



FINAL EXAMINATION
MARCH 2024

MATRIC
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(This Question Paper consists of 27 Printed Pages including front page)

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This paper has EIGHT (8) reading passages. Answer ALL questions in the question paper.
[100 MARKS]

Reading Passage 1

(10 Marks)

- I The rabbit seems fairly unassuming at first glance. Yet ancient beliefs about the Leporidae family refer to the creature as something crafty, otherworldly, and a bit spooky. It turns out rabbits provoke an ancient fear, one that has rippled in civilizations across the globe, from ancient Egyptians to Celtic peoples. 1
- II For the Irish in particular, hares are considered devious creatures. Despite being in the same family, there's a distinction between rabbits and hares. It's something Kelly Fitzgerald, Head of Irish Folklore & Ethnology at the University College Dublin, is quick to differentiate. 5
- III "Hares are much larger; they're born with fur and their eyes open. They enter the world ready to fight," she says, unlike the "softer, cuter, more vulnerable" rabbit. Hares are also native to Ireland, while rabbits arrived with the Normans in the 12th century. 10
- IV "The hare has never been domesticated, but man is dependent on it," Fitzgerald points out. "It is part of man's world but not quite."
- V The aloofness of the hare has bestowed him with a certain mysticism in Old Irish belief, explains Fitzgerald, and "a sense of the supernatural and connection to the other world." 15
- VI A well-known Irish lore called The Stealing of the Milk Profit describes a farmer who spots a hare suckling the milk from his cows. The farmer shoots the hare in the leg and chases after the limping creature, following it into a burrow. 20
- VII Underground, the farmer finds a wounded woman, bleeding from the leg. The tale ends here, with the ominous realization that the creature is actually a witch. It's one variation of the hag and hare folklore, which has several iterations throughout northern Europe.
- VIII "In Irish tradition, humans have the ability to shapeshift into animals such as the hare," Fitzgerald explains. 25
- IX This tale of the transfigured woman happens at "the most magical time," according to Fitzgerald: May 1. Also known as May Day, it's an important time in the Celtic year that marks the start of harvest, but also invites otherworldly beings. 30
- X "May Day is exactly half a year from Halloween, the end of the harvest. These two days have the thinnest veil between this world and the other world," says Fitzgerald, explaining that these particular dates blur the boundaries between reality and the supernatural.
- XI While the hare wasn't a particularly feared figure among Old Irish agricultors, it was respected as a clever, cryptic animal that wouldn't be hunted or consumed 35

- for meat. Fitzgerald says the ominous hare in the story gives a sense that “people are out to get you, performing bad magic on you.”
- XII** Hares were also ritualistically buried in human graves in Neolithic tombs in Ireland. Tied to fertility and renewal, the fuzzy creatures played a role in ancient death rites. 40
- XIII** With hundreds of different Leporidae species indigenous to all continents except Antarctica and Oceania, the hare is also present in Ancient Egyptian narratives—where it’s even more tied to the underworld.
- XIV** The Ancient Egyptians paid great attention to the afterlife, believing in the importance of rituals such as mummification and offerings to ensure life after death, as evidenced by the elaborate tombstones and sacred burial sites. After dying, subjects had to pass judgment by Osiris, the Ruler of The Dead. Osiris either blessed subjects with passage to the afterlife or damned them to decimation by grizzly devourment. 45
50
- XV** “You will occasionally see hare-headed gods in a group of other deities in the Judgment of the Dead scene, where you have a council of deities,” says Nicky Nielsen, an Egyptologist at Manchester University. There is also literature that depicts Osiris with the head of a hare.
- XVI** “According to Plutarch, the Egyptians venerated the hare on account of its swiftness and keen senses, but the animal’s form was also taken by certain underworld deities,” writes Richard H. Wilkinson in *The Complete Gods and Goddesses of Ancient Egypt*. 55
- XVII** Wilkinson notes that the hare also embodied the Goddess Wenu and her male counterpart Wenenu, the latter “sometimes identified as a form of Osiris.” The fluffy critter and death seemed to go hand-in-hand. 60
- XVIII** Pagans, Greeks, and Ancient Romans all believed hares were a symbol of fertility, even associating them with Aphrodite, leading to today’s Easter Bunny figure. The hare’s association with birth naturally links it to death; it became invoked as a symbol of resurrection. This could explain the hare’s association with Osiris, who was resurrected after death. 65
- XIX** For Fitzgerald, understanding animals through otherworldly attributes, as the Old Irish did, makes perfect sense.
- XX** “Western society today is so disconnected from the natural world. It’s wonderful when you look back at these traditions,” she says. “Children’s books allow you to see how the world is interpreted through animals,” she adds, “Then you have to snap out of it and disconnect.” 70

(Adapted from ‘Rabbits Are Creatures of the Underworld According to Ancient Fears’, Atlas Obscura)

Questions 1 to 10 are based on Reading Passage 1.

