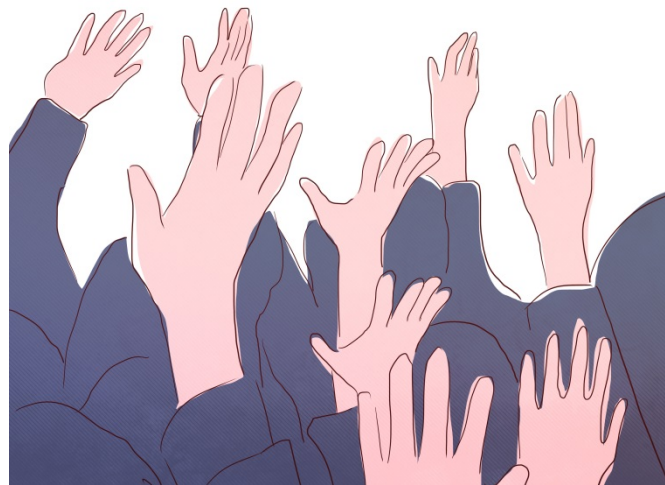


**LIFE ORIENTATION
COMMON ASSESSMENT TASK
PART A**

INTRODUCTION



Humans are intrinsically curious, creative and intelligent. We possess unique capacities to think, reason, communicate and manipulate or change our environment. We are also contradictory – selfish and generous, courageous and afraid. It is no wonder then that change has always been part of our reality. If we are uncomfortable, we will try to make ourselves more comfortable; if we have questions, we will try to find answers; if we think that something could be better, we will try to find a way of improving it. Our human world is always characterised by change and the process of change is, for the most part, a process of moving from where we are to where we want to be, or where we want our society to be. At the same time as recognising change as a key factor of our development, we are also often resistant to change, because it is more comfortable to stay with the known, rather than confront the unknown. Change is also an inevitable consequence of our increasing ability to understand the way things work, to invent new technologies and to have new ideas. Our society is constantly in a state of evolutionary change.

Not all change is evolutionary, though. Sometimes people, events or inventions can bring about rapid change which is regarded as revolutionary. Revolutions can be intentional (the French Revolution, where the goal was to change the existing social order in France) or unintentional (the Industrial Revolution, where a flurry of inventions led to a rapid and fundamental shift in social and economic structures). Revolutions can be violent or they can be peaceful. Revolutionary change could come about in response to an event or a series of events (natural disasters, technological innovations, etc.). It could also come about through the activism of an individual or a group who is prepared to speak out against societal and cultural norms that are resistant to change. One thing is certain about revolutionary change, those who think they have the most to lose are the most reluctant to change and those who think they have the least to lose (or the most to gain) are the quickest to change.

Revolutionary change always makes high demands of us, as individuals. The change is rapid and often thrust upon us. We have no way of knowing if it is all positive, all negative or a mixture of both. We are often unsure of how to respond to revolutionary change and are confused by the conflicting opinions that surround us. We have to form opinions and make decisions about how we respond to change. At the same time, as citizens of South Africa and the world, we have a responsibility to make our country and the world a better place for everyone, not just ourselves.

TOPIC 1 DEVELOPMENT OF THE SELF IN SOCIETY

- Initiating, building and sustaining positive relationships: importance of communication (understanding others, communicating feelings, beliefs and attitudes)
- Factors that influence effective communication: personality, attitudes and values, acceptance of responsibilities, appropriate expression of views and feelings, respect the feelings of others
- Adapting to growth and change: change in circumstances
- Transition between school and post-school destination, positive and negative aspects of change

TOPIC 4 CAREERS AND CAREER CHOICES

- The impact of corruption and fraud on the individual, company, community and country

TOPIC 5 DEMOCRACY AND HUMAN RIGHTS

Responsible citizenship:

- Evaluating own position when dealing with discrimination and human rights violations, taking into account the Bill of Rights
- Discussion of projects, campaigns and events which address discrimination and human rights violations

The role of the media in a democratic society: electronic and print media:

- Freedom of expression and limitations
- Extent to which media reporting reflects a democratic society: topics covered, positions taken by editors, space allocated to topics and geographical distribution (accessibility of information to different groups in society)
- Critical analysis of media and campaigns

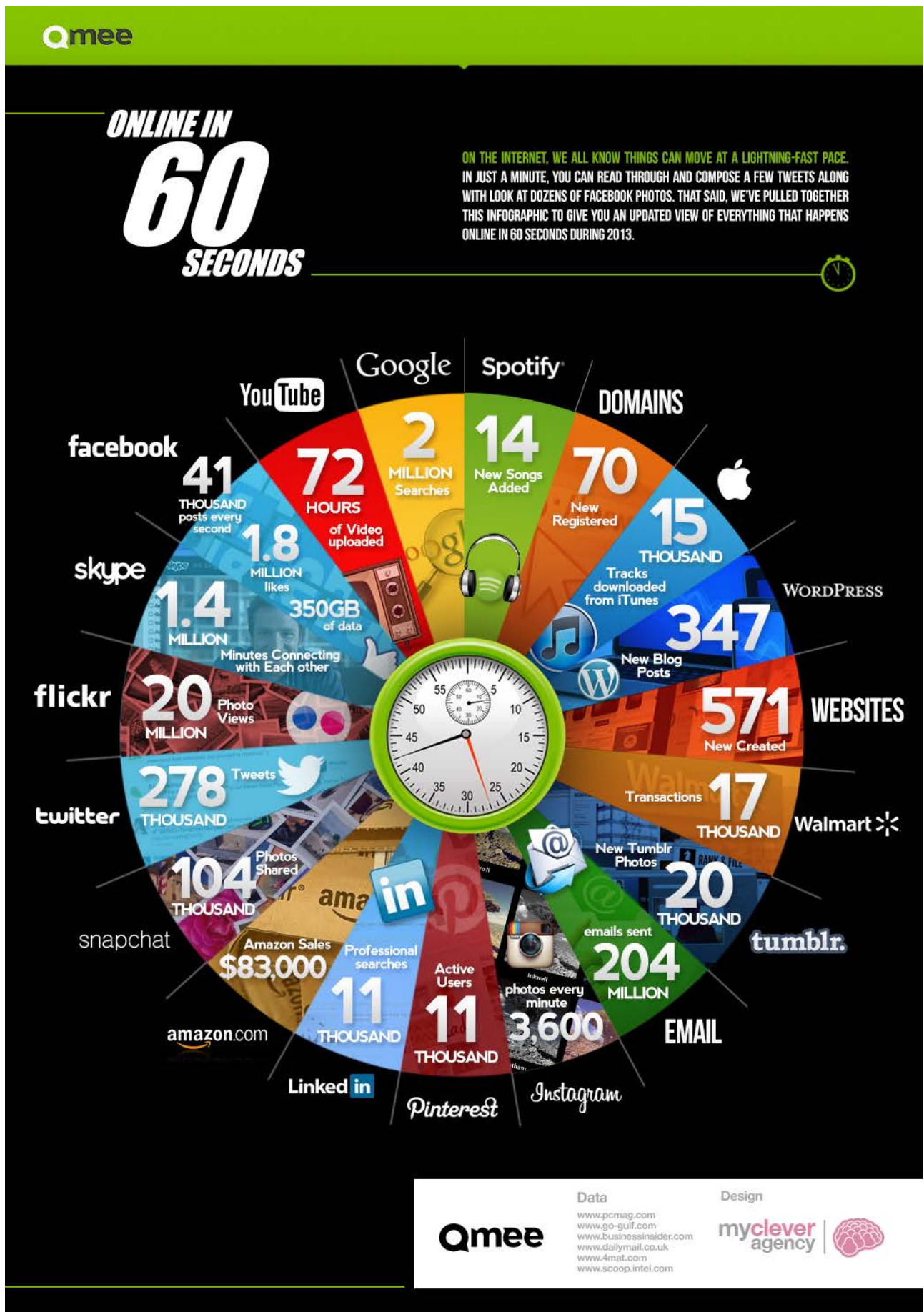
PREPARATORY TASKS**QUESTION 1 THE INFORMATION, COMMUNICATIONS AND TECHNOLOGICAL REVOLUTION****QUESTION 1.1 COMMUNICATIONS REVOLUTION**

