

Abschluss2023

MSA Klasse 10 Nordrhein-Westfalen



Lösungen Englisch Prüfung 2017

Englisch

Erster Prüfungsteil: Hörverstehen – Leseverstehen

1. Hörverstehen Teil 1 (Conversation between Tom and Mary)

1. c)
2. b)
3. b)
4. a)
5. Mary's father says that paragliding is not dangerous because beginners never fly on their own but always together with an instructor.
6. a) It did not take place on Saturday because it was too windy, which is why the company cancelled the flight for safety reasons.
b) It did take place on Sunday because it was less windy than on Saturday.
7. a)
8. c)
9. b)

2. Hörverstehen Teil 2 (Wildlife Safari in Africa)

1. b)
2. a)
3. c)
4. a) On the first day of the safari he took pictures of giraffes, rhinos and exotic birds.
b) The next few days he took pictures of hippos, zebras, buffalos and elephants.
5. a)
6. c)
7. Peter was able to fix the car after the lion family had walked off into the bushes. The other participants of the safari had to stay in the car while Peter was fixing it.
8. c)

3. Leseverstehen (New, Multiracial Beginning in Story of "Madam & Eve")

1. a) ... She's protesting by not doing her job. She's on a go-slow. / ... refuses to answer it.
2. false ... Based on a popular comic strip ...
3. true ... there are few places like television to understand how South Africans see themselves or would like to see themselves.
4. b) ... television producers are turning to multiracial sitcoms as an entertaining way to deal with the country's uncomfortable past and perhaps to show a path to the future.
5. true ... allowed to play with cultural stereotypes ... to explore the contradictions and complexities of South Africa today.
6. true ... by law, all shows must include as many of the country's eleven official languages as possible.
7. c) ... Fearing that it would be dangerous, perhaps revolutionary technology, ...
8. b) ... Native African languages were rarely heard.
9. false ... still prefer anything made in South Africa, because the shows reflect their own experiences.

Zweiter Prüfungsteil: Wortschatz – Schreiben

4. Wortschatz (The Gun: “A South African experience”)

1. home / house / ...
2. a)
3. were changed / transferred / moved
4. served / accepted / catered for / welcomed / accommodated
5. refused / did not want / ...
6. b)
7. bulldozed / destroyed / ruined / knocked down / ...
8. c)
9. a)
10. treat / take care of / help / ...
11. language / tongue / ...
12. c)
13. a)

5. Schreiben

1. Williams' behaviour towards Esi and his parents is characterised by aggressive intimidation, outright racism and an enormous lack of respect. As a matter of fact, Williams keeps bossing Esi and his parents around in an extremely impolite manner, treating them like machines or tools whose only function is to obediently follow their master's every instruction. Williams' behaviour is particularly humiliating for Esi's parents because he treats and addresses them like small children despite the fact that they are a lot older than he is and therefore deserve at least a minimum degree of respect as grown-ups and responsible parents.
Williams' behaviour contrasts strongly with Boss Mackay's behaviour towards Esi's family. Although Esi and his parents are employees on Mackay's farm and hence have to follow his instructions and orders, Mackay values and trusts them as hard-working and faithful employees, always calls them by their proper names and treats them with the respect they deserve as human beings.
2. Williams' aggressive, racist and disrespectful behaviour is reflected in the language he uses. To begin with, his instructions are all worded as short and curt imperatives (l. 8; l. 21; l. 22; l. 23; l. 24; l. 25). Second, his questions are not worded in a neutral way but have very aggressive and intimidating overtones (l. 8; l. 12; l. 13. l. 24). Third, his language is completely lacking in any polite forms of address, which reveals that he considers Esi and his parents to be "things" or "tools" rather than human beings. Last but not least, Williams' choice of words generally reveals his racist and depreciatory attitude. He makes a point of calling himself "Boss" and makes use of insulting and humiliating words and expressions like "boss-boy" (l. 8), "jong" (l. 8; l. 23), „Hey" (l. 21), "donder" (l. 24) or "the girl" (l. 25). Williams' behaviour and use of language cause particular reactions in Esi. Even before Williams has started talking to Esi, he dislikes Williams' manner, comparing him to the "sneering officer in the Mapoteng attack" (l. 7). Once Williams starts talking to Esi, the impolite and bossy tone of Williams' instructions as well as the fact that he is called "jong" by Williams make Esi quite angry. However, Esi does not show his anger openly at this

point; instead, he just follows Williams' instructions. As Williams' behaviour becomes even worse and involves Esi's father, too, Esi's anger grows and finally culminates in a feeling of humiliation and dehumanisation (ll. 17 – 18). But even at this point Esi still does not complain openly about Williams' behaviour. When Williams calls his mother "the girl", however, he runs to his mother and there his anger spills out immediately. He tells his mother about his anger at Williams' intolerable behaviour and about his disappointment with his father, who does not resist Williams' bossy behaviour at all. In fact, he makes it clear to his mother that he, unlike his obedient and passive father, does not want to be pushed around by anyone.