Choose the **BEST** answer.

1. What makes hares distinct from rabbits?
 - I. Born with fur
 - II. Born with eyes closed
 - III. Far bigger
 - IV. Born underground
 - A. I and III
 - B. I and II
 - C. I, II and III
 - D. I III, and IV

2. Which of these is **TRUE** about hares?
 - A. They were an import from Normandy in the 12th century.
 - B. They have been tamed since civilization began.
 - C. They have always been found in Ireland.
 - D. They were worshipped in the Old Irish belief.

3. Which word can best replace the word "*ominous*" in para. VII?
 - A. benign
 - B. threatening
 - C. dangerous
 - D. disfigured

4. Why is May Day an important time in the Celtic year?
 - A. It marks the midway point of the harvest season.
 - B. It is the day otherworldly creatures are dispelled.
 - C. It is a day of rest for farmers.
 - D. It marks precisely six months from the end of the harvest.

5. Which word can best replace the word "*cryptic*" in para. XI?
 - A. mysterious
 - B. profound
 - C. unreliable
 - D. regal

6. 'Hares were also ritualistically buried in human graves in Neolithic tombs in Ireland' (para XII) means _____.
- A. Hares were given their own small graves to imitate humans during the Neolithic period.
 - B. Hares were buried together with deceased humans in the Neolithic period for certain rituals.
 - C. Rabbit bones were ritualistically buried in the Neolithic period after humans ate them.
 - D. Rabbits and hares were often buried together with their owners in the Neolithic period.
7. In Ancient Egypt, mummification and offerings were done because _____.
- A. ancient Egyptians believed a hare would judge them after they died.
 - B. ancient Egyptians believed this would ensure they came back to life.
 - C. ancient Egyptians believed in life after death.
 - D. ancient Egyptians believed burial was not necessary.
8. Osiris was known as the Ruler of the Dead since he _____.
- A. was responsible for taking the souls of the living
 - B. judged the souls of the dead
 - C. owned mystical hares that he sent to watch over the dead
 - D. was a hare-headed god that took care of the living
9. What is the reason the hare is linked with death in so many ancient traditions?
- A. The hare is a symbol of fertility and birth, and with birth will always come death.
 - B. The hare is a symbol of fertility and birth, and with birth can come life after death.
 - C. The hare is a symbol of fertility and birth, and with death comes the afterlife with Aphrodite.
 - D. The hare is a symbol of fertility and birth, and with fertility comes the freedom of the dead.
10. 'Western society today is so disconnected from the natural world' in para. XX implies that _____.
- A. people in the West do not appreciate hares and rabbits like the Old Irish
 - B. people in the West do not like the natural world as they once did
 - C. people in the West do not think of nature as often as they can
 - D. people in the West do not know nature as much as they should

Reading Passage 2

(20 Marks)

- I** Earlier this week, Reddit user Bloxicorn took to the site with an unusual question: Would you delete the Netflix profile of a family member who has passed away? 1
- II** Bloxicorn, a college student who did not wish to reveal her real name, has some personal experience with that issue: Her dad died in late 2021, and she has been occasionally looking at his profile ever since, just to see what he was watching in the days before his passing. She ultimately penned her Reddit post because she was wondering if anyone else was possibly doing the same thing. "I thought I'd get a couple comments and four upvotes," she says. 5
- III** Just hours after submitting her post to Reddit, it had gained more than 300 votes and more than 80 comments, with many other users chiming in to say that they hadn't found themselves able to delete the profile of a lost loved one either. 10
- IV** "I still haven't deleted my husband's profile, or taken it over. It's been almost a year and a half," wrote one commenter.
- V** "My mom's been gone almost three years. I haven't deleted any of her profiles," added another. "I don't know if I'll ever be able to." 15
- VI** When Netflix first introduced profiles in 2013, the company was looking to help people with the toddler problem: Young kids could easily overwhelm Netflix's algorithms by binge-watching one episode of Dora the Explorer after another, ruining recommendations for the rest of the family.
- VII** Profiles caught on even in households without young children and have been part of the streaming experience ever since, with competing services such as HBO Max and Disney+ all launching their own versions. Now, all of these services find themselves confronted with the reality that some of their members have passed away, leaving family members with some difficult decisions. 20
- VIII** "My dad passed away in October," wrote one commenter on Reddit. "It's oddly comforting to see his profile every time I click on my HBO app ... Talking about TV shows that we both watched was our main way of bonding after he got sick. I'll never remove it." 25
- IX** Bloxicorn can empathize with that experience. "We watched a lot of TV together," she says about her dad. The two of them shared a love for sci-fi, and spent hours watching shows and talking about science and math. "He (was) a big space nerd," she says, which ultimately led her to pursue a career in the field as well. 30
- X** Even for people who didn't have that strong of a bond, streaming profiles can be comforting. As one Reddit user commented: "I have to say, as someone who did not really know their dad, I would spend a lot of time looking at the things he wanted to watch." 35
- XI** Rikard Steiber is not surprised at all that streaming profiles can become so meaningful after someone's death. The former VR executive started GoodTrust, a startup that deals with both the financial and the digital aspects of someone's estate, after his own dad passed away in 2020. One of his company's jobs 40

included taking care of the digital footprint of a Swedish radio host, who had amassed a lot of Spotify playlists. "The family decided not to delete the Spotify account, as this was an important part of his legacy," Steiber says.