Mitchell Stephens, in an article entitled 'The Future of the Internet: Which Communications Revolution Is It Anyway?' (*Journalism and Mass Communication Quarterly*, Spring 1998) said the following:

Today's communications revolution is compared to two previous communications revolutions: the invention and development of writing and the invention and development of the letter press. One of the more interesting of the metaphors that have been applied to the ongoing changes in the ways in which we communicate is 'revolution.' There is a widespread consensus that we are currently going through a major 'communications revolution'.

[Adapted from source: <<http://www.uiowa.edu>> (Accessed: 1 November 2014)]

- 1.1.1 Why do you think that the development of writing is regarded as a 'communications revolution'?
- 1.1.2 Briefly describe some impacts that the 'invention and development of the letter (printing) press' had on society.
- 1.1.3 Use the graphic below to describe what Stephens is referring to when he talks about 'today's communication revolution'.
- 1.1.4 Revolutions always bring about change. The Industrial Revolution which took place from 1750 to 1850 AD led to massive urbanisation and the Communist movement. Some historians have put forward the argument that communications revolutions have paved the way for other revolutions, such as the Industrial Revolution and the Scientific Revolution. What role do you think communications revolutions have played in facilitating other revolutions? Give some examples.



[Source: <<http://blog.qmee.com>> (Accessed: 1 November 2014)]

QUESTION 1.2 DIGITAL COMMUNICATIONS TECHNOLOGY

When we are living through a significant revolution ourselves, it is difficult for us to see it and understand it. It is much easier to analyse and understand the effects and consequences of a revolution when we can look back on it, as we do when we study history. This idea is expressed in the extracts that follow.

It is difficult to see where the information age is leading primarily because the technologies fuelling it are still being developed and at a furious rate. It is difficult also because of the breadth of the impact of information technologies to date. With so many areas of society being affected, many effects are transitory, many are insignificant, some are contradictory and some are even undesirable.

[Source: Dewar, J. The Information Age and the Printing Press, Looking Backward to See Ahead, 1998. Available from <<http://www.rand.org>> (Accessed: 10 October 2014)]

- 1.2.1 Discuss the extent to which digital communication technologies have affected different areas of society, e.g. education, business, leisure.
- 1.2.2 Choose one particular area of society where you have identified the effects of digital communication and either write a short paragraph or draw a cartoon that describes an effect that is:
- (a) transitory (i.e. not permanent)
 - (b) insignificant
 - (c) significant
 - (d) contradictory (i.e. good and bad, short-term and long-term)
 - (e) undesirable
- 1.2.3 Once inventions and technologies are available to the masses, they are often used in innovative and unintended ways. For example, the hairdryer was invented to dry wet hair. It can be, and is, also used to defrost a fridge! Think of some examples where digital communication technologies have been used in ways which were not intended and discuss these in your group.

QUESTION 1.3 TECHNOLOGICAL ADVANCEMENTS

The text below is adapted from an article that appeared in *The New Yorker*, February 2014.

THE NEW YORKER

A CRITIC AT LARGE | FEBRUARY 14, 2011 ISSUE

THE INFORMATION

How the Internet gets inside us.

BY ADAM GOPNIK



When the first Harry Potter book appeared, in 1997, it was just a year before the universal search engine Google was launched. And so Hermione Granger, that charming grind, still goes to the Hogwarts library and spends hours and hours working her way through the stacks, finding out what a basilisk is or how to make a love potion. The idea that a wizard in training might have, instead, a magic pad where she could inscribe a name and in half a second have an avalanche of news stories, scholarly articles, books, and images (including images she shouldn't be looking at) was a Quidditch broom too far. Now, having been stuck with the library shtick*, she has to go on working the stacks in the Harry Potter movies, while the kids who have since come of age nudge their parents. "Why is she doing that?" they whisper. "Why doesn't she just Google it?"

That the reality of machines can outpace the imagination of magic, and in so short a time, does tend to lend weight to the claim that the technological shifts in communication we're living with are unprecedented. It isn't just that we've lived one technological revolution among many; it's that our technological revolution is the big social revolution that we live with.

The scale of the transformation is such that an ever-expanding literature has emerged to censure or celebrate it. A series of books explaining why books no longer matter is a paradox, yet there they are, and they come in the typical flavours: the eulogistic, the alarmed, the sober, and the gleeful. When the electric toaster was invented, there were, no doubt, books that said that the toaster would open up horizons for breakfast undreamed of in the days of burning bread over an open flame; books that told you that the toaster would bring an end to the days of creative breakfast, since our children, growing up with uniformly sliced bread, made to fit a single opening, would never know what a loaf of their own was like; and books that told you that sometimes the toaster would make breakfast better and sometimes it would make breakfast worse, and that the cost for finding this out would be the price of the book you'd just bought.

All three kinds appear among the new books about the Internet: call them the Never-Betters, the Better-Nevers, and the Ever-Wasers. The Never-Betters believe that we're on the brink of a new utopia, where information will be free and democratic, news will be made from the bottom up, love will reign, and cookies will bake themselves. The Better-Nevers think that we would have been better off if the whole thing had never happened, that the world that is coming to an end is superior to the one that is taking its place, and that, at a minimum, books and magazines create private space for minds in ways that twenty-second bursts of information don't. The Ever-Wasers insist that at any moment in modernity something like this is going on, and that a new way of organising data and connecting users is always thrilling to some and chilling to others—that something like this is going on is exactly what makes it a modern moment. One's hopes rest with the Never-Betters; one's head with the Ever-Wasers; and one's heart? Well, twenty or so books in, one's heart tends to move toward the Better-Nevers, and then bounce back toward someplace that looks more like home.

[Source: Gopnik, A, The Information: How the Internet Gets Inside Us, *The New Yorker* (online), 2014. Available from: <<http://www.newyorker.com>> (Accessed: 1 November 2014)]

Glossary: shtick

Your shtick is the particular gimmick or act you like to perform — it's your theme. After dinner parties, your shtick might be showing everyone your pet iguana.

