NATIONAL SENIOR CERTIFICATE EXAMINATION
2025

LIFE ORIENTATION
COMMON ASSESSMENT TASK: PART A
LEARNER'S WORKBOOK

UBUNTU

[Source: 'I am because we are': Introducing ubuntu philosophy (2024) TheCollector. Available at: <https://www.thecollector.com/ubuntu-philosophy-introduction/> (Accessed: 23 November 2024).]

'In Africa, there is a concept known as "Ubuntu" – the profound sense that we are human only through the humanity of others; that if we are to accomplish anything in this world it will in equal measure be due to the work and achievement of others.'

-Nelson Mandela

In the early 1600s, the English poet John Donne penned the famous lines, 'No man is an Island', a concept well-understood on the African continent as Ubuntu. As our world becomes increasingly complex and, at times, volatile, how can the philosophy of Ubuntu positively impact our lives and the lives of those around us?

AIMS OF THE 2025 CAT

The 2025 Common Assessment Task will explore the concept of Ubuntu. It will unpack the different aspects of the philosophy and examine how Ubuntu is a concept understood worldwide. It will also examine the positive impact of living according to the principles of Ubuntu.

The 2025 CAT will explore the following:
- An understanding of the philosophy of Ubuntu.
- An exploration of how this philosophy is expressed in different countries and across various cultures.
- How we can use the philosophy of Ubuntu to better our lives and the lives of those around us.

NB: ASSESSMENT REQUIREMENTS

Questions 3 (20 marks) and 4 (60 marks) are compulsory questions for assessment.

Please work through Question 1 and Question 2 with your classmates and educator, and carefully note the comments and observations made. These will give you insight into the multiple perspectives of each contextual source that you may not have previously considered. This will aid you in providing quality answers in CAT A and B.

Regarding your responses in both CAT A and CAT B, please ensure that you provide sufficient detail in your answers. You are required to think deeply about each question and ensure that your opinions and thoughts are supported by valid reasoning.

Ubuntu

As the Zulus would say,
Umuntu Ngumuntu Ngabantu,
which means that a person is a person through others.

QUESTION 1

AN EXPLORATION OF UBUNTU

AIM: To explore the concept of Ubuntu and gain an understanding of how it manifests in different cultures and countries.

Question 1.1 – What is Ubuntu?

Read the following article and then work through the activities that follow.

'I Am Because We Are': Introducing Ubuntu Philosophy

The African philosophy of Ubuntu focuses on our connection to the community. It helps you feel like you belong in the world through this connection.

When people think of philosophy, they often think of Western thinkers like Plato. Philosophies from other parts of the world are often ignored, even though they have been developing for hundreds or even thousands of years. The philosophy of Ubuntu is one of these traditions. It started with the Bantu and Xhosa people of Southern Africa. Ubuntu is about shared responsibility, trusting each other, and recognising how everyone in the community is connected.

It's In the Name: The *Etymology and Oral Tradition of Ubuntu Philosophy

Ubuntu differs from the Western idea of 'I think, therefore I am,' which focuses on the individual as the source of knowledge. Instead, Ubuntu is based on the proverb '*umuntu ngumuntu ngabantu*', which means 'a person is a person through other persons.' In Ubuntu, knowledge comes from the community, not from the individual. So, we could say that in Ubuntu, 'I am because we are.'

Looking at the word 'Ubuntu,' we can see two syllables: 'ubu' and '-ntu.' In the Nguni Bantu languages, 'ubu' refers to the social nature of humans, meaning people are connected and share a common humanity. '-ntu' refers to the uniqueness of each person.

The main idea of Ubuntu is easy to understand if we look at the meaning of its syllables. It is about recognising how all people are connected and valuing the importance of each person. Everyone has something valuable to offer. No single skill or knowledge should be more important than another.

The Value of Words and Beyond: Ubuntu Proverbs

The main idea of Ubuntu philosophy is captured in key proverbs, like '*umuntu ngumuntu ngabantu*.' These sayings are passed down through oral tradition, teaching each new generation the values of Ubuntu. Although these proverbs don't explain everything, they do help us understand the basic principles of the philosophy.

For example, the saying '*ballaan fira qabu ila qaba*,' which means 'a blind person who has relatives can see,' or '*kujikama, uryengi kanthu ndi wala, kusoka uwengi waka*,' which means 'kneeling, you eat with the elders; keep standing, you eat nothing.' When we look closely, we can see that both proverbs suggest important values.

