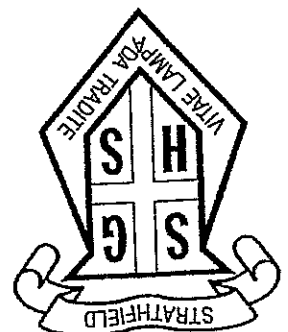


STRATHFIELD GIRLS HIGH

SCHOOL

2010

TRIAL HIGHER SCHOOL CERTIFICATE
EXAMINATION



STUDENT NUMBER: _____

English (Standard) and English (Advanced) Paper 1 – Area of Study

- General Instructions**
- Reading time - 10 minutes
 - Working time - 2 hours
 - Write using black or blue pen
 - Start a new writing booklet for each question
- Exam Requirements**
- 1 Exam paper
 - Students to be issued with 3 writing booklets

You must not remove this paper
from the examination room

Total marks – 45

- Section I**
- Pages 3 - 9
- 15 marks
- Attempt Question 1
 - Allow about 40 minutes for this section
- Section II**
- Page 10
- 15 marks
- Attempt Question 2
 - Allow about 40 minutes for this section
- Section III**
- Page 11
- 15 marks
- Attempt Question 3
 - Allow about 40 minutes for this section

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Section I

15 marks

Attempt Question 1

Allow about 40 minutes for this section

Start a new booklet for this section.

Write your student number and section I on the front cover of the booklet.

In your answers you will be assessed on how well you:

- demonstrate understanding of the way perceptions of belonging are shaped in and through texts
- describe, explain and analyse the relationship between language, text and context

Question 1 (15 marks)
Examine Texts one, two, three and four carefully and then answer the questions on page 9

Text 1 – “Creation” Movie poster (composer unknown)



Text 2 – Newspaper Blog

'Nerd' and 'Geek' Should Be Banned, Professor Says

The Times ran an article Monday suggesting that what America will need in the future are more "cool nerds." A playful tweak of the nerd stereotype, to be sure, in an effort to alter it. The people described in the piece were ones with hybrid careers, combining computing with other fields from medicine to Hollywood.

These are jobs that do not match the classic computer geek or nerd image — a heads-down programmer who is socially isolated. In the new hybrid careers, computing is a crucial ingredient and, economists say, such work will be the source of many new jobs of the future.

But David Anderegg, a professor of psychology at Bennington College, says that merely mentioning terms like nerd or geek serves to perpetuate the stereotype. The words are damaging, much like racial epithets, he says, and should be avoided.

Yet the meaning of words often evolves as the social context changes. I noted that in Manhattan's elite high schools being called a "cool nerd" is a compliment — denoting someone with intellectual and academic chops, un-self-consciously so, and other interests as well.

Perhaps that's true in a handful of ZIP codes around the country, Dr. Anderegg conceded. But in most of America, he said, nerds and geeks are people to avoid. The connotations are a bit different: a geek suggests a person with special expertise, while nerd suggests social ineptness. And neither are cool.

And math, science and computer science, Dr. Anderegg said, are courses that young people too often associate with nerds and geeks. As a result, he added, "they sabotage themselves in these fields, and the nation's work force is suffering."

"The best way to combat this," he said, "is put it to bed," banishing "nerd" and "geek" to the linguistic dustbin.

Not easily done, though, as Dr. Anderegg doubtless appreciates. He is an expert on the subject, and the reason I called him for the piece was that I had noticed the praise for his book, "Nerds: Who They Are and Why We Need More of Them."

from Steve Lohr's Bits Blog, December 21st 2009

Text 3 - Song

Free Man in Paris

"The way I see it," he said
"You just can't win it...
Everybody's in it for their own gain
You can't please 'em all
There's always somebody calling you down
I do my best
And I do good business
There's a lot of people asking for my time
They're trying to get ahead
They're trying to be a good friend of mine
I was a free man in Paris
I felt unfettered and alive
There was nobody calling me up for favours
And no one's future to decide
You know I'd go back there tomorrow
But for the work I've taken on
Stoking the star maker machinery
Behind the popular song
I deal in dreamers
And telephone screamers
Lately I wonder what I do it for
If I had my way
I'd just walk out those doors
And wander
Down the Champs Elysees
Going cafe to cabaret
Thinking how I'll feel when I find
That very good friend of mine
I was a free man in Paris
I felt unfettered and alive
Nobody was calling me up for favours
No one's future to decide
You know I'd go back there tomorrow
But for the work I've taken on
Stoking the star maker machinery
Behind the popular song.