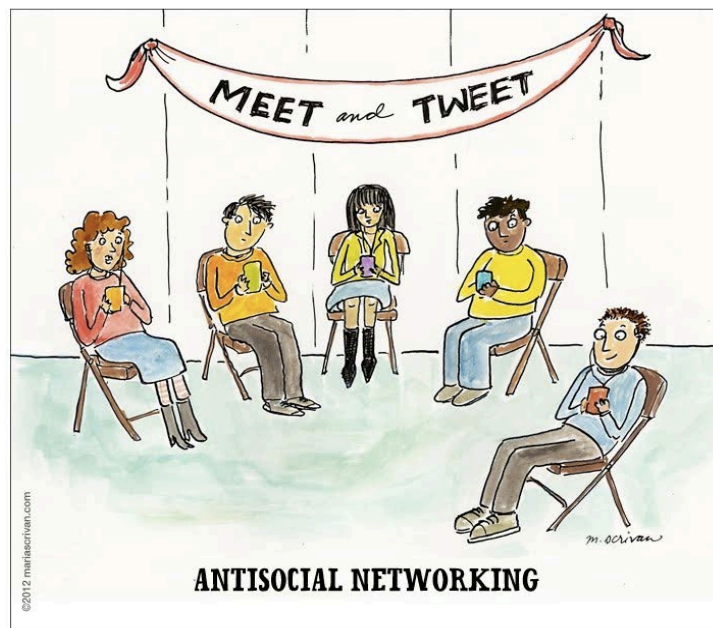
A comedian or performer often has a shtick, which becomes the trick, song, or joke that people associate with her specifically. A clown's shtick could be falling flat on his back, and a pop star's shtick might be sticking out her tongue. In Yiddish, a shtick is 'an act or gimmick', or sometimes 'a trick or a prank.' Literally, the word means 'a little piece' or 'a slice', from Middle High German Stücke, 'piece'.

[Adapted from source: <<http://www.vocabulary.com>> (Accessed: 2 January 2015)]

- 1.3.1 Read the first paragraph. According to the author, how has technology made our lives easier?
- 1.3.2 Why do you think Gopnik regards our technological revolution as a 'big social revolution'? (second paragraph)
- 1.3.3 What does the author's description of society's attitude towards the invention of the toaster suggest about our attitude towards new technology?
- 1.3.4 If a group of adults were asked the question, "How has the Internet changed your life?", what sort of response would come from someone who is a:
 - (a) Never-Better
 - (b) Better-Never
 - (c) Ever-Waser

QUESTION 1.4 SOCIAL MEDIA

The current communications revolution is centred around the Internet and our ability to communicate quickly, easily and with people anywhere in the world. Mobile devices, especially smartphones, are a key feature of our ability to communicate with others. This networked lifestyle is characterised by social media (Facebook, WhatsApp, Twitter, Instagram, etc.) and there are countless research and opinion articles written about the impact of this, particularly on young people. Read the quotes below and then answer the questions that follow.



[Source: <<http://clarity.pr>> (Accessed: 10 October 2014)]

QUOTE 1

If I were to ask you 10 years ago how many friends you had - the answer would probably be somewhere in the tens or twenties. Same question today, and many would quote hundreds. While the perception of many friends is great, it dilutes the core of friendship to the point where your many friends become purely acquaintances.

[Source: <<http://clarity.pr>> (Accessed: 10 October 2014)]

QUOTE 2

Some people are cynical about social media. They joke about people being more connected to their phones than each other and using social media to hide from real life. The irony is that the success of social media is largely due to our hunger to connect. Social media taps into a core human instinct to monitor and interact with the people around us.

[Source: <<http://www.eventmanagerblog.com>> (Accessed: 10 October 2014)]

- 1.4.1 What comment is the cartoonist making about the impact of technology on social interaction?
- 1.4.2 Examine Quote 1. What comment about the nature of friendship in the twenty-first century is the commentator making?
- 1.4.3 How does the commentator in Quote 2 counter the view about social media described in Quote 1?

- 1.4.4 Frequently adults level criticism at teen use of social media because it removes them from the 'real world' or 'real life'. Do you think this is a fair criticism, or do you think that it is adults who are no longer in touch with the 'real world' or 'real life'?
- 1.4.5 Is there a difference between a 'social network' and a 'social circle'? Explain.
- 1.4.6 Do you believe technology developments such as Facebook and smartphones have hindered or enhanced our social relations with others? Explain your answer fully.

**Why Social Media is (Really) Revolutionary: Looking Back At Egypt
Nov 26, 2012. Written by Ryan Holmes.**



Unrest is flaring in Egypt again this week, as new President Mohamed Morsi moves to expand his authority and assert more control over the country. Protesters concerned over the power grab again staged sit-ins in Cairo's Tahrir Square, and—not surprisingly—social media channels are once more serving as critical organisational tools.

As this scene plays out again in Cairo, I'm reminded of the small but significant role social media played during the 2011 Egyptian Revolution, when the country finally threw off the yoke of decades of dictatorial government.

Social media is a significant force in ways that are far more profound than many realise. Twitter, Facebook and other networks are disrupting things on levels we're just starting to understand. All of this is changing us personally, professionally and ultimately, at a societal level. This is why social media really matters.

[Adapted from source: <<http://www.linkedin.com>> (Accessed: 24 November 2014)]

- 1.4.7 In what ways do you think social media tools such as Facebook and Twitter are useful in mobilising group action?
- 1.4.8 Explain what you understand by the statement, 'Twitter, Facebook and other networks are disrupting things on levels we are just starting to understand'.

QUESTION 2 THE GENDER REVOLUTION**QUESTION 2.1 FEMINISM**

British actor and UN Women Goodwill Ambassador Emma Watson gave a passionate speech on feminism and gender at the United Nations Headquarters in New York in 2014. Watson, best known for her role as Hermione Granger in the Harry Potter films, launched the 'HeForShe' campaign which aimed to galvanise one billion men and boys as advocates for ending the gender-based inequalities that women and girls face globally. She highlighted the importance of the continued fight for equality and the misconceptions about feminism. Watson's objective was to embolden men to participate in the fight for gender equality. Emma Watson was announced as a U.N. Goodwill Ambassador in July, following in the footsteps of Angelina Jolie and Nicole Kidman.

[Source: Robinson, J, Watch Emma Watson Deliver a Game-Changing Speech on Feminism for the U.N., 21 September 2014. Available from: <<http://www.vanityfair.com>> (Accessed: 20 November 2014)]

Watch her speech here:



[<<https://www.youtube.com>>]

Some important points Watson makes in her speech:

- *I have realised that fighting for women's rights has too often become synonymous with man-hating. If there is one thing I know for certain, it is that this has to stop.*
- *It is time that we all see gender as a spectrum instead of two sets of opposing ideals.*
- *In my nervousness for this speech and my moments of doubt, I've told myself firmly, "If not me, who? If not now, when?"*
- *When at 15, my girlfriends started dropping out of their beloved sports teams, because they didn't want to appear muscly, when at 18, my male friends were unable to express their feelings, I decided that I was a feminist.*
- *We are struggling for a uniting word, but the good news is that we have a uniting movement.*

Emma Watson's speech definitely made an impact and for a while her words set the Internet abuzz with virtual applause, debate and conversation. But as always, when making a stand of this nature, one opens oneself up to criticism and the public reception was most definitely mixed.

2.1.1 Why do you think Watson was criticised? Hold a group discussion and report back with points.

2.1.2 In your own words, what was Watson's ultimate message about feminism?

QUESTION 2.2 WOMEN'S RIGHTS

Malala Yousafzai is another young activist who has addressed the United Nations in the fight for equality. In 2008, at age 11, the Taliban began attacking girls' schools in her hometown of Swat, Pakistan. Malala then became an advocate for girls' education, which resulted in the issuing a death threat against her. On October 9, 2012, a gunman shot Malala when she was traveling home from school. She survived, and has continued to speak out on the importance of education.

[Adapted from source: <<http://www.biography.com>> (Accessed: 18 November 2014)]

Malala Yousafzai was nominated for a Nobel Peace Prize in 2013. In 2014, she was nominated again and won, becoming the youngest person to receive the Nobel Peace Prize. Kailash Satyarthi, Indian children's rights advocate and an activist against child labour, shared the prize with her. In awarding the Nobel Peace Prize 2014, Malala Yousafzai and Kailash Satyarthi were recognised "for their struggle against the suppression of children and young people and for the right of all children to education".

