

Term 1 Number:



2022

PLC Sydney Assessment

YEAR 12 ADVANCED ENGLISH

Paper 1- Texts and Human Experiences

General

Instructions

- Reading time – 10 minutes
- Working time – 1.5 hours
- Write using black or blue pen
- Answer in the writing booklets provided
- Write your Term 1 Assessment Number at the top of each booklet and on EACH PAGE

Total marks:

40

Section I- 20 marks (pages 2-10)

- Attempt Questions 1-4 on page 10
- Allow about 45 minutes for this section

Section II- 20 marks (page 11)

- Attempt Question 5
- Allow about 45 minutes for this section

Young women
of integrity
and purpose

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Section I

20 marks

Attempt Questions 1-4

Allow about 45 minutes for this section

Read the texts on pages 3- 9 carefully and then answer the questions of page 10 in a new answer booklet.

Your answers will be assessed on how well you:

- demonstrate understanding of human experiences in texts
 - analyse, explain and assess the ways human experiences are represented in texts
-

Text 1- Non-fiction text

Extract from Alexis Wright's essay

What Happens When You Tell Somebody Else's Story?

Alexis Wright

Summer 2016 Meanjin

Through many years of researching stories from all over the world and through my own communities, which I have always felt I had to do to understand how to be useful in my work—including being a writer—I have grown more curious about what would impact on my ability to tell stories that might be embraced anywhere in the world.

It has been a life's work of growing increasingly aware of how other people were telling stories on behalf of Aboriginal people in Australia, and how stories are used in campaigns to achieve certain goals. I think it would be fair to say that we are the country's troubling conscience and managed by its most powerful power brokers through a national narrative. I saw the fallout of this changing negative narrative in our communities, and in the lifetime of hard work our people do to fight against each political story-making trend.

The more the stories we create about ourselves are influenced by the imposition of other people's narratives about us, the more our stories will become disunited and ineffective. We are already a scattered people in our thinking, although this is not just through isolation so much any more. While we should be linked through our own ancient laws and stories, what is changing is our thinking and our telling conflicting stories, by assimilating into our thinking a lesser view of ourselves from the negative stories that other people have created for us. We have no cohesion. We self-implode. We have lost the sense and direction of our moral selves, what our humanity means, and in cynical Australian political terms, we have lost the moral high ground.

In other words, we have lost the plot line in the story about who we are, because we are too distracted by a history of imposed agendas from other people's stories about and for us, and where policies have left us unstable and just about disabled and ineffective as a people. We are becoming a wasted people who once instinctively knew how to get our own story straight, who knew the story of the Aboriginal vision, who were skilled in the art of an oral culture, and now struggle in regions, struggle as voices in the wilderness trying to make sense of our selves. We play into the hands of assimilationist politics that promotes a culture of forgetting—and forget that our culture is an epic of sweeping themes.

In this turmoil, it has always seemed to me that the media's overall story about Aboriginal people has been the most politically useful method throughout the country for negatively constructing or deconstructing, confusing and mangling, and above all else attempting to govern the direction of the national Aboriginal story. The media, particularly its rich and right-wing conservative elements that dominate what is called the free press in Australia, ran rampant to promote the Intervention policies, and was the dominant public narrator of Aboriginal stories, and for training the population in how to think about Aboriginal people. It was the media's choice to highlight negative stories about the conditions of Aboriginal people, but it was too often silent about what Aboriginal people thought, had to say about what happened, or wanted. An outpouring of stories about Aboriginal people followed.

Text 2- Non-Fiction extract

Your attention didn't collapse. It was stolen

Johann Hari

Sun 2 Jan 2022

The Guardian

In Moscow, the former Google engineer James Williams – who has become the most important philosopher of attention in the western world – told me that individual abstinence is “not the solution, for the same reason that wearing a gas mask for two days a week outside isn’t the answer to pollution. It might, for a short period of time, keep certain effects at bay, but it’s not sustainable, and it doesn’t address the systemic issues.” He said that our attention is being deeply altered by huge invasive forces in wider society.

Saying the solution was to just adjust your own habits – to pledge to break up with your phone, say – was just “pushing it back on to the individual” he said, when “it’s really the environmental changes that will really make the difference”.