By Joni Mitchell

Text 4 – Feature Article

Above the Crowds, but Not Above Lawbreaking

MOSCOW — A young man pushed several buttons on an outdoor intercom, and after the piercing sound of the lock release, he vanished, like an experienced thief, into the cool shadow of the building's lobby. A few minutes later, he stepped onto the roof and gazed down at Moscow. From 14 floors up, the metal roofs of the city centre shade into green islands of parks and then the grayish factory chimneys of the suburbs. Birds scream, and from below comes the muffled sound of traffic. He sat down at the edge of the roof and nodded at the vista.

"This is what roofers are looking for," he said.

His name is Dmitri Yermakov, 18, and he is part of a youth subculture that has taken shape around this low-slung city. Its adherents are called roofers, and they delight in gaining access to Moscow's buildings not for criminal intent, but to scamper up to the roofs to gape at the surrounding landscape.

They are a secretive caste, with the serene aura of having had a privileged glimpse of something extraordinary. Most of the front doors of buildings in Moscow have locks controlled by electronic or manual numeric pads. Committed roofers crack the codes, often by trying various combinations of the most worn buttons.

Sometimes they bluff their way in, using the intercom to call apartments and introducing themselves as letter carriers or neighbours who have lost their keys.

However they enter, they are often reluctant to share their secrets with others, fearing an influx of visitors will draw too much attention. The police are another concern; trespassing is prosecuted as hooliganism and carries a fine.

"Roofing really gets under your skin, and helps you to break out of the daily routine," Mr. Yermakov said, explaining that he appreciates the solitude of the roofs, far from the hectic streets of Moscow, which has more than 10 million people.

Another roofer, Oleg Muravlyov, 17, said the atmosphere on the roofs was almost spiritual.

"It's too bad that people are mixing us up with vandals," Mr. Muravlyov said. "We aren't doing any harm to buildings. Our goal is not destruction. We are driven by a wish to think about what's really important in our lives, outside of the hustle of business. It's a delusion that today's youth are cynical. We have the same spiritual values as previous generations."

Because roofing is an individual, illegal diversion — in addition to hooliganism, it often involves breaking and entering — there are no precise numbers on the size of the phenomenon. Most of it happens in intimate groups of two or three.

But there are several popular online communities, the best known of which has nearly 3,800 members, about half of whom profess to be roofers.

Moscow is not an obvious city for the vertical explorer. Since the days of the czars, its skyline has been forcibly restrained. Through the 18th century, there was an informal ban on surpassing the Kremlin's tallest bell tower, which is roughly 265 feet tall, said Natalya Bronovitskaya, an architectural historian. Informal restrictions continued during Soviet times and remain today.

But it is also true that the landscape of Moscow, in the age of oil and gas profits, is constantly changing: one week a building exists, the next it is gone. This in part may explain why roofing has taken off here, growing over the last several years from a clique into a subculture of people who want to see the city evolving.

Roofers exchange stories and photographs over social networking Web sites and blogs, chatting in a slang that for reasons that remain obscure is largely filched from English. They call themselves "roofers," while a building concierge is a "konsa" and the police van that hauls away roofers if they are caught is a "party bus."

Most roofers seem to be in their late teens or early 20s. While they come from all walks of life, their attraction to the activity is often rooted in a new age spirituality.

"I was stressed out because of problems at home and at school, and people around me irritated me," said Kseniya Nesterova, 19. "I knew I would face obstacles, like a concierge or a locked attic door, but I had beginner's luck: it turned out the roof of a building in my neighbourhood was open. I felt proud of myself that I managed to reach the roof and pleased that finally, I had an opportunity to be alone for a while."

Something larger than life draws them, said Anna V. Tikhomirova, a psychologist who has researched Russia's teen subcultures.

"They probably haven't grown up yet," she said. "They still have a demand for a fairy tale romance, and the vista of the twilight city meets their requirements perfectly. When a young man is standing on the edge of a roof, he feels he is more important, experienced and older. He is asserting himself." Some roofers have turned these adventures into a money-making enterprise. A group from St. Petersburg offers tours to foreigners of that city's best roofs, charging between \$13 and \$80 a person. Others have arranged rooftop birthday celebrations and weddings, operating with formal permission of the buildings they use.

