



2022 ENGLISH OLYMPIAD

SUGGESTED RESPONSES TO QUESTIONS AND DISCUSSION POINTS IN THE STUDY GUIDE TO THE ANTHOLOGY *A BRAVE NEW WORLD*

This document does not provide definitive ‘answers’ to the questions and discussion points in the Study Guide, as the questions are intended to stimulate conversation and to open the minds of candidates, not stifle their thinking. The purpose is to stretch your thinking and to allow you to bring your own original thoughts into the examination room.

It is hoped that you will find this further guidance useful in the self-assessment of your personal responses. This document merely scratches the surface, but provides a few selected thoughts to help you refine your own thinking. You are encouraged to think deeply, and to trust your own answers. If you are a member of a study group, you should present your ideas confidently and be prepared to accept constructive criticism from members of your group. Remember that you must be able to justify your answers using the text.

Please note that this document does not address all the questions and discussion points, as some are intended to elicit a personal response.

On behalf of the Examinations Team, I wish all candidates well as they move into the final phase of preparation for the forthcoming examination.

Anne Peltason
Chief Examiner

SECTION 1: Drama

'The Tempest' by William Shakespeare

For group discussion:

1. This question asks you to assess Miranda's naïveté. Your answer will depend greatly on your own world view. Perhaps you have a jaundiced view of relationships and will see Miranda as wholly naïve; on the other hand, you may be experiencing a loving relationship and find that your heart is open. Both views are wholly acceptable.
2. You may feel that the older generation is guilty of having messed up badly; or you may feel that the responsibility goes back further, possibly even to man being cast out of Eden. Either way, you may feel that you have answers of your own, and that your generation will redress the wrongs of the past - or will attempt to do so.
3. Prospero has learnt an important lesson: that it is best to leave the past where it belongs and to move on with life. He has learned that forgiveness is essential in order to move forward. In 'The Tempest' Prospero's wicked brother has robbed him of everything he once had, but Prospero is able to set matters aside and, instead of revenge, seek healing through the union between his daughter, Miranda, and Ferdinand. Alonso's tone indicates that he owes his son an apology. He is genuinely sorry for the part he played in Prospero's exile, and welcomes Miranda as his future daughter-in-law.

On your own:

1. Your views are important. Obviously, Miranda would feel hopeful or optimistic - she is experiencing the flush of first love when the world looks very rosy. Perhaps the couple will experience the delights of marital love, but to believe that everything will be perfect and that people everywhere are a credit to the world would be unrealistic. Do you agree? Why?
2. The older generation controls business, industry and politics, and should (or could) be held responsible by your generation – by younger people – even if you are destined to make the same mistakes later. Someone has to question the decisions made by adults, but many may find the pleas of Greta Thunberg, the young Swedish environmental activist, to be strident, nagging and irritating.

SECTION 2: Poetry

'The World is Too Much with Us' by William Wordsworth

For group discussion:

1. Wordsworth seems to have rejected both the Christianity and the world view of his time. Classical Greek and Roman gods were reputed to squabble amongst themselves, to be unpredictable and often vain. Nevertheless, he suggests that even they are better than the present dispensation, as mankind has spoiled and denuded the natural world.
2. The poet uses the collective "we" as he includes all mankind in his statement. He states that our priorities (and, possibly, our faith) have been usurped by a rampant capitalist and industrialist realm that cares only for monetary profit and rejects Christian care for the poor and needy.
3. The term 'sordid boon' refers to the repugnant "advantage" that the rich trappings of the materialistic world have supposedly given us. What might be interpreted as advancement is false.
4. The world described by the central character in 'Eclipse Our Sins' is a horrific, toxic one that gives 'birth to Pandora things' and is devoid of beauty and love. By comparison, Wordsworth's world is one of wonder and delight, but is blighted by mankind's greed.

