



basic education

Department:
Basic Education
REPUBLIC OF SOUTH AFRICA

NATIONAL SENIOR CERTIFICATE

GRADE 12

ENGLISH HOME LANGUAGE P1

NOVEMBER 2017

MARKS: 70

TIME: 2 hours

This question paper consists of 12 pages.

INSTRUCTIONS AND INFORMATION

1. This question paper consists of THREE sections:

SECTION A: Comprehension (30 marks)
SECTION B: Summary (10 marks)
SECTION C: Language structures and conventions (30 marks)
2. Read ALL the instructions carefully.
3. Answer ALL the questions.
4. Start EACH section on a NEW page.
5. Rule off after each section.
6. Number the answers correctly according to the numbering system used in this question paper.
7. Leave a line after each answer.
8. Pay special attention to spelling and sentence construction.
9. Suggested time allocation:

SECTION A: 50 minutes
SECTION B: 30 minutes
SECTION C: 40 minutes
10. Write neatly and legibly.

SECTION A: COMPREHENSION**QUESTION 1: READING FOR MEANING AND UNDERSTANDING**

Read TEXTS A AND B below and answer the questions set.

TEXT A**CULTURAL APPROPRIATION**

- | | | |
|---|--|----------|
| 1 | In sections of the media concerned with representation and social justice, it seems we can barely endure a week without a newsworthy incident about 'cultural appropriation'. While examples of cultural appropriation can be found in just about any cultural facet or artefact ¹ , the true complexity of cultural appropriation is often not fully appreciated or sufficiently articulated. | 5 |
| 2 | Cultural appropriation involves the use of one culture's elements by a group or individual that does not belong to that culture. However, this definition is lacking because such an interaction may be labelled simply as cultural exchange. And that argument would be difficult to defeat because, firstly, who 'owns' a culture? And secondly, borrowing from one culture and lending to another has been the way of the world since human society began, according to recorded history and anthropologists. | 10 |
| 3 | So what makes cultural exchange different from cultural appropriation? As with most points of cultural contention, the difference is power. In particular, the power of the privileged to borrow and normalise a cultural element of another group, while the group whose culture has been appropriated is often demonised and excluded because of that very cultural element. | 15 |
| 4 | A recent example of cultural appropriation is the wearing of hairstyles associated with global black culture. From cornrows and Senegalese twists to knots and dreadlocks, which are all rooted in the African diaspora ² and many of which have been a part of African cultures' heritage for centuries, black hairstyles in the current culture have been deemed 'fashionable' by celebrities. On the face of it, it appears harmless. But in truth, it ignores the racial dynamics at work where black women are discredited or overlooked for wearing black/African hairdos. This is power. This is cultural appropriation. | 20
25 |
| 5 | As a Nigerian, I could easily empathise. A few years ago, the popular English chef, Jamie Oliver, came out with his own recipe for Jollof rice, a West African dish. While West Africans themselves often debate who makes the best rice, many all over the diaspora took to the Internet to reject Jamie Oliver's recipe and let him know, thanks, but no thanks. If Jollof is to be the international sensation it ought to be, it will not be Jamie Oliver who makes it so. | 30 |

