

English A: language and literature – Higher level – Paper 1
Anglais A : langue et littérature – Niveau supérieur – Épreuve 1
Inglés A: lengua y literatura – Nivel superior – Prueba 1

Monday 2 May 2016 (morning)
Lundi 2 mai 2016 (matin)
Lunes 2 de mayo de 2016 (mañana)

2 hours / 2 heures / 2 horas

Instructions to candidates

- Do not open this examination paper until instructed to do so.
- Question 1 consists of two texts for comparative analysis.
- Question 2 consists of two texts for comparative analysis.
- Choose either question 1 or question 2. Write one comparative textual analysis.
- The maximum mark for this examination paper is **[20 marks]**.

Instructions destinées aux candidats

- N'ouvrez pas cette épreuve avant d'y être autorisé(e).
- La question 1 comporte deux textes pour l'analyse comparative.
- La question 2 comporte deux textes pour l'analyse comparative.
- Choisissez soit la question 1, soit la question 2. Rédigez une analyse comparative de textes.
- Le nombre maximum de points pour cette épreuve d'examen est de **[20 points]**.

Instrucciones para los alumnos

- No abra esta prueba hasta que se lo autoricen.
- En la pregunta 1 hay dos textos para el análisis comparativo.
- En la pregunta 2 hay dos textos para el análisis comparativo.
- Elija la pregunta 1 o la pregunta 2. Escriba un análisis comparativo de los textos.
- La puntuación máxima para esta prueba de examen es **[20 puntos]**.

Choose either question 1 or question 2.

- 1. Analyse, compare and contrast the following two texts. Include comments on the similarities and differences between the texts and the significance of context, audience, purpose and formal and stylistic features.

Text A



Menu

- Part 3: Our place in nature: past, present and future
- 2. Biological background
- 3. Biosensitivity - a vision
- 4. What's wrong today
- 5. The transition
- 6. Crucial perspectives
- 7. A transition framework
- 8. Glossary

Part 3.

Our place in nature: past, present and future

Preface

5 This document has been produced as part of the Biosensitive Futures Program of the Frank Fenner Foundation (FFF). It is also available as a booklet in hard copy from FFF.

The purpose of the booklet is to stimulate thought and discussion about the way forward to an ecologically sustainable, healthy and fair society and to introduce the concept and vision of biosensitivity.

10 The booklet summarises:

- the biohistorical background to the present human situation on planet Earth
- the major ecological causes for concern today
- the essential characteristics of a biosensitive society.

15 Interested readers are invited to express their views on the contents of the booklet and on the ways and means of achieving the social changes necessary to achieve biosensitivity. They can do so by contributing to Part 4 of this website or by writing to the Frank Fenner Foundation, GPO Box 11, Canberra, ACT, 2601.

20 FFF is a non-governmental organisation concerned with the future well-being of humankind and the natural environment.

[Further information](#)

Prologue

25 We humans are living beings – products of nature and totally dependent on the processes of life, within us and around us, for our very existence.

Life processes underpin, permeate and make possible everything that goes on in our society. Keeping them healthy must be our first priority.

30 Obvious though these facts may seem to some of us, the dominant culture of our time has lost sight of their reality – with grave consequences for humankind and for the planet. [1]

The population explosion and the great intensification of resource and energy use and waste production by the human species are resulting in serious progressive damage to the ecosystems on which we depend.

35 The biosphere as a system capable of supporting civilisation will not tolerate this onslaught indefinitely. If present trends in human activity continue unabated, the ecological collapse of society is inevitable. There is clearly a critical need for sweeping changes. We must move towards a new kind of society that is really in tune with, and sensitive to, the processes of life – that is, in tune with our own biology and with the living world around us. It will be a society that promotes the health of all sections of the human population and of the ecosystems of the natural environment.

In this document a society with these characteristics is called a biosensitive society.

45 However, there will be no significant move towards a biosensitive society until there comes about a new understanding, right across the community, of the processes of life, the human place in nature and the important ecological and health issues of the present day. We call this biounderstanding.

Biounderstanding must be part of the shared knowledge of all people. This is an essential precondition for the healthy survival of civilisation.

It is therefore an aim of the FFF's Nature and Society Forum – for example through this website and associated publications [2] – to:

- 50
- promote biounderstanding
 - promote the concept of a biosensitive society as the best hope for the future
 - encourage the constructive exchange of ideas about the practical ways and means of making the transition to an ecologically sustainable biosensitive society.