'Composed upon Westminster Bridge, September 3, 1802' by William Wordsworth

For group discussion:

1. Wordsworth feels admiration or warm approval for the scene of the city of London that he describes in the poem. He sees the city as being perfect, beautiful and majestic as it is steeped in the morning light.
2. He does not find the urban scene at odds with nature as he says 'Earth has not anything to show more fair', and he implies that there is a seamless link between the urban and rural surroundings. He sees the city as it lies 'Open unto the fields' and 'wearing the beauty of the morning'. The city and the countryside are described as being in idyllic unity.
3. Chief Seattle and William Wordsworth have diametrically opposed views of cities. For Seattle cities are noisy, ugly places devoid of quietness where one may 'hear the unfurling of leaves in spring' and

the 'lonely cry of a whippoorwill'. For Wordsworth the city of London blends into the surrounding hills and natural environment without causing harm or noise in the early morning. It is a 'sight so touching in its majesty' that he is overwhelmed with awe and wonder.

Seattle's focus is on the wonders of nature that, he points out, cannot be bought, while Wordsworth is a man of his time who is caught up in his admiration of the technological achievements of the early Victorian period that saw new machines, railways and factories proliferate, while science and, in particular, medical science, was improving in leaps and bounds. All this led to Britain's domination of large parts of the world with London being the 'mighty heart' of it all.

4. Today we have industrial sprawl, pollution and ugly, contaminated surroundings.

'God's Grandeur' by Gerard Manley Hopkins

For group discussion:

1. In this sonnet Hopkins conforms to the usual pattern. In the octave he laments about how man destroys God's creation, and in the sestet he rejoices when he sees how nature is constantly renewed.
2. Hopkins asks why mankind does not take heed of, or honour, God's authority and power.
3. He uses repetition such as 'have trod, have trod' and evocative words and phrases such as 'seared with trade', 'man's smell' and 'smeared with toil'. He finally ends the octave with the telling phrase that man is cut off from God's creation because he is 'shod' (wears shoes).
4. He ends on an optimistic note as he believes that nature is always renewing itself because God is protecting the world as a mother bird protects her young. This metaphor is reinforced by the final image and exclamation in the phrase, 'and with ah! bright wings'.
5. Any answer that is backed up with sensible argument is acceptable.

'The Horses' by Edwin Muir

For group discussion:

1. Did you enjoy the words and music of the composition 'Heavy Horses' by Jethro Tull? Did you agree with the sentiments in the song? Why?
2. Was there some interesting discussion on this point? In many groups only one or two people really relate to horses.

3. This stands to reason. We do not use hoses any more. The gracious age of the carriage is long gone; the war horse no longer has employment. Horses today are primarily used for recreation.
4. It is very sad to hear of retired race horses starving, and many people are outraged by the butchering of horses for human consumption. Did the group have any opinions?
5. The all-pervading fear of the mid-twentieth century was the fear of nuclear holocaust. There was talk of a world war three and the assumption was that it would be over very quickly. 'The Hoses' was published in 1956. At that time NATO was closely monitoring what the USSR's intentions were, in the hopes of gaining a few minutes warning if a missile were launched. Casualties on both sides would have been enormous.
6. This is a matter of opinion.
7. Silence can be oppressive or uplifting. The *avant garde* composer, John Cage, composed a work entitled 4'33' (four minutes and thirty three seconds of silence). Listen to it on YouTube and judge for yourselves whether silence is frightening, embarrassing or calming.
8. There is no right answer, but there can be interesting speculation.
9. Many people have a jaundiced view of mankind's ability to learn from its mistakes.

On your own:

1. You may have found this exercise both exciting and challenging. It may be useful to read your poem aloud to your group.
2. Muir shows that, despite great hardship and privation, groups of people will band together and the age-old connection with animals would then be re-established. The fact that radios stand 'turned on, in a million rooms//All over world' testifies to mankind's hope for contact with others. Wished-for change is also hinted at in the lines 'we would not let it bring//that bad old world that swallowed its children quick ...'. Thoughts of profound loss permeate the comment that 'Sometimes we think of the nations lying asleep//Curled blindly in impenetrable sorrow'. Words such as these reveal great empathy with, and understanding of, the human condition.
3. The central question is 'What have we done to our world?' Muir's understanding of the plight the human race might find itself in, given a sequence of unhoped-for and catastrophic happenings, is given

shape in 'The Horses'. It was intended that you should sift through the texts and notice the parallels that exist. You might trace Wordsworth's observations in 'The World is Too Much with Us', and those in Harari's blog, 'The world after Corona virus'.