The first proverb shows how the community helps shape your sense of self and belonging. By being connected to your community, the Bantu philosophy teaches you to trust others and be aware of how your actions affect both the community and nature.

The second proverb emphasises the importance of sharing meals and showing respect while doing so. While eating is necessary, the saying 'kneeling, you eat with elders; stay standing, you eat nothing' suggests that 'eating' in itself has little meaning. It is only when you share a meal with elders that it gains true value, as it gives you a chance to learn from their wisdom.

These proverbs carry important knowledge. The Bantu languages are richer than English, allowing for deeper expressions. This wisdom is passed down through generations by oral tradition and even teaches people outside Africa about the key principles of Ubuntu. However, the true meaning of Ubuntu can only be fully understood when put into practice.

Living is the Only Way Toward Understanding

While understanding the meaning of some proverbs is helpful as an introduction, Ubuntu is more than just the words and phrases passed down through oral tradition. It only truly exists when put into practice.

You can only understand your relationships with others by living them out. This helps you develop a sense of who you are and your place in the community, and it shows you how your actions affect the wellbeing of the group. By doing this, each person can grow in their own way while being respected for their unique qualities by others in the community.

How Conflict Resolution Exemplifies Ubuntu Philosophy

The best example of how Ubuntu can only be understood through living is conflict resolution. This approach involves gathering with community members to fix relationships.

If there is theft or another crime, the community can come together to discuss how the crime affects everyone. Ubuntu's traditional justice system focuses on the idea of *unhu*, which means that a crime doesn't just affect the person who committed it or the victim, but the whole community. Through talk and trust, the community decides on a way to restore things.

One might ask if this is really punishment. Instead of focusing on punishment, the goal is to heal the relationship between the offender and the community. Dialogue, apology, and education are key, not fines or jail time. From an Ubuntu point of view, one might question the value of prison if it doesn't restore the relationship with the community. If the relationship isn't fixed, the crime may happen again.

How a Community Can Be More Than Living People

Spirituality affects how we see the community. To understand its foundational importance in Ubuntu, we need to know what spirituality means in this philosophy.

In Ubuntu, spirituality doesn't involve a 'higher spirit' that controls every action. Instead, it focuses on all the experiences in the earthly world and emphasises that Ubuntu must be *lived* to be truly understood. Through living and spiritual wellbeing, a person begins to understand every relationship that is fundamental for the life of the individual.

This approach allows the idea of community to go beyond just living people. It means that a person realises that *everything* influences who they are. In Ubuntu, the community includes not only the living and the dead, but also all living beings in nature, the connections between humans and other creatures, the cosmos, social events, and ancestors.

The 'Be' Before 'Being' in Ubuntu Philosophy

How do we understand the idea that ancestors who have passed away and nature are part of the community? It mainly involves respecting what previous generations and the natural world have provided for you. A person living by Ubuntu principles will recognise that many beings, both past and present, have shaped — and will continue to shape — the world you live in. The fertile land in your garden or the house you live in didn't appear the moment you were born. Like the community, these things were already there; they deserve to be respected and appreciated. Your ancestors and nature created the world for you 'to be'. By acknowledging this foundation, you can now start 'being' the person you are.

[Klerkhof, M. v. d., 2024. *The Collector*. (Online) Available at: <https://www.thecollector.com/ubuntu-philosophy-introduction/> (Accessed 5 December 2024).]

Glossary
Etymology: The origin of a word and the historical development of its meaning.

Think-Pair-Share
- What does Ubuntu mean to you?
- Is the concept of Ubuntu part of your lived reality? Explain how it might be and how it might not be.
- What are your thoughts on the principle of Ubuntu that believes that the community is the source of the individual? Explain fully.

After you have shared your responses to the above questions, answer the following:

1.1.1   The article mentions that *Ubuntu is about shared responsibility, trusting each other, and recognising how everyone in the community is connected*.

Unpack the following concepts in the context of Ubuntu:
- What is our shared responsibility?
- Why is it important to trust one another in a community?
- Do you think this is possible in your community? Why or why not?
- How is everyone in a community connected?

1.1.2   Trusting people can be vulnerable.

Analyse this quote on vulnerability by American researcher, Brené Brown, in the context of Ubuntu:

'Vulnerability is the birthplace of love, belonging, joy, courage, empathy, and creativity. It is the source of hope, empathy, accountability, and authenticity. If we want greater clarity in our purpose or deeper and more meaningful spiritual lives, vulnerability is the path.'

1.1.3   Why is it important to study the etymology of a word? Why does the etymology of a word explain more than just the dictionary definition?