[Source: <<http://www.nobelprize.org>> (Accessed: 1 December 2013)]

Examine the diary entry and cartoons below and answer the questions that follow:

SATURDAY 3 JANUARY: I AM AFRAID

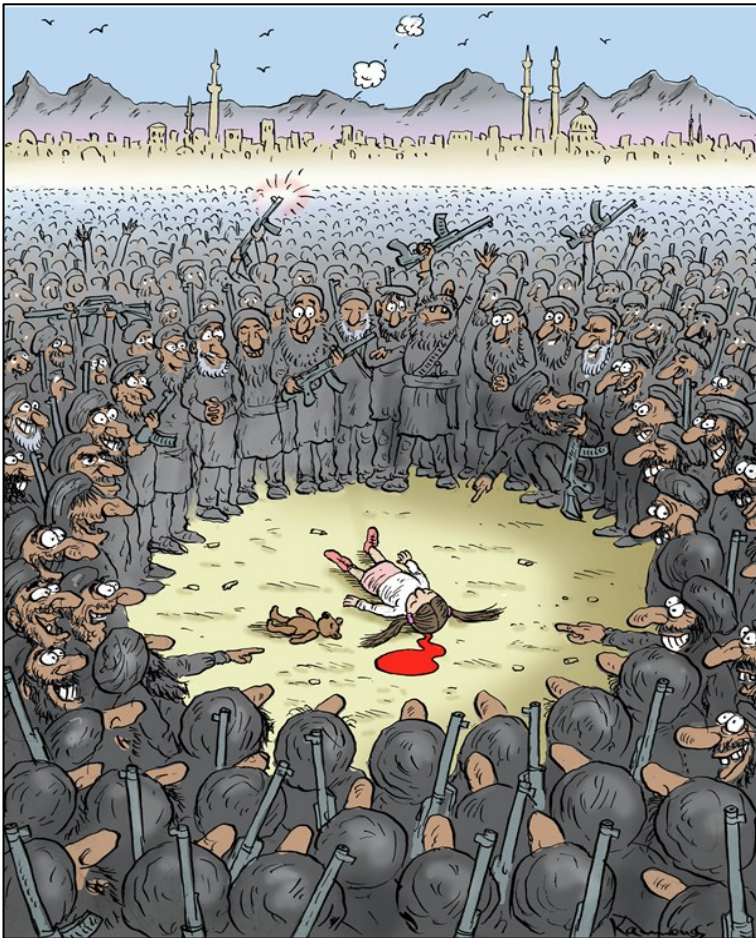
I had a terrible dream yesterday with military helicopters and the Taleban. I have had such dreams since the launch of the military operation in Swat. My mother made me breakfast and I went off to school. I was afraid going to school because the Taleban had issued an edict banning all girls from attending schools.

Only 11 students attended the class out of 27. The number decreased because of Taleban's edict. My three friends have shifted to Peshawar, Lahore and Rawalpindi with their families after this edict.

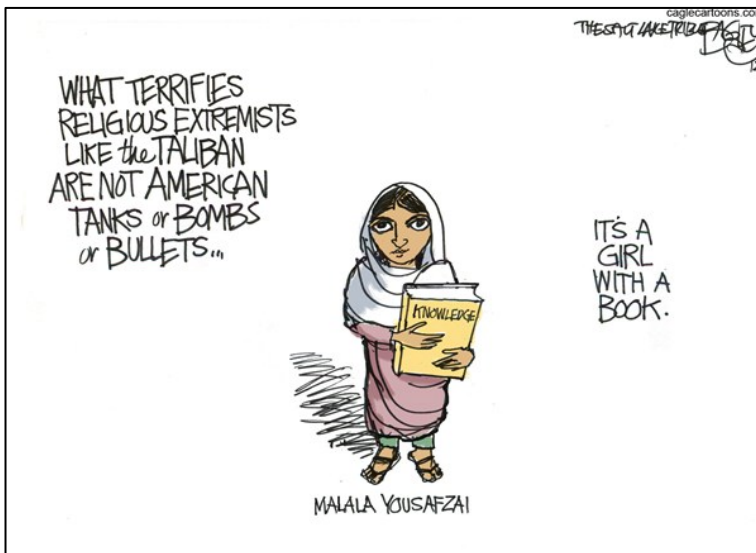
On my way from school to home I heard a man saying "I will kill you". I hastened my pace and after a while I looked back if the man was still coming behind me. But to my utter relief he was talking on his mobile and must have been threatening someone else over the phone.

Diary entry written by Malala Yousafzai

[Available from: <<http://news.bbc.co.uk>> (Accessed: 1 December 2013)]



[Source: <<http://www.cagle.com>>]



[Source: <<http://thepoliticalcarnival.net>>]



[Source: <<http://www.zapiro.com>>]

- 2.2.1 The cartoons depict three different types of power. Which of the three types do you think is the most powerful? Justify your answer.
- 2.2.2 (a) The shooting of Malala Yousafzai is widely regarded as a tipping point in girls' rights to equal education in Pakistan. What is meant by the term 'tipping point'?
- (b) Consider your answer for 2.2.2 (a). Do you regard the shooting of Malala Yousafzai as a 'tipping point' for equal education for girls in Pakistan?
- 2.2.3 Malala Yousafzai was awarded the Nobel Peace Prize for her efforts to advance 'education for all children.' Why do you think the Nobel Prize Committee did not refer specifically to Yousafzai's advocacy for girls' education?
- 2.2.4 Do you think Malala Yousafzai deserved her award of the Nobel Peace Prize?
- 2.2.5 Would you describe Malala Yousafzai as a 'feminist'? Explain your answer.

QUESTION 2.3 THE GENDER SPECTRUM EXPLODED

Laverne Cox is an American actress, reality television star, television producer, and LGBT advocate, best known for her portrayal of Sophia Burset on the Netflix television series *Orange Is the New Black*, for which she became the first openly transgender person to be nominated for an Emmy in an acting category. Laverne was also the first transgender person to make the cover of *Time Magazine*.

Read the adapted article below and answer the following questions:



The Transgender Tipping Point

Katy Steinmetz @katysteinmetz, 29 May 2014

Nearly a year after the Supreme Court legalised same-sex marriage, another social movement is poised to challenge deeply held cultural beliefs

In the beaux-arts lobby of the Nourse Theater in San Francisco, men in deep V-necks and necklaces walk by women with crew cuts and plaid shirts buttoned to the top. Boys carrying pink backpacks kiss on the lips, while long-haired ladies whose sequined tank tops expose broad shoulders snap selfies. About 1,100 people, many gleefully defying gender stereotypes, eventually pack the auditorium to hear the story of an unlikely icon. "I stand before you this evening", Laverne Cox, who stars in the Netflix drama *Orange Is the New Black*, tells the crowd, "a proud, African-American transgender woman." The cheers are loud and long.

Almost one year after the Supreme Court ruled that Americans were free to marry the person they loved, no matter their sex, another civil rights movement is poised to challenge long-held cultural norms and beliefs. Transgender people – those who identify with a gender other than the sex they were 'assigned at

birth', to use the preferred phrase among trans activists—are emerging from the margins to fight for an equal place in society. This new transparency is improving the lives of a long misunderstood minority and beginning to yield new policies, as trans activists and their supporters push for changes in schools, hospitals, workplaces, prisons and the military. "We are in a place now", Cox tells *TIME*, "where more and more trans people want to come forward and say, 'This is who I am.' And more trans people are willing to tell their stories. More of us are living visibly and pursuing our dreams visibly, so people can say, 'Oh yeah, I know someone who is trans.' When people have points of reference that are humanising, that demystifies difference".