4. The group of people in the poem seems to be isolated from other groups that might pop up elsewhere, but the impression of the community is of a small rural community that was somehow missed in the devastating war of which the poem speaks.

'A 21st Century semi love story' by Jordan Selous

For group discussion:

1. Anyone who has anxiously waited for a reply to a text message will relate to the poem. Someone in a romantic relationship will feel the pressure more intensely. All answers and opinions are acceptable.
2. An older generation, unused to the function of text relationships, will find such a relationship to be fake and dangerous. Young people react quite differently. New meanings to words like 'gaslighting', 'troll' and 'ghosting' have been coined. Relationships built on a social platform allow participants to be anyone they want to be, and sometimes that is not honest. On the other hand, perhaps communication is easier and more free.

On your own:

1. Study what Harari has to say in his blog 'The world after Coronavirus'. Use your own common sense to assess how your education has been delivered over the past two years. The world would have been at a loss without strong, modern communication systems. Parents and psychologists encourage limiting time spent on electronic communication devices for reasons of dependency on the devices and withdrawal from face-to-face interaction. It has, however, become clear that learning has taken a quantum leap in a new direction that has facilitated the discovery of innovative new ways to use media platforms. Your hand-held device may now be driving the direction your learning will take in future. How risky that is, is hard to say. Harari suggests that the human race will ultimately become wholly dependent upon, and controlled by, the insidious 'app'.

'The Traveller' by Lungu Dlovu

For group discussion:

1. The poet accepts the probability of change by telling his reader that it is impossible to tell what awaits the traveller though life, along the way. What did the group feel?
2. Dlovu makes it quite clear that not everyone will have the same opportunities. The 'worried watchmen' seem likely to be the same persons as the 'experienced traveller' mentioned in the first line. These experienced travellers may be part of an older generation who might want to impose rules on the 'younger voyager' so that he or she will be safe and successful. The poet makes it clear that everyone was bestowed an 'unknown path'. Not everyone will face the 'treacherous trail' of life's path in the same way, so life is perhaps not fair.

On your own:

1. Taking the comments above into consideration, the future is a 'treacherous trail' that must be negotiated by both the weak and the strong. Harari, in his blog, suggests that life ahead has challenges. The speechmakers do so as well. You may find others with similar views in the Anthology. If you are able to justify the relationship between texts, your answer will be acceptable. Remember to quote instances.

'The Taste of the world around me' by Ntandokazi Ntame

For group discussion:

1. The speaker feels very obvious patriotic emotions for her country, but she sees what is wrong with it and comments on the ills that should be corrected. This can be described as patriotic, even sentimental, but not jingoistic.
2. The answer will depend upon what you see around you.

On your own:

1. The poet uses simple diction in fresh ways to create images that are startlingly insightful. The image of breakfast that 'tends to be hatred and//Supper ... a bucket of tears' is such an example - the slang and colloquial diction is quite effective. Do you agree? Find other examples.

2. You might not like the downgrading of registers to slang, and you might advise the writer to change it, but if you found the voice of the speaker authentic, you would not. What did you think?
3. This is her experience, so who are we to judge? That said, the poet's intention does seem sweetly optimistic, and she does take on a 'lecturing' tone. It is important to repeat that the opinions you put forward are valid, as long as they are substantiated with examples from the text.

'On behalf of the bornfrees' by Nqobile Leruo Mmope

For group discussion:

1. This is a controversial poem. On the race theme you will probably not agree. You might even wish to enter into a discourse with the speaker about why she would deny her own race and take a conciliatory stance on the matter of 'white privilege'. However, this poem really captures what we are asking of you, the candidates, in traversing this year's anthology. The speaker keeps telling the reader that she is only sixteen. This is more or less where you find yourselves. You too have visions. Let them have a voice.
2. As outlined above, your discussions may get a little heated and that is quite acceptable. We anticipate a lot of disagreement.