Notes

55 [1] The word culture is used here to mean the information stored in human brains and transmitted through language. It includes knowledge of language itself, and general knowledge of the environment, history, the arts and technologies, as well as assumptions, priorities and religious beliefs. Our focus is often on the dominant culture – that is, the culture that largely determines the patterns of human activity in a society.

60 [2] Eg FFF's book *People and Nature: The Big Picture* (2005) – see under [publications](#).

Next: 2. Biological background

Adapted from the website of the Frank Fenner Foundation, <http://www.natsoc.org.au>.
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Text B

TED RALL

- HOME
- COMICS
- ANIMATIONS
- BOOKS
- COLUMNS
- ESSAYS
- SEARCHABLE ARCHIVES
- MEDIA
- EVENTS
- EDITORS
- CONTACT
- FAQ

WHEN WE'LL TAKE THE ENVIRONMENT SERIOUSLY

March 23, 2009



The arctic melts. The gulf stream stutters. Average temperatures rise. Species go extinct. Yet no one takes the destruction of the environment seriously. What would it take for that to change?



ABOUT TED RALL

Ted Rall is the political cartoonist at [The Los Angeles Times](#). He is also a syndicated columnist and essayist for [ANewDomain.net](#) and [Breaking Modern](#), a contributor to [The Daily Kernal/The Daily Dot](#), a graphic novelist and author of many books of art and prose.

17 Replies

17 thoughts on "When We'll Take the Environment Seriously"



Anonymous on [March 24, 2009 at 8:48 AM](#) said:

All this doom and gloom is so self-serving. It assumes that man is all that important. If you are talking time, we are a blip. When the earth is really old and gray and remembering its lonnnnng history, man will be remembered (if at all) as that bad zit* that ruined a teenage weekend.

[Log in to Reply](#)

[...]

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<http://rall.com> (March 2009). Used with permission.

* zit: a pimple or spot

2. Analyse, compare and contrast the following two texts. Include comments on the similarities and differences between the texts and the significance of context, audience, purpose and formal and stylistic features.

Text C

I Am the People, the Mob

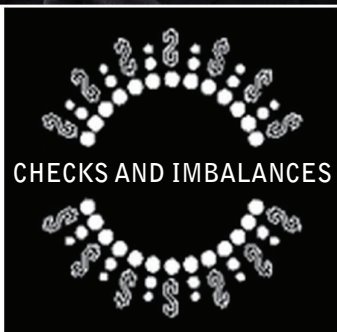
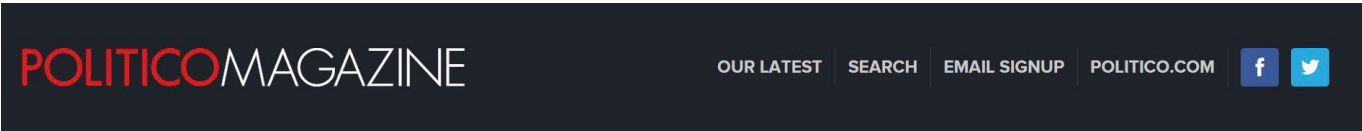
I am the people—the mob—the crowd—the mass.
Do you know that all the great work of the world is done through me?
I am the workingman, the inventor, the maker of the world’s food and clothes.
I am the audience that witnesses history. The Napoleons come from me and the
5 Lincolns¹. They die. And then I send forth more Napoleons and Lincolns.
I am the seed ground. I am a prairie² that will stand for much plowing. Terrible storms
 pass over me. I forget. The best of me is sucked out and wasted. I forget. Everything
 but Death comes to me and makes me work and give up what I have. And I forget.
Sometimes I growl, shake myself and spatter a few red drops for history to remember.
10 Then—I forget.
When I, the People, learn to remember, when I, the People, use the lessons of
 yesterday and no longer forget who robbed me last year, who played me for a fool—
 then there will be no speaker in all the world say the name: “The People,” with any
 fleck of a sneer in his voice or any far-off smile of derision.
15 The mob—the crowd—the mass—will arrive then.

Carl Sandburg, *Chicago Poems* (1916)

¹ Napoleons and Lincolns: French Emperor Napoleon Bonaparte and United States President Abraham Lincoln both rose from humble origins

² prairie: a large stretch of fertile land

Text D



Memo: From Nick Hanauer
To: My Fellow Zillionaires

5

You probably don't know me, but like you I am one of those .01%ers, a proud and unapologetic capitalist. I have founded, co-founded and funded more than 30 companies across a range of industries—from itsy-bitsy ones like the nightclub I started in my 20s to giant ones like Amazon.com. Then I founded aQuantive, an Internet advertising company that was [sold](#) to Microsoft in 2007 for \$6.4 billion. In cash.

