

**Read the text below.**

"My grandmother was a storyteller; she knew her way around words. She never learned to read and write, but somehow she knew the good of reading and writing; she had learned how to listen and delight. She had learned that in words and in language, and there only, she could have whole and consummate being. She told me stories, and she taught me how to listen. I was a child  
 5 and I listened. She could neither read nor write, you see, but she taught me how to live among her words, how to listen and delight. 'Storytelling; to utter and to hear...' And the simple act of listening is crucial to the concept of language, more crucial even than reading and writing and language in turn is crucial to human society. There is proof of that, I think, in all the histories and prehistories of human experience. When that old Kiowa woman told me stories, I listened with only  
 10 one ear. I was a child, and I took the words for granted. I did not know what all of them meant, but somehow I held on to them; I remembered them, and I remember them now. The stories were old and dear; they meant a great deal to my grandmother. It was not until she died that I knew how *much* they meant to her. I began to think about it, and then I knew. When she told me those old stories, something strange and good and powerful was going on. I was a child, and  
 15 that old woman was asking me to come directly into the presence of her mind and spirit; she was taking hold of my imagination, giving me to share in the great fortune of her wonder and delight. She was asking me to go with her to the confrontation of something that was sacred and eternal. It was a timeless, *timeless* thing; nothing of her old age or of my childhood came between us.

"Children have a greater sense of the power and beauty of words than have the rest of us  
 20 in general. And if that is so, it is because there occurs – or reoccurs – in the mind of every child something like a reflection of all human experience. I have heard that the human foetus corresponds in its development, stage by stage, to the scale of evolution. Surely it is no less reasonable to suppose that the waking mind of a child corresponds in the same way to the whole evolution of human thought and perception. [...]

25 "My grandmother used to tell me the story of Tai-me, of how Tai-me came to the Kiowas. The Kiowas were a sun dance culture, and Tai-me was their sun dance doll, their most sacred fetish; no medicine was ever more powerful. There is a story about the coming of Tai-me. This is what my grandmother told me:

30 Long ago there were bad times. The Kiowas were hungry and there was no food. There was a man who heard his children cry from hunger, and he began to search for food. He walked four days and became very weak. On the fourth day he came to a great canyon. Suddenly there was thunder and lightning. A Voice spoke to him and said, "Why are you following me? What do you want?" The man was afraid. The thing standing before him had the feet of a deer, and its body was covered with feathers. The man answered that the Kiowas were hungry. "Take me with you," the Voice said, "and I will give you whatever  
 35 you want." From that day Tai-me has belonged to the Kiowas.

"Do you see? There, far off in the darkness, something happened. Do you see? Far, far away in the nothingness something happened. There was a voice, a sound, a word – and everything began. The story of the coming of Tai-me has existed for hundreds of years by word of mouth. It represents the oldest and best idea that man has of himself. It represents a very rich literature,  
 40 which, because it was never written down, was always but one generation from extinction. But for the same reason it was cherished and revered. I could see that reverence in my grandmother's eyes, and I could hear it in her voice.

(717 words)

from *House Made of Dawn* (1968), N. Scott Momaday (1934-)

**Read the following statements and say whether each one is True (T), False (F) or Not Stated (NS). Put a cross in the correct box.**

**1.** The narrator's grandmother appreciated the importance of reading and writing and found delight in writing wonderful stories.

T

F

NS

**2.** She taught her grandson the crucial skill of learning to listen.

T

F

NS

**3.** The grandmother and the child shared something extraordinarily creative and eternal.

T

F

NS

**4.** Children have no instinctive feel for words and have to be taught to appreciate them.

T

F

NS

**5.** The story of the Tai-me's coming is revered by the Kiowas because it is the oldest story passed down through the generations.

T

F

NS

**Answer the questions below. Use complete sentences and your own words.**

**6.** Examine how the author's choice of the first-person narrator adds interest and authenticity to the text. Comment on the use of descriptive adjectives and the atmosphere created. Justify your answer by referring to the text.

**7.** Explain what the narrator means when he says that 'something strange and good and powerful' happened (line 14). Is it related to a spiritual dimension? To what extent?

**8.** Why is the story of Tai-me so important to the Kiowa people? What does it represent?

Read the text below.

## Move over, millennials. Boomers are UK's greenest generation

### *Parents and grandparents are the most likely to try to minimise their environmental footprint*

Young people are often dubbed 'Generation Green' – millennials and teenagers championing climate action and environmental values, often with a well-aimed dig at older generations who have failed to prevent a climate catastrophe.

