



COR160

Essential Academic Writing Skills

Individual Assignment 01

July 2012 Presentation

TUTOR-MARKED ASSIGNMENT 01

This tutor-marked assignment is worth 50% of the final mark for COR160 Essential Academic Writing Skills.

The cut-off date for this assignment is [2359 hours on 10 August 2012](#)

Submit your solution document in the form of a *single* MS Word file on or before the cut-off date shown above.

Additional instructions:

1. You will need to indicate clearly on the front page your name, student ID, course title and assignment number.
2. Summarise using your own words as much as possible. You must document all information that you use from another source, or you will be penalized severely. You must acknowledge these by using the APA documentation style. This includes both **in-text citations** and **end-of-text referencing**.
3. If you copy from the work of another student, regardless of the course or programme, **you will be severely penalized**. You are **not permitted** to re-use material from past assignments whether in part or in full. All of the above actions can result in your **failing the TMA**.

***Remember that accurate and proper documentation of information from secondary sources is essential because UniSIM takes a very serious view on plagiarism. All information from secondary sources will be detected by the Turnitin software that your assignment will be put through in Blackboard and anything that is not acknowledged and properly documented will be taken as an instance of plagiarism and your assignment may be failed.**

Scope

TMA01 tests your understanding of the passage and your ability to summarise and write a short personal response to the ideas in the passage.

You will find Chapters 3 (Critical Reading), 4 (Rhetorical Analysis), 5 (Summary, Paraphrase and Quotations), 7 (Summary) and 9 (Argument) in your COR160 textbook useful. Refer also to the relevant on-line study units.

Learning Outcomes

- Demonstrate an understanding of the key concepts and principles underlying academic writing and presentation skills
- Summarize the key points of the text in response to a given task
- Use process writing to develop a rhetorical structure of an essay and a report

Question 1 (Summary)

Read the article titled **“Weaving the World Together”**. Then do the following task:

In your own words, summarise the key information from the passage about migration and related concept of ‘diaspora’. In your summary you also need to include changes in diaspora now and in the past, factors leading to such changes as well as its impacts, and the value of a networked diaspora.

You should only use information given in the passage. Do not give your personal opinion. Do not copy and paste materials taken directly from the passage

Your summary should not **be more than 250 words**.

(50 marks)

Question 2 (Personal Response)

In **about 500 words**, discuss what the Singaporean government and organisations are doing or have done about the migration of its people. While it welcomes its people to go abroad to work, it also wants its people to remember their roots and origin. It wants them to return eventually and contribute to nation building. The Singaporean government also wants those who have migrated and are living overseas to continue to be part of the Singapore story. How can this group contribute to Singapore? Discuss the effectiveness of the Singaporean government and organisations in dealing with these issues.

Your writing must show sound reasoning supported by examples and illustrations. Use accurate grammar and language appropriate to academic writing. Where applicable, you must include BOTH end-of-text references AND in-text citations.

(50 marks)

ARTICLE

Weaving the world together

Mass migration in the internet age is changing the way that people do business

November 19, 2011

In the flat world of maps, sharp lines show where one country ends and another begins. The real world is more fluid. Peoples do not have borders the way that parcels of land do. They seep from place to place; they wander; they migrate.

Consider the difference between China and the Chinese people. One is an enormous country in Asia. The other is a nation that spans the planet. More Chinese people live outside mainland China than French people live in France, with some to be found in almost every country. Then there are some 22m ethnic Indians scattered across every continent (the third Indian base in Antarctica will open next year). Hundreds of smaller diasporas knit together far-flung lands: the Lebanese in west Africa and Latin America, the Japanese in Brazil and Peru, the smiling Mormons who knock on your door wherever you live.

Diasporas have been a part of the world for millennia. Today two changes are making them matter much more. First, they are far bigger than they were. The world has some 215m first-generation migrants, 40% more than in 1990. If migrants were a nation, they would be the world's fifth-largest, a bit more numerous than Brazilians, a little less so than Indonesians.

Second, thanks to cheap flights and communications, people can now stay in touch with the places they came from. A century ago, a migrant might board a ship, sail to America and never see his friends or family again. Today, he texts his mother while still waiting to clear customs. He can wire her money in minutes. He can follow news from his hometown on his laptop. He can fly home regularly to visit relatives or invest his earnings in a new business.

Such migrants do not merely benefit from all the new channels for communication that technology provides; they allow this technology to come into its own, fulfilling its potential

to link the world together in a way that it never could if everyone stayed put behind the lines on maps. No other social networks offer the same global reach—or commercial opportunity.

This is because the diaspora networks have three lucrative virtues. First, they speed the flow of information across borders: a Chinese businessman in South Africa who sees a demand for plastic vuvuzelas will quickly inform his cousin who runs a factory in China.

Second, they foster trust. That Chinese factory-owner will believe what his cousin tells him, and act on it fast, perhaps sealing a deal worth millions with a single conversation on Skype.

Third, and most important, diasporas create connections that help people with good ideas collaborate with each other, both within and across ethnicities.

In countries where the rule of law is uncertain—which includes most emerging markets—it is hard to do business with strangers. When courts cannot be trusted to enforce contracts, people prefer to deal with those they have confidence in. Personal ties make this easier.

Chike Obidigbo, for example, runs a factory in Enugu, Nigeria, making soap and other household goods. He needs machines to churn palm oil and chemicals into soap, stamp it into bars and package it in plastic. He buys Chinese equipment, he says, because although it is not as good as European stuff, it is much cheaper. But it is difficult for a Nigerian firm to do business in China. Mr Obidigbo does not speak Chinese, and he cannot fly halfway around the world every time he wants to buy a new soap machine. Worse, if something goes wrong neither the Chinese government nor the Nigerian one is likely to be much help.

