



Høgskolen i Telemark

MIDTEKSAMEN

2009-001: The Contemporary English-Speaking World

19.10.2012

Tid: 3 timer

Målform: Engelsk

Sidetal: 4 sider

Hjelpemiddel: Godkjent engelsk-engelsk ordbok

Merknader:

Vedlegg: Extracts from 2 short stories: see pages 3 and 4.

Eksamensresultata blir offentliggjort på nettet, via Studentweb

ANSWER ONLY ONE OF THE FOLLOWING QUESTIONS:

Bernard MacLaverty's *Cal*

1. Write an essay on Bernard MacLaverty's novel *Cal* in which you discuss two or more of the following themes: the conflict in Northern Ireland, love, alienation, and guilt and redemption.

J.M. Coetzee's *Waiting for the Barbarians*

2. J.M. Coetzee's *Waiting for the Barbarians* does not deal specifically with colonialism in any one country, but rather may be read as an allegory in which the ideology and practices of colonialism are depicted, analysed and criticized.

Write an essay on the Coetzee's novel in the light of the above statement.

Sandra Cisneros' "Woman Hollering Creek" and Gloria Anzaldúa's "How to Tame a Wild Tongue"

3. Both Gloria Anzaldúa and Sandra Cisneros write about aspects of being a woman in a Chicano community.

Write an essay in which you discuss how the authors deal with the topics of identity, culture, the role of women in Chicano communities, and language (and consider how these topics are intertwined) in "Woman Hollering Creek" and "How to Tame a Wild Tongue". (Extracts from the two texts are attached).

Extract from: Gloria Anzaldua's "How to Tame a Wild Tongue":

(...) Attacks on one's form of expression with the intent to censor are a violation of the First Amendment. *El Anglo con cara de inocente nos arranco la lengua*. Wild tongues can't be tamed, they can only be cut out.

Overcoming the Tradition of Silence

*Ahogadas, escupimos el oscuro.
Peleando con nuestra propia sombra
el silencio nos sepulta.*

En boca cerrada no entran moscas. "Flies don't enter a closed mouth" is a saying I kept hearing when I was a child. *Ser habladora* was to be a gossip and a liar, to talk too much. *Muchachitas bien criadas*, well-bred girls don't answer back. *Es una falta de respeto* to talk back to one's mother or father. I remember one of the sins I'd recite to the priest in the confession box the few times I went to confession: talking back to my mother, *hablar pa' 'tras*, *repelar*. *Hocicon*, *repelona*, *chismosa*, having a big mouth, questioning, carrying tales are all signs of being *mal criada*. In my culture they are all words that are derogatory if applied to women - - I've never heard them applied to men.

The first time I heard two women, a Puerto Rican and a Cuban, say the word "*nosotras*," I was shocked. I had not known the word existed. Chicanas use *nosotros* whether we're male or female. We are robbed of our female being by the masculine plural. Language is a male discourse.

And our tongues have become
dry the wilderness has
dried out our tongues and
we have forgotten speech.

— Irena Klefisz

Even our own people, other Spanish speakers *nos quieren poner candados en la boca*. They would hold us back with their bag of *reglas de academia*.

Oye como ladra: el lenguaje de la frontera

Quien tiene boca se equivoca.
— Mexican saying

"*Pocho*, cultural traitor, you're speaking the oppressors language by speaking English, you're ruining the Spanish language," I have been accused by various Latinos and Latinas. Chicano Spanish is considered by the purist and by most Latinos deficient, a mutilation of Spanish.

But Chicano Spanish is a border tongue which developed naturally. Change, *evolucion*, *enriquecimiento de palabras nuevas por invencion o adopcion* have created variants of Chicano Spanish, *un nuevo lenguaje*. *Un lenguaje que corresponde a un modo de vivir*. Chicano Spanish is not incorrect it is a living language.