The transgender revolution still has a long way to go. Trans people are significantly more likely to be impoverished, unemployed and suicidal than other Americans. They represent a sliver of the population – an estimated 0.5% – which can make it harder for them to gain acceptance. In a recent survey conducted by the Public Religion Research Institute, 65% of Americans said they have a close friend or family member who is homosexual, while 9% said they have one who is transgender. And as the trans movement has gained momentum, opponents have been drawn in to fight, many of them social conservatives who cut their teeth and fattened their mailing lists opposing same-sex marriage. But perhaps the biggest obstacle is that trans people live in a world largely built on a fixed and binary definition of gender. In many places, they are unwelcome in the men's bathroom and the women's. The effect is a constant reminder that they don't belong.

[Source: <<http://time.com>> (Accessed: 1 November 2014)]

- 2.3.1 In her speech, Watson says "It is time that we all perceive gender on a spectrum, instead of two sets of opposing ideals". In your own words, explain what she means by this statement.
- 2.3.2 Why do you think critics of feminism often refer to it as 'man hating'?
- 2.3.3 Laverne Cox describes how more transgender people are coming forward and living openly. She goes on to say, "When people have points of reference that are humanising, that demystifies difference". Why do you think Cox believes that interacting with people different from ourselves helps break down barriers and prejudice?
- 2.3.4 The article refers to a 'binary definition of gender'. What is meant by this term?
- 2.3.5 In what way does Laverne Cox challenge the 'binary definition of gender'?
- 2.3.6 Why do you think that 'Trans people are significantly more likely to be impoverished, unemployed and suicidal'?
- 2.3.7 What impact would the 'constant reminder' that one 'does not belong' have on that person's psychological well-being?
- 2.3.8 Reflect back on the core message of Watson's speech. Do you think that schools should be making changes to accommodate students who do not subscribe to the accepted notions of gender? Give your opinion.

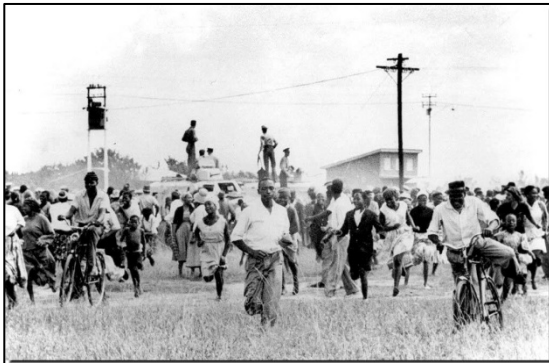
QUESTION 3 SOCIAL AND POLITICAL REVOLUTION

QUESTION 3.1 SHARPEVILLE, SOWETO AND MARIKANA

On 16 August 2012 the South African police killed 34 striking platinum miners outside the small town of Marikana. This was the Marikana Massacre. TV viewers around the world watched horrified, and as bodies fell to the ground so too did illusions in post-apartheid democracy. Commentators have used different adjectives to underline the event's importance. It has been described as a 'watershed moment' (Bizos quoted in Tolsi 2012), a 'turning point' (Legassick 2012; Pityana 2012), a 'tipping point' (Gumede 2012), as 'seminal' (Wikipedia 2013), as a 'seismic event' (Alexander et al. 2012) and as marking a 'tectonic shift' (Smith 2012). Its significance has been likened to the massacres at Sharpeville (1960) and Soweto (1976) (AZAPO quoted in SAPA 2012) and to the 1973 strikes in Durban (Gentle 2012). For one US historian, the killings 'signaled the quasi-official end of post-apartheid South Africa's revolutionary era' (Cole 2013.)

[Source: <<http://www.sahistory.org.za>> (Accessed: 12 October 2014)]

21 March 1960: Sharpeville Massacre

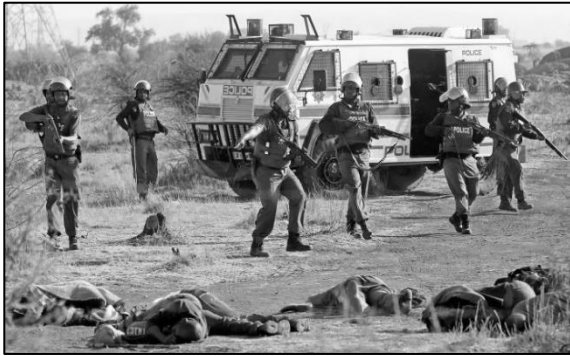


[Source: <<http://able.wiki.up.ac.za>>]

16 June 1976: Soweto Uprising



[Source: <<http://www.citypress.co.za>>]

16 August 2012: Marikana

[Source: <<http://consciousness.co.za>>]

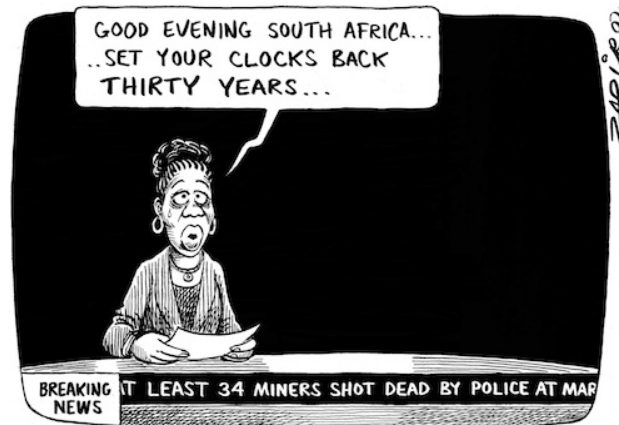
James Kilgore describes the Marikana Massacre in relation to the Sharpeville Massacre and the Soweto uprising in the extract below:

On August 16 of last year, South African police shot dead thirty-four mineworkers at the Lonmin Platinum mine in Marikana. People in South Africa are referring to this as the 'Marikana moment,' a turning point where the realities of South African politics are revealed in a violent instant. During the days of apartheid such moments were etched into popular memory. The first was at Sharpeville in 1960, when police killed sixty-nine people demonstrating against the pass laws, the dreaded segregationist legislation that required blacks to carry IDs at all times and kept them out of the so-called white areas. The second moment was the Soweto uprising in 1976, where police shot dead hundreds of students who were protesting against the use of Afrikaans in the schools instead of English, a symbol of the inferior education offered to black children at that time ... Marikana is different from these moments because the police firing shots here represented a democratically elected government ... Marikana is not a once-off event, not an aberration, or in many ways even a surprise. Marikana, like Sharpeville, like Soweto ... had been long in the making. If it wasn't Marikana, we would have had another 'moment' somewhere in South Africa – in a mine, a township, a factory, or maybe even in a city center.

(Adapted from source: Kilgore, J, After the Marikana Massacre: A Luta Continua, 14 January 2013. Available from: <<http://www.dissentmagazine.org>> (Accessed: 1 December 2014))

- 3.1.1 The events at Sharpeville, Soweto and Marikana were each associated with a core issue that the people were protesting against. What was the core issue in each event?
- 3.1.2 Each of the uprisings is also associated with a particular group of people. Identify the groups of people associated with each event.
- 3.1.3 Comment on the media images used to report the three uprisings represented above. Consider the similarities and differences of the photographs, as well as the intention behind the media choosing these particular images to publish.