1.1.4   Research the Western philosophy of *'I think, therefore I am'*.
- Where does this saying come from?
- How is it different to the idea of Ubuntu?
- Which of these philosophies do you agree with more? Explain your thinking fully.

1.1.5   The source mentions that *'No single skill or knowledge should be more important than another.'*

1.1.5.1   Do you believe that no skill or knowledge is more important than another? When might this be true and when might it not be?

1.1.5.2   Do you believe our society operates according to this belief system? Give a reason for your answer.

1.1.6   The article explains that Ubuntu is best understood using proverbs and gives two examples:

'a blind person who has relatives can see,' and
'kneeling, you eat with the elders; keep standing, you eat nothing.'

Research another proverb that explains an aspect of Ubuntu and explain it to your class.

1.1.7   Why can Ubuntu only be understood by 'living it'?

1.1.8   The conflict resolution process in the context of Ubuntu is similar to restorative justice.

- Research the concept of restorative justice and link it to Ubuntu.
- Do you believe that restorative justice could be or should be relevant in our society today? Explain your answer fully.

1.1.9 **Watch**

> What is Ubuntu? (1,35 mins)
> [Source: <https://www.youtube.com/watch?v=SMSqZckROfA>]

In the video clip, Ubuntu is described as an *'ethic of interdependence'*. Look at the definition of *ethic* in the *Oxford Advanced Learner's Dictionary* below:

> Oxford Advanced Learner's Dictionary
> **ethic** *noun*
> /ˈeθɪk/
> [singular] a system of moral principles or rules of behaviour

Explain how Ubuntu, as an 'ethic of interdependence', can be a system of moral principles which guides peoples' behaviours.

Question 1.2 – The popularisation of Ubuntu

Read the following article and work through the activities that follow:

Understanding the Meaning of Ubuntu: A Proudly South African Philosophy

South Africa is a country with a lot of shared trauma. The system of racism known as apartheid caused great harm to most of the population. Despite the pain and oppression, many people who were most affected by apartheid stood up, stayed strong, and remained united. Some say that the philosophy of Ubuntu helped guide them through this difficult time.

Ubuntu is still widely mentioned in South Africa, even more than twenty years after apartheid ended. It's a word from the Nguni languages of Zulu and Xhosa, which means something like 'a quality that includes compassion and humanity.'

In today's South Africa, the idea of Ubuntu is often used more simply. Politicians, public figures, and everyday people use it to refer to the country's moral values, the spirit of unity, the ability to work together, or examples of shared humanity.

Nelson Mandela summed up the meaning of Ubuntu in his preface to *Mandela's Way: Fifteen Lessons on Life, Love, and Courage* (2009). He described it as an African idea that means 'we are human only through the humanity of others. If we accomplish anything in this world, it is because of the work and achievements of others.'

A Concept from the Mid-1800s

The idea of Ubuntu is not new. Christian Gade, who wrote about it in a paper from Aarhus University, says it goes back to at least 1846.

Gade's research shows that in written sources before 1950, Ubuntu was always described as a human quality. Later, in the second half of the 1900s, some people began to define it more broadly, calling it African humanism, a philosophy, an ethic, and a worldview.

However, even though Ubuntu has a long history, it became more well-known in recent times. This was especially during the shift from white minority rule to black majority rule in South Africa and neighbouring Zimbabwe.

Ubuntu Embodied by Desmond Tutu

Ubuntu has proven to be a powerful term that helps bring people together for the common good. Many people choose the definition that fits their own situation.

Brand South Africa is an organisation which is responsible for shaping the country's national identity and managing its reputation. They often use the term in its messages. In 2013, the government encouraged South Africans to 'live with ubuntu.' However, the meaning of Ubuntu varies for different people. For example, Goodness Ncube, a shoe salesman in Johannesburg, sees Ubuntu as the ability to relate to each other. Tabitha Mahaka, a Zimbabwean living in South Africa, thinks it's about feeling at home in a foreign country. And Ismail Bennet, a store manager, has never heard of the term, according to Brand South Africa.

However, Archbishop Desmond Tutu is one person who can be credited with popularising and truly living out the concept of Ubuntu. Tutu fought strongly against apartheid. He later chaired South Africa's Truth and Reconciliation Commission. This commission aimed to heal the country through restorative justice.

Tutu defined Ubuntu as 'I participate, I share,' and used its principles to help guide South Africa's efforts to address the crimes of the apartheid era. Tutu believed that South Africa was right to focus on reconciliation and restorative justice, rather than punishing people for past political crimes.