6	For those speaking from positions of power, the idea of cultural appropriation may be seen as an affront to their historical liberty to participate in cultures freely – a liberty that has often resulted in everything from cultural annihilation and loss to colonisation. That history occurred the way it did, has set us up for a cultural moment in which exchange between cultures cannot be viewed as simply occurring in a vacuum. This fact is certainly lost on novelist Lionel Shriver, who recently gave one of the most culturally tone-deaf speeches at the Brisbane Festival.	35 40
7	Shriver's words were nothing short of uneducated, lacking in empathy, and an intentional misappropriation of the concept. In her address, Shriver commented, 'I hope that the concept of cultural appropriation is a passing fad,' and went on to wear a sombrero ³ , while staking out her claim to do so, and discussing how writers of fiction are entitled to imagine the lives of others. Her arguments suggest that awareness and cognisance of cultural appropriation would mean that fiction writers lose this right.	45
8	Shriver, like so many others, misses the point of cultural appropriation. A sombrero is a cultural artefact of a culture she does not belong to, and without understanding it carefully and approaching it cautiously, she can misuse this artefact to represent or misrepresent a culture. But what Shriver fails to realise is that an entire nation of people is symbolised <i>only</i> by that artefact because of the power of those from privileged cultures to exchange in such a manner.	50 55
9	For those who care about culture, cultural appropriation is no passing fad. It is the concept that gives a label to the experience of being from a culture that has been disabused of its power by other cultures who now seek to borrow from it, at no cost, and with no reverence for history. If it's cultural exchange you want, it's up to you to make every effort to learn as much as possible about a people's history and its artefacts. If you participate fully and graciously in another culture, to call it cultural exchange means that you are aware of your distance from and relationship to it. And if you choose to borrow, hopefully you do so in such a way as to revere the culture and its people, and amplify the beauty of that culture, with an honest understanding too of its shortcomings but, most importantly, ensuring that members of that culture are seen, heard and appreciated. That's the difference between cultural appropriation – 'borrowing', or even stealing, from another culture – and cultural exchange, a fairer and more reciprocal transaction.	60 65 70

[Adapted from www.alternet.org]**GLOSSARY:**¹artefact: made/manufactured thing that represents a culture/symbol²diaspora: scattering of nations³sombrero: wide-brimmed Mexican hat**AND**

TEXT B


RESPECT OR THEFT?

CULTURAL APPROPRIATION IS THE TAKING OF CULTURAL EXPRESSIONS, SYMBOLS, CEREMONIES, INTELLECTUAL PROPERTY, AND WAYS OF KNOWING FROM ANOTHER CULTURE FOR OUR OWN SELF-EXPRESSION OR USE, WHILE STRIPPING THEM OF THEIR DEEPLY ROOTED CULTURAL IDENTITY AND SIGNIFICANCE.

- X **DEEPLY HURTFUL**
- X **DISRESPECTFUL**
- X **ENFORCES STEREOTYPES**
- X **TRIVIALIZES & ERASES HISTORY**
- X **MAKES REAL INDIGENOUS PEOPLE INVISIBLE**
- X **CONVERTS DEEP BELIEFS INTO SHALLOW SYMBOLS**

CULTURAL APPROPRIATION IS THE SAME AS CULTURAL THEFT. THERE IS NOTHING COOL, RESPECTFUL, OR FASHIONABLE ABOUT IT. WE CAN MAKE BETTER CHOICES!

[Adapted from www.awakeningthehorsewordpress.com]

QUESTIONS: TEXT A

- 1.1 State, in your own words, the point the writer is making in paragraph 1. (2)
- 1.2 Provide an outline of the argument presented by the writer in paragraph 2. (2)
- 1.3 Refer to paragraph 3.
Explain the role that power plays in cultural appropriation. (2)
- 1.4 Refer to paragraph 4.
How do celebrities influence the perception of cultural appropriation? (2)
- 1.5 Suggest why the writer includes the aside, 'thanks, but no thanks' (line 32). (3)
- 1.6 How does the language used in paragraph 6 indicate the writer's attitude to 'cultural appropriation'? (3)
- 1.7 Critically comment on Shriver's hope that 'cultural appropriation is a passing fad' (lines 45–46). (3)
- 1.8 Is the writer justified in saying, 'If you participate fully and graciously in another culture, to call it cultural exchange means that you are aware of your distance from and relationship to it' (lines 62–64)?
Substantiate your answer by making close reference to paragraph 9. (3)

QUESTIONS: TEXT B

- 1.9 Complete the statement below. Choose the answer and write only the letter (A–D) next to the question number (1.9) in the ANSWER BOOK.

The overall tone of TEXT B is ...