On your own:

1. The speeches, particularly those of John F. Kennedy and Martin Luther King Jr, are hopeful, optimistic and sadly mistaken about the human propensity for all that is unselfish and noble. The truth of the matter is human beings find more ideals to differ on than visions to uphold together. We would be very interested in your findings on this question.

SECTION 3: A Novel

From *Brave New World* by Aldous Huxley

For group discussion:

1. In your discussions the current anti-vaccination debate may arise, and some will feel quite strongly about this discourse, but if you look at the bigger picture and concern yourselves with the power of the judiciary and how it acts as a check on government, you are sure to have a more productive discussion. There is no right answer to this question.
2. What do you think? It would not be right to impose on you a definitive answer to this question, but the issue is certainly important, and the Examination Team looks forward to hearing YOUR opinions on such topics in the examination – depending upon your choice of examination question.
3. It might be more appealing to take an affirmative view on this. Certain movies illustrate heroic deeds that highlight the connection between sacrifice and nobility. Some stories of heroism in battle show noble sacrifice for a comrade, a loved one or for a motherland.
4. If the impulses were of anger or revenge, the rate of homicide in any society would probably increase, so that would be a bad thing; if the impulses were of tenderness or empathy, then giving such impulses free play would only have positive results. Explore further instances and likely outcomes - e.g. in the past boys were not encouraged to show emotion: a little boy was told to 'be a man' and to contain his tears. You are invited to explore what possible effects this could have had on generations of men.
5. In theory, everyone should be happy/contented with their lot, and with the help of 'Soma' they know no better, but the use of the drug turns the population into addicts, reliant for their state of mind on a dose administered by the authoritarian state, which also practices eugenics and forbids strong relationships between people. The ruling authority is exercising mind-control and restricting all personal choice. The result is a dystopian society that, on the surface, looks utopian.

On your own:

1. This is the kind of question you might be asked to look at in the examination. We are interested in your opinion, your style, and particularly the insight you display in referencing the two pieces. You can conclude a great deal from the excerpt from Huxley's novel and you do not need to read the whole novel unless you wish to. In your answer you should analyse your understanding of Harari's blog, commenting on the truth (or otherwise) of the statement. The world has probably changed sufficiently in the past ten years for you to make an informed decision on the content of the blog. You will also, most likely, be able to see truths implicit in Huxley's 'world' that have emerged in our own. Bring in tangible examples by all means, but be careful to stick to the two texts in formulating an answer.
2. Your own creative responses are valid. 'State vs individual' is not a new conversation, and people hold subtly differing views.
3. Perhaps this only applies when nobility and heroism equate with misguided loyalty or foolishness. Explore this further if you wish.
4. Most people would agree with John. Should you hold an opposing view, you would not be incorrect. How good are you at debating a position? Think about it. You have the right to follow your own religion, belief system and conscience. If it meant giving up these in order to live free of pain and disease, thinking people may well reject the option.
5. The controller believes that if a person loved God, or another person, they would find it difficult to dedicate themselves wholly to serving the state. What he is saying is largely true, but it raises the question of whether a state-controlled existence is a good thing. Consider the fact that Huxley wrote *Brave New World* at a time when Communist principles governed the existence of the citizens of most Eastern European countries. Many people were fearful of what would happen to them were they to fail to submit to state-sanctioned ideals.

SECTION 4: A Novelette

'Eclipse Our Sins' by Tlotlo Tsamaase

For group discussion:

1. Your answer would depend largely on your expectations of style and structure. On the positive side is the obvious passion that marks this gut-wrenching outpouring, and the writer's intention is never lost on the reader. On the other hand, passion does lend a kind of chaos to the prose. Remember, too, that the chaotic landscape described by the writer is echoed in her prose. Does your answer not depend on how much you personally engage with the story?
2. The theme that stands out is man's responsibility for what has happened to the Earth, but like a basket of serpents many themes escape, forcing the reader to examine them separately: our responsibility for our thoughts as well as our actions; the stain left by gender-based violence and paedophilia; our inability to forge worthwhile relationships; the nature of evil; and so on.
3. This is up to you entirely.
4. Once again, this is a matter of taste. Different people like different things. Some enjoy the ideas put forward in dystopian literature, but others tend to avoid the genre in their reading. Ask yourself what aspect of dystopian literature most attracts or repels you.
5. The dominant message is a stern warning: that taking the Earth for granted and abusing its natural laws by defiling it with human thoughts and actions will not be without consequences. At the same time the story suggests a number of themes: gender-based violence and paedophilia as an insult to the Earth; excessive consumerism at the expense of others is counter to the natural laws and laws that govern humanity; that not only actions, but thoughts pollute human existence.