Tutu did not focus on the differences between people. He was known for celebrating them. As he wrote in *No Future Without Forgiveness* (1999), 'We are different so that we can know our need of one another, for no one is ultimately self-sufficient. The completely self-sufficient person would be sub-human.'

For many in South Africa, Tutu's approach is the epitome of Ubuntu.

[Source: Thomson, A., 2024. *Culture Trip.* (Online) Available at: https: <//theculturetrip.com/africa/south-africa/articles/understanding-the-meaning-of-ubuntu-a-proudly-south-african-philosophy> (Accessed 5 December 2024).]

Watch

Ubuntu: The essence of being human. (2,48 mins)
[<https://www.youtube.com/watch?v=44xbZ8MN1uk.>]

Both Nelson Mandela and Archbishop Desmond Tutu have been credited with bringing South Africa together as a nation after the abolition of Apartheid. And both were guided by the principles of Ubuntu.

1.2.1 Do you agree that living by the principles of Ubuntu can unite people? Explain how.

1.2.2 Comment on Archbishop Desmond Tutu's belief about unforgiveness, as spoken of in the video clip.

1.2.3 Mandela states that 'If we accomplish anything in this world, it is because of the work and achievements of others,' and Tutu speaks about the 'interconnectedness' of everyone.

- Research the Western philosophy of individualisation and contrast it to the communal beliefs of Ubuntu.
- Which of these philosophies do you align with more and why?
- Do you believe that differences allow for greater achievement, or do they drive people apart? Explain your answer fully.

1.2.4 Most religions believe in the power of forgiveness.
-    In groups, research at least five major world religions and briefly explain their views on forgiveness.
-    What do you notice about the different religions' views on forgiveness?

[Source: <www.kristinahunterflourishing.com.> (n.d.). *Ubuntu is about togetherness and sharing the burdens of our actions.* [online] Available at: <https://www.kristinahunterflourishing.com/blog/ubuntu.>]

Question 1.3 – Ubuntu in Other Words

The basic principles of Ubuntu are not unique to southern Africa. Whilst other countries and cultures do not necessarily use the term *Ubuntu,* the ideals proposed by Ubuntu can be found in different texts.

Read the following poem by John Donne, an English poet from the 1600s.

> **No Man Is an Island - John Donne (1624)**
>
> No man is an island,
> Entire of itself;
> Every man is a piece of the continent,
> A part of the main.
>
> If a clod be washed away by the sea,
> Europe is the less,
> As well as if a promontory were:
> As well as if a manor of thy friend's
> Or of thine own were.
>
> Any man's death diminishes me,
> Because I am involved in mankind.
> And therefore never send to know for whom the bell tolls;
> It tolls for thee.

1.3.1   What is this poem saying about humanity?

1.3.2   How does this relate to the principles of Ubuntu?

Read the following extracts and complete the activities which follow:

Buen Vivir: Colombia's Philosophy for Good Living

The Pasto people still live in Ecuador and southern Colombia today. They are working hard to protect their culture, which is based on the idea of *Buen Vivir*, or 'Living Well.' According to Criollo, a community leader, *Buen Vivir* means 'valuing yourself as a person, respecting others, and taking care of the environment where you live.'

Buen Vivir is a way of thinking common in indigenous communities across Latin America. It is similar to *Ubuntu* from South Africa because it teaches that personal well-being depends on good relationships with others, nature, ancestors, and the universe. In everyday life, it includes ideas like growing food sustainably, protecting land, caring for the environment, supporting fair economies, and saving local plants and animals.

In times of challenges like the Coronavirus and climate crises, people are starting to see that individualism is not enough. Many now believe we need a way of life that is more caring and sustainable. Because of this, communities outside Latin America are becoming interested in *Buen Vivir*.

[Extract from: BBC. (2021) *Buen Vivir: Colombia's philosophy for good living*. Available at: <https://www.bbc.com/travel/article/20210207-buen-vivir-colombias-philosophy-for-good-living> (Accessed: 9 December 2024).]

---

ren

Chinese philosophy
Ren is the main virtue in Confucianism. It describes how an ideal person should act to help create a strong and healthy community.
The idea of ren is based on the belief that humans are not isolated individuals but social beings. Confucians think that a person's identity comes from their relationships and actions within their community. Someone who shows ren sets an example of how a good person should live and inspires others to do the same. Interestingly, the word ren sounds the same as the word for 'human being' in Chinese, showing its close connection to being truly human.