- XII** Digital media accounts can also play an important part in memorializing a loved one, Steiber argues. "When people wonder what music to play at someone's funeral, it turns out that Spotify's most-played playlists are a great source," he says. "When wondering which picture to use for an obituary, Facebook profile pictures (are) a good call, as the person selected it themselves." 45
- XIII** However, for most streaming services, this issue is not necessarily front and centre. "Most online companies do not have a plan for how to effectively and respectfully manage their customers who pass away," Steiber says. "It has simply not been a problem or priority for them yet." He suggests that companies should institute digital legacy contact solutions, which would let family members take over accounts after the original account owner passes away. 50
- XIV** Without such solutions, it's up to family members to figure out on their own what to do with digital media accounts and streaming profiles. In Bloxicorn's case, the decision has ultimately been an easy one: Because her father started the account, she wouldn't actually be able to get rid of his profile—but she would keep it even if she could. "I don't think I (would) ever delete it," she says. 55
- XV** With that, she is left wondering what her dad would have thought of the end of Squid Game and Manifest, the two Netflix shows left unfinished on his continue watching list. 60
- XVI** This led a Reddit user to suggest a different kind of commemoration: "Maybe you could just add your name to the main profile, so it's Dad & Bloxicorn. Finish Squid Game on his profile. Watch it together in your head." 65

(Adapted from 'Netflix and grieve: Inside the digital afterlife of streaming profiles', Fast Company)

Questions 11 to 20 are based on Reading Passage 2.

(2 marks each)

Answer the questions in **NO MORE THAN FOUR (4) WORDS AND/OR A NUMBER.**

11. How is Reddit user Bloxicorn described?

12. What sort of attention did Bloxicorn's Reddit post gain?

13. What could young children do by binge watching kids' shows?

14. What did Bloxicorn share in common with her father?

15. How does Bloxicorn describe her father?

16. What does GoodTrust deal with in terms of a person's estate?

17. What important function can digital media accounts serve when a person passes away?

18. What was the digital legacy left by the late Swedish radio host that GoodTrust took care of?

19. What does Steiber suggest that online companies should set up in order to solve the issue of customers who have passed away?

20. In the end, what did Bloxicorn do with her late father's Netflix profile?

Reading Passage 3

(10 Marks)

- I Asia is home to some of the world’s most expensive cities and also some of cheapest, according to the latest Worldwide Cost of Living Survey, a twice-yearly tally by the EIU. At the top end of the index is Singapore, which was the world’s joint most expensive city in 2022, along with New York. At the other end, five of the 12 least expensive cities in the world are in South Asia. Living costs in Karachi are about a third of those in Singapore—although it is also Asia’s hardest place to live, according to a separate EIU index. Our chart below shows price differences across the region. 1
5

For richer or poorer

Asia Pacific, city cost-of-living index, September 2022
 100=New York, United States



Most expensive

1	Singapore	100
2	Hong Kong	98
3	Sydney	83
4	Melbourne	81
5=	Seoul & Shanghai	79

Least expensive

57	Karachi	32
56	Ahmedabad	35
55	Chennai	37
53=	Bangalore & Colombo	38
52	New Delhi	40

Source: EIU

- II Despite the high ranking of Singapore and Hong Kong, Asian cities became comparatively less expensive in 2022. Two Japanese cities, Tokyo and Osaka, were among the 20 most expensive worldwide in 2021, but they slid down the rankings in 2022, to 37th and 43rd respectively (and 11th and 15th in Asia). Their decline was the sharpest among all 57 Asian cities surveyed by EIU. Even Colombo, in Sri Lanka, fell 10

seven spots, despite an annual inflation rate that reached 70% last year (it ranked 53rd within Asia).