On your own:

1. Huxley's prose is tight and controlled, unlike that of Tsamaase. This may give the impression that Tsamaase is dealing with a theme that differs vastly from Huxley's, but both stories show what would happen if an all-powerful authority (Mother Earth, the state, etc) were to be challenged. Both writers address themselves to a future

that is a result of man's doing: human beings allowed these circumstances to happen.

2. Not all short stories conform to the same conventions. Readers often find themselves most drawn to a story teller's own voice; the story should never sound contrived; stories should not be too long, and should leave the reader feeling satisfied. For these reasons the introduction, equilibrium or exposition of the first paragraph is critical, as is the denouement.
3. The writer calls her story a 'novelette' much in the same way as Conrad was known for his novella *Heart of Darkness* with which Tsamaase's story finds a few points of convergence. Consequently, Tsamaase takes liberties with the short story format and leans the other way: to back stories and detail. At the same time it is reminiscent of a long narrative poem. 'Eclipse Our Sins' has a central character, but she is an ethereal creature, lost within her horrible circumstances.

SECTION 5: A Blog Post

'The world after Coronavirus' by Yuval Noah Harari

For group discussion:

1. If you are a conspiracy theorist you will probably insist that there is a dark agenda behind the collection of information about people. Harari shows how much power can be exercised through 'apps', and how much power we, as lazy human beings, have handed over in the process. The biggest threat may very well be human complacency, laziness and ineptitude. We have apps for everything: we do not have to remember to set alarms, or know how to balance our bank accounts. We have apps for that. We have apps that measure our daily steps and personal fitness. We do not even have to finish a crossword by ourselves.
2. The Corona-19 pandemic has shown just how unready we are to cooperate globally. Never in peace time have there been so many accusations and so many differing opinions. Countries pretended to share medical discoveries, but information, when it was passed on, has often been tainted with suspicion.
3. Look at your own lives. Have we learned to appreciate our families more? If so how do you account for the increases in gender-based violence? Have you developed insights, and improved your critical thinking or your appreciation of little things? Has the character in 'Sugared Almonds' overcome the bitterness of her loss?

SECTION 6: Short Stories

'Sugared Almonds' by Angela Graham

For group discussion:

1. If you have ever seen sugared almonds you would have seen that they are traditionally made of almond nuts covered in a hard pink or white sweet coating, and are reminiscent of the different shades of pebbles on a beach.
2. Mary had always loved the beach. It was her special place. When, one day she took the risk of sharing it with Andy, she was surprised by the comparison he made of the stones on the beach to sugared almonds. It was a particularly apt simile, and its aptness impressed Mary. She was touched by the simplicity and depth of the insight.
3. Coronavirus protocols upset her. Her husband was a bus driver and therefor four times more likely to contract the virus that killed him than the passengers he transported. She felt that he was cheated of a proper funeral with all those who had loved him in attendance. Instead he was taken into isolation where he died without her by his side. His two children could not travel to the funeral because of travel restrictions.
4. Until Andy came into her life, Mary's expectations of finding a significant other had been limited. When she married Andy her life felt complete in a way that her professional life could not satisfy her. Losing the love of her life has left her life without possibility, without hope. She will heal with time. Everyone heals. Life moves on and Mary will return to her profession, but to her life without Andy seems bereft of all the little domestic things that made her life worthwhile.

On your own:

1. The reader was probably surprised and disappointed by Mary's outburst. After all, the dog was a large exuberant young dog, and could not help knocking Mary down.
2. Mary's reaction was misdirected. She was angry at all the thoughtless people, all the people on their phones who were unaware of others, and all those who had not distanced themselves sufficiently from her husband and might have infected him with the

virus. In the final moments of the story the reader might experience satisfaction that the young girl was not as unthinking or unfeeling as Mary thought she was, and that Mary is able to step away from her angry resentment in the moment when she reads the word 'sorry' on the stone the girl tosses in her direction in her attempt to honour Mary's requirement that she keep her distance.