But to those like Ms. Nesterova, the thrill is personal.

"You have to somehow take after famous explorers of unknown territory," she said. "You should resemble Columbus, Magellan, Arundsen and other explorers in their desire to pioneer and investigate."

From Anna S Tikhomirova. Published in the New York Times on July 18, 2010

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- In your answers you will be assessed on how well you:
- demonstrate understanding of the way perceptions of belonging are shaped in and through texts
 - describe, explain and analyse the relationship between language, text and context

Marks

Question 1 (continued)

Text one — "Creation" Movie poster

(a) Identify one concept of belonging conveyed through the visuals in this text. 1

(b) How is the concept in (a) represented by the composer? 1

Text two — Newspaper Blog

(c) What are two ways the composer uses language to articulate his ideas about belonging to the reader? 2

Text three — Song

(d) How does the composer suggest the protagonist is conflicted about their role in the pop music industry? 3

Text four — Feature Article

(e) Analyse the ways this text communicates the relationship between the physical environment and belonging. 3

Texts one, two, three and four — Poster, Newspaper Blog, Song and Feature Article

(f) In each of these texts, the role identity plays in belonging is explored. 5

Select any TWO of these texts and compare how the notion of identity is portrayed as an aspect of belonging.

End of Section 1

Section II

15 marks

Attempt Question 2

Allow about 40 minutes for this section

Start a new booklet to answer this question.

Write your student number and section II on the front cover of the booklet.

In your answer you will be assessed on how well you:

- express understanding of belonging in the context of your studies
 - organise, develop and express ideas using language appropriate to audience, purpose and context
-

Question 2 (15 marks)

You have been asked to contribute to a piece of writing for an anthology entitled *Acceptance and Rejection: The experiences of young adult Australians*.

Choose one of the options below:

- a) Compose a speech entitled "Judgement"
- or
- b) Compose a narrative entitled "Recognition"
- or
- c) Compose a feature article entitled "Apply here for help"
- or
- d) Compose a reflective piece entitled "Not for me"

End of Section II

Section III

15 marks

Attempt Question 3

Allow about 40 minutes for this section

Start a new booklet to answer this question.

Write your student number and section III on the front cover of the booklet.

In your answer you will be assessed on how well you:

- demonstrate understanding of the concept of belonging in the context of your study
- analyse, explain and assess the ways belonging is represented in a variety of texts
- organise, develop and express ideas using language appropriate to audience, purpose and context

Question 3 (15 marks)

Focus – Belonging

“It is only when we come to accept our differences that we truly belong.”

To what extent is this statement true?

Discuss the statement with reference to your prescribed text and ONE other related text of your own choosing.

The prescribed texts are:

Prose Fiction

Tan, Amy, *The Joy Luck Club*
Lahiri, Jhumpa, *The Namesake*
Dickens, Charles, *Great Expectations*
Jhabvala, Ruth, *Heat and Dust*
Winch, Tara June, *Swallow the Air*

Nonfiction

Gaita, Raimond, *Romulus, My Father*

Drama

Miller, Arthur, *The Crucible: A Play in Four Acts*,
Harrison, Jane, *Rainbow's End* (eds), *Contemporary Indigenous Plays*,
Luhmann, Baz, *Strictly Ballroom*

Film

De Heer, Rolf, *Ten Canoes*
Shakespeare, *As You Like It*

Poetry

Herrick, Steven, *The Simple Gift*

Skrzynecki, Peter, *Immigrant Chronicle*, 'Feliks Skrzynecki', 'St Patrick's College', 'Ancestors', '10 Mary Street', 'Migrant Hostel', 'Post card', 'In the Folk Museum'
Dickinson, Emily, *Selected Poems of Emily Dickinson* 66 'This is my letter to the world', 67 'I died for beauty but was scarce', 82 'I had been hungry all the years', 83 'I gave myself to him', 127 'A narrow fellow in the grass', 154 'A word dropped careless on the page', 161 'What mystery pervades a well!', 181 'Saddest noise, the sweetest noise'

End of Section III

End of Examination.