



MACHAKOS UNIVERSITY
University Examinations for 2020/2021 Academic Year
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES
DEPARTMENT OF LINGUISTICS AND LANGUAGES
MAY-AUGUST SESSION EXAMINATION FOR
DOCTOR OF PHILOSOPHY IN APPLIED LINGUISTICS
AEN 909: GENRE ANALYSIS

DATE: 26/8/2021

TIME: 9.00-12.00 PM

INSTRUCTIONS:

Answer **any three questions**. All questions carry equal marks.

QUESTION ONE (20 MARKS)

Wangari Maathai gave the following speech during the 2nd World Congress of Agroforestry on August 24, 2009.

The Speech

It is with great pleasure that I join you, on the opening day of the 2nd World Congress of Agroforestry. This key global event is organised by two institutions that I have a close and special relationship with – the World Agroforestry Centre and the United Nations Environment Programme. My affiliation with these two organisations goes back to their beginning when the world decided to honour Kenya and Africa and established the headquarters here in Nairobi.

One of my fond memories is of visiting the World Agroforestry Centre and planting a seedling that was presented to me in a biodegradable casing. I immediately wanted to replace the plastic containers distributed by the Green Belt Movement for its tree planting campaign with such biodegradable casings. This would make a big contribution in reducing flimsy plastic bags that are also used to package goods. They end up as waste that we later see on trees and hedges, in rivers and soils, at dumpsites and even in the stomachs of domestic animals. The Green Belt Movement urges the government to increase the gauge of flimsy plastic bags so that the industries produce bags with a thicker gauge that make it possible to re-use, recycle and reduce. This is the 3R campaign. Without laws to demand the thicker bags from the industry, millions of flimsy plastic bags continue to be thrown into the environment. We have been impressed by the government of Rwanda, which perhaps taking a cue from the 3R campaign, embraced a no-

flimsy plastic policy in Rwanda. It has already made the country cleaner and safer from diseases like malaria associated with filthy waste and stagnant water. In respect of the 3R campaign, allow me to introduce to you a Japanese concept known as Mottainai, which embraces not only the 3Rs, but also urges respect, gratitude and utilisation of resources without wasting or over-consuming. The Mottainai concept is embedded in Japanese tradition and faith-based practices. Japanese children learn to be respectful, grateful and accountable to future generations even as they grow up. Such intergenerational responsibility is important and should guide our political and socio-economic decisions....

On Food Security and Livelihoods, I remember growing up in the Central highlands of Kenya at a time when complete lack of food was rare. This was partly because the community had diversity of foods some of which, like cassava, sweet potatoes, arrowroots and perennial food crops like bananas and sugar cane served to cushion communities during droughts and crop failures. There were also wild fruit trees to supply tasty and nutritious fruits, wild vegetables, honey and roots. There were two monsoon rain seasons that gave the land adequate water to grow enough to eat and store in granaries, which were part of the infrastructure of every household. Today a significant sign of food insecurity is the disappearance of granaries and diversity of food crops at household level. Farmers have been encouraged to plant cash crops like tea, coffee and sugar cane on every piece of their available land, leaving no space for tree farming and growing of food crops. Even when available such land is allowed to lose top soil and water through soil erosion, becoming degraded and unable to support food crops. Therefore, when rains fail and drought strike, such as is happening in Kenya, there is not only an ecological, but also a human disaster. Agroforestry science and practices should respond to such challenges and reduce the suffering.

I mentioned Mottainai in Japan above, but in many of the world traditions people developed mechanisms that allow them to reduce their vulnerability. For example, amongst the Kikuyu community here in Kenya, hungry vulnerable groups and travellers were permitted to feed off the farms as long as they did not carry any of the food away. One was required to sit down and eat and satisfy hunger, but not carry food away. It was a common law that people obeyed to prevent death from hunger. For these groups there was a special granary of God (*ikumbi ria Ngai*), which was supplied by the public. As members passed by from the field with a harvest (*magetha*), they would throw some of it into the granary of God. This was a good sign of community sense of responsibility to others and very much an equivalent of the biblical tithes or 10%. Such common laws and coded wisdom, on local biodiversity and other agricultural issues, is largely being replaced by greed, selfishness and complete lack of sense of community good. We are more likely to be our brothers' killers, rather than our brothers' keepers!

The African Union should ensure that African governments work together because climate change knows no borders and countries without forests will be even greater victims of the effects of climate change and will find it difficult to adapt or adopt. A common voice and a common stand is critically important on the road to Copenhagen, and this is an excellent opportunity for us to impact on policy. The prospect of earning revenue from carbon markets can encourage

African farmers to more rapidly adopt sustainable and productive practices — much needed in addressing the damaging effects that agriculture can have on the environment. In the lead-up to Copenhagen, it is critical that Africa comes together in its position on a post-Kyoto climate regime.

Well, this has been a long message but I hope a useful one. As I said on these grounds and indeed in many parts of the world before, we know what to do. What we lack is the political will and commitment to legislate what is necessary and implement what is already possible. Do not be overwhelmed. I want to encourage you to be humming birds.

Required:

Analyse **any four** strategies employed by Maathai to convey her message(s) within the New Rhetoric approach to genre studies.

QUESTION TWO (20 MARKS)

Swales (1990) defines genre in terms of the following attributes:

- a) A class of communicative events
- b) Shared set of communicative purposes
- c) Exemplars of genre vary in their prototypicality
- d) A genre has constraints in terms of content, positioning and form
- e) A discourse community has specific nomenclature for genres

Required:

Drawing examples from work place genres for illustration, expound on each of the aspects.

QUESTION THREE (20 MARKS)

The multimodal approach by Kress and Leeuwien (2006) offers another perspective to the study of linguistic resources in a genre.

Required:

Outline the model and discuss how it can be used to analyse the primary school English language text book.

QUESTION FOUR (20 MARKS)

The investigative report is one of the emerging genres in print and electronic media.

Required:

- a) Discuss the linguistic conventions that give the investigative report its integrity.
- b) Show how contextual dynamism inspires innovation of the genre.

QUESTION FIVE (20 MARKS)

A sure way of mastering the compositional nature of genres is through effective reading of the texts.

Required:

Analyse how tenets of the cognitive theory reinforce effective reading of authentic genres as a way towards their mastery.