- III Part of this is explained by the survey's methodology. It was designed to help companies make salary adjustments for the employees they send abroad. It compares the prices of more than 200 products and services in 172 cities—all converted into dollars. So when the greenback surges, as it did last year, cities outside America get cheaper in dollar terms. (And expats who convert their dollar salaries into local currencies get more for their buck.) This was the case for people moving to Japan and Sri Lanka, whose currencies depreciated sharply. Spare a thought, though, for employees moving to America during that period; cities in America shot up the ranking. 15
- IV Only a handful of cities in Asia became comparatively more expensive last year. The biggest jump was by Port Moresby, Papua New Guinea's capital. It rose 13 places to 96th, making it the 36th costliest city in Asia—in part because the kina held firm against the dollar. Several Chinese cities also became relatively pricier. Nanjing and Wuxi both climbed ten places in the global rankings. The most expensive Chinese city was Shanghai, which ranked fifth in Asia and 17th worldwide. These places could become more expensive yet. With the lifting of covid restrictions in China, prices could surge in 2023. 25
- V Worldwide, however, EIU expects inflation to weaken this year. The overall effect on affordability will depend on how Asian currencies fare against the dollar. Differences in their performance could scramble last year's rankings. 30

(Adapted from 'The world's most, and least, affordable cities are in Asia' The Economist)


Questions 21 to 30 are based on Reading Passage 3.

For each of the statements, write

TRUE	If the statement agrees with the information
FALSE	If the statement contradicts the information
NOT GIVEN	If there is no information on this

21. The Worldwide Cost of Living Survey is done every two years by the EIU. _____
22. Approximately 40% of the least expensive cities are found in Southeast Asia. _____
23. The cost of living in New York is three times more expensive than Karachi. _____

24. Singapore's cost of living is due to its high rate of taxes. _____
25. Kuala Lumpur's cost of living is found within the 50-70 range. _____
26. Both Bangalore and Colombo are ranked 38th on the list. _____
27. Tokyo and Osaka had been ranked 14th and 15th most expensive city in the world in 2021. _____
28. One of the reasons Asian cities was ranked less expensive was due to the American dollar increasing in value in 2022. _____
29. Port Moresby's increase in cost of living was because of Papua New Guinea's ability to match the New Zealand dollar. _____
30. Beijing was not included in 2022's survey. _____


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Reading Passage 4

(10 Marks)

- I** Routines, even when not fully followed, provide a guiding structure to the chaos of human life. I shower in the morning right after my cup of coffee. I sit at the same office desk every day, even though we technically have unassigned seating. I go on long, meandering walks around lunchtime. I sleep every single night. Always. 1
5
- II** From bubble baths to pyjama time, children often have a regular bedtime routine set by their parents in an effort to get the little balls of energy to wind down. “We do all this stuff so beautifully for our children,” says Rebecca Robbins, an instructor at Harvard Medical School and a sleep scientist at the Brigham and Women’s Hospital. “And then forget to do it for ourselves, as adults.” She’s right: Upon further examination, so many of the “routines” in my life are just habits unconsciously and unceremoniously formed over time. 10
- III** Whether you’ve never given much thought to what you do before bed or you want to overhaul your entire routine, here are some tips to help you achieve that perfect, tranquil end to a hectic day. 15
- Ritualize Your Time Before Bed**
- IV** Robbins recommends ritualizing the entire lead-up to bedtime. Maybe you drink hot tea, put on face lotion, and talk about events from the day with your partner in bed. Or maybe you do some stretching, followed by a quick bath and a cozy robe. Whatever the routine is, the repetitive nature is important.
- V** “Your body and brain then understand what comes after those activities is sleep,” she says. “So, we can kind of classically condition ourselves to understand that the end of our bedtime routine is the time for sleep.” Intentionality can shift what was a thoughtless habit into an impactful routine. 20
- Understand That Consistency Is King**
- VI** One of the biggest mistakes adults encounter when it comes to bedtime routines is a lack of consistency. “I would take a page out of the playbook that we use for our children when it comes to falling asleep,” says Robbins. “And that includes a consistent bedtime.” 25
- VII** Even if you start a regular ritual at night with the best of intentions, the unpredictability of life is bound to interfere with your plans. It could be a late-night call from a loved one or your favourite sports team winning a nail-biter. Whatever throws off your schedule, take a moment to reflect on what happened, and then try again the following night. 30
- Set a Regular Wake Time**
- VIII** Chris Winter, a medical doctor, neurologist, and sleep specialist who hosts the Sleep Unplugged podcast, suggests putting more focus on when you wake up in the morning than on the exact time you go to bed each night. “I eat lunch every day at one,” says Winter. “But if one o’clock rolls around and I’m not hungry, I’m not going to force food down my throat.” 35

- IX** One caveat is that even if you go to sleep an hour or two later than normal, he advises people to still set their morning alarm for the usual time. "I think it's OK for your brain to have a little penalty there," he says. Some sleepiness can reinforce the importance of your routine's structure. 40

Banish Screens Before Bed

- X** When should you get off your smartphone, transition the notifications to Do Not Disturb, and leave it untouched on the charger?
- XI** Robbins suggests doing this at least 30 minutes before your bedtime. Even though reducing the brightness on your phone or switching over to a warmer-hued light may be easier on your eyes than regular phone use, foregoing screen use altogether is the best option for a peaceful bedtime routine. 45

Don't Rush the Process

- XII** A pervasive myth about quality sleep is that it happens in an instant. Tuckered-out main characters in movies snuggle up under their covers in a bedroom with half the lights still on, and they are conked out in a nanosecond. "Actually, it takes even a well-rested person about 15 or 20 minutes to fall asleep," says Robbins. Incorrect assumptions about how you should experience sleep can create unrealistic expectations for your nightly ritual. 50

(Adapted from 'How to Create Your Optimal Bedtime Routine', Wired)

Questions 31 to 40 are based on Reading Passage 4.