- A flippant.
- B matter-of-fact.
- C dismayed.
- D resentful.

(1)

- 1.10 How does the image support the headline 'RESPECT OR THEFT'?' (2)

- 1.11 'MAKES REAL INDIGENOUS PEOPLE INVISIBLE'

Discuss the impact this statement is intended to have on the reader. (3)

QUESTION: TEXTS A AND B

- 1.12 Both TEXT A and TEXT B present a subjective view regarding 'cultural appropriation'.

Do you agree with this statement? Justify your response with close reference to TEXT A and TEXT B. (4)

TOTAL SECTION A: 30

SECTION B: SUMMARY**QUESTION 2: SUMMARISING IN YOUR OWN WORDS**

TEXT C provides insight into narcissism versus strength-based parenting. Summarise, in your own words, **the differing perceptions of strength-based parenting**.

- NOTE:**
1. Your summary should include SEVEN points and NOT exceed **90 words**.
 2. You must write a fluent paragraph.
 3. You are NOT required to include a title for the summary.
 4. Indicate your word count at the end of your summary.

TEXT C**ME! ME! ME! ARE WE LIVING THROUGH A NARCISSISM EPIDEMIC?**

There is convincing evidence to show that narcissism is on the rise, especially in our youth. Some researchers say that it is occurring in epidemic proportions. The inflated ego of *Generation Me* is reflected in reality TV, celebrity worship and out-of-control consumerism.

We are correct to be concerned about this phenomenon but our fear that all children are budding narcissists has caused an unhelpful counter-reaction to approaches that seek to make our children and teens feel good about themselves.

According to researcher, Dr Lea Waters, it is common for people to wrongly label strength-based parenting as a recipe for self-entitlement. Their argument seems to be that children who know their strengths will automatically view themselves as better than everyone else. It is argued that the self-assurance that comes with identifying and using their positive qualities will make children arrogant, selfish and uncaring. Genuine confidence about one's strengths is categorised as over-confidence; desirable self-knowledge is branded as excessive self-admiration.

Why does this occur? It's partly because more is known about narcissism than strength-based parenting. While strengths-psychology has largely stayed within the confines of academic journals or has been applied only within certain contexts such as the workplace, research on narcissism has made its way into the mass media and into our collective conscience.

The fear that a strength-based approach will cause narcissism also occurs because we unwittingly fall prey to binary thinking. We mistakenly believe that one cannot be *both* confident and humble. We focus on Donald Trump, the President of the USA, and Kim Kardashian, a reality-TV star, rather than Mahatma Gandhi and Mother Teresa. Gandhi and Mother Teresa could not have achieved what they did without confidence in their strengths, and yet they are both pillars of humility and selflessness.