- 3.1.4 Following the shootings at Marikana, the cartoon below was penned. Why has the cartoonist chosen the words, "Good evening South Africa ... Set your clocks back 30 years ..." for the news reader's opening statement?



[Source: Remember Marikana – 9 Things You Need to Know, *Mail & Guardian*. Available from: <<http://mg.co.za>> (Accessed: 1 November 2014)]

- 3.1.5 Both the Sharpeville and Soweto uprisings were revolts against oppression on political, social, economic and racial grounds. How were the Marikana demonstrations representative of the same oppression only 30 years later?
- 3.1.6 The workers involved in the Marikana protests represent the largely uneducated and poor working class in South Africa. Do you think that the Marikana protests would have played itself out differently if the workers had conducted their revolution through social media? Discuss your answer.
- 3.1.7 Many political commentators have called the protests at Marikana a 'massacre'. Do you think this is an accurate description of the event? Your answer should include a definition of the term, 'massacre'.

QUESTION 3.2 ART AS A VEHICLE OF REVOLUTION

Marikana, two years on: Cape Town's protest artists remember the dead

(Adapted from the *Daily Maverick*, 15 August 2014 - by Rebecca Davis)

Two years after the killing of 34 miners at Marikana, no official memorial to the massacre has yet been established. Perhaps a state-sponsored memorial to state-sponsored violence can never be anything more than an expedient gesture. But in Cape Town this week, artists have brought the lives of those slain at Marikana into the city's genteel streets in anarchic, confronting ways.

On Thursday, almost exactly two years since 34 miners were gunned down at Marikana, street signs around central Cape Town underwent a transformation. They bore their regular street names, but beneath those, in lettering almost as large, a secondary street name had been attached

Molefi Ntsoele (image 1) was from the mountain village Ha Tebesi in Lesotho. He was employed as a rock-driller on Lonmin's Karee mine. City Press reported that he made the long journey home every two weeks to bring groceries to his family. He was killed by police on 16 August, 2012, at Marikana.



Darling St. also took on another identity: Anele Mdizeni St. Mdizeni was a 29 year-old Pirates fan from the Eastern Cape. "We were expecting so much. He was here just this past Easter. My son had big dreams", his mother told City Press. Mdizeni too died at Marikana.

Pedestrian walkway St George's Mall, where vendors sell curios and fabrics to tourists, became Thobile Mpumza St. Mpumza, we know from the proceedings of the Farlam Commission, was found dead at Marikana with 12 wounds in his body.

34 street signs, 34 miners. Affixed to each temporary sign was a short biography of each miner and, where available, a photograph.



Around Cape Town, too, a number of statues of colonial figures received a makeover (image 2). Old white men immortalised in stone suddenly appeared draped in mining overalls, their foreheads wreathed in head lamps. Banners outside the stately NG Kerk carried protest slogans. A miner's face, illuminated only by a torch, with the words:

*The right to life.
The right to a living wage.
The struggle continues ...*

This was the work of a collective of anonymous artists acting early on Thursday morning, the African Arts Institute's Jill Williams confirmed to the *Daily Maverick*. "They aimed to give a human face to the number 34", she said, "using wording and imagery to evoke a sense of awareness and even emergency."

They are not the only group using street art to commemorate Marikana on the second anniversary of the massacre. For the last few months, a distinctive graffiti stencil (image 3) has appeared on walls and buildings around Cape Town. REMEMBER MARIKANA, it exhorts in blood-red paint. Beneath it, a stencil of the "man in the green blanket": miners' leader Mgcineni Noki, who was among those who died at Marikana.

A graffiti collective called 'Tokolos Stencils' is responsible for this work. Communicating anonymously with the Daily Maverick via email, one member explained: "We want to remind people both of this atrocity and the fact that people remain resolute and indignant in spite of it. That we still fight for what Mambush [Noki] stood for."

Their Marikana stencil has appeared on highways, road-signs and bus stops. It has added a different kind of message to a number of existing murals, particularly those with a 'rainbow nation' sheen. "All happy go lucky democracy murals must be challenged!" writes Tokolos Stencils.



"We stencil it everywhere because everyone must be reminded about Marikana and see what we are trying to say. We can't afford to advertise so this is our alternative form of advertising. We like spots that people see often – like at train stations and on busy streets and freeways."

"We don't do this because it's illegal. We do it because we have no choice," says the Tokolos member. "It is the only way of speaking directly to the people through art. Most other art forms have been commodified and therefore don't speak against the status quo. This is one of the few affordable avenues left for people like us that cannot afford to buy billboards or walls to do it on."

But other artistic interventions memorialising Marikana over the past weeks have been of a more legal fashion. The African Arts Institute (AFAI) screened photographs in Church Square last week taken by photojournalist Yazeed Kamaldien of the women and children of Marikana. This week, the AFAI organised a mural-painting exercise in Nyanga, which saw artists and children together painting a wall with the iconic 'miner in blanket'.

In Langa, the group has hosted two screenings of Rehad Desai's Marikana documentary 'Miners Shot Down', followed by a public debate. (While a petition urging SABC and eTV to screen Desai's film continues to circulate, you can watch it for free on YouTube this weekend.)

Thursday saw seven poets walk the streets of central Cape Town, together with 34 actors representing the miners killed at Marikana. Gold dust and red dust mingled underfoot, symbolising ore and blood. "It was very powerful: there were moments where cars had to stop just to respect," Williams said. "It was a performance art piece, like a poetic ritual, but in the form of a group mourning through the city."

The event was deliberately kept low-key. "We didn't want to tell too many people what we were doing, because we wanted it to be an organic process," Williams explained.

The purpose of these interventions was not simply to pay homage to those killed at Marikana, but also to remind the public of the power of art to provoke discussion and evoke emotion.

"Artists have always been the most effective social commentators," Williams suggests. And perhaps the memorialising of horror like Marikana is best left to artists, rather than politicians.

[Available on: <<http://www.dailymaverick.co.za>> (Accessed 4 December 2014)]

- 3.2.1 Social revolutions cannot succeed unless they go together with intellectual change. In what way are artists engaging with and attempting to change the mindsets of South Africans through their artistic commentary on the events at Marikana? Refer to at least two specific examples of art from the article above and discuss the effectiveness of the artist's strategy.

Read the extracts below that refer to the Energy Revolution and then answer the questions that follow:



Greenpeace International

Adapted from:

It is simple: It is People Power

Blogpost by **Paula Tejón Carbajal** – 7 November, 2014 at 18:45

A shift to a cleaner and brighter energy future is not just a matter of technology or economics anymore. It is also a matter of political will. And although our leaders don't seem to get it, people do. The recent boom of renewable energy technologies has reshaped our way out of climate crisis. And regular people are right at the center of this empowering change.

Our current energy model is becoming obsolete. Too centralised, too dependent on dirty energy sources and with too much power concentrated in too few hands. Feeling threatened by the expansion of clean, self-produced electricity, the dirty utilities are fiercely fighting back in countries where renewables are booming.

But from Europe to Africa, on their own or via innovative financial models, communities across the globe are taking the power back. They are installing their own solar and wind systems to become more resilient, getting access to electricity, buying back their city grids, exercising their consumer choices to choose green power or investing their personal savings on green projects. Each of them has different motivations but all of them have a common denominator: they are winning.