(1 mark each)

For each of the statements, write:

YES	If the statement agrees with the views in the passage
NO	If the statement disagrees with the views in the passage
NOT GIVEN	If there is no information on the writer's views

31. The writer prefers black coffee to wake them up in the morning. _____
32. The writer is allowed to sit wherever they want in their office. _____
33. The writer likes to do short but intense exercises during their lunch break. _____
34. The writer believes that routines are habits that formed over time without much thought. _____

35. Rebecca Robbins suggests that bedtime should be preceded by drinking hot tea and a warm bath. _____
36. Even if you cannot complete your bedtime ritual one night, you should keep trying the next night. _____
37. Chris Winter sets his own alarm for 7am every morning. _____
38. Sleepiness is important to remind you why you need a routine. _____
39. According to Robbins, turning down the brightness of your phone screen is just as good as turning it off completely. _____
40. You should be able to drift off to sleep 15 minutes after you close your eyes. _____

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Reading Passage 5

(20 Marks)

- I** While examining Viking skulls from the island of Gotland in the Baltic Sea, a team of researchers found an extraordinary and deliberate body modification: three skulls had been subjected to cranial modification to achieve an oblong shape. 1
- II** The skulls belonged to adult women who lived approximately 1,000 years ago. Led by Matthias Toplak of the Viking Museum Haithabu and Lukas Kerk of the Westfälische Wilhelms-Universität Münster, the team published their recent discovery in the *Current Swedish Archaeology*. Toplak says the finding sheds new light on how Viking groups interacted with other civilizations. 5
- III** Cranial modification has been seen in various parts of the world, and is still practiced in some isolated cultures today. But artificial cranial deformation had never been previously linked to Viking culture before this discovery. Toplak and his team hypothesize that the practice was likely picked up during trade travels. 10
- IV** “We do not know where these three women grew up and where their heads were deformed,” he explains in an email—but they were Viking women. DNA analysis reveals that they were originally from the Baltic Sea area. “Whether their heads were deformed in their early childhood in the region around the Black Sea, for example, and how they came back to Gotland is unclear,” Toplak writes. The Black Sea region practiced cranial malformation regularly. 15
- V** These particular skulls were elongated, which was generally accomplished by wrapping bandages around an infant’s head while the bones are still malleable. Today’s physicians are focused on correcting misshapen infant skulls caused by deformational plagiocephaly, but at UPMC Children’s Hospital of Pittsburgh, Chief of the Division of Pediatric Plastic Surgery Jesse Goldstein says he and his colleagues have long been interested in the historical practices that sought just the opposite. 20
25
- VI** “Cranial modification has long piqued the interest of anthropologists and craniofacial surgeons,” says Goldstein. “Modifications have been recorded in various cultures throughout history, including the Mesoamerican, Native American, Eurasian, and now, Viking people.” 25
- VII** The process of deforming a skull a thousand years ago, says Goldstein, was likely not that different from the process his team uses to shape a skull today. Modern babies are fitted with plastic helmets that slowly reshape flat spots and other deformities over months as their brains grow. Many historical cultures have used bandages to slowly deform skulls in much the same manner. 30
- VIII** These types of passive modification do not affect cognition or development, though Goldstein says more aggressive cranial modification techniques—such as actively pushing on the skull with weights or straps—could apply undue pressure to the brain. “If this approach was taken, this may have had negative effects on brain function, especially if this was employed in early infancy. It is hard to know for sure.” 35
40

- IX** While skulls alone cannot tell researchers anything about the cognitive function of these three adult women, they do tell us so much more about how practices move between cultures and about what they signify.
- X** Their cone-shaped skulls were likely a sign of status, says Toplak. "We do not think that they were perceived as members of a royal elite on Gotland because of their deformed skulls, but rather that they were a symbol of far-reaching trade contacts and commercial success due to their exotic appearance." 45
- XI** These women living in Gotland with their distinctive head shapes clearly stood out from fellow Vikings who had not had the opportunity to travel abroad and interact with varied cultures. 50
- XII** "It is still not entirely clear whether the deformed skulls were intended to symbolise a certain ideal of beauty or whether they were intended to express membership of an elite or a particular social group," writes Toplak. "It is possible that all these aspects came together and the deformed skulls were an expression of a social elite and thus signalled status and, inevitably, attractiveness." 55

(Adapted from 'The Viking Women With Intentionally Reshaped Skulls', *Atlas Obscura*)