[Extract from: Encyclopaedia Britannica. (n.d.) *Confucianism*. Available at: <https://www.britannica.com/topic/Confucianism> (Accessed: 9 December 2024).]

Vasudhaiva Kutumbakam

Vasudhaiva Kutumbakam is a Sanskrit phrase that means 'The world is one family.' It comes from ancient Indian texts like the Maha Upanishad and the Hitopadesha. This idea teaches that everyone in the world is connected and should be treated like members of one big family. It encourages values like kindness, empathy, and unity, no matter a person's nationality, race, or religion. The phrase promotes global peace, understanding, and cooperation, reminding us of our shared humanity and the need to care for each other.

The phrase 'Vasudhaiva Kutumbakam' (Sanskrit: वसुधैव कुटुम्बकम्) can be broken down into three constituent words:

- Vasudha (Sanskrit: वसुधा) means 'The Earth.'
- Eva (Sanskrit: एव) translates to 'Is Thus.'
- Kutumbakam (Sanskrit: कुटुम्बकम्) means 'Family.'

[Extract from: Gupta, A. (2023) 'Vasudhaiva Kutumbakam G20: Meaning, History, Significance and Importance', *PWOnlyIAS*, 13 September. Available at: <https://pwonlyias.com/vasudhaiva-kutumbakam-g20/> (Accessed: 9 December 2024).]

1.3.3   What common principles are found in the above extracts?

1.3.4   What do YOU find most interesting about what is emphasised in the various extracts?

[Wikimedia.org. (2018). *File:Flag-map of the world (2017).png - Wikimedia Commons*. [online] Available at: <https://commons.wikimedia.org/wiki/File:Flag-map_of_the_world_%282017%29.png.>]

QUESTION 2

THE IMPACT OF UBUNTU ON SOCIETY

AIM: To gain an understanding of how 'Ubuntu in action' can have a positive impact on society.

Question 2.1 – Ubuntu Philosophy and Its Relevance in Modern Technology

Technology is growing and changing how we live, work, and connect. It is important that it benefits everyone and not just a few. The Ubuntu philosophy offers a way to make technology more inclusive and fairer. Ubuntu emphasises interconnectedness, community and shared humanity. It is therefore a valuable guide for developing ethical and inclusive technology.

Connecting Ubuntu to Technology

Ubuntu is summed up by the phrase 'I am because we are.' This means our well-being depends on others and the community. This idea can guide the creation of modern technology systems that benefit everyone and not just individuals.

A great example of this is open-source software. Developers worldwide work together to create tools that are free and adaptable for everyone. This reflects Ubuntu's focus on sharing knowledge and resources for the collective good. There are tech hubs like iHub in Kenya and KLab in Rwanda that bring people together to innovate and share ideas. These hubs provide resources for entrepreneurs while building a sense of community and teamwork. They are therefore living out the Ubuntu principles.

Ubuntu and AI Ethics

Artificial intelligence (AI) is becoming part of daily life. We must therefore pay attention to its ethical challenges. Ubuntu offers a unique way to think about AI ethics. It encourages us to focus on fairness, inclusion, and justice.

One major problem in AI is algorithm bias. This is where systems can unfairly treat certain groups. Developers can make sure AI systems are built with equity in mind by using Ubuntu principles. This includes involving diverse voices in the design process, checking for biases, and addressing the needs of marginalised communities.

Ubuntu also encourages looking at the bigger picture. This includes considering the social, cultural, and environmental effects of AI. For example, healthcare AI should be effective but also culturally sensitive and available to people from all backgrounds.

> **Conclusion**
>
> The Ubuntu philosophy provides a powerful way to shape technology for the better. It can make sure that technology serves everyone by focusing on community, connection, and shared humanity. Applying the principles of Ubuntu can create a fairer and more inclusive future for all as we navigate the digital world.
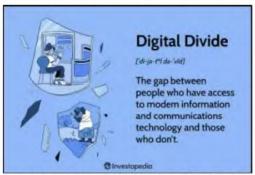
[Bizabani, I. (2024). *Isaiah Bizabani | Generative AI, Ubuntu Philosophy, and Sustainable Technology in Africa*. [online] Isaiahbizabani.com. Available at: https: <//www.isaiahbizabani.com/articles/ubuntu-philosophy> (Accessed 10 Dec. 2024).]

2.1.1   According to the source, Ubuntu can be used as a guide to develop ethical and inclusive technology. How can technology be used unethically and exclude certain people or groups of people?

2.1.2   Research the tech hubs mentioned in the source: iHub in Kenya and KLab in Rwanda.
- Describe the companies.
- What are their vision and mission statements?
- How are they incorporating the principles of Ubuntu in how they run their businesses?