Hamburg, Germany – breaking free from utilities

One of the most successful campaigns has been 'Our Hamburg, Our Grid'. The goal was to purchase Hamburg's energy, gas, and district heating supply back from privately owned dirty utilities, Vattenfall and E.On. These utilities didn't act in the best interest of the people and were delaying Germany's shift to renewable energy. Hamburg's voters forced the city to buy back the grid last year in a successful referendum. The key to success – their citizens!

Bihar, India – making life better and brighter

In a country where 300 million people live in the dark, where mega cities suffer from chronic blackouts and where coal contributes to between 80,000 to 115,000 premature deaths and 20 million new asthma cases annually, renewable power is bringing light and transforming lives. Dharnai village in one of the most densely populated and poorest state of Bihar is a living example of how the sun can change people's lives for the better. The lives of the villagers are now powered by renewable micro-grids. Kids can now study and read after dark, women can feel safe at dusk and the whole community has access to a better health care.

Khalova, South Africa – making electricity affordable

The Three Crowns Primary School in South African Khavola village couldn't afford electricity from the national utility. So in 2008 they entered a local School Greening Programme backed by the Development Bank of South Africa, and today 178 children benefit from a self-sufficient renewable electricity system. The electricity is used to power computers, printers and photocopiers as a standalone non-grid tied system. The benefits of this system are also shared with the village community.

[Available on: <<http://www.greenpeace.org>> (Accessed: 2 January 2015)]

Adapted from:
Solar panels could destroy U.S. utilities
 By David Roberts, 10 April 2013

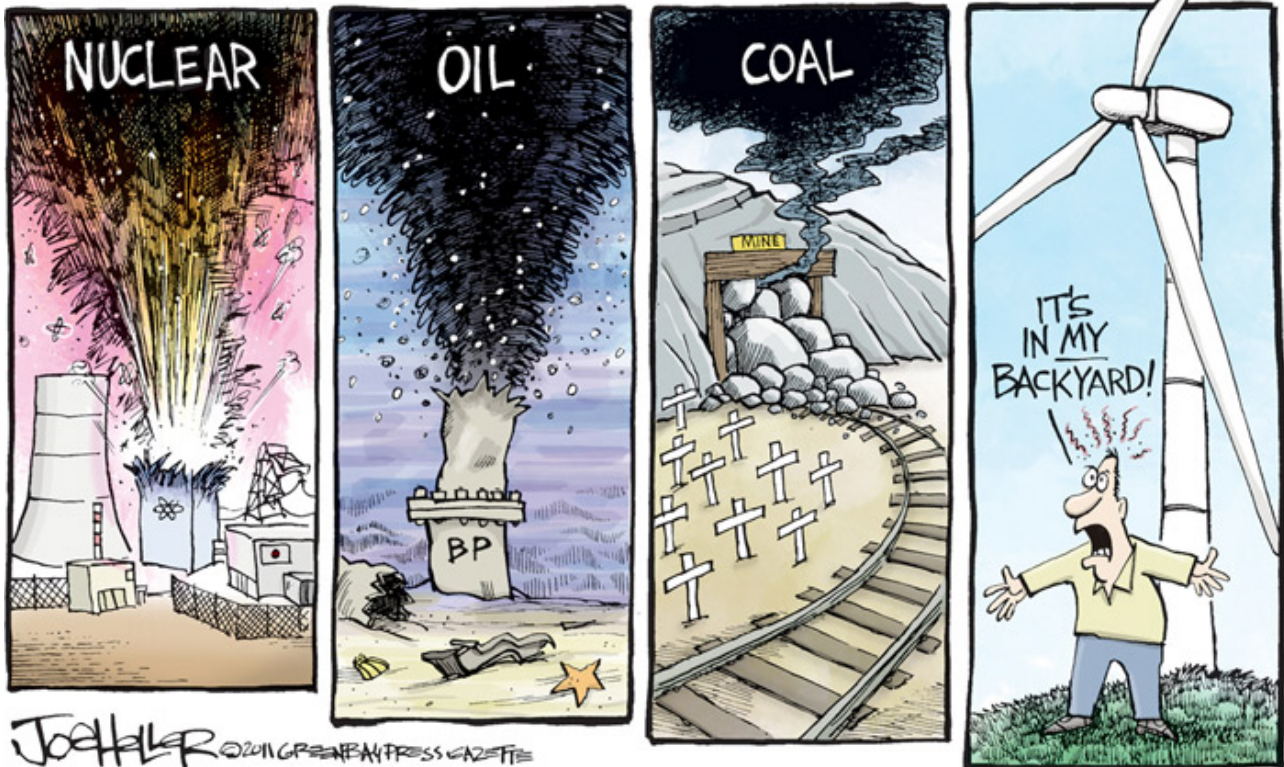
If nothing is done to check these trends, the ... electricity utility as we know it could be utterly upended. The report compares utilities' possible future to the experience of the airlines during deregulation or to the big monopoly phone companies when faced with upstart cellular technologies.

Remember, too, that these utilities are not Google or Facebook. They are not accustomed to a state of constant market turmoil and reinvention. This is a venerable old boys network, working very comfortably within a business model that has been around, virtually unchanged, for a century. A ... century, more or less without innovation, and now they're supposed to scramble and be all hip and new-age? Unlikely.

So what's to be done? You won't be surprised to hear that the ... prescription is mainly focused on preserving utilities and their familiar business model. But is that the best thing for electricity consumers? Is that the best thing for the climate?

[Available from: <<http://grist.org>> (Accessed: 2 January 2015)]

ARGUMENTS AGAINST-



[Source: <<https://craftymcclever.wordpress.com>> (Accessed: 2 January 2015)]

- 4.1.1 What are supporters of the Energy Revolution hoping to achieve?
- 4.1.2 What are the barriers to utility companies moving to renewable energy technologies?
- 4.1.3 Why do you think governments and politicians also seem reluctant to embrace renewable energy technologies?

- 4.1.4 Do you regard the Energy Revolution as a revolution in the same sense as social revolution? Explain.
- 4.1.5 In a brief paragraph, describe how you would like to see the world's energy needs being catered to in 2050?
- 4.1.6 Examine the cartoon. What are the problems the cartoonist associates with the use of fossil fuels?
- 4.1.7 What comment is the cartoonist making about society's attitude towards renewable energy?

QUESTION 4.2 FRACKING**Marchers protest against fracking**

Saturday Argus article written by Paige Sutherland. 19 October 2013.

More than 200 people marched almost 3km in strong winds to the Shell offices on Cape Town's Foreshore yesterday to register their objections to fracking in South Africa.

Treasure Karoo Action Group chief executive Jonathan Deal said the march was to show the government that people would not let fracking destroy the environment.

The Treasure Karoo Action Group co-hosted the march with AfriForum and other NGOs.

"The people of South Africa need to understand the threat of fracking," Deal said.

Fracking, which is the process of drilling and injecting fluid into the ground at high pressures to release natural gases, has been banned in a number of countries.

Shell's Karoo fracking plans have sparked a battle between the government and farmers, as well as conservationists.

The protesters handed a memorandum to the Water, Energy and Mineral Resources Department, demanding a public discussion on the issue.

Julius Kleynhans, head of environmental affairs at AfriForum, said fracking would pollute land, contaminate water and threaten the health of local residents.

The march ended at the Shell office, where protesters delivered a letter to a Shell representative, demanding an end to fracking in South Africa.

