

## Life Orientation Grade 12 Exam Papers 2011

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Provide clarity on the depth and scope of the content to be assessed in the Grade 12 National Senior Certificate (NSC) Examination. Assist teachers to adequately prepare learners for the examinations. These guidelines deal with the final Grade 12 external examinations. They do not deal in any depth with the School-Based Assessment (SBA).

### 2017 NSC Grade 12 Exam Guidelines

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In this engaging book, Amber Reed provides a new perspective on South Africa's democracy by exploring Black residents' nostalgia for life during apartheid in the rural Eastern Cape. Reed looks at a surprising phenomenon encountered in the post-apartheid nation: despite the Department of Education mandating curricula meant to teach values of civic responsibility and liberal democracy, those who are actually responsible for teaching this material (and the students taking it) often resist what they see as the imposition of "white" values. These teachers and students do not see South African democracy as a type of freedom, but rather as destructive of their own "African culture"—whereas apartheid, at least ostensibly, allowed for cultural expression in the former rural homelands. In the Eastern Cape, Reed observes, resistance to democracy occurs alongside nostalgia for apartheid among the very citizens who were most disenfranchised by the late racist, authoritarian regime. Examining a rural town in the former Transkei homeland and the urban offices of the Sonke Gender Justice Network in Cape Town, Reed argues that nostalgic memories of a time when African culture was not under attack, combined with the socioeconomic failures of the post-apartheid state, set the stage for the current political ambivalence in South Africa. Beyond simply being a case study, however, Nostalgia after Apartheid shows how, in a global context in which nationalism and authoritarianism continue to rise, the threat posed to democracy in South Africa has far wider implications for thinking about enactments of democracy. Nostalgia after Apartheid offers a unique approach to understanding how the attempted post-apartheid reforms have failed rural Black South Africans, and how this failure has led to a nostalgia for the very conditions that once oppressed them. It will interest scholars of African studies, postcolonial studies, anthropology, and education, as well as general readers interested in South African history and politics.

ÿOn a spectrum of hostility towards irregular migrants, South Africa ranks on top, Germany in the middle and Canada at the bottom. South African xenophobic violence by impoverished slum dwellers is directed against fellow Africans. Why would a society that liberated itself in the name of human rights turn against people who escaped human rights violations or unlivable conditions at home? What happened to the expected African solidarity? Why do former victims become victimizers?ÿ Imagined Liberationÿasks what xenophobic societies can learn from other immigrant societies which avoided the backlash against multiculturalism in Europe.

The past thirty years have seen a rapid expansion of testing, exposing students worldwide to tests that are now, more than ever, standardized and linked to high-stakes outcomes. The use of testing as a policy tool has been legitimized within international educational development to measure education quality in the vast majority of countries worldwide. The embedded nature and normative power of high-stakes standardized testing across national contexts can be understood as a global testing culture. The global testing culture permeates all aspects of education, from financing, to parental involvement, to teacher and student beliefs and practices. The reinforcing nature of the global testing culture leads to an environment where testing becomes synonymous with accountability, which becomes synonymous with education quality. Underlying the global testing culture is a set of values identified from the increasing literature on world culture. These include: education as a human right, academic intelligence, faith in science, decentralization, and neoliberalism. Each of these values highlights different aspects of the dialogue in support of high-stakes standardized testing. The wide approval of these values and their ability to legitimate various aspects of high-stakes testing reinforces the taken-for-granted notion that such tests are effective and appropriate education practices. However, a large body of literature emphasizes the negative unintended consequences – teaching to the test, reshaping the testing pool, the inequitable distribution of school resources and teachers' attention, and reconstructing the role of the student, teacher, and parent – commonly found when standardized, census-based tests are combined with high-stakes outcomes for educators or students. This book problematizes this culture by providing critical perspectives that challenge the assumptions of the culture and describe how the culture manifests in national contexts. The volume makes it clear that testing, per se, is not the problem. Instead it is how tests are administered, used or misused, and linked to accountability that provide the global testing culture with its powerful ability to shape schools and society and lead to its unintended, undesirable consequences.