

UNIVERSITI SAINS MALAYSIA

Peperiksaan Semester Pertama  
Sidang 1991/92

Oktober/November 1991

HEK 301 Komunikasi Lisan dalam Bahasa Inggeris

Masa: [3 jam]

---

This Examination paper contains THREE [3] questions in FOUR [4] pages

Answer ALL THREE [3] questions.

1. Watch the video. According to James Henning (1960),

"oral communication is the integrated use of words, voice and action by the speaker for the purpose of accurate and skillful communication of his ideas and feelings to a listener."

Do you agree? Base your answer on the video you have just seen.

(30 marks)

2. Read the following passage carefully and answer the question.

NELSON MANDELA (SLEPT HERE FOR 18 YEARS)

Having sputtered out of Cape Town harbour, the ferry Protea is tossed by 3-m swells as it makes its way across 11 km of Table Bay. Glistening black seals ride on the surface between the waves, soaking up the warmth of the morning sun and establishing a simulacrum of holiday relaxation. Thirty minutes later, the ship's destination sharpens into focus: Robben Island, the isolated former leper colony that South Africa's white rulers used for nearly three decades to incarcerate thousands of black opponents of apartheid, most notably Nelson Mandela.

In the past, prison guards, relatives of inmates and the prisoners themselves were about the only ones on the ferry. But Robben Island, like the rest of South Africa, is changing. In fact, since 1987, five years after Mandela was transferred to a prison on the mainland, the Department of Correctional Services has been running guided tours of the island for \$5 a person. Last year 29,000 people, including members of ladies' clubs and scout troops, went ashore.

Old expectations are jarred by present realities. Recent visitors, prepared to encounter beefy Afrikaner warders, were instead given a cheery welcome by Brigadier Erika van Zyl, a public relations officer clad in a brown blouse and skirt and a green bowler hat, the department's uniform for female employees. "We hope that you are going to enjoy your visit," she said, offering the day-trippers hot tea and finger sandwiches.

In the 18 years of Mandela's incarceration there, from the time the prison was completed in 1964 to 1982, Robben Island became a synonym around the world for the oppression of blacks. It housed Walter Sisulu and Govan Mbeki, who, like Mandela, were leaders of the African National Congress, and Robert Sobukwe of the Pan Africanist Congress. The prisoners worked, sometimes without footwear, in the island's quarries and were sent wading into the icy waters along its shores to gather kelp. At times warders would even taunt them by urinating on them. Despite the hardships, Robben Island became known as "Mandela University" to younger inmates because of the lessons in politics that Mandela taught them. If the A.N.C. ever comes to power, the island and its 600-bed maximum security prison will no doubt become a memorial to black suffering and sacrifice.

But President F.W. de Klerk's government is eager to give Robben Island a fresh look, one that may encourage people to forget rather than remember who was imprisoned there and why. In May the last 25 political inmates were transferred to a prison on the mainland. At the same time, Justice Minister Kobie Coetsee announced that much of Robben, which has varied wildlife population that includes 4,000 penguins, may be declared a nature reserve. Moreover, he disclosed, under an approved proposal, businessmen would be welcome to help develop the island for tourism. Entrepreneurs have already suggested turning it into a "world-class attraction" by building a luxury hotel and transforming the prison into a youth hostel.

You are now a South African tourist guide. You have a group of 25 Malaysian businessmen (top government executives and technocrats) on your tour. Your mission is to 'sell' this island. Write your talk.

(30 marks)

3. Standing before nearly 250,000 people in Washington, D.C., in 1963, Martin Luther King gave his inspirational speech, 'I Have a Dream.'

Extracts of the opening and the conclusion are given below.

- (a) Analyse the opening.
- (b) How would the body be developed? Make a detailed outline with several headings. (Give as much information as you can).
- (c) Analyse the ending.

(40 marks)

#### OPENING

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 of light and 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.

But one hundred years later, the Negro still is 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 languished 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.

(Practical Uses of Speech Communication,  
H. Barrett, p. 45).

### CONCLUSION

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

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. This will be the day when all of God's children will be able to sing with 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 mountain side, let freedom ring"--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.

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.

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