I learned that the factors harming our attention are not all immediately obvious. I had been focused on tech at first, but in fact the causes range very widely – from the food we eat to the air we breathe, from the hours we work to the hours we no longer sleep. They include many things we have come to take for granted – from how we deprive our children of play, to how our schools strip learning of meaning by basing everything on tests. I came to believe we need to respond to this incessant invasion of our attention at two levels. The first is individual. There are all sorts of changes we can make at a personal level that will protect our focus. I would say that by doing most of them, I have boosted my focus by about 20%. But we have to level with people. Those changes will only take you so far. At the moment it’s as though we are all having itching powder poured over us all day, and the people pouring the powder are saying: “You might want to learn to meditate. Then you wouldn’t scratch so much.” Meditation is a useful tool – but we actually need to stop the people who are pouring itching powder on us. We need to band together to take on the forces stealing our attention and take it back.

This can sound a bit abstract – but I met people who were putting it into practice in many places. To give one example: there is strong scientific evidence that stress and exhaustion ruin your attention. Today, about 35% of workers feel they can never switch off their phones because their boss might email them at any time of day or night. In France, ordinary workers decided this was intolerable and pressured their government for change – so now, they have a legal “right to disconnect”. It’s simple. You have a right to defined work hours, and you have a right to not be contacted by your employer outside those hours. Companies that break the rules get huge fines. There are lots of potential collective changes like this that can restore part of our focus. We could, for example, force social media companies to abandon their current business model, which is specifically designed to invade our attention in order to keep us scrolling. There are alternative ways these sites could work – ones that would heal our attention instead of hacking it.

Some scientists say these worries about attention are a moral panic, comparable to the anxieties in the past about comic books or rap music, and that the evidence is shaky. Other scientists say the evidence is strong and these

anxieties are like the early warnings about the obesity epidemic or the climate crisis in the 1970s. I think that given this uncertainty, we can't wait for perfect evidence. We have to act based on a reasonable assessment of risk. If the people warning about the effects on our attention turn out to be wrong, and we still do what they suggest, what will be the cost? We will spend less time being harassed by our bosses, and we'll be tracked and manipulated less by technology – along with lots of other improvements in our lives that are desirable in any case. But if they turn out to be right, and we don't do what they say, what's the cost? We will have – as the former Google engineer Tristan Harris told me – downgraded humanity, stripping us of our attention at the very time when we face big collective crises that require it more than ever.

But none of these changes will happen unless we fight for them. Just as the feminist movement reclaimed women's right to their own bodies (and still has to fight for it today), I believe we now need an attention movement to reclaim our minds. I believe we need to act urgently, because this may be like the climate crisis, or the obesity crisis – the longer we wait, the harder it will get. The more our attention degrades, the harder it will be to summon the personal and political energy to take on the forces stealing our focus. The first step it requires is a shift in our consciousness. We need to stop blaming ourselves, or making only demands for tiny tweaks from our employers and from tech companies. We own our own minds – and together, we can take them back from the forces that are stealing them.

Text Three- Poem

Internal Forces

John Kinsella

Meanjin Winter 2021

for John Coetzee

In this perpetual process of warding off
I configure myself within the rabbit burrow
curved under the house, the torsion the twisting
within to see what's coming down to challenge
our occupancy; and I compress myself into a ball
of tension shear forces of tunnel and foundations
with nowhere further to go without digging
which is impossible under the conditions;
but I insist on my need to burrow to warren
to nurture under the house that aligns
with forces neither equal nor opposite;
and though compelled from without to rush
towards the opening, it's back into myself
I push to intensify my leap of revelation.

Text Four- Fiction Extract

Extract from the short story *An Independent Organ*

Men without Women – Murakami, 2014

There are people in the world who – thanks to a lack of intellectual activity – live a life that is surprisingly artificial. I haven't run across all that many, but there are certainly a few. And Dr. Tokai was one of them.

In order for these so-called principled souls to survive in this warped world, these sort of people need to carefully adjust every day, though in most cases they're not consciously aware of the tiresome level of finesse necessary to do so. They're thoroughly convinced that they're perfectly guileless people who live honest lives devoid of ulterior motives or artifice. And when, by some chance, a special light shines on them, revealing how artificial and unreal the inner workings of their lives really are, circumstances can take a tragic, or in some cases comic turn. Of course, there are many such people – we can call them blessed – who never encounter that light, or who see it but come away unfazed.

I'd like to record everything that I learned about this man named Tokai. Most of it originates from things he told me directly, though certain parts are based on information that people close to him told me, people he trusted. Admittedly, a certain amount is also conjecture, based on my own observations of things I thought might be true. Like soft pate nicely filling in the gaps between one fact and another. In other words, the portrait that follows is not based entirely on fact. As the writer of this account, I cannot recommend that the reader treat it like evidence submitted in a trial, or supporting documents for a business transaction (though what sort of business transaction this could possibly be, I haven't a clue).

