NATIONAL SENIOR CERTIFICATE EXAMINATION
2017

LIFE ORIENTATION
COMMON ASSESSMENT TASK
PART B

EXAMINATION NUMBER

Time: 2 hours 70 marks

INTRODUCTION

South Africa and indeed the world are in a stage of rapid transition. We can choose to resist this change, or to welcome it. At times like these, leadership decisions can either propel us forward or derail our futures. Responses to change can be described in roughly two categories, those that embrace and lead the change, and those that attempt to return to the past through conservatism*. In CAT A, you explored the themes of power and leadership in the 21st Century. In CAT B, you will draw on your understanding of leadership and power to examine how South Africans are reacting to this rapid, and sometimes terrifying, change.

Glossary:

Conservatism: commitment to traditional values and ideas with opposition to change.

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SECTION A SHORT QUESTIONS

QUESTION 1

SOURCE 1

27 February 2017 12:01 (South Africa)
DAILY MAVERICK
(https://www.dailymaverick.co.za/)
Opinionista Vashna Jagarnath

Solidarity trumps hatred in the time of the demagogue

2016 was certainly a miserable year. We lost more than musical geniuses like Prince and David Bowie. We lost more than figures vital to our imagination, like Muhammed Ali and Fidel Castro. We also lost much of our basis for social hope. In June, British voters chose racism and reaction and voted for Brexit. In November enough of the electorate in the United States did the same and made Donald Trump their president.

Instead of calling corrupt leaders to account, people are told that their real enemy is the independent woman, the Muslim, the Sufi, the Nigerian, the Mexican, the Jew, the homosexual, the trans person, the migrant or the refugee. Nationalism, racism, sexism, religious extremism and other forms of chauvinism* become an effective form of cover for the unfair system and the small group of people it serves.

In a time when we, as a matter of real urgency, have to build strong organisational structures that build unity between working-class and poor people, we are hardening up against each other. This is the time of the demagogue*, the charlatan* and the troll*. It is the time of the mob, online or on the street, coming to silence and strip the other of their right to be part of the public sphere and, as in Johannesburg and Pretoria in recent days, literally drive the other out. If Trumpism is the new name for this toxic politics, we must be clear that it exists on our own streets.

Around the world the middle classes are preoccupied with the mall, the gated community and consumption. The need to consume, and to be seen to consume, overtakes our relationships, our health, our spirituality, our community and our politics. If your whole life is unsatisfying you get a new wardrobe, change your hairstyle, go on a radical diet, buy organic, buy a car, a house, and the latest cellphone, and, whatever you do, only cook with coconut oil.

But the bubble of consumerism is only an illusion. Outside that bubble people are being impoverished, wars are raging, democracy is being rolled back and lasting damage is being done to our planet. Exhaustion, anxiety and depression are prevalent. We work ourselves into exhaustion to remain part of the minority that can end the day with the dregs at the bottom of our coffee cup while a sheet of glass separates us from the people hustling to find food on the streets outside.

But then – through the fog of despair – come glimmers of light. We find hope and we realise that we have an incredible spirit of resilience and the ability to fight back. If we are going to build a broad, progressive alliance that can link workers to residents and the urban to the rural, build unity with migrants, the jobless, street traders and LGBQTI people, we have to build a popular democratic politics that can rekindle the sparks in the ashes of our social hope.

[Adapted from source: <https://www.dailymaverick.co.za> (Accessed 27 February 2017)]

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Glossary:

Chauvinism: excessive support for one's own cause, group or gender.
Demagogue: a political leader who seeks support by appealing to popular desires and prejudices, rather than using rational argument.
Charlatan: a person falsely claiming to have a special knowledge or skill.
Troll: one who poses deliberately provocative messages online.

1.1 Paragraph 1 suggests that we lost more than musical geniuses and figures central to our radical imagination in 2016. What else, according to the author, did we lose?