2.1.3   AI is an amazing tool which has revolutionised our world in many ways. It can, however, have inherent biases.
Research **TWO** real-world examples where AI has been shown to have inherent biases or where it has been used unethically.

2.1.4   Look at the definition of the *Digital Divide*:

Explain how the principles of Ubuntu could close the digital divide.

Digital Divide

[dᵻ-jə-t⁸l də-ˈvid]

The gap between people who have access to modern information and communications technology and those who don't.

ⓘ Investopedia

[Source: Taylor, K. (2024). *The Digital divide: What It is, and what's Being Done to Close It*. [online] Investopedia. Available at: <https://www.investopedia.com/the-digital-divide-5116352.>]

Question 2.2 – Ubuntu in the judiciary

The 1993 interim Constitution of South Africa ended with these words:

… a historic bridge between the past of a deeply divided society characterised by strife, conflict, untold suffering, and injustice, and a future founded on the recognition of human rights, democracy and peaceful co-existence and development opportunities for all South Africans, irrespective of colour, race, class, belief or sex … These can now be addressed on the basis that there is a need for understanding but not for vengeance, a need for reparation but not for retaliation, a need for ubuntu but not for victimisation.

Ubuntu and the 1996 Constitution of South Africa

The word 'ubuntu' is not mentioned in the 1996 South African Constitution. This leads some people to think that this African philosophy was left out of the country's laws. However, this belief may not be accurate. Even though the Constitution does not explicitly mention ubuntu, its purpose and intent reflect the spirit of ubuntu. It promotes values like equality, dignity, non-discrimination, and other fundamental rights listed in the Bill of Rights. This shows that ubuntu remains a key part of South Africa's legal system. In fact, there is no conflict between the Constitution's values and ubuntu, which is rooted within it. The absence of the word 'ubuntu' does not mean it has been excluded from the highest law. Instead, ubuntu serves as the foundation and inspiration that transforms the Constitution into a progressive and inclusive document.

Ubuntu and the South African courts

The landmark case that established ubuntu as a source of law was *S v Makwanyane*. In this case, the death penalty was declared unconstitutional because it lacked compassion, respect for dignity, and solidarity, among other reasons. In their judgment, Justices Langa and Mokgoro described ubuntu as a culture that values community, interdependence, togetherness, respect, and shared responsibility. It emphasises humanity, morality, and the mutual enjoyment of rights by everyone.
Although some judges in the case did not mention ubuntu or directly link the death penalty to South African culture, the principles of ubuntu played a key role in the decision to abolish the death penalty. Ubuntu's focus on compassion, care, and dignity was central to the ruling. As legal scholar Malan noted, *S v Makwanyane* was the first case where ubuntu featured prominently, and its influence on the outcome is undeniable, even if it wasn't explicitly mentioned in all parts of the judgment.

[Adapted from: SD Kamga 'Cultural values as a source of law: Emerging trends of ubuntu jurisprudence in South Africa' (2018) 18 *African Human Rights Law Journal* 625-649 (Accessed 11 December 2024)]

2.2.1 Why do you think the writers of the 1993 interim Constitution emphasised understanding over vengeance and reparation over retaliation?

2.2.2 How does the emphasis on equality, dignity, and non-discrimination in the Constitution align with the philosophy of Ubuntu?

2.2.3 Should judges consider cultural philosophies like Ubuntu when making decisions? What are the potential positives and negatives?

2.2.4   Divide yourselves into two groups: those who think the death penalty should be abolished and those who think the death penalty should be reinstated.
Debate the merits of the death penalty and ensure that your debate includes the following, irrespective of the stance you take:
- Criminals must be deterred from repeatedly committing crimes.
- The victims/families of the victims must receive justice for the crime committed against them/their loved one(s).
- The principles of Ubuntu must be upheld.

2.2.5   Can you think of any circumstances where the principles of Ubuntu have been warped and twisted to suit a person or group of peoples' agenda?
Share your thoughts with the class.

QUESTION 3

Compulsory – 20 Marks: SHARED RESPONSIBILITY FOR OUR PLANET

AIM: To explore how Ubuntu calls all people to care for our planet as part of our shared responsibility.

This section needs to be completed under controlled conditions. Your educator will arrange for this to be done at a viable time in class.

Approximate time required: 45 minutes.