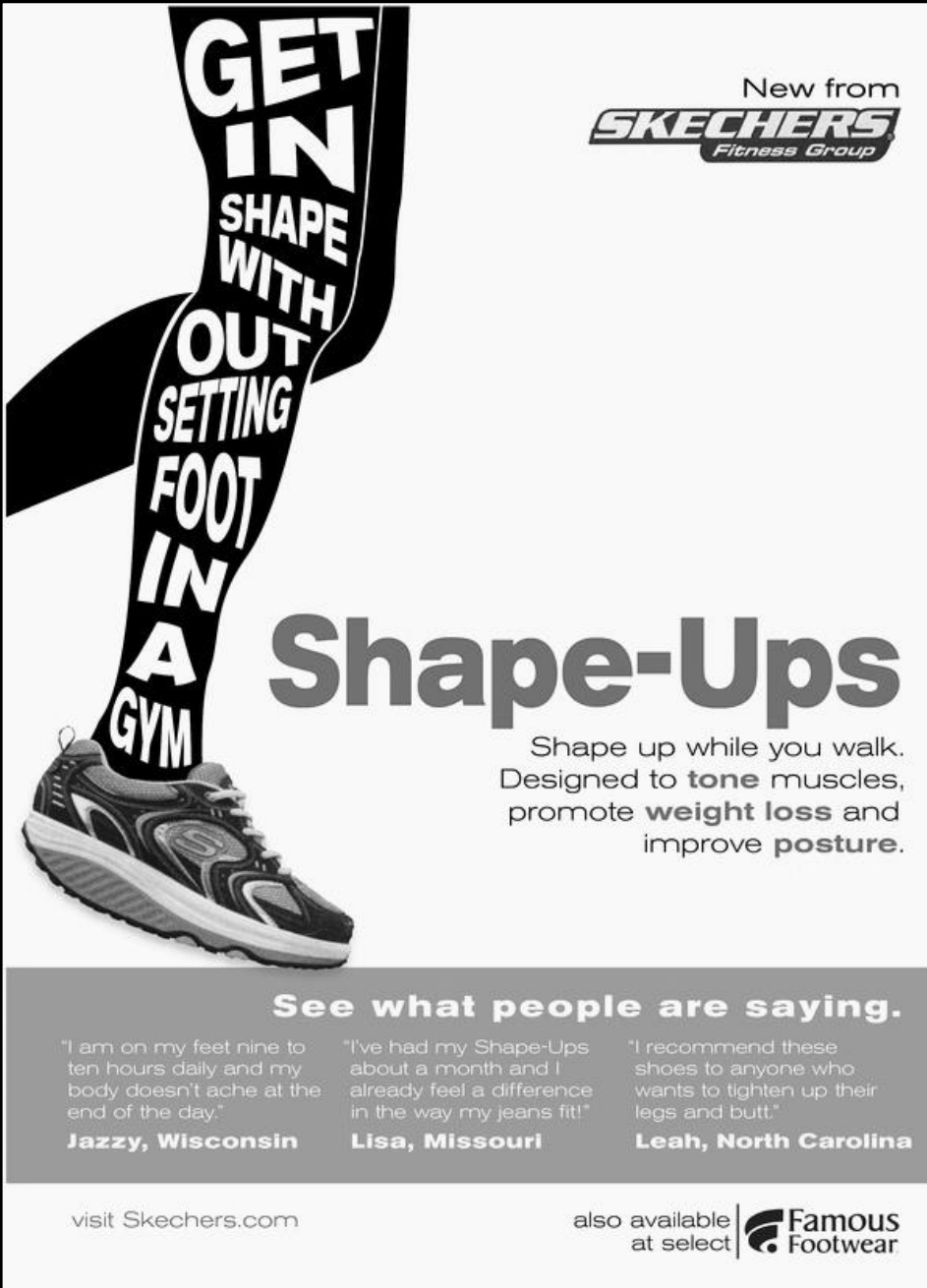
Therefore, when we assume that strength-focus is the same as self-focus, we fail to entertain the idea that people who know their strengths are, actually, more likely to be pro-social and focus on helping others. It's tempting to conclude that every young person is at risk of becoming a narcissist but there are thousands of young children who are caring, thoughtful and humble – even when they use their strengths.

[Adapted from www.theguardian.com]

TOTAL SECTION B: 10

SECTION C: LANGUAGE STRUCTURES AND CONVENTIONS**QUESTION 3: ANALYSING ADVERTISING**

Study the advertisements (TEXTS D and E) below and answer the set questions.

TEXT D


GET IN
SHAPE
WITHOUT
SETTING
FOOT
IN
A
GYM

New from
SKECHERS
Fitness Group

Shape-Ups

Shape up while you walk.
Designed to **tone** muscles,
promote **weight loss** and
improve **posture**.

See what people are saying.

"I am on my feet nine to ten hours daily and my body doesn't ache at the end of the day."	"I've had my Shape-Ups about a month and I already feel a difference in the way my jeans fit!"	"I recommend these shoes to anyone who wants to tighten up their legs and butt."
Jazzy, Wisconsin	Lisa, Missouri	Leah, North Carolina

visit Skechers.com

also available at select **Famous Footwear**

[Source: www.skechers.com]

The text in small font reads as follows:

See what people are saying.