Questions 41 to 50 are based on Reading Passage 5. (2 marks each)

Answer the questions in **NO MORE THAN FOUR (4) WORDS AND/OR A NUMBER.**

41. Where did researchers discover evidence of cranial modification?

42. What did the cranial modification achieve?

43. Which publication was the discovery published in?

44. What is the current theory of how the Vikings adopted this specific modification?

45. Where did the three women who were originate from?

46. Why would wrapping bandages around an infant's head create a specific shape?

47. Which groups of people have been intrigued by cranial modification?

48. How could aggressive cranial modification done on a baby impact them?

49. What is the possible symbolism of the cranial modification on the Viking women?

50. What are the misshapen skulls believed to convey?

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Reading Passage 6

(10 Marks)

- I** When you think of climate change and community resilience, visions of seawalls, renewable energy projects and other physical things may come to mind. 1
- II** But there's another powerful tool that anyone of any age at any time can act upon to help their community weather the harshest impacts of climate change: Kindness.
- III** In California's wildfires, neighbours knocking on neighbours' doors helped save lives. Checking up on vulnerable neighbours during heat waves, hurricanes, or other extreme weather events can make a big difference for that individual, with global ripple effects. 5
- IV** For instance, a study by Daniel Aldrich at Northeastern University looked at community survival rates and reactions to the 2011 Fukushima disaster—a triple whammy of earthquake, tsunami and nuclear meltdown that forced 470,000 people to evacuate. The study found that social networks were the most important defense against disasters. Communities with closer social ties, interactions and shared norms worked more effectively to help their friends, family members and neighbours, in some cases literally carrying them out on their backs. 10
15
- V** "It's fascinating to think about community and networking as something that keeps us resilient to the impacts of climate change," said Claire Napawan, a UC Davis associate professor of Landscape Architecture and Environmental Design. She began a project called Our Changing Climate that empowers Oakland youth to document and share their experiences of climate change. "There's more funding for top-down solutions and engineered things. But there's enough evidence that shows that's not all that will help. Smaller things that provide quality of life for communities now are investments for the future." 20
- VI** Little things, like a helping neighbours with their grocery shopping, can make a big difference in creating resilient communities. There's no need to wait until the winds are at your door. You can start now, simply: A lemonade stand. A community potluck. Helping an elderly neighbour take out her garbage or fix her fence. These are small things many neighbours do with and for each other. 25
- VII** Organize or attend a community sporting event, movie in the park, neighbourhood block party or parade. If you have the space, garden in your front yard; you'll be amazed how many people you get to know. 30
- VIII** Not only do these social events and personal actions make people feel good about where they live, they also form the building blocks for when communities are threatened, either by natural events or misguided policies. When neighbours talk with each other, it can embolden community members to make their voices heard to each other, as well as to higher levels of government before and after disasters strike. 35
- IX** Strong ties between the community and the government representatives who can advocate on their behalf also make a big difference in how residents recover following a disaster, political scientists have found. Social media can help build grassroots bridging ties, as well. But it begins with building trust and connections neighbour to neighbour. 40

- X “All of us at some point have been taken care of, and most of us will also care for someone else. But we’re meant to pretend that’s not true, with more focus on self-sufficiency,” said Sheryl-Ann Simpson, an assistant professor of Landscape Architecture and Environmental Design at UC Davis who worked with Napawan on Our Changing Climate. “But what would it look like if our public policies focused on care? I think a lot of magical things can happen then.” 45

(Adapted from “Kindness: An unsung climate change tool”,
universityofcalifornia.edu)

Questions 51 to 60 are based on Reading Passage 2.

For each of the statements, write

TRUE	If the statement agrees with the information
FALSE	If the statement contradicts the information
NOT GIVEN	If there is no information on this

51. Climate change can be solved through acts of kindness. _____
52. During California's wildfires, neighbours checking up on each other helped many people to survive. _____
53. A study on the 2011 Fukushima disaster found that the tighter the social bonds of a community, the more effectively help can be given. _____
54. Claire Napawan has worked as an associate professor for UC Davis for ten years so far. _____
55. The Our Changing Climate project is a way for young people from Oakland to show how climate change personally affects them. _____
56. More funding is needed for studies to prove that community networking can help people withstand climate change. _____
57. Many people believe they can only do community projects together in a natural disaster. _____
58. Social events and acts of kindness help neighbours bond, and can help them unite in times they are threatened, such as during a natural disaster. _____

59. The more united members of a community feel, the more they are willing to speak up for each other especially to government officials.