QUESTION 4
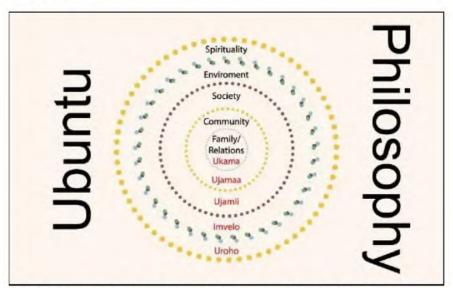
Compulsory – 60 Marks: CHANGING OUR COMMUNITIES THROUGH THE PRINCIPLES OF UBUNTU

> **HOW CAN WE DO IT BETTER?**

Aim: Through research, you will be required to select an area of your community that you feel needs to change so that it operates according to the principles of Ubuntu. The skills of analysis, critical thinking and creativity will be required to respond adequately to this section.

As you have worked through CAT A, you were exposed to the principles that form the foundation of the philosophy of Ubuntu. You have also seen how Ubuntu has the potential to bring positive change, calling all people to live with more empathy, compassion, and shared responsibility for all living things.

But as discussed in the CAT, Ubuntu as a philosophy is only fully understood through action. We cannot just theorise about the tenets of Ubuntu; we need to put them into practice and live out those principles.

[Anon, (2021). *Ubuntu - Africa Social Work and Development Network (ASWDNet)*. [online] Available at: <https://africasocialwork.net/ubuntu/.>]

Task instructions

You are required to identify an area in your community that lacks the principles of Ubuntu in some way. Your focus can be on any area in your community where the principles of Ubuntu have been distorted in some way to fit a specific agenda OR where your community reflects specific problems that the principles of Ubuntu could make healthier.

As part of your research, you are required to interview at least **THREE** people from your community. The people you choose need to be from different ethnic/cultural groups. These interviews are necessary for you to gain an understanding of Ubuntu as seen through the eyes of those around you, but also to help you identify areas that need to be changed to be more in line with the principles of Ubuntu.

Please use the following questions for your interview process, as well as adding **TWO** of your own questions.

1.	What do you understand by the term *Ubuntu*? If the interviewee does not understand what Ubuntu is, then explain it to them.
2.	What does *Ubuntu* mean to you personally?
3.	In what way is Ubuntu part of your lived reality?
4.	Were you brought up in a community that valued the principles of Ubuntu? If so, in what way (directly or indirectly)?
5.	Please share a little about the community you live in and how you see it/what you think of it (i.e. how do people relate to one another / the socio-economic status / the extent of the needs of people etc).
6.	Do you believe that Ubuntu is fully realised in your community? - If not, explain how your specific community falls short. - If yes, explain how Ubuntu is lived.
7.	If you had to reimagine an aspect of your community through the lens of Ubuntu, what would it look like?
8.	Do you think Ubuntu can be/is used as an excuse for abuse or mistreatment of people or a group of people? Please elaborate on your thoughts on this.

SA EXAM PAPERS
Proudly South African

Include the following in your task:

4.1   Transcript of the interviews:
        Your transcript must be recorded using your voice recorder and uploaded electronically.
        • Name and role/relationship with each interviewee.
        • Analyse the information gathered from your interviewees and summarise the main themes which emerged from your interviews.

4.2   Problem Statement: Describe the aspect of your community that you would like to see changed. Take into account all interviewee voices – their perspectives/experiences may be different from one another.
        • What does this aspect of your community currently look like? What are the problem areas that you believe need focus and how are Ubuntu principles not being lived out?
        • Why would you like to see this specific area changed?

4.3   Make suggestions on what needs to be changed to make your community better, as identified in 4.2.
        • What changes would you like to see in your community?
        • What Ubuntu principles need to be implemented and explain how these would bring change.
        • How would you want your community to look after these changes have been implemented? Reflect deeply on this point.

4.4   Write a self-reflection of approximately 400 words, detailing how you will incorporate the principles of Ubuntu into your life.
        • Be specific about how you will actively live more according to the principles of Ubuntu in your life.
        • Explain how these changes could enrich your life.

