

**UNIVERSITY OF ESWATINI**  
**DEPARTMENT OF ACADEMIC COMMUNICATION SKILLS**  
**FIRST SEMESTER MAIN EXAMINATION, NOVEMBER, 2019**

**TITLE OF PAPER:**           **ACADEMIC COMMUNICATION SKILLS**  
**ENGLISH FOR ACADEMIC PURPOSES (EAP)**

**COURSE CODE:**           **ACS111**

**TIME ALLOWED:**         **2 HRS**

**INSTRUCTIONS:**         **1) WRITE THE NAME OF YOUR FACULTY AND**  
**PROGRAMME ON THE COVER OF YOUR ANSWER**  
**BOOKLET**

**2) THE QUESTION PAPER CONTAINS TWO SECTIONS**  
**(A and B). ANSWER ONE QUESTION FROM EACH SECTION.**

**TOTAL MARKS:**         **100**

**This paper contains 7 pages including the cover sheet**

**DO NOT OPEN UNTIL PERMISSION HAS BEEN GRANTED BY THE INVIGILATOR**

## SECTION A [50 Marks]

Read the comprehension below and answer the questions that follow:

## AFROPHOBIA VERSUS XENOPHOBIA IN SOUTH AFRICA

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**Xenophobia is the wrong word to describe the antagonism directed towards non-South African blacks in the so-called xenophobic attacks that have erupted sporadically in South Africa since 2008, says Unisa theology professor Rothney Tshaka.**

1. “Xenophobia is fear of the other; Afrophobia is fear of a specific other—the black other from north of the Limpopo River. If foreigners generally were the main target, those who are anti-foreigner would no doubt have sought out all foreigners and made it known that they are not welcome in this country,” says Tshaka, who is acting director of the School of Humanities at UNISA. “The funny thing is that Greeks and Bulgarians and others come to South Africa and by virtue of their white skin are seen as **contributing**. The perception, wrong or right, is that they can be of some benefit, unlike the non-South African black foreigner. It is for this reason that I prefer to speak of Afrophobia instead of xenophobia.”
2. The term Afrophobia became popular after the 2008 outbreaks of violence in South Africa against other Africans and Tshaka has been researching the phenomenon ever since in an effort to understand what lies behind it.
3. His conclusion is that hostility towards black African foreigners is triggered by a “nervous condition”—a term originally used by French philosopher, Jean-Paul Sartre, in his preface to Frantz Fanon’s book, *The wretched of the earth*, to describe the effects of colonisation. “The notion (of a nervous condition) refers to a situation created among hegemonies in which the oppressed become **willing participants** in their oppression,” Tshaka says. This has its roots in slavery and particularly in how slave owners controlled their slaves—by exploiting the differences among slaves themselves and using these differences to sow fear, distrust and envy.
4. Tshaka points to the **notorious** lecture that slave owner, Willie Lynch, gave in Virginia in the United States in 1772 on “the making of a slave”. Lynch encouraged his slave-owning audience to list all the differences among their slaves—from age and height to gender, size, hair colour and status—and to capitalise on these.
5. To quote Lynch: “Now that you have a list of differences...I shall assure you that distrust is stronger than trust and envy; stronger than adulation, respect or admiration. The black slaves after

receiving this indoctrination shall carry on and become self-refuelling and self-generating for hundreds of years, maybe thousands.” Not only did Lynch’s prediction prove true, says Tshaka, but his model has been emulated and perpetuated through colonialism and capitalism—and, in South Africa’s case, apartheid, which by definition categorised and inflated artificially manufactured, race-based differences. “It is the very issues of envy and distrust that some blacks use to categorise—and therefore justify resentments towards—the black other.”