3. Mary had not expected to find anyone to love and who would love her – adore her - and she was even more surprised to find that she was drawn to this man. After all, he was a bus driver and she was a qualified professional. Her mother would not approve. Andy had become the centre of Mary's life and the simile of the sugared almonds of their first date, which he had followed up with a gift of the sweets, was of particular significance to Mary. She could not look at the stones on the beach without thinking of sugared almonds, and by default, of Andy.

'Humanity on the Edge' by Rosa Kahanovitz

For group discussion:

1. Was it not effective to mention what was happening at the same time quite nearby, as well as mentioning the ivory items on the bar that, ironically, no one noticed? One cannot help but feel for the death of the last elephant and the loss in one's own life. Yet the handling of the story is so delightfully gentle; there are no strident accusations, merely the pity of death. The loss of a single elephant will not impact on society to any large extent, but on reading the story one feels moved; not exactly guilty, but certainly aware of our lack of attention.
2. A possible response:

I enjoyed the story greatly. I was struck by the beauty and aptness of the figurative language. I particularly loved the simile comparing the elephant's ears to ancient maps of Africa which works on so many levels, not the least being the exact shape of elephants' ears, but also for the extraordinary memory of elephants, who pass on knowledge of terrain and water holes with the expertise of cartographers. The simile is a single example, but if you reread the story carefully, there are many such descriptions that quicken the scene we see in our minds eye.

On your own:

1. The story has a powerful message that will find sympathy with many more people across the political strata than the 'wokeness' of a Greta Thunberg ever could. Words like hers would move even those with a heart of stone. All young writers are urged to tamp down anger and passion when dealing with the 'Big Issues' for the sake of reaching a wider audience. Remember that political propaganda does not make good poetry, prose or film; propaganda is a contaminant to media. Your task is to move hearts if you are to make a difference in the world. Some of you will agree, and others won't.
2. The writer's diction is mature and many adult and published writers would envy her for her command of language. Consider the comment to (2) above about figurative language and look at the way effective similes and comparisons are constructed from simple, everyday words.

SECTION 7: Famous Speeches

'We may be brothers after all' by Chief Seattle

For group discussion:

1. The offer of cash and a small parcel of reservation land in exchange for America is laughable, more so because the Native American did not feel that he had any right to sell the land because he did not own it. The government is asking too much for a number of reasons: first, the European intended to defile the land by building on it; they meant to hunt the buffalo for sport and round up all the wild horses; the land interred the bones of the ancestors of the Native Americans; the white man had no permanent investment in ecology or preservation of nature the way it was; and at the root of their offer the Europeans were diametrically opposed to the beliefs of the Native American: the white man believed that land could be owned, bought and sold; the Red Man believed that land could never be owned. The Land was sacred to him.
2. The land was sacred; they worshipped every aspect of the land; it was their mother; it entombed the bones of their ancestors and spoke their messages of disapproval; the rivers were their brothers. The land demanded love and respect. Chief Seattle was aware that the Native Americans had been defeated and that the white men would take their land anyway. He knew that the contract was merely a gesture, and he is trying to impress upon the government that it has a responsibility to the land.

On your own:

1. Living speaks of an awareness of one's surroundings; it means engaging with what is around one – on the other hand surviving is very much what the characters in 'Eclipse Our Sins' are doing – trying to get by from one moment to the next. Surviving seems to mean that the individual is under attack from his or her surroundings or circumstances; living suggests being in harmony and at peace with surroundings and circumstances.
2. In our frenetic battle to make life better for ourselves and others we have actually accomplished the opposite. We have created an air-conditioned bubble to live in without paying attention to the destructive power of chlorofluorocarbons (CFCs); we produce great

quantities of hamburger despite the methane emissions of huge herds of cattle, farmed for the purpose. Human excess has made consumerism a pleasant experience for many in air-conditioned malls. Isn't it ironic that the very things we pursue are the things that will ultimately kill future generations?