But if you take a few steps back (making certain before hand, mind you, that you're not standing in front of a cliff) and view this portrait from a distance, I'm sure you'll understand that the veracity of each tiny detail really isn't critical. All that matters is that a clear portrait of Dr. Tokai should emerge. At least, that's my hope, as the writer. He was, in short – how best to put this? – not the sort of person with an excessive amount of *room for misunderstanding*.

Not to say that he was a simple, accessible individual. In certain ways he was a complex, layered person, hard to grasp. I have no way of knowing what darkness lay in his subconscious, or what sins he may have carried with him. Still, based on his consistent patterns of behaviour, composing an accurate overall picture is relatively easy. As a professional writer this may be a little presumptuous of me, but that's the impression I got at the time.

Tokai is fifty-two, and has never been married, or even lived with a woman. He lives in a two-bedroom apartment on the sixth floor of an elegant building in the tiny Azabu district in Tokyo. A confirmed bachelor you might say. He takes care of most household chores himself – cooking, laundry, ironing, cleaning – and the rest are handled by professional house cleaners who come twice a month. He's basically a tidy person, so it's not hard to keep his house clean. When necessary, he can whip up delicious cocktails, and manages to cook most dishes from *nikujaga* stew to sea bass *en pappillote*. (Like most people who enjoy cooking, he spares no expense, so the dishes he prepares use the best ingredients and are always delicious.) He never felt he needed a woman around the house, never felt bored spending time alone, and hardly ever felt lonely sleeping by himself. Up to a certain point, that is.

At the risk of being misunderstood, I would call Tokai an affable person. He wasn't a poor loser, had no inferiority complex or jealousy, no excessive biases or pride, no particular obsessions, wasn't overly sensitive, had no steadfast political views. On the surface, at least, he had none of the traits you would associate with an unstable personality. The people around him loved his straightforward, frank personality, his polished manners, and his

cheerful, positive attitude. And Tokai aimed these qualities mainly at women – half of the world’s population – in a strategic, effective way. Kindness and consideration for women were, for someone in his profession, necessary skills, and Tokai possessed them naturally – they were innate, inborn qualities, like a lovely voice or long fingers. Because of this (and, of course, because he was a talented plastic surgeon), his clinic did a booming business. He never advertised, yet his appointment schedule was always full.

As my readers are no doubt aware, affable people like this are most often shallow, mediocre, and boring. Tokai though, exhibited none of these qualities, I always enjoyed kicking back for an hour on weekends with him, having a couple of beers. He was an excellent conversationalist, with a wealth of topics. His sense of humor was always straightforward, never especially complex.

I suppose that’s why I am writing this account – in order not to forget Dr. Tokai. For me, writing things down is an effective method of not forgetting. I’ve changed the names and places slightly so as not to cause any trouble, but all the events actually took place, pretty much as I’ve related them.

Section I

20 marks

Attempt Question 1-4

Allow about 45 minutes for this section

Read the texts on pages 3- 9 carefully and then answer the questions below in a stimulus booklet. Pay attention to the mark value in determining the length of your answers.

Your answers will be assessed on how well you:

- demonstrate understanding of human experiences in texts
 - analyse, explain and assess the ways human experiences are represented in texts
-

Question 1 (5 marks)

Text 1- Non-Fiction Text

Explain how the writer convinces her reader of the power of storytelling.

Question 2 (5 marks)

Text 2- Non-Fiction Text

Discuss how the writer's research into technology invites his reader to appreciate the nature of the relationship between the individual and their society.

Question 3 (4 marks)

Text 3- Poem

How does the poem's imagery represent the speaker's unique experience of understanding oneself?

Question 4 (6 marks)

Text 4- Fiction extract

Analyse the way Murakami uses Dr. Tokai to reveal the complex nature of representing identity?

2022 Assessment Task ONE

English Advanced Paper 1- Texts and Human Experiences

Section II

20 marks

Attempt Question 5

Allow about 45 minutes for this section

Answer the question in a writing booklet. Extra writing booklets are available.

Your answer will be assessed on how well you:

- demonstrate understanding of human experiences in texts
 - analyse, explain and assess the way human experiences are represented in texts
 - organise, develop and express ideas using language appropriate to audience, purpose and context
-

Question 5 (20 marks)

In what ways does Shakespeare use his form to challenge his audience to recognise the complex nature of human beings?

Prescribed text for Section II:

- **Drama** – Shakespeare, *The Merchant of Venice*

End of paper