60. Building grassroots ties cannot be done without social media.



Reading Passage 7

(10 Marks)

- I For several decades, 70-year-old Asadullah Khan's life has revolved around preparing a Kashmiri delicacy: the meal known as *wazwan*. A resident of Srinagar in Kashmir, Khan belongs to a family as famed for their cooking as for their notorious moniker: the *Shaitan waz'e*, or "the devil chefs." 1
- II The family picked up this nickname nearly a century ago, during the term of Ghulam Mohammad Bakshi, the Prime Minister of the State of Jammu and Kashmir. Khan's ancestors cooked for the Bakshi family. One day, "there was a special function at the Bakshi residence and my great-grandfather was asked to prepare some unique dishes," Khan says. 5
- III After the meal was over, a guest asked Bakshi if he could meet the *waza*, or chef, responsible for the supernaturally delicious meal he had just enjoyed. Bakshi then introduced the guest to Khan's great-grandfather. 10
- IV The guest, blown away by the chef's skills and immense culinary knowledge, exclaimed that he must be a *shaitan*, a devil. The name stuck, and with it came a certain reputation for nigh-magical cooking. Throughout his life, Khan has narrated this incident to hundreds of people. "The story, like our skills, has been passed down to us through generations and we need to keep them both alive," he says. 15
- V Khan himself is a fifth-generation *waza* dedicated to the art of *wazwan*. *Wazwan* is the pride of Kashmiri cuisine. Organized for events such as marriages and festivals, this elaborate, multi-course meal almost entirely consists of dishes made from sheep, and lamb mutton. 20
- VI *Wazwan* can consist of as many as 36 dishes, but some are especially relished. There's *tabakh maaz*—ribs boiled with salt and garlic, then chopped into pieces and fried crispy brown. *Rista*, where meat is pounded, shaped into meatballs, and cooked in mutton stock. There's *rogan josh*, where chunks of meat are steam-cooked in gravy, and *aabgosh*, large chunks of lamb slow cooked in milk and ghee. The very last dish served in *wazwan* is *goshtab*: mutton cooked in yogurt, ghee, mutton stock, spices, and garnished with dried mint. 25
- VII For serving, cooks place the meat over a layer of rice on a large copper platter, which is big enough for four people to enjoy at once. The *wazwan* can only be prepared by *wazas*, who cook dozens of dishes to serve hundreds of people at a time. 30
- VIII *Wazwan* itself has Persian roots. According to Khan, Islamic preacher Shah Hamdan brought the feasting style to Kashmir in the 18th century, where it became famous during the centuries of Mughal rule. The Mughals brought their own chefs from Persia, and one such chef married a local woman and settled down. (Khan belongs to the same clan.) The original Persian *wazwan* had a total of 53 dishes, but in Kashmir, the meaty main course generally ranges from seven to 36, Khan says. 35
40

- IX** It takes a team of six chefs about 16 hours to cook 200 pounds of mutton. Their tasks range from mincing the mutton until the right texture is achieved, ensuring the chops are all cut uniformly, cooking the dishes, and serving the feast.
- X** Each head chef supervises a flock of workers, of varying seniority, just as in commercial kitchen. But instead of an indoor chrome-lined kitchen, wazas cook on wood fires in the courtyards of their clients. 45
- XI** The Khan family's contribution to their community extends beyond mere training. Throughout history, wazas in Kashmir were often considered illiterate by the general public, and faced stigma due to their low caste status. The Khan family has managed to change that perception, by requiring everyone in the family to complete their education before joining the business and encouraging their employees to do the same. 50
- XII** Asadullah's nephew, Mushtaq Ahmed Khan, completed his postgraduate degree in business administration from a Delhi college. Yet Ahmed chose to return to the Kashmir Valley. His family objected, but Mushtaq was insistent that he did not want a corporate job. For him, joining the ancestral business meant a lot more. 55
- XIII** "After working for a few years in different companies, I was not happy. It took me some time to convince my elders that there is nothing wrong with joining our family business. My father allowed me to join and learn the trade only when he realized that I would not give up," says the 44-year-old, who heads a team of 45 wazas. Now, he is known as Mushtaq Shaitan. 60

(Adapted from 'Meet the 'Devil Chefs' of Kashmir', Atlas Obscura)

Questions 61 to 70 are based on Reading Passage 7.

Choose the BEST answer.

61. What would be the most suitable replacement for the word 'notorious'? (Para. 1)
- A. infamous
 - B. glorious
 - C. honourable
 - D. dangerous
62. Who gave the nickname *Shaitan waz'e* to Khan's great grandfather?
- A. Prime Minister of Jammu and Kashir
 - B. A guest at the Bakshi's function
 - C. Ghulam Mohammad Bakshi
 - D. Khan's great grandfather himself