'I am on my feet nine to ten hours daily and my body doesn't ache at the end of the day.'

Jazzy, Wisconsin

'I've had my Shape-Ups about a month and I already feel a difference in the way my jeans fit!'

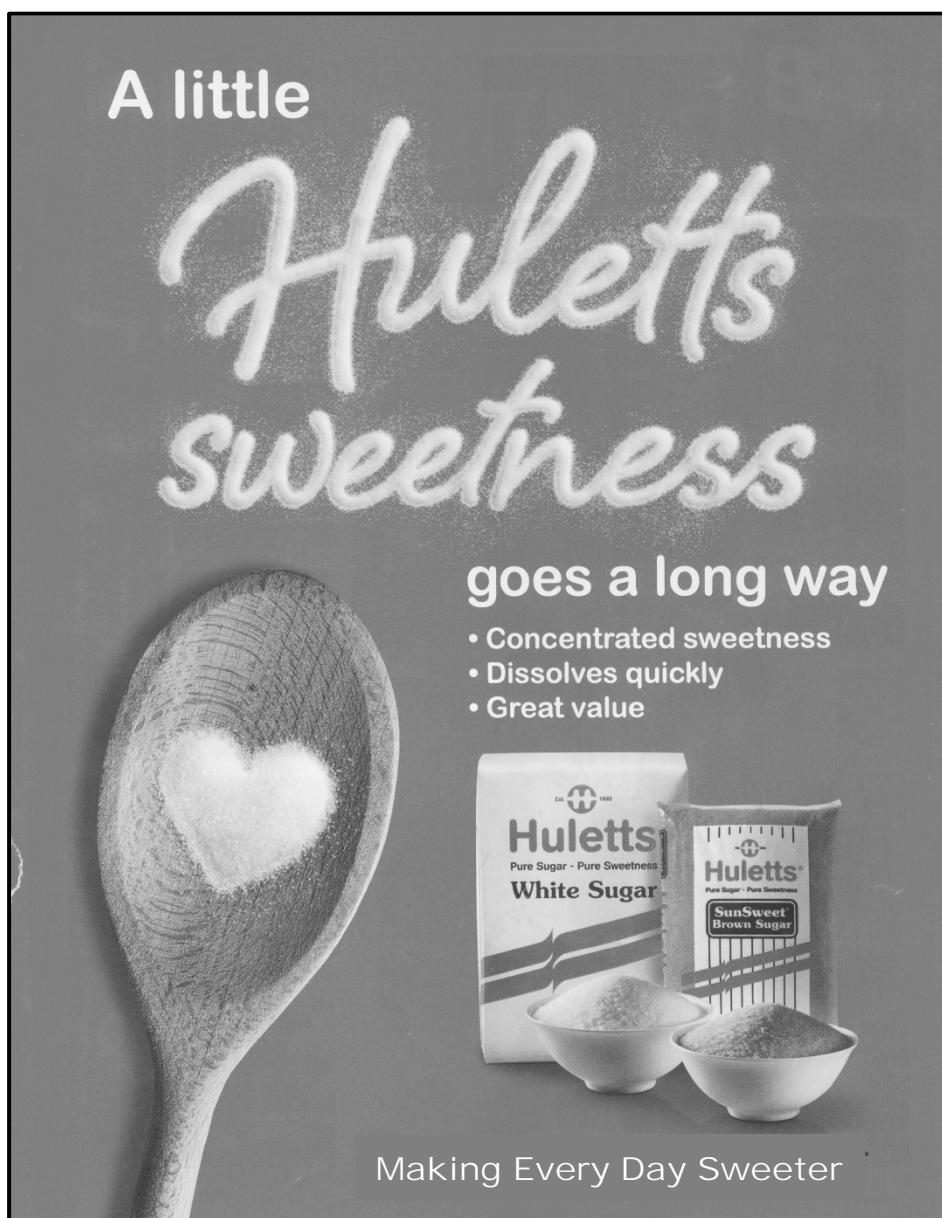
Lisa, Missouri

'I recommend these shoes to anyone who wants to tighten up their legs and butt.'

