UK Prime Minister Tony Blair has acknowledged how terrorism can come from "pent up feelings of injustice and alienation from divisions between the world's richer and [4.....] nations".

African leaders have devised the Nepad partnership, pledging themselves to deliver transparent government in [5.....] for more support for Africa's development plans from the world's wealthy nations.

Some 20% of Africa's people are affected [6.....] conflict, and most of the victims are innocent civilians. The World Bank estimates that conflict is knocking 2% a year off Africa's economic growth. Large numbers of refugees place a burden on neighbouring countries; Tanzania, for instance, [7.....] taken in 1.5 million refugees in [8.....] last decade.

The Nepad framework therefore envisages support for peacekeeping from developed countries in return for better governance from African leaders.

But the benefits of political stability can only flow if macroeconomic policies are [9.....] right.

Much depends on whether G7 leaders' self-criticisms prove sincere. In particular, trade policies are seen as a test of developed nations' good faith. Lectures on fair trade doled out by industrialised countries, whilst protecting their own local interests, [10.....] been widely resented, particularly on farm subsidies.

African states are being conditioned "not to subsidise agriculture on which the lives of our people depend", says Tanzania's President. Oxfam's regional manager for West Africa, adds: "If agricultural products from developing countries [11.....] able to compete fairly, the foreign exchange would be six times the amount of aid [12.....] receive."

By stressing a partnership [13.....] African and G7 nations, Nepad's development blueprint [14.....] to tackle Western high-handedness. Nepad's co-ordination should put a [15.....] to the lack of equality that produced unsuitable liberalisation policies, argues the Nigerian representative on Nepad's steering committee.

But critics of Nepad warn that Africa's rush to embrace globalisation is fraught with economic dangers. [16.....] see little respect or equality in the developed world's approach.

Key players in Nepad would agree that trade pacts are skewed in [17.....] of the developed world. "The answer is not to walk away but to ensure that we work even [18.....] to build stronger alliances between the developing countries," says the South African trade negotiator .

A unified stance [19.....] more internal trade could increase Africa's clout. "If the whole of Africa works together then it is much more realistic to consider a greater equality of power," says South Africa's trade minister, pointing to "immensely rich" energy, mineral and agricultural resources.

Perhaps the biggest challenge Africans now face is to recognise that [20.....] is potential for progress. At present, 47% of African savings are sent out of Africa by Africans themselves. If we don't believe in our own continent, who will?

BBC NEWS: <http://news.bbc.co.uk/go/pr/fr/-/1/hi/business/2797405.stm>. Published: 2003/02/27