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2. Language, as we all know, is the means by which individuals communicate with each other, yet is important not merely on an individual scale alone. It is also the means by which larger groups - tribes, races, nations - signal internal cohesion within the group as well as external distinction from another group. In the modern world, as Haugen commented, every self- respecting nation has to have a language and as a result, ‘nation and language have become inextricably intertwined.’
3. In monolingual socio-political units, there are no major problems in deciding on the linguistic code that would mirror the nation and its identity. It is in multilingual societies, that the problems arise, and that the solutions needed to be sought. It is also relevant to note that nations do not remain monolingual throughout. The Roman Empire, once held together by Latin, splintered into a number of distinctive language groups. The United States of America, bound by English since the eighteenth century, now admits Spanish bilingualism; in the United Kingdom, communities speaking Indian languages form sizable populations and have to be accommodated.
4. Language planning, as Appel and Muysken point out, is the realization of language policy while language policy is “a recognition of linguistic discontinuity between segments of a population”. Determination of a policy requires a great deal of information – on the languages, who uses them, for what purpose or purposes, the resources needed to expand or develop the languages, the link between the languages and the educational system etc. – but rarely are such questions asked. Rather as Kaplan comments, it is “politicians, not very sophisticated in matters linguistic who make the decisions... and they tend to make the decisions largely with respect to their own individual language loyalties.” Bokhorst- Heng who, in her account of “Language Planning and Management in Singapore” flatly states that in Singapore there is no separate body for language planning; instead it is done at the very top levels of government.
5. Turning to the specific case of Sri Lanka, we are all too aware of the shifts and twists in the country’s language policy, and the tragic consequences of those developments. As Mendis aptly states, “The numerous twists and turns linguistic legislation has taken over the last 45 years have been discussed far too often to bear repeating here.”

Write the **letter** of the correct answer in your answer script against the **number of the relevant question**.

1. Which of the following expresses an idea extraneous to the first paragraph?
 - a) Popular will has to be given more importance in designing a language policy.
 - b) Assigning of roles, functions and status is necessary for coexistence in multilingual societies.
 - c) Decisions regarding the position of English are made more in line with international developments than with the domestic circumstances.
 - d) Language and society are two interrelated phenomena.
2. Which of the following best expresses the meaning of the phrase “sociolinguistic literature, however, questions the viability of such ‘top-down’ practices which exacerbate relations of power and inequality in society”?
 - a) The success of the decisions made at the highest level highlight the power relations and inequality.
 - b) Decision making that happen at top level show great success as they eliminate inequal power relations.

- c) Decisions regarding language made by a few in authority show no success as they intensify the disparities in society.
 - d) Decisions regarding language policy should be taken in such a way that they equally affect all the social classes from the top to the bottom.
3. Which of the following sums up the main idea of the second paragraph?
- a) Language functions as an identity marker for ethnic/racial groups.
 - b) Language is a means of communication.
 - c) Language is not so important to individuals of a community.
 - d) Language is important in establishing togetherness in a society.
4. Monolingual societies face less problems because,
- a) their language does not strongly reflect their identity.
 - b) they are liable to break away from monolingualism at some point.
 - c) decision making is easy in their socio-political contexts.
 - d) there is no controversy on what should be chosen to represent national identity
5. Which of the following is the most accurate statement with regard to language planning?
- a) Language planning is required to realize the gaps in language planning.
 - b) Language planning is based more facts than on language policy.
 - c) Language planning has as its goal, the implementation of language policy.
 - d) Language planning helps identify the realistic approach to language policy.
6. What is the meaning of “recognition of linguistic discontinuity between segments of a society”?
- a) Identifying conflicts created among the users of different languages in a community.
 - b) Understanding the relationship between groups and the languages they use.
 - c) Identifying the differences in language use among different sections of a community.
 - d) Understanding how society is divided into groups based on their linguistic disparities.
7. According to the text, politicians
- a) are knowledgeable enough to determine the language policy of country.
 - b) take into consideration all the relevant facts in making a language policy.
 - c) never politicize language policy and respect individuals’ language preferences.
 - d) are not acute and show callousness in making language policy.
8. Bokhorst -Heng’s viewpoint is used by the writer to
- a) to present a counter argument to Haugen’s view.
 - b) to validate Kalpan’s views.
 - c) to prove that government is a necessary factor in language policy and planning.
 - d) to highlight that language policy and planning all over the world show similar trends.
9. According to Mendis, language policy and laws pertaining to it in Sri Lanka,
- a) have been too often revised and therefore need to be discussed.
 - b) have undergone too many complicated changes that discussing them is unnecessary.
 - c) have been subjected to numerous changes over the years, but they are barely discussed.
 - d) have been through some drastic changes that should not be recurrently addressed as they are too frequently addressed.

