

# **Large-Type Edition**

**The University of the State of New York**

**REGENTS HIGH SCHOOL EXAMINATION**

## **REGENTS EXAMINATION IN ENGLISH LANGUAGE ARTS**

**Thursday, August 16, 2018 — 8:30 to 11:30 a.m., only**

**The possession or use of any communications device is strictly prohibited when taking this examination. If you have or use any communications device, no matter how briefly, your examination will be invalidated and no score will be calculated for you.**

**A separate answer sheet has been provided for you. Follow the instructions for completing the student information on your answer sheet. You must also fill in the heading on each page of your essay booklet that has a space for it, and write your name at the top of each sheet of scrap paper.**

**The examination has three parts. For Part 1, you are to read the texts and answer all 24 multiple-choice questions. For Part 2, you are to read the texts and write one source-based argument. For Part 3, you are to read the text and write a text-analysis response. The source-based argument and text-analysis response should be written in pen. Keep in mind that the language and perspectives in a text may reflect the historical and/or cultural context of the time or place in which it was written.**

**When you have completed the examination, you must sign the statement printed at the bottom of the front of the answer sheet, indicating that you had no unlawful knowledge of the questions or answers prior to the examination and that you have neither given nor received assistance in answering any of the questions during the examination. Your answer sheet cannot be accepted if you fail to sign this declaration.**

**DO NOT START THIS EXAMINATION UNTIL YOU ARE TOLD TO DO SO.**

**DO NOT TURN THIS PAGE UNTIL YOU ARE TOLD TO DO SO.**

# Part 1

**Directions (1–24):** Closely read each of the three passages below. After each passage, there are several multiple-choice questions. Select the best suggested answer to each question and record your answer on the separate answer sheet provided for you. You may use the margins to take notes as you read.

## Reading Comprehension Passage A

When my mother found out that the large mirror in the living room was inhabited, we all gradually went from disbelief to astonishment, and from this to a state of contemplation, ending up by accepting it as an everyday thing.

5 The fact that the old, spotted mirror reflected the dear departed in the family was not enough to upset our life style. Following the old saying of “let the house burn as long as no one sees the smoke,” we kept the secret to ourselves since, after all, it was nobody else’s business.

10 At any rate, some time went by before each one of us would feel absolutely comfortable about sitting down in our favorite chair and learning that, in the mirror, that same chair was occupied by somebody else. For example, it could be Aurelia, my grandmother’s sister (1939), and even if cousin Natalie would be on my side of the room, across from her would be the almost forgotten Uncle Nicholas (1927). As could have been expected, our departed reflected in the mirror presented the image of a family gathering almost identical to our own, since nothing, absolutely nothing in the living-room—the furniture and its arrangement, the light, etc.—was changed in the mirror. The only difference was that on 15 the other side it was them instead of us.

20 I don’t know about the others, but I sometimes felt that, more than a vision in the mirror, I was watching an old worn-out movie, already clouded. The deceaseds’ efforts to copy our gestures were slower, restrained, as if the mirror were not truly showing a direct image but the reflection of some other reflection.

From the very beginning I knew that everything would get more complicated as soon as my cousin Clara got back from vacation. Because of her boldness and determination,

Clara had long given me the impression that she had blundered into our family by mistake. This suspicion had been somewhat bolstered by her being one of the first women dentists  
25 in the country. However, the idea that she might have been with us by mistake went away as soon as my cousin hung up her diploma and started to embroider sheets beside my grandmother, aunts and other cousins, waiting for a suitor who actually did show up but was found lacking in one respect or another—nobody ever really found out why.

Once she graduated, Clara became the family oracle,<sup>1</sup> even though she never practiced her profession. She would prescribe painkillers and was the arbiter<sup>2</sup> of fashion; she would choose  
30 the theater shows and rule on whether the punch had the right amount of liquor at each social gathering. In view of all this, it was fitting that she take one month off every year to go to the beach. . . .

Naturally, the idea of moving the mirror to the dining-room was hers. And so was its  
35 sequel: to bring the mirror near the big table, so we could all sit together for meals.

In spite of my mother's fears that the mirror people would run away or get annoyed because of the fuss, everything went fine. I must admit it was comforting to sit every day  
40 at the table and see so many familiar faces, although some of those from the other side were distant relatives, and others, due to their lengthy—although unintentional—absence, were almost strangers. There were about twenty of us sitting at the table every day, and even if  
45 their gestures and movements seemed more remote than ours and their meals a little washed-out, we generally gave the impression of being a large family that got along well. . . .