6. In present-day South Africa, Afrophobia is a manifestation of distrust and envy towards black foreigners, seen as a threat because they are able to “slip undetected into the black community and thus potentially steal the jobs and women of the indigenous black South African men,” says Tshaka. “For those locals who have been disappointed by the South African liberation project, this distrust seems to justify their antagonism towards other African nationals.”
7. One of the worrying elements of this kind of reasoning is that it fuels the attitude that whites are the benefactors—the potential employers—while blacks are invariably the beneficiaries. “The Bulgarian, Hungarian—or any other white foreigner—is seen as a potential employer by virtue of his or her skin colour and is therefore not subjected to the acrimony that is reserved for those who are seen as competing for the scarce resources.”
8. Disappointment in the liberation project is strongly implicated in the nervous condition among South Africans today. “It is primarily as a result of two factors,” Tshaka says. “One, a promise that democracy was going to provide all the privileges that blacks have always dreamt of; two, the depressing realisation that these promises remain unfulfilled for the majority.”
9. This disillusionment is **exacerbated** by the schism between political democracy and economic democracy in South Africa. Democracy and capitalism exist uneasily side by side, in contradiction to each other, with democracy encouraging joint interests and equality but capitalism promoting self-interest and economic inequality.
10. To address the crisis in South African society, Tshaka says, it is critical for blacks to engage in a serious conversation about blackness—just as whites need to engage in a serious conversation about whiteness. “Whiteness has been the norm and does not need to explain itself as black identity does. White and black folk need to be having the difficult conversations about race and racialism, and how our past history has created many South Africans in one South Africa.”
11. **In the final analysis**, though, the task of shedding the yoke of internalised slavery and oppression—among black Africans—in South Africa and the rest of Africa must be the work of Africans themselves. “The black church must regain its leadership position in black communities.

This can happen only when we become critical of the half-truths of consumerism and materialism, which are masquerading as the truth.”

12. Also needed is a critical look at the artificial differences that have been manufactured by those who hold the real power in society. “Afrophobia was inevitable if we take into account, yet our writing of our history will judge us by how hard we work to break the spell of Willie Lynch.”

Source: www.france24.com

Publish date: 2016/11/15.

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### Questions

1. The main focus of Tshaka’s debate is to:
  - (a) justify South Africans in the xenophobic attacks
  - (b) blame whites for the killings
  - (c) blame foreigners for the attacks
  - (d) explain that the attacks originate from Afrophobia
2. Tshaka’s position that “Afrophobia is fear of a specific other...” means that Afrophobia is:
  - (a) the fear of Greeks by Africans
  - (b) the fear of Bulgarians by Greeks in Africa
  - (c) the fear of those with a different skin in Africa
  - (d) the fear of other blacks from outside South Africa’s borders
3. Tshaka advises the black church to assume a leadership position by:
  - (a) accommodating all persecuted blacks
  - (b) inviting South Africans and foreigners to talk
  - (c) being critical of half-truths of consumerism and materialism
  - (d) uniting whites and blacks in South Africa
4. Tshaka’s argument is:
  - (a) eye – opening
  - (b) political
  - (c) analytical
  - (d) resigned
5. Why does the writer disagree that there is xenophobia in South Africa?
  - (a) Black Africans are not valued
  - (b) All foreigners are not welcome in South Africa
  - (c) Not all foreigners are not welcome in South Africa
  - (d) Those with white skin are preferred over South Africans
6. What are the two key issues that some South Africans use to justify their resentment of non-South African blacks?
  - (a) Hatred and fear
  - (b) Unemployment and drugs

- (c) Envy and distrust
- (d) Distrust and admiration

7. In paragraph 1, the term **contributing** refers to...

- (a) refuelling xenophobic attacks.
- (b) improving the country economically.
- (c) setting blacks against each other.
- (d) causing Afrophobia.

8. What is the main conclusion of Tshaka's research about the causes of Afrophobia?

- (a) A nervous condition causes hate for black foreigners
- (b) Whites are the cause of Afrophobia
- (c) Unruly black South Africans contribute to Afrophobia
- (d) Colonialism is to blame for Afrophobia

9. In paragraph 12, the idea of a manufactured history refers to:

- (a) the manufacturing factories Africans inherited after colonisation.
- (b) the lies that Africans were made to believe about whites
- (c) what Africans learnt from their parents
- (d) what society taught Africans

10. Paragraph 1 is an:

- (a) argument against misconceptions of the nature of the attacks
- (b) an appeal to society to unite
- (c) eye opener to distinguish whites and blacks' beliefs
- (d) advise to the South Africans

[20 Marks]

11. How does Tshaka define a nervous condition?

[2 Marks]

12. Name 2 ways in which slave owners controlled their slaves.

[4 marks]

13. Explain what these words and phrases mean as used in the passage:

[15 marks]

- a. Notorious (Para. 4)
- b. Exacerbated (Para. 9)
- c. In the final analysis... (Para. 11)
- d. Artificial differences... (Para. 12)
- e. Willing participants in their oppression... (Para. 3)

14. In one logical and clear sentence, summarise paragraph 7.

[3 Marks]

15. **In your own words**, explain why South Africans are disappointed in the liberation project. Use at least one specific example from the text to support your answer.

