

UNIVERSITY OF CAPE TOWN
UNIVERSITY EXAMINATIONS: OCTOBER 2011

SOCIOLOGY: COURSE SOC2033S

Diversity Literacy

Lecturer: Claire Kelly, Lwando Scott and Philip Broster
Convenor: Melissa Steyn/Ari Sitas

Time: **TWO** Hours

INSTRUCTIONS:

Note 1: You must answer a total of TWO questions.

Section A: You must answer ONE question (question 1(a) and 1(b) OR 2(a) and 2(b)).

Section B: You must answer ONE question (question 3 OR 4) based on the attachments in Appendix A.

Note 2: Please note that you will be assessed on

1. your grasp of the relevant theory;
2. your engagement with the issues;
3. your ability to present a coherent point of view/argument.

Note 3: There is not only one right answer, but you should be able to demonstrate that your argument is cognisant of the dynamics of privilege and oppression.

Note 4: EACH ANSWER MUST BE CLEARLY NUMBERED AND PRESENTED IN A SEPARATE ANSWER BOOK.

This examination will be marked out of 100 marks (60 marks for Section A and 40 marks for Section B), and counts for 50% of your course marks.

SECTION A

Marks: 60
Time allocation: 70 minutes

Choose **ONE** of the following questions (**EITHER** Question 1(a) and 1(b) **OR** Question 2(a) and 2(b)). Spend about 70 minutes on this section. Use a separate answer book for this section.

QUESTION 1: Answer both 1(a) [20 marks] and 1(b) [40 marks].

1(a) Choose any TWO of the following FIVE concepts/themes. Briefly (± 100 words each) discuss what you understand by them. In each answer, refer to at least one of the course readings.

1. Difference as a social process
2. Marginalisation as a form of oppression
3. Intersectionality
4. Invisible knapsack of privilege
5. Stigma

AND

1(b) Discuss the contention in the following quotation, illustrating your points by reference to issues raised by some of the theorists whose work you have read for this course. Reflect on whether, and how, it continues to be true in post-apartheid South Africa.

“Difference is produced and maintained by identifiable social processes and built into the general social structure and individual identities deliberately and purposefully. The paradox of human nature is that it is always a manifestation of cultural meanings, social relationships and power politics. For humans, the social is natural” (Judith Lorber).

OR

QUESTION 2: Answer both 2(a) [20 marks] and 2(b) [40 marks].

2(a) Choose any TWO of the following FIVE concepts/themes. Briefly (± 100 words each) discuss what you understand by them. In each answer, refer to at least one of the course readings.

1. Hegemonic masculinity
2. Privilege and oppression as structural
3. The danger of a single story
4. Colour-blindness
5. Essentialism

AND

2(b) Discuss the contention in the following quotation, illustrating your points by reference to issues raised by some of the theorists whose work you have read for this course. Reflect on whether, and how, it continues to be true in post-apartheid South Africa.

At the heart of this kind of thinking is the realisation by the blacks that the most potent weapon in the hands of the oppressor is the mind of the oppressed. Once the latter has been so effectively manipulated and controlled by the oppressor as to make the oppressed believe that he is a liability to the white man, then there will be nothing the oppressed can do that will really scare the powerful masters.” (Steve Biko)

SECTION B

Marks: 40
Time allocation: 50 minutes

The articles/comments/letters in Appendix A all pertain to two currently contested diversity issues. Choose ONE of the questions below, and refer to the relevant articles/comments/letters in Appendix A for material.

Critically discuss the diversity issues raised by the question of your choice. Discuss how the issues are represented in the articles/comments/letters reproduced in Appendix A, and evaluate the positions taken up in the texts in relation to each other. Your answers must show an application of appropriate concepts and theoretical frameworks and should specify which theorist(s) you are drawing on.

[NB: You must answer **ONE** question based on the attachments. i.e. spend about 50 minutes on this section.]

QUESTION 3: ATTACHMENTS FOR QUESTION THREE

- (a) “Intolerance and slaughter: The dry white heart of SA’s suburbs” (Vuyo Mvoko, <http://www.businessday.co.za/article...?ID=BD4A224505> 30 June 2006)

AND

- (b) Comments from “Intolerance and slaughter: The dry white heart of SA’s suburbs” (Vuyo Mvoko, <http://www.businessday.co.za/article...?ID=BD4A224505> 30 June 2006)

AND

- (c) Extracts from “Animal Rights Africa Goes To High Court Over Ukweshwama Ritual” (Animal Rights Africa, http://www.animalrightsafrika.org/PR_22Nov09_ARA_UKWESHWAMA_Ritual.php, 22 November 2009)

OR

QUESTION 4: ATTACHMENTS FOR QUESTION FOUR

(a) "New generation would accept gay footballers" (John Mehaffey, *www.timeslive.co.za*, 27 June 2010).