_____

_____ (2)

1.2 What were the two events (one in Britain and one in America) that contributed to the feeling that 2016 was a "bleak year"? (Paragraph 1, Source 1)

_____

_____ (2)

1.3 Why would corrupt leaders labelling people, such as "the independent woman, the Muslim, the Sufi, the Nigerian, the Mexican, the Jew, the homosexual, the trans person, the migrant or the refugee" as the "real enemy," assist them and their leadership?

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_____ (2)

1.4 Why would unity "between working class and poor people" be a threat to the "unfair system and the small group of people it serves"?

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_____ (2)

1.5 Give an example of a recent event in South Africa that shows how "we are hardening up against each other."

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_____ (2)

1.6 Do you agree with the opinion of the author expressed in Paragraph 4? Explain your answer in three to four sentences.

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_____ (4)

1.7 Quote a sentence from paragraph 5 that contradicts the comfortable picture described in paragraph 4.

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_____ (2)

1.8 In the final paragraph, the author describes the need to "rekindle the sparks in the ashes of our social hope". Describe one act of every day personal leadership that you could commit to and that would help achieve this.

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_____ (2)

[18]

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QUESTION 2

SOURCE 2

For young political hopefuls, demographics are on their side

Many young people are disillusioned with politics and have a distrust of public institutions. As a young leader herself, Hadeel Ibrahim, executive director of the *Mo Ibrahim Foundation,* will hear from them this question: "Why should I enter a system that is systematically weighted against me?"

African countries offer an important example of the current situation. The average age of politicians is 65, while the average age of the populations they govern is 19.

"It's very difficult for a 70-year-old to see the world through the eyes of a 17-year-old," Ibrahim says.

But she has a thought-provoking response to disillusioned young people, particularly in Africa where about half the population is under 18.

"My argument was and always remains, 'Why burn down the presidential palace when you can live in it? In the next decade you will be able to win an election without anyone over the age of 30 voting for you," she tells them.

Many political systems are in need of reform, including in countries where change has been urged for many years but has yet to happen.

But "you don't need to wait," Ibrahim said. "Take [on] the system legitimately."

She said change will occur as young people create movements for themselves and their peers that are designed to challenge the system.

Politicians themselves are largely to blame for youth disillusionment. She noted that "McDonald's and Burger King have competed for 50 years, but they never destroyed the brand of fast food," while politicians "compete and they destroy the brand of politics" by constantly attacking each other as liars or corrupt politicians, or making other accusations.

"We all just go 'My God, they're all crazy. I don't want anything to do with any of this,'" she said.

So how do we restore faith in politics? "It takes inspirational leaders," she said. And often leadership "is self-selecting."

"I mean, who at the age of 19 would have gone, 'Oh, Barack Obama, he's going to be president,' right?" Ibrahim said.

[Source: <https://yali.state.gov> (Accessed 28 February 2017)]

2.1 Why do you think so many young Africans are "disillusioned with politics and have a distrust of political institutions"?

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_____ (2)

2.2 Provide two reasons why you think it is important to have young leaders involved with politics in a country.

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_____ (2)

2.3 Identify one problem facing the youth in South Africa and describe the negative impact this problem has on the youth.

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_____ (2)
[6]

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QUESTION 3

SOURCE 3

DAILY MAVERICK

Analysis: What's in the Hate Bill?

It starts with the Constitution

Minister Masutha said the country is founded on a commitment to a non-racial, non-sexist and human rights-based society, enshrined in the Bill of Rights. The introduction to the Bill notes the Constitution's commitment to equal rights and outlawing discrimination. The Constitution promotes free speech, but that does not extend to racial, ethnic, gender or religious hate.

Racism isn't the only hate

In defining hate crimes and hate speech, the Bill goes far beyond racism. According to the draft law, victims can be defined on bias or intolerance based on: race, gender, sex, which includes intersex, ethnic or social origin, colour, sexual orientation, religion, belief, culture, language, birth, disability, HIV status, nationality, gender identity, albinism or occupation or trade.