Yet it is their baby boomer parents and grandparents who are most likely to act in support of green issues, according to a national survey.

About half of people over 55 say they shop locally, buy fewer clothes that last longer and try to avoid single-use plastics. Only about a quarter of those aged 18-34 said they do the same. And only 16% of 18-34s buy seasonal produce, compared with 35% of over-55s.

The Opinium poll asked 2,000 people about their green attitudes. It shows that although a large proportion – 78% – believe they have a personal responsibility to deal with the climate crisis, a substantial number are not prepared to make sacrifices.

While some say they want to eat less meat, avoid fast fashion or cycle instead of drive, few manage to achieve their aims, the survey said.

Last week Boris Johnson outlined several measures to create a 'green industrial revolution', including a ban on selling diesel and petrol cars by 2030. Yet there appears to be little support for further measures. Only 11% backed the idea of a road tax that would charge motorists for the distances they drive, and just 14% would like to see an extra tax on diesel. A cap on how often people fly was supported by 17%.

Chris Venables, head of politics at the Green Alliance, said ministers needed to set out a clearer vision on environmental policy.

'The story of climate change so far is that we've done a pretty amazing job and achieved things like a 47% reduction in emissions by doing things where people haven't really had to change, like reducing coal.

We're now at this crunch point where if we want to go further, we need to look at transport and housing and heating. So how do you design policy in a way that people feel that it's fair and it's working for them?'

The poll was commissioned by Pure Planet, the renewable energy supplier, as part of the annual People and Power report on attitudes to green issues that it has published for four years.

It shows support for a ban on single-use plastics appears to be dropping: in 2018, 47% supported a ban but that had fallen to 39% this year. Clean air zones around schools also received little support.

Steven Day, a co-founder of Pure Planet, said that many younger people believed they did not have the time or money to act sustainably.

'It's reassuring to see that when people have more time – perhaps when the kids have grown up, or they are less busy with their careers – then they make more sustainable choices,' he said.

'The will is there. People have told us they want to live more sustainably than they currently are. But clearly the challenge we face is how we harness people's energy and intent, and channel it on the things that have the most impact.'

A separate study published last week by *Climate Outreach* showed that there was very little climate denialism left in the UK, but that support for action on climate change could weaken if people felt that they were being ignored. **(575 words)**

(From James Tapper, [www.theguardian.com/environment](http://www.theguardian.com/environment), Sun 22 Nov 2020)

**Decide which answer (A, B, C or D) is correct.**



- 1) How many British people aged 18-34 do not shop locally, buy clothes that last longer or avoid single-use plastics?
- A  About 25%.  
B  About 50%.  
C  About 75%.  
D  All of them.
- 2) What does the article say about people giving up consuming meat, fast fashion and cars?
- A  They are not ready to do it.  
B  They refuse to do it.  
C  They are willing to do it.  
D  It does not say it.
- 3) Which statement is NOT true about Boris Johnson's 'green industrial revolution'?
- A  People will no longer purchase diesel cars.  
B  People will no longer travel by plane.  
C  People will not be allowed to buy petrol cars.  
D  People will have a limit on the number of flights they can take.

**Read the following statements and say whether each one is True (T), False (F) or Not Stated (NS). Put a cross in the correct box.**



- 4) Both Chris Venables and Steven Day think that people lack the time and money to act sustainably.
- T       F       NS
- 5) A study demonstrated that many British people think that the issues related to climate change do not exist.
- T       F       NS

**Answer the questions below. Use complete sentences and your own words.**



- 6) What can you infer about the writer's tone and reliability on the facts that he reports? Justify your answers by referring to the text.
- 7) Explain what the author means when he writes 'millennials and teenagers championing climate action and environmental values, often with a well-aimed dig at older generations' (lines 1-2).
- 8) Do you believe the details and quotes the writer chooses to include consider the intended audience of the text? Give examples to support your answer.

PART  
TWO

WRITTEN  
PRODUCTION

*Man's guilt in history and in the tides of his own blood has been complicated by technology, the daily seeping falsehearted death.*  
(Don DeLillo, *White Noise*, 1985)

1. Has technology changed people's way of life? Discuss the quotation in a 300-word essay. Support your ideas by referring to your readings and/or to your personal experience.

2. An international film magazine you read is looking for reviews with the following title: 'The last film I watched'. You have decided to write a **review** for the magazine. Describe the film and say what you think about it. Would you recommend it to other people?