AND

(b) Comments from "New generation would accept gay footballers" (John Mehaffey, *www.timeslive.co.za*, 27 June 2010).

AND

(c) "Woman barred from men's football" (BBC News, *http://news.bbc.co.uk*, 19 December 2004).

TOTAL: 100 MARKS

APPENDIX A FOR SECTION B BELOW

ATTACHMENTS FOR QUESTION THREE

- (a) **“Intolerance and slaughter: The dry white heart of SA’s suburbs” (Vuyo Mvoko, <http://www.businessday.co.za/article...?ID=BD4A224505> 30 June 2006)**

Intolerance and slaughter: The dry white heart of SA’s suburbs

Vuyo Mvoko / <http://www.businessday.co.za/article...?ID=BD4A224505>

IT WAS one of my best weeks ever. I spent last week at home in the Port Elizabeth township of New Brighton with the Mvoko family and other members of the Ndebe clan to which the Mvokos belong. We were joined by friends, neighbours and a host of other acquaintances. Between the three ceremonies we held, which we spread over a week, we drank hundreds of litres of home-brewed beer, lots of brandy and helped ourselves to the big ox we slaughtered. It was all part of a ceremony called “ukukhapha” (a sendoff) of my late grandfather.

Many an animal rights activist would be horrified. We slaughter the ox live. The animal must bellow as a sign of ancestors’ approval. The Mvokos and the rest of the clan members present had a moment of panic on Saturday when the ox initially would not bellow. There was a huge sigh of relief when it eventually did. We shouted and ululated in joy. We then skinned the animal and cooked the meat in a big fire in the yard, where we also ate the meat, drank, sang and danced.

While the Mvokos thoroughly enjoyed themselves in the township, the Magobiyanes were not so lucky when they had their ceremony the previous week. They had the audacity to perform the ceremony in an almost exclusively white suburb, where they now live. Even before they did anything, they had to apply for permission from the municipality five days before the event — as required by the bylaws. This was granted after designated municipality officers went and assessed the Magobiyanes’ home and satisfied themselves that all relevant conditions were met. It had to be ascertained, for example, that the yard was big enough to accommodate the numbers anticipated.

Conforming to the laws, however, did not pacify the Magobiyane family’s white neighbours, who took offence at the “barbaric” practice. In interviews with the local Herald newspaper, one suggested the family should have gone to some open field for the ceremony. Another neighbour declared that “residential areas cannot cope with these large numbers of people and the traffic”. One said “slaughtering a cow is not something you do in a civilised neighbourhood”. The white neighbourhood is apparently not stopping at the petition they have signed. They have vowed to “take the matter further” because “it’s not the first time” the Magobiyanes are doing “this sort of thing”. The Magobiyanes are on record saying they are going to do it again, and again, and again.

“What the hell’s wrong with white people?” I asked myself as I was reading the Magobiyanes’ story. Quickly, I reprimanded myself, blaming my “uncalled-for” immediate reaction to the residual anger that stems from apartheid experience. Why should I see racism in “legitimate” concerns of my white compatriots? Perhaps the best thing to do, I thought, would be to help white people understand a few things about us Africans when we do our “superstitious” nonsense. To do the ceremony in an open field, for instance, is not an option because the ceremony has to be done “enkundleni” — an identified and sacred spot within the family’s dwelling. If I was going to continue with my advice, I was going to note, though, that although I “understood” the Magobiyanes’ neighbours’ view, I found it hypocritical that people who had noisy churches in their midst, found it appalling for an African family to practise its religion. To say nothing about parties and braais. I was going to suggest that the next time the Magobiyanes had

another ceremony, the neighbours should try to do what the Mvokos' "uncivilised" neighbours in the township did. It may just do something more positive for the neighbourhood. The Mvokos' neighbours opened their houses and yards for the overflow of people. They allowed our guests to use their toilets and garages. They lent us pots, chairs, dishes, and they came to assist in the cooking and the dishing out. I thought that was good neighbourliness, and it was all voluntary.