10

My friends and I own a bank. I tell you all this to demonstrate that in many ways I'm no different from you. Like you, I have a broad perspective on business and capitalism. And also like you, I have been rewarded obscenely for my success, with a life that the other 99.99 percent of Americans can't even imagine. Multiple homes, my own plane, *etc., etc.* You know what I'm talking about. In 1992, I was selling pillows made by my family's business and the Internet was a novelty. But I saw pretty quickly, even back then, that as soon as the Internet became fast and trustworthy enough—and that time wasn't far off—people were going to shop online like crazy.

15

Realizing that, seeing over the horizon a little faster than the next guy, was the strategic part of my success. The lucky part was that I had two friends, both immensely talented, who also saw a lot of potential in the web. But let's speak frankly to each other. I'm not the smartest guy you've ever met, or the hardest-working. I was a mediocre student. I'm not technical at all—I can't write a word of code. What sets me apart, I think, is a tolerance for risk and an intuition about what will happen in the future. Seeing where things are headed is the essence of entrepreneurship. And what do I see in our future now?

20

I see pitchforks¹.

At the same time that people like you and me are thriving beyond the dreams of any plutocrats² in history, the rest of the country—the 99.99 percent—is lagging far behind. The divide between the haves and have-nots is getting worse really, really fast. In 1980, the top 1 percent controlled about 8 percent of U.S. national income. The bottom 50 percent shared about 18 percent. Today the top 1 percent share about 20 percent; the bottom 50 percent, just 12 percent.

But the problem isn't that we have inequality. Some inequality is intrinsic to any high-functioning capitalist economy. The problem is that inequality is at historically high levels and getting worse every day. Our country is rapidly becoming less a capitalist society and more a feudal society. Unless our policies change dramatically, the middle class will disappear, and we will be back to late 18th-century France. Before the revolution.

And so I have a message for my fellow filthy rich, for all of us who live in our gated bubble worlds: Wake up, people. It won't last.

If we don't do something to fix the glaring inequities in this economy, the pitchforks are going to come for us. No society can sustain this kind of rising inequality. In fact, there is no example in human history where wealth accumulated like this and the pitchforks didn't eventually come out. You show me a highly unequal society, and I will show you a police state. Or an uprising. There are no counterexamples. None. It's not if, it's when.

Many of us think we're special because "this is America." We think we're immune to the same forces that started the Arab Spring—or the French and Russian revolutions, for that matter. I know you fellow .01%ers tend to dismiss this kind of argument; I've had many of you tell me to my face I'm completely bonkers³. And yes, I know there are many of you who are convinced that because you saw a poor kid with an iPhone that one time, inequality is a fiction.

Here's what I say to you: You're living in a dream world. What everyone wants to believe is that when things reach a tipping point and go from being merely crappy⁴ for the masses to dangerous and socially destabilizing, that we're somehow going to know about that shift ahead of time. Any student of history knows that's not the way it happens. Revolutions, like bankruptcies, come gradually, and then suddenly. One day, somebody sets himself on fire, then thousands of people are in the streets, and before you know it, the country is burning. And then there's no time for us to get to the airport and jump on our Gulfstream Vs and fly to New Zealand. That's the way it always happens. If inequality keeps rising as it has been, eventually it will happen. We will not be able to predict when, and it will be terrible—for everybody. But especially for us. [...]

The most ironic thing about rising inequality is how completely unnecessary and self-defeating it is. If we do something about it, if we adjust our policies so that we help the 99.99 percent and preempt⁵ the revolutionaries and crazies, the ones with the pitchforks—that will be the best thing possible for us rich folks, too. It's not just that we'll escape with our lives; it's that we'll most certainly get even richer.

Nick Hanauer is a Seattle-based entrepreneur.

'The pitchforks are coming... for us plutocrats', by Nick Hanauer, *Politico Magazine*, July/August 2014. Used with permission.

¹ pitchforks: long-handled forks with sharp prongs for lifting hay, famously used by peasants as weapons during the French Revolution

² plutocrats: people who are powerful because of their wealth

³ bonkers: crazy

⁴ crappy: slang here for unpleasant

⁵ preempt: to prevent something by acting first