You are required to submit your task as a research report. Your report must include the following:
    1. Cover page
    2. Table of contents
    3. Headings and subheadings for each section
    4. At least six visuals (You could include photographs of the people you interviewed if they are willing and / or images / photos that capture the essence of the problem or a healthier space.)
    5. Reference list (in a recognised academic format)
    6. The rubric for this task (page 21 of this booklet)
    7. Plagiarism declaration (as included on page 22 of this booklet)

Name:_____   Class:_____

DESCRIPTORS	LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4
4.1 TRANSCRIPT OF INTERVIEWS & SUMMARY	0 – 2 Marks	3 – 5 Marks	6 – 7 Marks	8 – 10 Marks
- Provide a detailed transcript of your interviews with the three people you have chosen. **(4)** - Analyse the information gathered from your interviewees and summarise the main themes which emerged from your interviews. **(6)**	No or limited interview transcripts were provided. No analysis provided.	Only one community member has been interviewed or interviews only partially completed. No or limited analysis present.	Only two community members were interviewed, or the interviews were lacking in detail. The analysis highlights common themes.	In-depth interview transcripts with three community members. Excellent analysis which clearly highlights the common themes.
4.2 DESCRIPTION OF THE COMMUNITY	0 – 2 Marks	3 – 5 Marks	6 – 7 Marks	8 – 10 Marks
- What does this aspect of your community currently look like? What are the problem areas that you believe need focus and how are Ubuntu principles not being lived out? **(6)** - Why would you like to see this particular area changed? **(4)**	Not all elements have been discussed. There are large gaps in the required detail or elements.	All elements have been superficially discussed. The motivation for the selection of the aspect of community is thin.	All elements have been discussed. Superficial motivation for the selection of the aspect of the community is provided.	All elements have been discussed in thorough detail. A clear motivation for the selection of the aspect of the community has been provided.
4.3 SUGGESTIONS FOR CHANGE	0 – 4 Marks	5 – 10 Marks	11 – 15 Marks	16 – 20 Marks
- What changes would you like to see in your community? **(5)** - What Ubuntu principles need to be implemented and explain how these would bring change. **(6)** - How would you want your community to look after these changes have been implemented? Reflect deeply on this point. **(9)**	Not all elements have been discussed. Limited changes have been described or the changes are not linked to Ubuntu principles. No description of how the community would look after the changes have been implemented.	All elements have been superficially discussed. Limited changes are described using one or two Ubuntu principles. Unclear or illogical descriptions of the community after the changes have been implemented.	All elements have been discussed well. The changes are described using one or two Ubuntu principles. A good description of what the community would look like after changes have been implemented has been provided.	All elements have been discussed in thorough detail. The changes are described using several Ubuntu principles. A logical and clear description of what the community would look like after the changes are implemented.
4.4 SELF-REFLECTION	0 – 2 Marks	3 – 5 Marks	6 – 7 Marks	8 – 10 Marks
- Be specific about how you will actively live more according to Ubuntu principles in your life. **(5)** - Explain how these changes could enrich your life. **(5)**	Limited or superficial self-reflection included. Unrealistic incorporation of Ubuntu principles. Insincere reflection on life enrichment.	Appropriate self-reflection included. The learner has identified sufficient ways to incorporate Ubuntu principles. Insincere reflection on life enrichment.	Meaningful self-reflection included. The learner has identified practical ways to incorporate Ubuntu principles. Reflection on the life-enrichment present.	Insightful and detailed self-reflection included. The learner has identified practical ways in which they are going to live according to Ubuntu principles. Sincere reflection on the enrichment of life.
PRESENTATION	0 – 1 Marks	2 Marks	3 Marks	4 – 5 Marks
	Submission requirements not adhered to. No visuals are included in the report.	One or two requirements are not adhered to. The task is difficult to follow. Fewer than 5 visuals are included.	Information has been presented according to research report requirements. The task layout is somewhat easy to read. Appropriate visuals are included.	Information has been presented according to research report requirements. The task layout is interesting and easy to read. Interesting images are included.
REFERENCES & PLAGIARISM DECLARATION	0 – 1 Marks	2 Marks	3 Marks	4 – 5 Marks
A reference list has been included in the correct academic format. The plagiarism declaration has been included.	Only the URLs are provided, or no reference list has been included. The plagiarism declaration **has not** been submitted.	A reference list has been included. Many errors or lack of formatting and the plagiarism declaration **has not** been submitted.	A reference list has been included, but there are minor errors in formatting. The plagiarism declaration has been submitted.	A reference list has been included in the correct format, as well as the plagiarism declaration.

Comments: **TOTAL:** _____/60

PLAGIARISM DECLARATION

Learner Name and Surname: _____

Assessment due date: _____

I, _____ (full name and surname), confirm that:

- I fully understand the concept of plagiarism.
- The task that I have submitted is entirely my own work.
- I have accurately and clearly stated where AI has been used.
- I have fully and accurately referenced all sources used in this task.
- I agree to verbally explain my answers/solutions presented in this task if asked to do so by my teacher.

Signature: _____

Date signed: _____