On my return to Johannesburg on Monday, I wanted to solicit the thoughts of a (white) former colleague, someone who gives everyone the impression that he understands darkies better than any other white person. I related the different experiences that confronted my family and the Magobiyanes, and my former colleague's face told it all. He was appalled. No, not by the treatment meted out to the Magobiyanes by their neighbours. He confined himself to teasing me about how he could not reconcile the slaughter of oxen with the image he has of me: a sophisticated, intelligent and respectable man (his words) who wears designer clothes and drives around in a German convertible. He did not use the words "barbaric" or "uncivilised" or "backward", but that's what his reaction said to me.

I've given up on white people. What I'm not giving up on, though, is my Africanness. The next time I want to do another "barbaric" ceremony, I won't be traveling all the way to Eastern Cape. The Mvokos are going to come to Johannesburg, and my suburban neighbours will be in for an African treat: the slaughter, the bellow of a dying animal, the noise, the traffic, the singing and the smells that accompany everything that goes with the ceremony. The Magobiyanes would be forgiven for thinking they were somewhere in Europe or the US.

But why should we continue to live under the shadow of white society, with its own indistinct and duplicitous views of what is "acceptable" and "civilised"? Sies man!

||Mvoko is an independent media and political consultant.

(b) Comments from "Intolerance and slaughter: The dry white heart of SA's suburbs" (Vuyo Mvoko, <http://www.businessday.co.za/article...?ID=BD4A224505>, 30 June 2006)

Comments

Good Read, but I must add that South Africa has 10% whites in it... a true minority. Who controls the definition of 'Civilised' and 'Barbaric' - the West. There are many cultures out there and I think the darkies need to accept that their culture is not the only one either – the streets are 2-way.

Do the Africans want european luxuries without sacrificing their roots ? .. or do Europeans want African benefits without giving up the European link. Its african intolerance to the european too. I have heard my darkie colleagues refer to another person of the same race as a "Oreo" .. Brown on the Outside, white on the inside.. now that is intolerance too!

Both races imho are wrong... there is no such thing as a 'civilised race'

RichardP

All I can say is that this is more proof that SA is a third world country! Going more backwards by the day
Drone42

AFAIK keeping livestock is illegal in urban areas due to health and sanitation issues.

"But why should we continue to live under the shadow of white society, with its own indistinct and duplicitous views of what is "acceptable" and "civilised"? Sies man!"

Uum because it's healthier and cleaner? I would prefer the bugs and diseases of livestock (especially in the enclosed space of an urban area) - not in my backyard!!

(never mind the rest)

kilo39

I also think it is a culture issue more than a race issue. This transgresses my own opinion that anybody can do whatever the hell they please as long as they don't bug other people. If you know your neighbour is going to be pissed when you practice your culture, why move in next to him? In spite? Why should your neighbour have to grind his teeth in tolerance, when both of you would be perfectly happy if you (as 2nd in the hood) could easily have found somewhere else where your culture is perhaps more prevalent or accepted. A good move would be to ask your future neighbours if it would be okay if you had some ritual or whatever every now and again before moving in. Now THAT would be a good sign of good neighbourliness!

Antowan

Well, you can take em out the bush but you can't....etc.

rwenzori

White or Black, you slaughter an animal in a way which has to inflict enough pain for it to, in human terms, scream in agony you are sick and the same should be done to you. End of story!

James

- (c) **Extracts from “Animal Rights Africa Goes To High Court Over Ukweshwama Ritual” (Animal Rights Africa, http://www.animalrightsafrica.org/PR_22Nov09_ARA_UKWESHWAMA_Ritual.php, 22 November 2009**

Extracts from “ANIMAL RIGHTS AFRICA GOES TO HIGH COURT OVER UKWESHWAMA RITUAL”

22 November 2009

Extract 1 - “The *Ukweshwama* ritual does nothing to strengthen nation building, social cohesion or peace. During this cruel ritual a group of men torture and kill a bull with their bare hands. The bull suffers tremendously.

Extract 2 - ARA's action is not about cultural intolerance or racial chauvinism as has been stated by supporters of the *ukweshwama* practice. *Ukweshwama* has no place in a democratic South Africa and cannot be condoned. We also have the support of animal welfare groups and organisations all over Africa and at Pan-African conference on animal welfare, held in Nairobi, Kenya, on 21- 24 September 2009, delegates signed a petition calling on the South African Parliament to halt, with immediate effect, the *ukweshwama* ritual. According to Mr Josphat Ngonyo, the Director of the Africa Network for Animal Welfare, "The cruelty meted out to these animals is barbaric, inhumane and retrogressive. It is conducted in the name of 'culture' but culture of this nature needs to be abandoned as swiftly as the culture of female circumcision.....This is not the face of Africa that will see us contributing to global discourse as competent and dignified participants."