10. What is the meaning of the term 'inextricably' as it is used in the text?
- in a way that is unable to be separated.
 - so strongly bound
 - so closely positioned
 - in an interdependent manner
- b) Write a precis, summarizing the passage given in question 2 above, following the instructions given below. Use your own words as far as possible.
- (20 marks)
- Begin the precis on a new sheet. Divide your page into 5 columns, and number the lines.
 - Write the precis within the following word range: 162-172 words
 - State the number of words you have used.
3. **Read the following text and answer the questions given below it, using your own words as far as possible. Provide specific examples from the text to support your point of view.**

(20 marks)

Civil Peace

Jonathan Iwegbu counted himself extra-ordinarily lucky. 'Happy survival!' meant so much more to him than just a current fashion of greeting old friends in the first hazy days of peace. It went deep to his heart. He had come out of the war with five inestimable blessings--his head, his wife Maria's head and the heads of three out of their four children. As a bonus he also had his old bicycle--a miracle too but naturally not to be compared to the safety of five human heads.

The bicycle had a little history of its own. One day at the height of the war it was commandeered 'for urgent military action'. Hard as its loss would have been to him he would still have let it go without a thought had he not had some doubts about the genuineness of the officer. It wasn't his disreputable rags, nor the toes peeping out of one blue and one brown canvas shoes, nor yet the two stars of his rank done obviously in a hurry in biro, that troubled Jonathan; many good and heroic soldiers looked the same or worse. It was rather a certain lack of grip and firmness in his manner. So Jonathan, suspecting he might be amenable to influence, rummaged in his raffia bag and produced the two pounds with which he had been going to buy firewood which his wife, Maria, retailed to camp officials for extra stock-fish and corn meal, and got his bicycle back.

That night he buried it in the little clearing in the bush where the dead of the camp, including his own youngest son, were buried. When he dug it up again a year later after the surrender all it needed was a little palm-oil greasing. 'Nothing puzzles God,' he said in wonder.

He put it to immediate use as a taxi and accumulated a small pile of Biafran money ferrying camp officials and their families across the four-mile stretch to the nearest tarred road. His standard charge per trip was six pounds and those who had the money were only glad to be rid of some of it in this way. At the end of a fortnight he had made a small fortune of one hundred and fifteen pounds.

Then he made the journey to Enugu and found another miracle waiting for him. It was unbelievable. He rubbed his eyes and looked again and it was still standing there before him. But, needless to say, even that monumental blessing must be accounted also totally inferior to the five heads in the family. This newest miracle was his little house in Ogui Overside. Indeed nothing puzzles God! Only two houses away a huge concrete edifice some wealthy contractor had put up just before the war was a

mountain of rubble. And here was Jonathan's little zinc house of no regrets built with mud blocks quite intact! Of course the doors and windows were missing and five sheets off the roof.

But what was that? And anyhow he had returned to Enugu early enough to pick up bits of old zinc and wood and soggy sheets of cardboard lying around the neighborhood before thousands more came out of their forest holes looking for the same things. He got a destitute carpenter with one old hammer, a blunt plane and a few bent and rusty nails in his tool bag to turn this assortment of wood, paper and metal into door and window shutters for five Nigerian shillings or fifty Biafran pounds. He paid the pounds, and moved in with his overjoyed family carrying five heads on their shoulders.

His children picked mangoes near the military cemetery and sold them to soldiers' wives for a few pennies--real pennies this time--and his wife started making breakfast kara balls for neighbours in a hurry to start life again. With his family earnings he took his bicycle to the villages around and bought fresh palm-wine which he mixed generously in his rooms with the water which had recently started running again in the public tap down the road, and opened up a bar for soldiers and other lucky people with good money.

At first he went daily, then every other day and finally once a week, to the offices of the Coal Corporation where he used to be a miner, to find out what was what. The only thing he did find out in the end was that that little house of his was even a greater blessing than he had thought. Some of his fellow ex-miners who had nowhere to return at the end of the day's waiting just slept outside the doors of the offices and cooked what meal they could scrounge together in Bournvita tins. As the weeks lengthened and still nobody could say what was what Jonathan discontinued his weekly visits altogether and faced his palm-wine bar.

But nothing puzzles God. Came the day of the windfall when after five days of endless scuffles in queues and counter-queues in the sun outside the Treasury he had twenty pounds counted into his palms as exgratia award for the rebel money he had turned in. It was like Christmas for him and for many others like him when the payments began. They called it (since few could manage its proper official name) _egg-rasher_. As soon as the pound notes were placed in his palm Jonathan simply closed it tight over them and buried fist and money inside his trouser pocket. He had to be extra careful because he had seen a man a couple of days earlier collapse into near-madness in an instant before that oceanic crowd because no sooner had he got his twenty pounds than some heartless ruffian picked it off him. Though it was not right that a man in such an extremity of agony should be blamed yet many in the queues that day were able to remark quietly on the victim's carelessness, especially after he pulled out the innards of his pocket and revealed a hole in it big enough to pass a thief's head. But of course he had insisted that the money had been in the other pocket, pulling it out too to show its comparative wholeness. So one had to be careful.

Jonathan soon transferred the money to his left hand and pocket so as to leave his right free for shaking hands should the need arise, though by fixing his gaze at such an elevation as to miss all approaching human faces he made sure that the need did not arise, until he got home.

