INSTRUCTIONS AND INFORMATION TO CANDIDATES

- Write your Centre Number, Candidate Number and Name on all the work you hand in.
- Write your answers on the separate answer book/paper provided.
- If you use more than one sheet of paper, fasten the sheets.
- Write in dark blue or black pen.
- Do not use staples, paper clips, highlighters, glue or correction fluid.
- The number of marks is given in brackets [ ] at the end of each question or part question.
- Dictionaries are not permitted.
PART 1

Read the following two extracts carefully, and then answer Questions 1 and 2.

Passage 1

The following is adapted from an article published in Time Magazine (28 April 2003).

WHAT MAKES A HERO?

By Amanda Ripley

War breeds heroes – and a deep need to recognise them. The soldier who sacrifices himself for his comrades, the civilian who walks ten kilometres to get help for a wounded prisoner of war, the medic who makes no distinction between bleeding ally and bleeding enemy, the aid worker who passes through a combat zone to bring water to a crippled city – all are called heroes and all deserve to be. But the word is also an apology for senseless death, a way to sustain the fiction that courage and valour will surely be enough to carry men and women through the valley of death. The truth is subtler and sadder: sometimes heroic virtue means the difference between life and death and sometimes it does not. Sometimes a hero is not born until the moment he or she recognises that heroism is futile – and yet behaves heroically anyway.

In the 1980s, Cavier Emmanuelli, co-founder of Medicine Sans Frontières, was working on the border between Cambodia and Thailand. His first victim was a young woman. She was alive but disembowelled, her body nearly sliced in two by a mortar fragment. "I thought that there was nothing to be done and went on to another victim," he remembers. When he looked back, the other doctor, a young man named Daniel Pavard, had not moved on. He was cradling the woman's head and caressing her hair. "He was helping her to die," says Emmanuelli, "There was no public, no cameras, no-one looking. The bombing continued and he did this as if he was all alone in his humanity."

Today the newspapers are full of hero nominees, some more convincing than others. The British papers gushed over Lieutenant Colonel Tim Collins' pretty speech to his troops before they marched into war: "We go to liberate, not to conquer," he said. "If you are ferocious in battle, remember to be magnanimous in victory." News reporters have been called heroic for doing their jobs, and bombing victims have been called courageous for surviving. Still, most of us are hard pressed to believe in any of the major players for more than half an hour. A hero, by most definitions, must be both brave and generous, a rare combination.

It is Americans whom Oscar Wilde disparagingly called "hero-worshippers" – who put all their faith in a romantic fiction of the individual. "In the U.S., it's more likely that the rugged individualist will be admired more," says Oxford University philosopher Roger Crisp. "It's kind of old-fashioned. There's a sense (in Europe) that we've already been through that." Billionaire businessmen are not embraced as society's saviours.
"People do need heroes in Europe," insists Sister Emmanuelle, the Belgian-born nun who spent twenty-two years living among the garbage pickers of Cairo, forcing the rest of the world to reckon with their existence. "Currently, there is a real search for grandness, in a different way than wealth. I can see this when they cry as I tell them about the love and deep fraternity that saves people. That touches them deep in their hearts," says Emmanuelle, now 94 and still working in France with her non-profit charity, The Friends of Sister Emmanuelle. She is living proof that for the European hero, collective good and individual accomplishment need not be mutually exclusive.

In a March survey of six European nations, people were asked to name a famous figure from European history with whom they would like to pass an hour. In the end, despite the fact that we have spent the past forty years toppling politicians from their pedestals, people chose their own country's current leaders.

If you asked for a definition of heroism, you would get a thousand different answers. The French celebrity philosopher Bernard-Henri Levy defines a hero narrowly, as someone who tells the truth when it means risking his life. Some stand without flinching in the face of very bad odds. Some put themselves in mortal danger. Others suffer. Some are activists, in the old-fashioned sense, stubbornly beating a drum to remind us of a reality we would prefer to ignore. Others are alchemists, turning grief that would have gutted most of us into defiant hope. Still others live more than comfortably while inspiring millions to hope for better things -- that man can perform superhuman feats with a ball and a patch of grass, that magic still dwells in paper and ink.

Most of them are walking contradictions. A hero has to be, on the one hand, a dreamer -- to believe against overwhelming odds that something can change. But a hero is also a realist. A hero does something useful; resignation is not an option.