Yet Mr Obidigbo's firm, Hardis and Dromedas, manages quite well with the help of middlemen in the African diaspora. When he wants to inspect a machine he has seen

on the internet, he asks an agent from his tribe, the Igbo, who lives in China to go and look at it. He has met several such people at trade fairs. “When you hear people speaking Igbo outside Nigeria, you must go and greet them,” he laughs.

He trusts them partly because they are his ethnic kin, but mostly because an Igbo middleman in Guangdong needs to maintain a good reputation. If a middleman cheats one Igbo, all the others who buy machinery in Guangdong will soon know about it. News travels fast on the diaspora grapevine.

The Chinese and Indian diasporas have long been commercially important. In previous generations, however, China and India themselves were closed economies, so overseas Chinese and Indian traders had to content themselves with linking foreign ports to each other (the Chinese in South-East Asia, for example, and the Indians in parts of Africa). That has completely changed. The overseas Chinese now connect the world to China and China to the world. The Indians do the same for India.

Consider the Riadys, an ethnic Chinese family who have lived in Indonesia for nearly a century. Mochtar Riady established the family fortune after the second world war, first as a bicycle trader, then by buying a bank, then by founding the Lippo Group, a conglomerate.

Throughout his career he relied on his relationships with other Chinese exiles. Rosabeth Moss Kanter, a professor at Harvard Business School (HBS) who has written a study of the Riady family, argues that for the Lippo Group, “networking is not just supportive of the business strategy; networking is the business strategy,” and that ethnic ties serve as an “entrepreneurial springboard.” Mr Riady would probably agree. “Without a network, we can do nothing,” he once said.

The Riadys spread from Indonesia into Hong Kong and Singapore. In the 1980s they moved into America, hooking up with Chinese-American firms engaged in trans-Pacific trade. After Indonesia restored normal diplomatic ties with China in 1990, Mr Riady spent eight months touring the Middle Kingdom by car, sniffing out opportunities and forging new friendships. The Lippo Group—which has interests that range from property to supermarkets and newspapers—is investing in a variety of businesses in second-tier Chinese cities, where Western multinationals have been

slow to penetrate. John Riady, Mochtar Riady's grandson, says Chinese contacts "really make us feel at home." The government in Beijing has set up a ministry to deal with the overseas Chinese.

While some migrants settle down, others study or work abroad for a while and then return home, and others go first to one place, then another. "People don't have to choose between countries," says Kathleen Newland of the Migration Policy Institute in Washington, DC. "They can keep a foot in two or more." Their ceaseless circulation spreads ideas and expertise as the body's blood spreads oxygen and glucose.

The benefits can be seen at places such as Fortis, a chain of 50 private hospitals in India. Malvinder and Shivinder Singh, the brothers who built the company up, both studied business in the United States. That imparted what Shivinder calls "a certain discipline". "If you live only in India, you naturally measure yourself against Indian standards," he says. "If you have lived abroad, you measure yourself against the best in the world."

To keep up with cutting-edge medicine, Fortis "very aggressively" recruits Indian doctors who have studied or worked abroad, says Shivinder. They bring back specialised skills, some of which were not previously available in India, such as transapical procedures for heart patients and ballooning techniques in spinal surgery. They also bring contacts: when a tough problem arises, they know whom to e-mail for advice.

Work by William Maddux of INSEAD (a business school) and Adam Galinsky of Northwestern University suggests that exile itself makes people creative. They compared MBA students who had lived abroad with otherwise similar students who had not, using an experiment in which each was given a candle, a box of matches and a box of drawing pins. The students' task was to attach the candle to a wall so that it burned properly and did not drip wax on the table or the floor. This Duncker candle problem, as it is known, is considered a good test of creativity because it requires you to imagine something being used for a purpose quite different from its usual one. Some 60% of the migrants saw the solution—pinning the drawing-pin box to the wall as a makeshift sconce—against 42% of non-migrants.

The creativity of migrants is enhanced by their ability to enroll collaborators both far-off and nearby. In Silicon Valley, more than half of Chinese and Indian scientists and engineers share tips about technology or business opportunities with people in their home countries, according to AnnaLee Saxenian of the University of California, Berkeley. A study by the Kauffman Foundation, a think-tank, found that 84% of returning Indian entrepreneurs maintain at least monthly contact with family and friends in America, and 66% are in contact at least that often with former colleagues. For entrepreneurs who return to China, the figures are 81% and 55%. The subjects they talk about most are customers (61% of Indians and 74% of Chinese mention this), markets (62% of Indians, 71% of Chinese), technical information (58% of Indians, 68% of Chinese) and business funding (31% of Indians, 54% of Chinese).

The “new type of hyperconnectivity” is fundamental in today’s networked diasporas, according to Carlo Dade, of the Canadian Foundation for the Americas, a think-tank. “Migrants are now connected instantaneously, continuously, dynamically and intimately to their communities of origin . . . This is a fundamental and profound break from the past eras of migration.” That break explains why diasporas, always marginalised in the flat-map world of national territories, find themselves in the thick of things as the world becomes networked.

Article adapted from The Economist.com

Guidance Notes

1. For Question 1 (Summary), remember to focus only on the **key points**. **Do not include your own views.**
2. For Question 2 (Personal Response), your **reasoning must be sound**. Strengthen your argument by using **examples and illustrations**.
3. Remember to use accurate grammar, correct sentence structures and a tone appropriate to academic writing. **Marks will be deducted for poor English.**

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