[4 Marks]

16. What two pieces of advice does Tshaka offer to black South Africans to do to address the crisis they are in?

[2 Marks]

**SECTION B****[50 Marks]**

Carefully read the following passage and in not more than 200 words, summarise the author's views on the impact of illiteracy in a developing world.

**IMPACT OF LITERACY, SKILLS DEVELOPMENT ON SUSTAINABLE GOALS  
EDUCATION**

By Titilayo Arogundade

26 September 2018 | 4:19 am

At the mention of the word 'literacy,' what comes to mind is the ability to read and write. Literacy, however, is a broader concept that encompasses more than just the acts of reading and writing but includes grammar, spelling, numeracy and much more. Literacy simply put, is the state of being literate. Learning to read and write is a basic skill that unfortunately not everybody acquires sufficiently.

Globally, at least 750 million people still lack basic literacy skills. Two-thirds of this demographic are women and 102 million of them are young people aged 15 to 24. At the same time many of the 192 million unemployed worldwide are unable to find a decent livelihood due to lack of fundamental skills, including literacy and failing to meet the skills demands of the rapidly changing labour market. Sub-Saharan Africa has the world's highest rates of education exclusion, with over one-fifth of children between the ages of about six and 11 being out of school and one-third of young people between the ages of about 12 and 14 similarly excluded. According to the UNESCO Institute of Statistics data, almost 60% of youth between the ages of 15 and 17 are not in school and in several countries in West and Central Africa, the youth literacy rate remains less than 50 per cent.

Almost one in four sub-Saharan people reside in Nigeria, Africa's most populous country. The Centre for Information Technology and Development (CITAD), a non-governmental organisation (NGO), has disclosed that the North-east region of Nigeria has the lowest adult literacy rate in the country, with all states in that geopolitical zone having lower than the national average rate. The standard of education in Nigeria has been further weakened in the Northern states owing to the Boko Haram insurgency, this has denied many children and young adults living in these states the opportunity for decent education and sustainable educational development. Various NGOs in Nigeria and globally have made tremendous efforts to promote literacy through their various projects and activities. For example, the United States Agency for International Development (USAID) has partnered with the Nigerian

government to strengthen the educational systems at the state and local government level in select northern states.

The AIFA Reading Society through its various programmes, has also contributed their quota towards enhancing the reading culture in Nigeria especially after observing the average student's and young adult's declining interest in reading and writing. The Society developed strategic schemes such as: the AIFA Book Drive, Calculate2Succeed, AIFA Reading Society Essay Competition, AIFA Book Club and iRead2Lead, among others to reduce the gap and shortcomings that exist in the quality of education available to different socio-economic strata in the country on the principle that good education encourages reading. Through these projects, over 5,000 lives have been impacted in Nigeria

Bridging literacy and vocational skills gaps remains a major challenge faced by many especially young adults in Nigeria. The rate of unemployed youths has drastically increased in the last decade, largely as a result of fast-advancing digital technologies. This has brought major changes in the way people live, learn, work and interact and of course in the required skill set necessary for a person to thrive. Most young people from the university without having the needed skills or competencies that would enable them function in today's emerging society. Hence digital literacy is essential when preparing pupils and students for the world of work as building and harnessing these skills will significantly influence their professional relevance and success. Nigeria aspires to become a major player in the world economy in line with her Vision 2020. To achieve this ambitious goal, the crucial component is a skilled and competent workforce. This is necessary for the effective implementation of national development projects and for attracting necessary international investments by hi-tech industries.

It is clear from the foregoing that the state of Vocational Education in Nigeria calls for urgent attention. The Nigerian educational system requires urgent, innovative and practical reform to bring it in line with international best practices and importantly, better equip the young people of this country to handle the ever-expanding demands of the 21st century. Vocational education needs to be integrated into the school curriculum as this will equip students with the literacy and practical skills needed for lifelong learning.

Adapted from: *United Nations Education, Scientific and Cultural Organisation (UNESCO)*. Retrieved from: <https://guardian.ng/29/09/2018>.

Arogundade is a Programme Coordinator, AIFA Reading Society.