In every case, if heroism requires courage and generosity, the last ingredient is circumstance. Jean-Christoph Rufin says his heroic model was his grandfather. Until he was sent to a Nazi prison for hiding people in his garage, he raised Rufin himself. "Physically, he was absolutely not a hero. He was short, thin and weak, though he resisted many things that would have killed me ten times," says Rufin. "All the choices he made were kind of obvious things. It was the circumstances that made him a hero."

True heroes, says Emmanuelli, never know they are heroes. They just find themselves in a situation for which they have been preparing themselves, unwittingly, all their lives. Then they do the right thing. "A hero understands that he is a tool," he says.
Passage 2
Please read the following profile on Shirin Ebadi published in Time Magazine (26 April 2004).

The magazine section is prefixed with these words: "With some, it is their bravery that inspires; with others, their physical skills. And then there are those whose heroism shines from the way they live their lives."

Shirin Ebadi: For Islam and humanity
By Scott MacLeod

Some of her admirers in Iran call her a woman of steel. Sure, the Iranian human rights champion also has a heart of gold. But it is Shirin Ebadi's unbending will that explains how she has become the conscience of the Islamic Republic.

Years before reformers like President Mohammed Khatami started to talk about political freedom, Ebadi, 56, was demanding fundamental rights from an Islamic regime that systematically violated them. Her Nobel Peace Prize in 2003 gave Ebadi even greater moral authority inside Iran, injecting fresh hope into a pro-democracy movement that has suffered escalating repression at the hands of religious leaders. She refuses to be pessimistic. "When you are hopeless," she says, "you are at a dead end."

In the Shah's era, Ebadi had been one of Iran's first woman judges. A devout Muslim, she supported Ayatullah Ruhollah Khomeini's revolution against the Pahlavi dynasty, only to find herself out of a job under the Islamic regime. That sparked a long battle against Iran's clerics for women's equality and rights for children, workers, artists and others. Though Ebadi is careful to push for change within the law, that has not kept her out of trouble. In 2000 she spent 23 days in prison, and she has received regular death threats.

Ebadi believes there is nothing incompatible about Islam and democracy. "We can witness the promotion of human rights even under the Islamic Republic," she says. That message has brought rumours of dismay from young Iranians who demand a radical break with religious rule. Yet Ebadi's relentless fight for justice has inspired hope throughout Iran and well beyond.
Part 1

1 Write a summary of the qualities of heroism (Passage 1) and the extent to which the achievements of Shirin Ebadi (Passage 2) match those qualities.

Write approximately one page in length, depending upon the size of your handwriting. Use your own words as far as possible. [20]

2 You are entering a Public Speaking Competition with the topic, "Generosity of spirit is more heroic than taking risks."

Write the speech you would give on this occasion, using the examples and illustrations from both passages.

Your answer should be between 1½ – 2 pages in length, depending on the size of your handwriting. [20]
Read the following information on Namibian birds of prey from The Namibian of 14 January 2003 and then answer the question which follows.

Vultures are scavenging species that locate their food from the air. They are meat eaters at the top of the food chain and their presence signals a healthy environment.

They have large eyes compared to their heads, exceptional eyesight and can spot a carcass from thousands of metres away. They have fantastic powers of flight. Their powerful beaks with hooked tips are used for tearing meat and skin. The feet of vultures are not adapted for killing and their short bare legs with long toes and short claws are used to hold down food. Of the 22 vulture species, seven occur in Namibia. All Southern African species require conservation efforts if they are to survive. Each species is adapted to a specific role in its environment.

### Namibia's Large Birds of Prey

- Only 30% of young vultures survive to adulthood.
- Vultures reach breeding age only between 4 and 7 years old.
- A number of vulture species show "Cain and Abel" behaviour. (The first chick to hatch will kill the second chick.)
- In 1996 a single farmer killed 10% of the Lappet-faced Vulture population in the Namib-Naukluft Park, with a single poisoned carcass.
- The use of poison in Namibia has wiped out all breeding colonies of Cape Griffon Vultures.

### White-headed Vulture

- Status: vulnerable
- Weight: 3.3 - 5.3 kilograms
- Wingspan: 258 – 280 cm
- Height: 75 cm
- Habitat: north of latitude 29
- Food: carrion
- Breeding: 1 egg, laid from May to August
- Threats: poison on carcasses; habitat loss; collision with power lines

By Liz Komen, Director of The Namibian Animal Rehabilitation and Research and Education Centre (NARREC), outside Windhoek.

3 You are launching a fundraising appeal in your school magazine for the vultures in Namibia.

Write an article to raise awareness of the vulture in Namibia, drawing attention to its plight.

Use the information provided in the extract.

Write about 250 words.