Leah, North Carolina

QUESTIONS: TEXT D

- 3.1 What is the advertiser's intention in the sentence, 'Get in shape without setting foot in a gym'? (2)
- 3.2 Account for the inclusion of the personal testimonies in the advertisement. (2)
- 3.3 Comment on the effectiveness of the image used in this advertisement. (3)

TEXT E

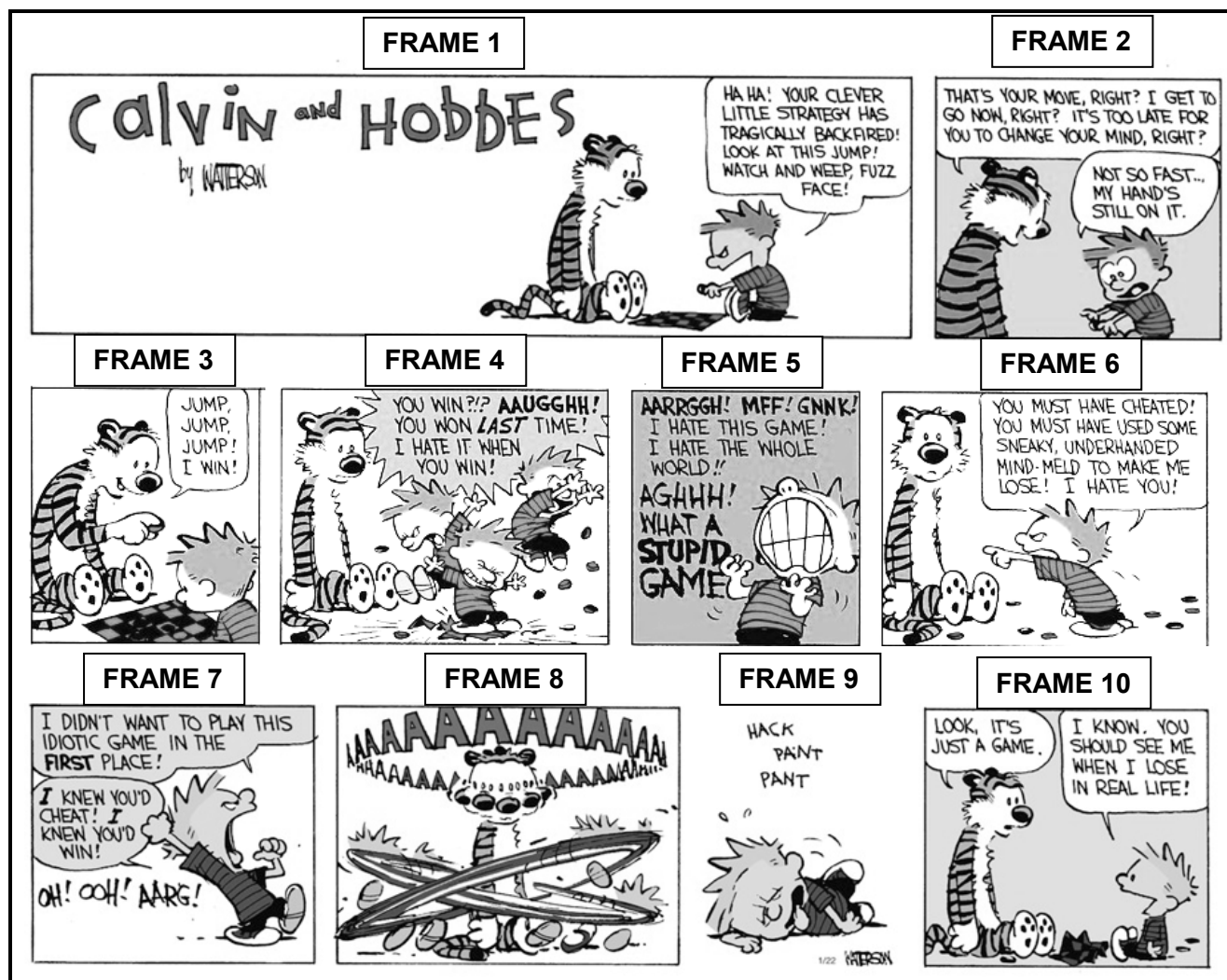
[Adapted from SA Rugby, September 2016]

