
UNIVERSITI SAINS MALAYSIA

First Semester Examination
2015/2016 Academic Session

December 2015/January 2016

HET 315 – LANGUAGE AND POWER

Duration : 2 hours

Please check that this examination paper consists of NINE pages of printed material before you begin the examination.

Answer any THREE questions. Equal marks are allocated to all questions.

1. Answer both [a] and [b].

[a] Discuss with examples the features or strategies that help to realise power asymmetries in institutional interactions.

[b] The following is an extract taken from J.K. Rowling's *Harry Potter and the Philosopher's Stone* (1997). Analyse the extract in terms of the power dynamics expressed between the interactants. How do shifts in power and control occur as the interactions unfold?

Snape: There will be no foolish wand-waving, no silly incantations in this class. As such I don't expect many of you to appreciate this subtle science and exact art that is potion making. However, for those select few who possess the pre-disposition, I can teach you how to bewitch the mind and ensnare the senses. I can tell you how to bottle fame and brew glory and even put a stopper in death. And then again, maybe some of you have come to Hogwarts in possession of abilities so formidable that you feel confident enough to not pay attention.

Mr. Potter, Our new celebrity. Tell me, what would I get if I added asphodel in an infusion of wormwood? You don't know? Well, let's try again. Where, Mr Potter, would you look if I ask you to find me a bezoar?

Potter: I don't know, sir!

Snape: And what is the difference between monkshood and wolfbane?

Potter: I don't know, sir.

Snape: Clearly fame isn't everything, is it, Mr Potter?

Potter: Clearly Hermione knows (Hermione keeps putting up her hands). It's a pity not to ask her.

Snape: Silence. Put your hand down, you silly girl. For your information, Potter, asphodel and wormwood make a sleeping potion so powerful it is known as the Draught of the Living Dead. A bezoar is a stone taken from the stomach of a goat and it will save you from most poisons. As for monkshood and wolfbane, they're the same plant which also goes by the name of aconite. Well, why aren't you all copying this down? And Gryffindors, note that 5 points will be taken from your house for your classmate's cheek.

[100 marks]

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2. Answer both [a] and [b].

[a] How far do you agree that the dominance and difference frameworks offer too simplistic a model of gender differences in language?

[b] Analyse the following text and show how language is used to challenge accepted gender roles.

His kind of loving.....

Driving rain almost obscured the wooded hills as I made my way along the winding roads towards the village where I had my crafts shop.

As I drove over the bridge and towards the shop I was excited about Geoff's arrival that evening. I hadn't seen him since I left Hampshire for Scotland three months before.

Geoff had been annoyed. "I can see there's no use my trying to change your mind, Carrie. Go ahead, move to Scotland and open your shop."

"We can be married next year," I pleaded. "I have to take this chance of running my own business, Geoff."

"Just when I think you're going to settle down, you get this hare-brained idea."

I sighed as I remembered our conversation....

(Source: *True Story*, Summer Special 1986 in Fairclough, 2000)

[100 marks]

3. Answer both [a] and [b].

[a] How has the language of new capitalism transformed and restructured the discursive practices of higher education?

[b] Analyse the following extract which is part of a job description for the post of Lecturer in English and Educational Studies at Sheffield Hallam University. Show how the spirit of enterprise is embedded in its discourse and practice.

Research and Scholarly Activity

Identifies and conducts research and scholarly activity which is relevant to the lecturing role. Integrates research into teaching and learning. Identifies opportunities for income generation and entrepreneurialism through research, consultancy or professional practice.

Team Work and Communication

Works effectively with colleagues at all levels and contributes to the achievement of team objectives. Develops collaborative relationships across teams and between Schools/Departments. Maintains dialogue with managers in the performance of post responsibilities. Develops network of useful contacts both within and outside the University.

Personal Effectiveness

Seeks ways to improve efficiency and quality and motivates and encourages others. Contributes to achievement of organizational goals.

Business effectiveness

Engages in income generation and develops an understanding of marketing and business needs. Contributes to business enhancement and maintenance of customer-focus.

(Source: Academic recruitment website jobs.ac.uk in Mayr, 2008)

[100 marks]

4. Answer both [a] and [b].

[a] Discuss with examples how language functions as a highly constructive mediator.

[b] Analyse the TWO news reports below and show how language is used to reinforce the Us-Them racist representations of immigrants.

TEXT A

BRITAIN INVADED BY AN ARMY OF ILLEGALS

SUN News Special By John Kay and Alison Bowyer

Britain is being swamped by a tide of 'alega' immigrants so desperate for a job that they will work for a pittance in our restaurants, cafes and nightclubs. Immigration officers are being overwhelmed with work. Last year, 2,191 'illegals' were being nabbed and sent back home. But there are tens of thousands more, slaving behind bars, cleaning hotel rooms and working in kitchens.... Illegals sneak in by:

- DECEIVING immigration officers when they are quizzed at airports.
- DISAPPEARING after their entry visas run out.
- FORGING work permits and other documents.
- RUNNING away from immigrant detention centres.

TEXT B

GET LOST, SPONGERS

By Victor Chapple

A BLITZ on illegal immigration is being launched by the Government. The number of staff dealing with foreign spongers will be more than DOUBLED and TOUGH new curbs are planned against bogus overseas students. Key targets will be phoney colleges which enrol youngsters, but provide no courses. When immigration officers raided one in East London last year, they found that 990 of the 1000 'students' had no right to be in Britain. Home secretary Douglas Hurd is considering law changes to stop foreign visitors switching to student status while here.

(Source: <http://www.discourses.org/OldArticles/Discourse,%20power%20and%20access.pdf>)

[100 marks]

...6/-

5. Analyse the following famous "I have a Dream" speech delivered by American civil rights activist Martin Luther King Jr on 28 August 1963 in which he calls for an end to racism in the United States of America. **Identify the rhetorical strategies that he uses and discuss their ideological effects on the audience.**

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.

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 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 in exile in his own land. So we have come here today to dramatize a shameful condition.

In a sense we've come to our nation's Capital to cash a check. 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.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check; a check 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 check- a check that will give us upon demand the riches of freedom and the security of justice.

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.

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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 quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

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 tranquility 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.

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. 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 marvelous 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. And they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall 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.

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."

...8/-

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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.

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.

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.

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."

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 color of their skin but by the content of their character.

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, that one day right down 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.

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.

This is our hope. This is the faith that I will 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 Pilgrims' pride, from every mountainside, 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 the 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 this happens, and when we allow freedom 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!"

(Source: <http://www.americanrhetoric.com/speeches/mlkhaveadream.htm>)

[100 marks]