Extract 3 – “Zulu people are not a homogeneous grouping and many would not endorse this kind of torture; those that perform the *Ukweshwama* ritual do not represent all Zulus. Zulu identity and culture is not solely defined by the ritual and by not practising, rejecting or disassociating oneself from it, does not make a Zulu not a Zulu. There is nothing stopping the practice from embracing change. Traditions and cultural practices by their very nature are fluid, dynamic and ever evolving. Crucially, tradition is not an excuse for cruelty, and many societies have ended or are working to end "traditional" practices that cause animals or humans to suffer, such as slavery, human-trafficking, cannibalism, infanticide, female circumcision, foot-binding, bullfighting and fox hunting.”

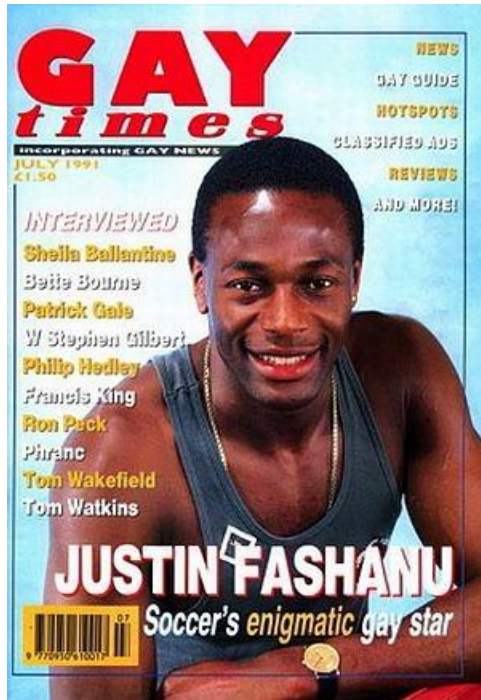
http://www.animalrightsafrica.org/PR_22Nov09_ARA_UKWESHWAMA_Ritual.php

ATTACHMENTS FOR QUESTION FOUR

- (a) “New generation would accept gay footballers” (John Mehaffey, www.timeslive.co.za, 27 June 2010)

New generation would accept gay footballers

Jul 27, 2010 | By John Mehaffey, Reuters



A new generation of British soccer fans would be tolerant about professional footballers admitting they were homosexual, according to an online survey conducted by Staffordshire University in England.

The survey of 2,000 supporters (www.topfan.co.uk) found that only 7% believed that soccer had no place for homosexuals.

It was conducted by culture, media and sport professor Ellis Cashmore and senior sociology lecturer Jamie Cleland.

“The big surprise was that we got what I suppose you’d call a counter-intuitive response and that was that 93% said they felt there was no place for homophobia in football and it should be stomped out and they felt that it brought shame on football,” Cashmore told Reuters in a telephone interview.

“There was a call for greater transparency. A lot of people said they would prefer it if gay footballers came out because they don’t think they would have to put up with that much abuse.”

Only one professional footballer, England international Justin Fashanu, has revealed he was homosexual during his career. Fashanu committed suicide in 1998 at the age of 37.

Players in other sports have been equally reticent. Former

Wales rugby captain Gareth Thomas revealed in a newspaper last year that he was gay, saying: “It’s pretty tough for me being the only international rugby player prepared to break the taboo.”

Thomas’s candour prompted sympathy from British former National Basketball Association (NBA) player John Amaechi, who announced he was gay after retiring in 2007, plus a warning that homophobia was still present in sport.

Former England rugby coach Clive Woodward was more positive, saying he expected the sport to take Thomas’s announcement in its stride, while Welsh media reported recently that Hollywood actor Mickey Rourke was considering portraying Thomas in a film.

HEAVY BURDEN

“The question remains when will a gay soccer player come out?,” Cashmore said.

“The fans themselves are of the opinion that, yes we know there are gay players and when we watch football every week we know we are watching gay players but actually it doesn’t matter to us.” Cashmore said homophobia now was equivalent to the racism which blighted British soccer during the 1970s and 80s.

“Football fans who have for long been characterised as Neanderthal types, the knuckle-dragging kind of macho type who believe homosexuality is still taboo; actually they have changed as well,” he said.