For a while we ate all together, without further incidents or problems. We mustn't forget Clara, however, whom we had allowed to sit at the frontier between the two tables,  
45 the equator separating what was from what was not. Although we paid no attention to the situation, we should have. Compounding our regrettable oversight was the fact that

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<sup>1</sup>oracle — a person who gives wise or authoritative opinions

<sup>2</sup>arbiter — judge

lethargic<sup>3</sup> Eulalia sat across from her so that one night, with the same cordiality with which she had addressed Gus [a family member], Clara asked Eulalia to pass the salad. Eulalia affected the haughty disdain<sup>4</sup> of offended royalty as she passed the spectral<sup>5</sup> salad bowl, filled with dull lettuce and grayish semi-transparent tomatoes which Clara gobbled up, smiling mischievously at the novelty of it all. She watched us with the same defiance in her eyes that she had on the day she enrolled in a man's subject. There was no time to act. We just watched her grow pale, then her smile faded away until finally Clara collapsed against the mirror.

Once the funeral business was over and we sat back down at the table again, we saw that Clara had taken a place on the other side. She was between cousin Baltazar (1940) and a great-uncle whom we simply called "Ito."

This *faux pas*<sup>6</sup> dampened our conviviality<sup>7</sup> somewhat. In a way, we felt betrayed; we felt that they had grievously abused our hospitality. However, we ended up divided over the question of who was really whose guest. It was also plain that our carelessness and Clara's irrepressible inquisitiveness had contributed to the mishap. In fact, a short time later we realized that there wasn't a great deal of difference between what Clara did before and what she was doing now, and so we decided to overlook the incident and get on with things. Nevertheless, each day we became less and less sure about which side was life and which its reflection, and as one bad step leads to another, I ended up taking Clara's empty place.

I am now much closer to them. I can almost hear the distant rustle of the folding and unfolding of napkins, the slight clinking of glasses and cutlery, the movement of chairs. The fact is that I can't tell if these sounds come from them or from us. I'm obviously not worried about clearing that up. What really troubles me, though, is that Clara doesn't seem

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<sup>3</sup>lethargic — sluggish

<sup>4</sup>disdain — contempt

<sup>5</sup>spectral — ghostly

<sup>6</sup>*faux pas* — social mistake

<sup>7</sup>conviviality — liveliness

70 to behave properly, with either the solemnity or with the opacity owed to her new position; I don't know how to put it. Even worse, the problem is that I—more than anybody else in the family—may become the target of Clara's machinations,<sup>8</sup> since we were always joined by a very special affection, perhaps because we were the same age and had shared the same children's games and the first anxieties of adolescence...

75 As it happens, she is doing her best to get my attention, and ever since last Monday she has been waiting for me to slip up so she can pass me a pineapple this big, admittedly a little bleached-out, but just right for making juice and also a bit sour, just as she knows I like it.

—María Elena Llano

excerpted and adapted from “In the Family”

*Short Stories by Latin American Women: The Magic and the Real*, 1990  
translated by Beatriz Teleki  
Arte Público Press

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<sup>8</sup>machinations — schemes

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- 1 Lines 1 through 7 introduce the family's
- (1) tendency to gossip
  - (2) experience with loss
  - (3) process of adaptation
  - (4) attempt to socialize
- 2 The description in lines 8 through 16 reinforces the
- (1) isolation of the deceased relatives
  - (2) strangeness of the family's situation
  - (3) fearfulness of the insecure relatives
  - (4) tension of the family's interaction
- 3 The statement, "The only difference was that on the other side it was them instead of us" (lines 15 and 16) emphasizes a central idea of the
- (1) rivalry among different generations
  - (2) continuity between life and death
  - (3) conflict between tradition and change
  - (4) respect among distant relatives
- 4 The use of the word "However" (line 25) signals a change in
- (1) the narrator's perception of Clara's place in the family
  - (2) Clara's understanding of the narrator's submission to the family
  - (3) the narrator's resentment of Clara's profession
  - (4) Clara's rejection of the family's eccentricities
- 5 Clara's title of "family oracle" (line 29) is most likely a result of her
- (1) assertive personality    (3) warm demeanor
  - (2) disciplined character    (4) generous spirit
- 6 Lines 36 through 40 suggest that the mirror people are
- (1) an inconvenience to the living family
  - (2) curious about the living family
  - (3) welcomed by the living family
  - (4) disturbed by the living family

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## Reading Comprehension Passage B

### Pears, Unstolen

I was stopped on the sidewalk by pears  
glowing on their tree like antique ornaments  
with flaking paint, a green metallic shimmer,  
hinting at yellow, mottled with a few flecks of red.