3. a) When Esi complains to his mother about his father letting Williams push him around, his mother says "What else can you do?". This statement may seem hard to understand or accept for a German teenager like me living in the 21st century. However, it needs to be seen in light of the former South African Apartheid regime, during which the story is set. This regime turned the majority of the black population into passive, obedient people resigning themselves to their white oppressors. This is certainly one of the reasons why Esi's mother believes that there is nothing to be done or changed about Williams' behaviour or her family's situation.

There are a number of factors that contributed to this kind of obedience and resignation among the black population in South Africa during the Apartheid regime. Systematic segregation in everyday life, including public services like education, health, police and justice, led to a feeling of powerlessness, inferiority and hopelessness among black people. They were afraid that any kind of resistance or opposition would result in punishment and repression by their white "masters". This is probably the very reason for the statement by Esi's mother. She feels so powerless and frightened that she does not see any chance of her family's situation changing for the better. On the contrary, she believes that any opposition might make their situation even worse.

On the one hand, I believe that the resignation and hopelessness that Esi's mother expresses in her statement are quite understandable because white dominance was so enormous during the Apartheid regime that black people must have felt extremely powerless. On the other hand, without any collective protest movements and/or courageous individuals resisting the regime there is no chance whatsoever that the regime will ever change. In fact, there were some examples of successful protest movements in South Africa, for example those led by Nelson Mandela or Steve Biko, who were not prepared to accept the unjust Apartheid regime with its systematic violation of human rights. In fact, their brave and continuous activities served as encouraging examples to a great many other black people who identified with and actively supported their aims of freedom, justice and equality.

In conclusion, against the background of the Apartheid regime, I can understand quite well why Esi's mother says "What else can you do?" to her son. The Apartheid regime had resulted in resignation, fear and hopelessness on the part of many black people. That is why they, just like Esi's mother, continued obeying white people instead of resisting or opposing them. However, to change an unjust system like the Apartheid regime courageous individuals and protest movements are needed. With regard to Esi's family, it would have been very important for Esi to see that his father and/or his mother show some kind of response to, or resistance against, Williams' behaviour. This might have encouraged Esi himself to try and change his situation, too. In my view, it usually takes some courageous individuals and/or movements that others can look up to and take as role models in the fight against discrimination and oppression.

or

- b) Together with his mother, Esi walked back toward the camp. He was very angry, not only at Williams' behaviour, but also at his parents' resigned and passive attitude. He promised himself that he would no longer tolerate Williams' humiliating behaviour. When they arrived at the camp, Williams was still sitting on the veranda, drinking the fourth can of beer by now. Seeing Esi, he shouted, "Go and get me another can of beer from the fridge. Make sure it's cold. And be quick, jong!" Now Esi could not control himself any longer. Beside himself with anger, he walked to the veranda, took the three steps up to get onto it and went straight to Williams. Pointing his finger at Williams, he shouted, "Stop bossing me and my parents around. We're not your personal servants. We are workers on your father-in-law's farm, and we are hard-working people. Your father-in-law knows that and respects us for that, too. And he has never ever treated us the way you are treating us. Go and get your beer yourself!" Esi's mother could not believe what was going on and just stared at Esi and Williams open-mouthed. Esi's father, just as shocked and surprised as his wife, started running towards the veranda. "What did you just say, jong? Bloody nigger, are you out of your mind? How dare you speak to me like that?!", said Williams angrily, slowly getting up from his chair and moving closer to Esi. Esi's mother shouted, "Boss Williams, please, I'm sorry! Don't blame the boy! He does not know what he's doing!" Esi turned to his mother, saying, "Mum, I do know what I'm doing and what I'm saying. And I mean it, too." At this moment Esi's father had reached the veranda, screaming, "Esi, stop this right away! We have no right to talk to Boss Williams like that! He is our master." Williams relaxed a little bit, smiled sneeringly and said to Esi, "You see, jong? That's the way to talk to your master. Your parents know their place. And now I will teach you to know yours." He raised his gun and smacked Esi across the face with it. Esi's nose started bleeding right away. The blood was streaming down his face.
- For a couple of seconds everyone froze, not doing or saying anything, but then Esi screamed at the top of his voice, "You are a mean and bad person! Your father-in-law would be ashamed of you! You can hit me as much as you want to, but I will no longer be bossed around by you." Now Williams was getting very angry. He took his gun and pointed it at Esi's head. Both his mother and his father hurried up the three steps to get onto the veranda, ran to their son and placed themselves in front of the boy, protecting him but looking right into the barrel of the gun. "If you want to shoot him, you will have to shoot all three of us," Esi's mother said. She was surprised at her own courage and determination, but it felt good to stand up for her son.
- Williams was taken by surprise, pointing his gun at three people at the same time. He nervously looked from mother to father to son several times, not really knowing what to do. Finally he lowered the gun and ran off to his Land Rover. However, before jumping into the driver's seat, he shouted, "You will pay dearly for this. I am going to come back with my father-in-law. And then all three of you, girl, boss-boy and jong, you will receive the punishment you deserve." He drove off at high speed. Esi and his parents hugged each other wildly, but they did so not only because they were happy to be still alive. There was something else they felt. It was a very unfamiliar feeling for all three of them, which is why they were not able to put it in words at the time. It was only many years later – when the Apartheid regime had been overcome and they remembered this situation – that they were able to give a name to this feeling. It had been a combination of pride, dignity and power.