'I have a dream...' by Martin Luther King Jnr, and the Inaugural Address of President John F. Kennedy

For group discussion:

1. Martin Luther King Jnr and John F. Kennedy made their speeches in the same decade (1961 and 1963). Both were strongly concerned with race issues, and although Kennedy does not overtly mention colour, he does mention human rights, commitment and liberty. 'JFK' is, however, a politician, not an activist, and in his inaugural address he is trying to draw both sides of America: the more liberal Democrats and the rightist Republicans. In his address he appeals to a common goodness in the American population. In that he is unrealistically optimistic. Martin Luther King Jnr on the other hand, is speaking to the converted. The 250,000 people, both black and white, who marched on Washington, had one goal in mind – the liberation of black Americans from oppression experienced in every walk of life. King was also trying to heal the rift between the races. In that he may be optimistic. What is your opinion?
2. It is difficult to find earlier female voices of equal stature to the three chosen here. It has only been in the past thirty years that wonderfully wise female voices have emerged. An example of a stateswoman is Angela Merkel, the Chancellor of Germany from 2005 to 2021. Many more come to mind. There is Maya Angelou, who died aged 86 in 2014. Many students of literature of the past two decades respected her, but she was already a lady of advanced years when she first appeared on the Oprah Winfrey Show. Where are the young female activists, poets and stateswomen?
3. Your response is up to you.
4. All the speakers have a wonderful command of memorable emotive and figurative diction. Chief Seattle uses the word 'sacred' over and over again, Martin Luther King Jnr uses highly emotive words like 'justice', 'liberty', 'shameful', 'poverty' and 'free'. Kennedy uses the same emotive words as King, adding words like 'heritage' and

'forbears', invoking the American Declaration of Independence. Look also for the mastery of imagery and metaphor in all three speakers; the use of 'the rule of three' (lining up three images, ideas or concepts for perfect symmetry). All make use of repetition. All make use of personal pronouns, ensuring inclusivity. Your task would be to find and quote examples of these techniques.

5. Chimamanda Ngozi Adichie would sneer at those people, usually white, who say, "Look how far we've come", as if racism was a thing to work at. As Adichie says in her wonderful novel *Americana*, racism should never have happened at all. I suppose, in fairness, there has been movement in some spheres, mostly transformation seen in some sports bodies/codes, but complete equality is still an elusive concept. It will be up to your generation to take those strides that people of the past lacked the courage to take.
6. Martin Luther King Jnr makes race central to his speech, while Kennedy makes his speech about human rights without mentioning race at all. I think both speakers would be very disappointed with the present state of affairs in the world. The hoped-for, the expected, change in the minds and hearts of people did not materialise, and although legislation has forced change, today we are only a little better off than people were in the sixties.
7. It is doubtful that a political leader would be able to change people's hearts. Most opinions today are polarised along party political lines; there is so much gerrymandering; so much bartering for the sake of political gain – no one stands on a moral or ethical ticket, and even if someone did, the electorate always finds themselves voting for a party, not for an individual whose ideals match their own. (This is a matter of opinion and your thoughts and ideas are equally valid here.) For many, it is the poetry of these speeches that is uplifting.

On your own:

1. The theme of this anthology asks the question whether the future will be a utopia or dystopia. These speeches all look to the future for change and for protection. Because these questions were asked so long ago, it would be interesting to look at what has not been achieved. The equality between black and white that Martin Luther King Jnr looked forward to has seen only Black Lives Matter as the most darkly positive result of his hopes. Kennedy's wished-for

agreement between nations has been followed by the search for WMD, police brutality, world-wide concerns about GBV, poverty, inequality and war.

2. These speeches are very beautiful and in the moment arouse feelings of nobility in the mind of the reader/listener. Our better selves would dearly love to be raised to another higher level, but the reality tells us that most will drift back to their baser attachments as soon as the crowd disperses. It is interesting that both men were assassinated, most likely for the things they stood for and for the fact that they had such high profiles. Did the speakers really believe in what they were saying? Both were idealistic, high-minded men, so the likelihood is that they did. Idealists tend to believe that their dreams are possible. What kind of person are you?

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