



2009

TRIAL HIGHER SCHOOL CERTIFICATE

ENGLISH

(Standard) and (Advanced)

Paper 1 – Area of Study

General Instructions

- Reading Time – 10 minutes
- Working Time – 2 hours
- Write using blue or black pen
- Answer each section in a separate booklet

Section I

Total marks (15)

- Attempt Question 1
- Allow about 40 minutes for this section.

Section II

Total marks (15)

- Attempt Question 2
- Allow about 40 minutes for this section.

Section III

Total marks (15)

- Attempt Question 3
- Allow about 40 minutes for this section.

Write your student number on the front of each booklet.

This paper must not be removed from the examination room

Section I

15 marks

Attempt Question 1

Allow about 40 minutes for this section

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 and three** carefully and then answer the questions on page 7.

Question 1 continues on pages 3-7

Text 1: Poem- "Originally" by Carol Ann Duffy

ORIGINALLY

We came from our own country in a red room
which fell through the fields, our mother singing
our father's name to the turn of the wheels.
My brothers cried, one of them bawling Home,
Home, as the miles rushed back to the city,
the street, the house, the vacant rooms
where we didn't live any more. I stared
at the eyes of a blind toy, holding its paw.

All childhood is an emigration. Some are slow,
leaving you standing, resigned, up an avenue
where no one you know stays. Others are sudden.
Your accent wrong. Corners, which seem familiar,
leading to unimagined, pebble-dashed estates, big boys
eating worms and shouting words you don't understand.
My parents' anxiety stirred like a loose tooth
in my head. I want our own country, I said.

But then you forget, or don't recall, or change,
and, seeing your brother swallow a slug, feel only
a skelf¹ of shame. I remember my tongue
shedding its skin like a snake, my voice
in the classroom sounding just like the rest. Do I only think
I lost a river, culture, speech, sense of first space
and the right place? Now, Where do you come from?
strangers ask. Originally? And I hesitate.

¹ Skelf- small splinter of wood

DON'T TOUCH WHAT ISN'T YOURS. IT DOESN'T BELONG TO YOU AND YOU DON'T BELONG THERE.

This is Mabo's law, the law of the land.

One that had been respected by the people of Murray Island in the Torres Strait for generations.

The Islanders knew whose land was whose and what belonged to whom. But according to the Queensland government, the land wasn't theirs at all, it belonged to the crown.

The Islanders weren't going to let that happen.

Eddie Koiki Mabo was a gardener from the islands who led five of his people to lodge the case for native title.

Indigenous Australians had a right to their land and they were set to prove it.

Although in exile from his land, Mabo fought for more than ten years before successfully gaining recognition from the High Court.

Sadly he would not live to see the outcome of a landmark case that changed recent history forever.

Terra Nullius overruled.



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Text Three: Excerpts from Feature article: *Sydney Morning Herald*, February 17, 2007.

“Veils and Vegemite”

Buy a bikini. Go easy on the prayer. Sink a few coldies. Then you'll be true blue, mate. Muslim Australians are being asked to “fit in” but, asks Randa Abdel-Fattah, who has the right to define what is Aussie? And why do we need to?

“Do you ever wish you were fully Aussie?”

This question was posed to me by a teenage girl in a Sydney school last year.

“What do you mean by fully Aussie?” I asked

“Um...like Anglo, you know?” There was no malice or sarcasm intended. The girl was sincere, and simply curious as to whether I yearned to be liberated from what she saw as the shackles of my hyphenated identity as an Australian-born Muslim of Palestinian and Egyptian heritage, to take refuge in the more convenient and legitimate hyphenated identity of Anglo-Aussie.

My first reaction was to laugh. Unfortunately, her sentiment could not be attributed to a naïve, schoolgirl view of Australian identity and citizenship. It was the kind of construction of Australian identity I have been hearing for some time now – from politicians, journalists, radio hosts, public figures, none of whom can hide behind the excuse of puberty of inexperience in life.

“Muslim” and “Australian” are widely perceived as being mutually exclusive, as polar opposites. One does not need to adopt a victim complex to arrive at this rather obvious conclusion. Muslims – whether Australian-born, migrants or converts of convict ancestry – are the new Public Enemy No 1. Our status as Australians feeds off the un-Australian status of others. We can only feel truly Australian by measuring ourselves against those we deem to be truly not.

As somebody who falls readily into the category of “other”, I am curious as to why Muslims – and indeed people who qualify for the crude misnomer “of Middle Eastern appearance” – are on this side of the deep and bitter chasm that has been created in Australia. There is a fracture in our society and, rather than feel optimistic about it healing, I feel increasingly apprehensive about it becoming worse.

However, the way in which the debate plays out demonstrates that it is not a general values debate. How Muslims view labour laws, free trade, the environment of capitalism has never been at the heart of the issue. The values debate has primarily focused on women’s dress and attitudes to certain social norms (such as alcohol, a day at the beach or sexuality). Integration, fitting in, assimilation: it doesn’t matter whether you belong to a union or recycle your plastic, it’s whether you wear a bikini to the beach, date or can join in a jovial who- got- more- pissed-on-the-weekend Monday morning water cooler conversation that are the pivotal points that rate you on the 1-10 scale of What Makes You Aussie.

That is why the young schoolgirl asked me whether I ever wished I was fully Aussie. I’d just explained that observant Muslims don’t drink alcohol or take drugs, don’t have boyfriend/girlfriend relationships and don’t wear bikinis or swimsuits to the beach or pools.

There were a lot of don'ts in my talk and the girl; rather than seeing these as a matter of personal choice, took pity on me. But her assessment of me as different and weird accurately reflects a widespread wariness among the general population about overt religion.