63. Which word would best replace the word 'elaborate'? (Para. V)
- A. simple
 - B. expensive
 - C. high-quality
 - D. intricate
64. Which of the following dishes in a wazwan would use yogurt as an ingredient?
- A. Tabakh maaz
 - B. Rogan josh
 - C. Aabgosh
 - D. Goshtab
65. What was the wazwan's origins?
- A. It was brought to Kashmir by the Mughals.
 - B. It was created in 18th century Kashmir.
 - C. It was introduced by Shah Hamdan.
 - D. It was a specialty from Khan's clan.
66. Where do wazas normally prepare the food?
- A. At the homes of their customers
 - B. In their own kitchens
 - C. Within an industrial kitchen
 - D. At the Khans' family home
67. What would the wazas be doing to prepare a wazwan?
- I. Mincing meat to a specific texture
 - II. Slicing meat into consistent sizes
 - III. Serving the dishes to the guests
 - IV. Boil yogurt, ghee and spices together
- A. I and II
 - B. I and III
 - C. I, II and III
 - D. I, II and IV
68. Why were wazas looked down upon in the past?
- A. They could not read and write.
 - B. They were considered as part of a low-status caste.
 - C. They fought against the Mughals in the 18th century.
 - D. They used black magic in their cooking.

69. How has the Khan family changed the way wazas are seen?
- A. They send all the wazas to culinary school.
 - B. They force their employees to attend secondary school.
 - C. They strongly emphasize education for their own family members and employees.
 - D. They sponsor their wazas to teach at cooking academies.
70. What was the reaction of Mushtaq Ahmed Khan's family to him returning to the Kashmir Valley?
- A. The family was overjoyed.
 - B. The family disowned him.
 - C. The family did not care about him.
 - D. The family protested.


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Reading Passage 8

(10 Marks)

- I Once, there was a brilliant inventor named Daedalus trapped on the island of Crete by its king, Minos. Hating it, and his long exile, he was filled with a desire to stand on his native soil, yet was imprisoned by the waves. 1
- II "He may thwart our escape by land or sea," he said, "but the sky is surely open to us; we will go that way. Minos rules everything but he does not rule the heavens." 5
- III So saying, he applied his thought to new invention and altered the natural order of things. He laid down lines of feathers, beginning with the smallest, following the shorter with longer ones, so that you might think they had grown like that, on a slant. In that way, long ago, the rustic pan-pipes were graduated, with lengthening reeds.
- IV Then he fastened them together with thread at the middle, and bees'-wax at the base, and, when he had arranged them, he flexed each one into a gentle curve, so that they imitated real bird's wings. 10
- V His son, Icarus, stood next to him, and, not realising that he was handling things that would endanger him, caught laughingly at the down that blew in the passing breeze, and softened the yellow bees'-wax with his thumb, and, in his play, hindered his father's marvellous work. 15
- VI When he had put the last touches to what he had begun, the artificer balanced his own body between the two wings and hovered in the moving air. He instructed the boy as well, saying, "Let me warn you, Icarus, to take the middle way. Moisture will weigh down your wings if you fly too low. Or if you go too high, the sun scorches them. Travel between the extremes. And I order you not to aim towards the stars: Bootes, the Herdsman, or Helice, the Great Bear, or towards the drawn sword of Orion. Take the course I show you!" 20
- VII At the same time as he laid down the rules of flight, he fitted the newly created wings on the boy's shoulders. While he worked and issued his warnings, the ageing man's cheeks were wet with tears. The father's hands trembled. 25
- VIII He gave a never to be repeated kiss to his son, and lifting upwards on his wings, flew ahead, anxious for his companion, like a bird leading her fledglings out of a nest above, into the empty air. He urged the boy to follow, and showed him the dangerous art of flying, moving his own wings, and then looking back at his son. Some angler catching fish with a quivering rod, or a shepherd leaning on his crook, or a ploughman resting on the handles of his plough, saw them, perhaps, and stood there amazed, believing them to be gods able to travel the sky. 30
- IX And now the island of Samos, sacred to Juno, lay ahead to the left (the islands, Delos and Paros, were behind them). The islands of Lebinthos and Calymne, rich in honey, were to the right, when the boy began to delight in his daring flight, and abandoning his guide, drawn by desire for the heavens, soared higher. 35
- X His nearness to the devouring sun softened the fragrant wax that held the wings, and the wax melted. He flailed with bare arms, but losing his oar-like wings, could not ride the air. Even as his mouth was crying his father's name, it vanished into the dark blue sea, the Icarian Sea, called after him. 40

- XI** The unhappy father, now no longer a father, shouted "Icarus, Icarus where are you? Which way should I be looking, to see you? Icarus!" he called again. Then he caught sight of the feathers on the waves, and cursed his inventions.
- XII** He laid the body to rest, in a tomb, and the island was named Icaria after his buried child. 45

(Adapted from 'Daedalus and Icarus', from Ovid's Metamorphoses)

Questions 71 to 75 are based on Reading Passage 8. (2 marks each)

Identify the subject/object that these pronouns refer to in the context of the passage.

71. it (para. I) : _____
72. he (para. II) : _____
73. them (para. IV) : _____
74. them (para. VI) : _____
75. his guide (para. IX) : _____

*** END OF QUESTION PAPER ***