“Football fans who have for long been characterised as Neanderthal types, the knuckle-dragging kind of macho type who believe homosexuality is still taboo; actually they have changed as well,” he said.

“We have a new generation of football fans — managers, coaches, players themselves, I class them all as fans in some way.

“They don’t actually care very much about a person’s sexual orientation. But of course the players are living with a legacy and the legacy has become a heavy burden for football.

“It’s going to make it extremely difficult for the first living footballer to come out. For a footballer to come out after his career is over, in a sense that is the path of least resistance.

“It’s still enormously difficult but not as difficult as they think.”

<http://www.timeslive.co.za>

(b) Comments from “New generation would accept gay footballers” (John Mehaffey, www.timeslive.co.za, 27 June 2010)

ThembaM

Ok, i'm not against gays, but what about the change rooms? Let's say we have 5 gays in Orlando Pirates, is it fair on the other players? They'd basically be going fully monty every week and what about the customary congratulatory pat on the backside?

Biko Lives

Another route to moral decay and the British wants to take along the whole world with them! Well certainly not Africa!

Vlad

One rule will apply. And that rule is: " DON'T DROP THE SOAP!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!"

Most football players are bordering on homosexuality... all that 'huggin, kissin and copping a feel' when someone scores?

Wonder

Yoh, i can imagine the change room, this will be one hell of awkward situation!!!

Smurfsays

I thought most of them were gay anyway, given that they fall about and complain like a bunch of sissies.

Jackie Carey

Homophobes of Mzansi clearly have united on the Times Live comments page. Racism sucks but homophobia is acceptable?! The tolerance of intolerance continues.

Monzap

@ThembaM & Wonder

Change rooms I can understand because everybody is there; just imagine at the camp during the night, will the wives and girlfriends be happy that their better halves are at the camp with couple of gays in team.

It is a definitely big no, as much as women cannot be on the same team with men they must treat gays the same open their gay teams and leagues because lot of relationships will be ruined.

Sechaba-is-not-a-fake-Communist

Gays and Lesbians are not welcomed in Africa.

Spuntaki

No Toffies allowed in Soccer period. Try Netball or Tennis please.

Omuntu wetu

@ Biko Lives & Sechaba-is-not-a-fake-Communist

It is part of the SAn constitution, no discrimination based on sexual orientation. Btw, SA is the only country in the whole of Africa with a big gay community. Gayness is not something new to Africa, i was told that there are words that referring to homosexuals in all African languages. How can it be if it wasnt there in Africa and only brought by the westerners?

Most of the well to do business and other personalities are gay, not that I have a problem with it. My motto is "everyone for himself and God for all". Gays needs also a place under the sun. As long as any heterosexual person is keeping his distance from me so also the gay person must keep his distance. And obviously any prostitute.

<http://www.timeslive.co.za>

(c) "Woman barred from men's football" (BBC News, <http://news.bbc.co.uk>,19 December 2004)

Woman barred from men's football



Football's world governing body, Fifa, has ruled that a leading Mexican woman footballer is not eligible to play for a professional men's club.

Maribel Dominguez signed for Mexico's second-division club Celaya this week - a move which would have been a first in North and Central America's sport.

But Fifa's executive committee said that "there must be a clear separation between men's and women's football".

Dominguez, 26, has scored 42 goals in 43 games for the national women's team.

No exceptions

The decision by Fifa's executive committee was taken after a weekend meeting in Zurich, Switzerland. In a

written statement, it stressed that the gender-separation principle in football should be maintained.

"This is laid down in league football and in international matches by the existence of gender-specific competitions, and the Laws of the Game and Fifa's regulations do not provide for any exception," the statement said.

Celaya agreed to abide by the Fifa ruling. It also said that signing the player was a publicity stunt. 'Marigoal'

Dominguez was Mexico's top scorer at the Athens Olympic Games, and was also ranked 25th in Fifa's top women players in the world for 2004.

The striker - who is nicknamed "Marigoal" - had said earlier this week that she would begin a special training regime to get match fit by mid-January.

"The hard thing is going to be equalling the physical force of the men, but the technique, the desire, the willpower, those are things I already have," she said.

Last year Italian team Perugia announced it had made an offer to German World Cup winner Birgit Prinz which would have made her the first female player in Serie A.

However she did not end up with the club, which had also pursued Sweden's Hannah Ljungberg, prompting suggestions it had been a publicity stunt.

<http://news.bbc.co.uk/go/pr/fr/-/2/hi/americas/4110027.stm>

Published: 2004/12/19 21:51:03 GMT