He was normally a heavy sleeper but that night he heard all the neighbourhood noises die down one after another. Even the night watchman who knocked the hour on some metal somewhere in the distance had fallen silent after knocking one o'clock. That must have been the last thought in Jonathan's mind before he was finally carried away himself. He couldn't have been gone for long, though, when he was violently awakened again.

'Who is knocking?' whispered his wife lying beside him on the floor.

'I don't know,' he whispered back breathlessly.

The second time the knocking came it was so loud and imperious that the rickety old door could have fallen down.

'Who is knocking?' he asked then, his voice parched and trembling. 'Na tief-man and him people,' came the cool reply. 'Make you hopen de door.' This was followed by the heaviest knocking of all.

Maria was the first to raise the alarm, then he followed and all their children. _'Police-o! Thieves-o!

Neighbours-o! Police-o! We are lost! We are dead!

Neighbours, are you asleep? Wake up! Police-o!'_

This went on for a long time and then stopped suddenly. Perhaps they had scared the thief away. There was total silence. But only for a short while.

'You done finish?' asked the voice outside. 'Make we help you small. Oya, everybody!'

'Police-o! Tief-man-o! Neighbours-o! we done loss-o! Police-o!...' There were at least five other voices besides the leader's.

Jonathan and his family were now completely paralysed by terror. Maria and the children sobbed inaudibly like lost souls. Jonathan groaned continuously.

The silence that followed the thieves' alarm vibrated horribly. Jonathan all but begged their leader to speak again and be done with it.

'My frien,' said he at long last, 'we don try our best for call dem but I tink say dem all done sleep-o... So wetin we go do now? Sometaim you wan call soja? Or you wan make we call dem for you? Soja better pass police. No be so?'

'Na so!' replied his men. Jonathan thought he heard even more voices now than before and groaned heavily. His legs were sagging under him and his throat felt like sandpaper.

'My frien, why you no de talk again. I de ask you say you wan make we call soja?'

'No'.

'Awrighto. Now make we talk business. We no be bad tief. We no like for make trouble. Trouble done finish. War done finish and all the katakata wey de for inside. No Civil War again. This time na Civil Peace. No be so?' 'Na so!' answered the horrible chorus.

'What do you want from me? I am a poor man. Everything I had went with this war. Why do you come to me? You know people who have money. We...'

'Awright! We know say you no get plenty money. But we sef no get even anini. So derefore make you open dis window and give us one hundred pound and we go commot. Orderwise we de come for inside now to show you guitar-boy like dis...' A volley of automatic fire rang through the sky. Maria and the children began to weep aloud again.

'Ah, missisi de cry again. No need for dat. We done talk say we na good tief. We just take our small money and go nwayorly. No molest. Abi we de molest?' 'At all!' sang the chorus.

'My friends,' began Jonathan hoarsely. 'I hear what you say and I thank you. If I had one hundred pounds...'

1. Comment on how the author has used language to evoke the horrors of war? (04 marks)
2. What is Johnathan's attitude to his present circumstances? Is it naïve or informed? (04 marks)
3. What meanings do the following phrases create in the context of the story?
 - a. Nothing puzzles God
 - b. Happy survival (04 marks)
4. How is the title "Civil Peace" ironic in the story? (04 marks)
5. What mood does the setting create at the beginning? How is it undercut or reinforced by the protagonist's manner? (04 marks)

4. **Read the following poem and answer the questions given it, using your own words as far as possible. Provide specific examples to support your point of view.**

(20 marks)

Home

No one leaves home unless home is the
mouth of a shark. You only run for the
border when you see the whole city running as well.
No ne would leave home unless home

Chased you, fire under feet, hot
blood in your belly.
It's not something you ever thought about
Doing, and so when you did – you carried

The anthem under your breath,
Waiting until the airport toilet to tear up
The passport and swallow, each mouthful
of paper making it clear that you would not begoing back.

You have to understand, no one puts
Their children in a boat unless the
water is safer than the land.
Who would choose to spend days and

Nights in the stomach of a truck
Unless the miles travelled meant
Something more than a journey.
No one would choose to crawl under fences, be
Beaten until your shadow leaves you, raped,
then drowned, forced to the bottom of the
boat because you are darker, be sold, starved,
shot at the border like a sick animal,...

If you survive and you are greeted on the other side
With go home blacks, refugees dirty immigrants,
Asylum seekers sucking our country dry of milk,
Dark, with their hands out
smell strange, savage-

the dirty looks on the street softer
than a limb torn off,
the indignity of every day life more
tender than fourteen men who look

like your father, between your legs,
insults easier to swallow thn rubble,
than your child's body in pieces – for
now, forget about your pride, your survival
is more important.

I want to go home, but home is the mouth of a shark.
Home is the barrel of the gun and no one would
Leave home unless home unless home chased you to the shore.

1. Why do people leave home? (04marks)
2. Making reference to imagery, similes/metaphors, describe how violence is portrayed in the poem. (04marks)
3. How are the usual associations of the term 'home' undercut in the poem? Provide at least two examples from the text. (04 marks)
4. How do you understand the following? Briefly explain.
 - a) You carried the anthem under your breath
 - b) Unless the miles travelled meant more than a journey (04 marks)
5. What is the main idea of the poem? How does it relate to the present global context? (04 marks)