We are considered outsiders because some of our social norms and moral codes are undeniably different. One could say we are old fashioned, but we are proudly so. I don't think the divide that has made Muslims feel like "the other" is based on race, colour or culture. It is a divide based on religious observance.

The effect of this marginalisation on Australian Muslims frightens me. It is simply naïve to think that the political discourse and Aussie! Aussie! Aussie! Oi! Oi! Oi! rhetoric is aimed at empowering Muslims – migrants and the Australian-born – or inspiring a sense of citizenship in them. The result is alienation, defensiveness and, among young Australian Muslims, confusion about one's identity and place in the only country one knows as home.

I know of such confusion because I have felt it many times. The kind of identity politics that has been thrown up by the pressure to define Australian values and identity hit me straight in the eye on a trip I took to Sweden last year. I was invited to speak at the Gothenburg Book festival in September 2006, and it was there that I befriended a Swedish journalist and rap artist, Nabila, who was raised in Sweden but born in Lebanon to a Kurdish mother and Lebanese father. As we mingled with other international guests, one person asked Nabila: "Do you feel Swedish?"

"Yes," she replied. "Until you asked me."

When we reflected on her response later that day, I asked her: "What about your Kurdish and Lebanese background? How does that impact on your identity?" She gave me a nonchalant smile and then shrugged "To be honest, I'm tired of defining myself. Am I Swedish? Am I Kurdish? Am I Lebanese? I'm all these things, and none. Sometimes I'm more Swedish than Kurdish, sometimes I'm more Lebanese than Swedish. In the end, I'm just me."

Her answer resonated with me. It so perfectly encapsulated an ideal space within which to position one's sense of self. As idealistic and naïve as her expression of self-definition was, I longed for the freedom to detach myself from hyphens and labels and the need to prove loyalty to one part of my identity at the expense of the other. At times I felt intensely Australian; my chest swelled with pride at the sound of an Australian accent in the streets of Gothenburg. Listening to Palestinian writer Suad Amiry talk about her marvellous book, *Sharon and My Mother-in-Law*, I felt intensely Palestinian and craved to walk the streets of Jerusalem again. Eating at an Egyptian restaurant in Stockholm, I instantly connected with the owner and reminisced with him about the chaos and magic of Cairo.

The inconsistency in my emotions and devotions used to faze me. It used to arouse in me a sense of disloyalty and insincerity. But Nabila showed me there is no weakness in loving many things with equal strength. I returned to Australia, conscious for the first time of the fluidity of my identity. I don't need to feel "fully Aussie". Not because I am not of Anglo background (I don't believe that Anglo equals Australian), but because it is an impossible demand of a country founded on immigration to expect a pure demarcation between citizenship and heritage. One's past, whether ancestral or as a migrant, necessarily shapes one's present. The issue is the place of this construction of self in Australia's future.

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 (continued)

MARKS

Text One: Poem

- a) How important is the persona's physical location to her sense of belonging? 1
- b) What is her attitude towards the importance of belonging and how is this conveyed? 2

Text Two: Advertisement

- c) What does the advertisement suggest about the relationship between exclusion and belonging? 1
- d) Identify TWO visual techniques and explain how they convey these ideas. 2

Text Three: Feature article

- e) What aspect of belonging does the feature article represent? 1
- f) How does the composer reconcile her sense of belonging with a sense of personal identity? 3

Texts One, Two and Three

- g) Choose TWO texts and discuss how these texts support or challenge ideas and assumptions about belonging. 5

Section II

15 marks

Attempt Question 2

Allow about 40 minutes for this section

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)

Select ONE of the following quotations and use it as a stimulus for a piece of writing that explores the concept of belonging.

Please indicate at the top of the first page which quotation you have selected.

- a) "She stopped at the top of the rise; she knew she was home..."

OR

- b) "It took courage to believe that I could be myself..."

OR

- c) "He felt as if the shadows were closing around him as he stared into their faces..."

Section III

15 marks

Attempt Question 3

Allow about 40 minutes for this section

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)

A sense of belonging and identity can emerge from the interaction between individuals, places and communities.

Write an essay in which you discuss this statement in light of your prescribed text and TWO other related texts of your own choosing.

The prescribed texts are listed on page 10

The prescribed texts are:

- **Prose Fiction or Nonfiction**
 - Tan, Amy, *The Joy Luck Club*
 - Lahiri, Jhumpa, *The Namesake*
 - Dickens, Charles, *Great Expectations*
 - Jhabvala, Ruth Praver, *Heat and Dust*
 - Winch, Tara June, *Swallow the Air*
 - Gaita, Raymond, *Romulus, My Father*

- **Drama or Film or Shakespeare**
 - Miller, Arthur, *The Crucible: A Play in Four Acts*
 - Harrison, Jane, 'Rainbow's End' from Cleven, Vivienne et al
 - Luhmann, Baz, *Strictly Ballroom*
 - De Heer, Rolf, *Ten Canoes*
 - Shakespeare, William, *As You Like It*

- **Poetry**
 - Skrzynecki, Peter, *Immigrant Chronicle*
 - * *Feliks Skrzynecki*
 - * *St Patrick's College*
 - * *Ancestors*
 - * *10 Mary Street*
 - * *Migrant Hostel*
 - * *Postcard*
 - * *In the Folk Museum*

 - Dickinson, Emily, *Selected Poems of Emily Dickinson*
 - * *This is my letter to the world*
 - * *I died for beauty but was scarce*
 - * *I had been hungry all the years*
 - * *I gave myself to him*
 - * *A narrow fellow in the grass*
 - * *A word dropped careless on the page*
 - * *What mystery pervades a well!*
 - * *Saddest noise, the sweetest noise*

 - Herrick, Steven, *The Simple Gift*

End of Paper