[Available from: <<http://www.iol.co.za>> (Accessed: 2 January 2015)]

- 4.2.1 The demonstrators aimed the march at both the South African government, as well the transnational corporation, Shell. Why might relationships between governments and big businesses, such as Shell, be problematic?
- 4.2.2 Examine the methods the protestors used to demonstrate their stance on fracking. How effective do you think these tactics are in aiding their cause against fracking?
- 4.2.3 South Africa is a country with a very high unemployment rate, particularly amongst the youth. Fracking could potentially create employment and significantly reduce South Africa's dependence on imported oil, so bolstering the economy. On the other hand, one of the most significant concerns about fracking is the danger of polluting scarce water sources in the Karoo. Given the economic challenges faced by South Africa, do you think the potential economic growth benefits of fracking are more important than the environmental risks?

COMMON ASSESSMENT TASK

SECTION A

You have spent preparatory time discussing the nature of, and need for, revolutionary change. Section A requires you to apply what you have discussed and learnt about the power of revolution to answer the following question.

Read the two quotes below:

How will this revolution work? How can we change the world? How can we change ourselves? Can we really overthrow the corrupt and the powerful, not just the corruption in society but in ourselves? ...
Well, I know the answer is yes ... I've given it some thought, so, here we go, sit down and strap in.

[Adapted from: Russell Brand, *Revolution*]

Yet as I talk to young people around the world I am impressed not by the diversity but by the closeness of their goals, their desires, their concerns and their hope for the future.

Our answer is the world's hope; it is to rely on youth. The cruelties and obstacles of this swiftly changing planet will not yield to obsolete dogmas and outworn slogans. It cannot be moved by those who cling to a present which is already dying, who prefer the illusion of security to the excitement and danger which comes with even the most peaceful progress.

This world demands the qualities of youth; not a time of life but a state of mind, a temper of the will, a quality of the imagination, a predominance of courage over timidity, of the appetite for adventure over the love of ease.

[Robert F. Kennedy, University of Cape Town, South Africa – National Union of South African Students 'Day of Affirmation' Speech, 6 June 1966]

We live in a country (and world) that faces many challenges which sometimes seem insurmountable. Russell Brand has highlighted some of these challenges. The quote from Robert Kennedy echoes similar comments by many other great thinkers, creators and leaders, that **young thinkers** play an important role in **initiating change** and **pushing forward**.

1. Select an aspect/issue in society you believe is in need of revolutionary change, or is undergoing revolutionary change, and that falls under ONE of the following:
 - Information and Communications Technologies (ICT) Revolution
 - Gender Revolution
 - Social and Political Revolution
 - Energy Revolution

2. Formulate a concise and clear context of the aspect/issue you have identified, drawing on research and from personal reflection on the preparatory tasks you have done.
3. Identify and clearly explain the desired changes and their anticipated benefits you would like to see accomplished through a revolution with respect to the aspect/issue you have selected.
4. Identify the challenges and/or the obstacles to change that surround your chosen aspect/issue.
5. Clearly articulate at least two different ways in which you can engage (and possibly have engaged) as an active participant in bringing about revolutionary change to the social aspect/issue identified.
6. Your visual diary must be original and creative.
7. Provide a reference list of all the sources you have used.

FORMAT OF YOUR SUBMISSION

Your response should take the following form:

- Create a visual diary. (A visual diary, which combines both text and images, is a collection of ideas and thought processes around a particular concept.)
- Your text and images should be integrated with each other and must clearly convey your responses to points 1 – 5 above.
- Your visual diary may take the form of a written copy, or an artistic response, or may be done in an electronic format.
- A **minimum** of **six** visuals, which serve to complement the text and enhance your perspective, **must** be included. (You may use more than six visuals.)
- Your text **must** consist of 500 – 700 words.
- Your reference list must be included in your visual diary.
- You must include the word count for your text.

30 marks

Descriptor				
Context	4 marks	3 marks	2 marks	1 – 0 marks
	The learner provides a clear and concise description of the context of the aspect/issue identified. The description is focused and cohesive.	The learner provides a largely clear and concise description of the context of the aspect/issue identified. The description is adequate.	The learner attempts to provide a description of the context of the aspect/issue identified. The description is limited or somewhat lacking in clarity.	The learner provides a weak, insufficient or muddled description of the context of the aspect/issue identified. Or The learner does not provide a description of the context of the aspect/issue identified.
Identification and explanation of the desired changes and their anticipated benefits	5 – 4 marks	3 marks	2 marks	1 – 0 marks
	The learner clearly identifies and explains the desired changes and their anticipated benefits. The explanation is comprehensive, insightful and compelling.	The learner identifies and explains the desired changes and their anticipated benefits. However, the explanation requires greater detail and interrogation.	The learner partially identifies the desired changes and/or their anticipated benefits. The explanation is largely vague and requires further interrogation.	The learner weakly identifies the desired changes and/or their anticipated benefits. The explanation is superficial and inadequate. Or The learner has not provided evidence of an attempt to identify or explain either the desired changes or associated benefits.
Identification of the challenges and/or obstacles to change	5 – 4 marks	3 marks	2 marks	1 – 0 marks
	The learner provides evidence of a clear understanding of the challenges and/or obstacles to change. The response is thought-provoking and displays complexity.	The learner provides evidence of an understanding of the challenges and/or obstacles to change. The response is thoughtful but lacks insight and detail in places.	The learner provides evidence of a superficial understanding of the challenges and/or obstacles to change. The response is limited and there is significant scope for development of his/her ideas.	The learner provides insufficient evidence of an understanding of the challenges and/or obstacles to change. The response is simple and ineffective. Or The learner has not provided evidence of an attempt to identify challenges and/or obstacles.

Articulation of methods of active participation	4 marks	3 marks	2 marks	1 – 0 marks
	Learner has provided two or more precise, appropriate, meaningful and practical suggestions in which s/he could actively engage with change. These suggestions are detailed and specific.	Learner has provided two or more appropriate, meaningful and practical suggestions in which s/he could actively engage with change. However, the suggestions lack detail in areas and tend to be generalised.	Learner has provided only one appropriate and practical suggestion on how s/he could actively engage with change. And/or The learner's suggestions are largely vague and lack detail.	The methods of engagement in change that the learner has articulated are superficial and insufficient. Or The learner has not identified ways in which s/he could actively engage with change.
Synthesis of text and visuals	4 marks	3 marks	2 marks	1 – 0 marks
	The visuals and text are complementary. A clear connection between visuals and text is achieved throughout the submission, so that each enhances the other and clearly conveys the learner's perspective.	The visuals and text are generally complementary. A connection between visuals and text is achieved through most of the submission, so that the learner's perspective is clearly conveyed in most places.	The visuals and text are complementary in places but mostly lack cohesion. The connection between visuals and text is frequently not evident, leading to a limited portrayal of the learner's perspective.	The visuals and text are not complementary and are presented in a haphazard manner. The visuals and text inadequately convey the learner's perspective. Or There are no visuals. Or There is no text.
Presentation	3 marks	2 marks	1 mark	0 marks
	The presentation of the visual diary is highly original. The presentation of content is thought-provoking and sophisticated.	The presentation of the visual diary is mostly original. The presentation of content is generally interesting and proficient.	The presentation of the visual diary lacks originality. The presentation of content is ineffective and unfocused.	The content and visuals are missing.
Format	3 marks	2 marks	1 mark	0 marks
	Text is between 500 and 700 words and an accurate word count is included. Six or more visuals have been included.	Text is less than 500 words or more than 700 words. Six visuals have been included. An accurate word count is included.	There is text but no accurate word count is included. Less than six visuals have been included.	No text or visuals are available.
Referencing	2 marks	1 mark	0 marks	
	A reference list has been presented using an internationally recognised referencing system.	A reference list has been included but there are errors in format.	A reference list has not been included.	