QUESTION: TEXT E

- 3.4 Comment on the presentation of the phrase 'Hulett's sweetness' as an advertising technique. (3)
- [10]

QUESTION 4: UNDERSTANDING OTHER ASPECTS OF THE MEDIA

Study TEXT F and answer the set questions.

TEXT F: CARTOON

[Source: www.gocomics.com]

QUESTIONS: TEXT F

4.1 Refer to Frame 1.

What does the boy's (Calvin's) speech reveal about his attitude toward the tiger (Hobbes)?

(2)

4.2 Refer to Frames 2 and 3.

Discuss how the tiger's reaction to the game is different from that of the boy's.

(2)

4.3 Refer to Frames 4–7.

Critically discuss the effectiveness of any ONE technique used by the cartoonist to illustrate the boy's behaviour.

(3)

4.4 In your view, is Frame 10 an effective conclusion to the cartoon? Substantiate your response by a close study of the visual and verbal elements in this frame.

(3)

[10]**QUESTION 5: USING LANGUAGE CORRECTLY**

Read TEXT G, which contains some deliberate errors, and answer the set questions.

TEXT G**THE EXPERIENCE OF BOREDOM**

- 1 American researchers just published what they're calling 'the most all-inclusive, comprehensive empirical account of the experience of boredom' ever conducted.
- 2 They've solved the mystery of what causes boredom: people feel bored, they concluded, when they're doing boring things! Which is a less boring finding than it seems, since it puts paid to one of the favourite admonishments of teachers and parents: 'There are no boring things, only boring people.' (Or, as GK Chesterton said, 'There is no uninteresting subject; the only thing that can exist is an uninterested person.') But of *course* there are boring things. Think of completing your tax return, learning PowerPoint and attending safety seminars that involves dull interactions. 5 10
- 3 Boredom feels more intolerable, these days, because there's so much stimulation to be had. Your forbears were prisoners of mundane tasks; they wrote with pens and they did addition. In contrast, we're free to choose more exciting lives with excess to real-time feedback on social media. No wonder, then, that more meaningful things – reading books, communicating with people you love – start to feel boring. Consider stepping away from time-sucking digital addiction: it will make the rest of your life more interesting. 15

[Adapted from www.theguardian.com]

QUESTIONS: TEXT G

- 5.1 Correct the error of tense in line 1. (1)
- 5.2 Remove the tautology in lines 1–3. (1)
- 5.3 Differentiate between the use of the colon in line 4 and line 7. (2)

- 5.4 '...the only thing that can exist is an **uninterested** person' (lines 8–9).
Explain how the change in prefix, from **un-** (in 'uninterested') to **dis-** (in 'disinterested'), changes the meaning of the sentence. (2)
- 5.5 'Think of completing your tax return, learning PowerPoint and attending safety seminars that involves dull interactions' (lines 9–11).
- 5.5.1 Identify the part of speech of the underlined word. (1)
- 5.5.2 Correct the grammatical error in this sentence. (1)
- 5.6 Correct the malapropism in paragraph 3. (1)
- 5.7 Replace 'it' in line 18 with an appropriate noun/noun phrase. (1)
- [10]**
- TOTAL SECTION C: 30**
GRAND TOTAL: 70