Hate crime versus hate speech

The draft Bill makes provisions for prosecution of both hate crimes and hate speech. Masutha explained, "A hate crime is committed if a person commits any recognised offence … that is motivated by unlawful bias, prejudice or intolerance." Essentially, the law would add extra hate crime charges for those committing crimes motivated by intolerance, such as "corrective rape".

Then there's hate speech, which is where comments on social media might come in. Here the draft law is broad. The law says if you intentionally communicate (including gestures, oral statements, electronic communication) advocating hatred or threatening another person or group, aiming to incite others to harm that group, or stir up violence against them, you've committed a crime. The law goes further: if you advocate hatred and "contempt or ridicule, of any person or group of persons" you can be charged with committing a crime.

[Adapted from source: <https://www.dailymaverick.co.za> (Accessed 25 February 2017)]

3.1 Explain what is meant by the statement "the Bill goes far beyond racism". (Paragraph 2, Source 3)

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_____ (2)

3.2 What is the difference between "hate speech" and a "hate crime"?

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_____

_____ (2)

3.3 Source 3 gives "corrective rape" as an example of a hate crime (paragraph 3). Give your own example of a hate crime.

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_____

_____ (2)

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SOURCE 4

The proposed 'Hate Speech' Bill has come in for a lot of criticism.

[Adapted from source: <media.withtank.com/330235fbll/jerm-hate-speech-law.jpg>]

3.4 The proposed "Hate Speech" Bill has been heavily criticised by the public. Explain in two to three sentences the criticism implied in the cartoon above.

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_____ (2)

Comedians pick on individuals, particularly politicians, and spare no consideration for race, gender, religion, culture and language in their pursuit of laughter. Comedians, in particular, have had much to say about the potential impact of the Bill.

SOURCE 5

[Adapted from source: <http://www.channel24.co.za> (Accessed 21 February 2017)]

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3.5 Each of the comedians in Source 5 above expresses a different perspective on the Hate Speech Bill. For each of the comedians, summarise in one sentence, the substance of the comedian's response to the Hate Speech Bill.

(6)

3.6 In your opinion, would censoring comedians be a possible threat to our democracy'?

(2)
[16]

40 marks

SECTION B DISCURSIVE ESSAY

The previous three questions have explored the current political climate and the introduction of the Hate Speech Bill. Through the CAT A activities you have discussed the importance of interrogating the nature of leadership, understanding democracy and the responsibility of the individual in actively upholding our constitutional principles.

Our constitution describes a South African society that we all strive to create. While this vision may seem easy, getting there is a much harder task.

Below is a selection of different opinions on the role of law in shifting societal behaviour. Read through these extracts and answer the essay question that follows.

[Source: <www.bbc.com/news/world-africa-34615004>]

"Law can influence moral attitudes by recharacterising behaviour previously thought of as harmless, by signalling moral approval for behaviours previously thought of as lacking morality, or by developing a general reputation for doing what is right and by providing high quality treatment to citizens." – Janice Nadler

[Adapted from source: *Law, Moral Attitudes and Behavioral Change* <https://papers.ssrn.com>]

Legislation* must respond to a genuine need in society. Its aim must be to make society better, stronger and more just. – David Carolissen

Glossary:
Legislation: laws of a country

[Adapted from source: "Ridicule is costly: Red lights flash for Zapiro if the hate speech Bill passes muster" <https://mg.co.za>]

"The law can regulate the behaviour of people in society, our Department can draft the law, Parliament can pass it and it will be in the statute book, but it cannot change the hearts, minds and attitudes of people." – Gajeeda Abbas

[Adapted from source: "South Africa: Deputy Minister John Jeffery – Current Affairs and Media Forum" <alllafrica.com]>

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QUESTION 4

The most effective tool for leaders to shift society's behaviour is through creating and implementing laws (legislation).

To what extent do you agree with the statement above? Your response should take into account the relevant perspectives reflected in the sources in Section A and Section B of this paper, as well as your own perspective.

Answer this question in an essay of between 500 and 600 words.

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[30]

30 marks

Total: 70 marks

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