- 5 As light flickered over them, they seemed  
to flutter like candles in the leaves.  
But no—they were pears, and probably hard,  
I told myself, probably inedible and holding  
their juices tight, if they had juices at all.
- 10 Besides, something was pitting<sup>1</sup> them like brass,  
splotching, as if trying to spoil. Still, I wanted them.  
I wanted that September light fingering each fruit,  
so it seemed lit from without and within,  
a fleshy tallow. I wanted the season's clock
- 15 stopped before the next strike, stopped  
in this amber afternoon, my walk halfway,  
the shiny leaves just starting to curl,  
but still far from falling, and the pears  
half hidden among them like birds singing
- 20 so sweetly you step closer, peer in,

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<sup>1</sup>pitting — scarring

careful, careful, wanting to touch that song,  
but not spoil it. I stood there wanting  
to hoard time, a thief trying to steal  
a song I couldn't hear, a fool believing

- 25 there's something sweet that won't disappoint,  
that pears in the hand could be anything  
like pears dreamed in the mind, or a moment  
stopped could be kept from rotting.

- 30 But what's so bad, a thief will ask: How is  
plucking a piece of fruit worse than worms  
tunneling in, or bees sating themselves  
on that honeyed light, or mold blotching it?

- 35 Surely a saint has an answer to that,  
something about how too much sweetness spoils,  
or there's another sweetness that grows within.  
For weeks I went back and forth, stopping

- 40 at the tree, watching first one pear let go  
of its limb, then many begin to fall,  
flickering briefly like coals in the grass  
before they shrivel, letting their seeds slip out.

“That’s the way it goes,” mutters the thief.  
“As scripture says they must,” muses the saint,  
while a few last pears glow on their brittle stems,  
and the wind-strummed boughs bend toward earth.

—Betsy Sholl

from [www.imagejournal.org](http://www.imagejournal.org), Issue 66

- |   |                 |             |              |                 |   |
|---|-----------------|-------------|--------------|-----------------|---|
| <p>11 The description of the pears in lines 1 through 11 helps to illustrate the</p> <ul style="list-style-type: none"><li>(1) balance between stability and change</li><li>(2) difficulty of recognizing imperfection</li><li>(3) difference between perception and reality</li><li>(4) importance of overcoming obstacles</li></ul> <p>12 The word “sating” as used in line 31 is closest in meaning to</p> <table border="0"><tr><td style="width: 50%; vertical-align: top;">(1) indulging</td><td style="width: 50%; vertical-align: top;">(3) sunning</td></tr><tr><td style="width: 50%; vertical-align: top;">(2) blinding</td><td style="width: 50%; vertical-align: top;">(4) endangering</td></tr></table> | (1) indulging   | (3) sunning | (2) blinding | (4) endangering | <p>13 The narrator’s conflict in lines 36 through 42 is resolved through</p> <ul style="list-style-type: none"><li>(1) understanding the nature of humans</li><li>(2) posing philosophical arguments</li><li>(3) accepting the cycle of the seasons</li><li>(4) questioning religious beliefs</li></ul> <p>14 The narrator in the poem can best be described as</p> <ul style="list-style-type: none"><li>(1) hopeful and excited</li><li>(2) dejected and alienated</li><li>(3) impulsive and carefree</li><li>(4) reflective and resigned</li></ul> |
| (1) indulging   | (3) sunning     |             |              |                 |   |
| (2) blinding  | (4) endangering |             |              |                 |   |
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## Reading Comprehension Passage C

I had a farm in Africa, at the foot of the Ngong Hills. The Equator runs across these highlands, a hundred miles to the North, and the farm lay at an altitude of over six thousand feet. In the day-time you felt that you had got high up, near to the sun, but the early mornings and evenings were limpid<sup>1</sup> and restful, and the nights were cold. . . .

5      We grew coffee on my farm. The land was in itself a little too high for coffee, and it was hard work to keep it going; we were never rich on the farm. But a coffee-plantation is a thing that gets hold of you and does not let you go, and there is always something to do on it: you are generally just a little behind with your work. . . .

10     Coffee-growing is a long job. It does not all come out as you imagine, when, yourself young and hopeful, in the streaming rain, you carry the boxes of your shining young coffee-plants from the nurseries, and, with the whole number of farm-hands in the field, watch the plants set in the regular rows of holes in the wet ground where they are to grow, and then have them thickly shaded against the sun, with branches broken from the bush, since obscurity is the privilege of young things. It is four or five years till the trees come into bearing, and in the meantime you will get drought on the land, or diseases, and the bold native weeds will grow up thick in the fields,—the black-jack, which has long scabrous<sup>2</sup> seed-vessels that hang on to your clothes and stockings. Some of the trees have been badly planted with their tap-roots bent; they will die just as they begin to flower. You plant a little over six hundred trees to the acre, and I had six hundred acres of land with coffee; my oxen  
15     dragged the cultivators up and down the fields, between the rows of trees, many thousand miles, patiently, awaiting coming bounties.

20     There are times of great beauty on a coffee-farm. When the plantation flowered in the beginning of the rains, it was a radiant sight, like a cloud of chalk, in the mist and the drizzling rain, over six hundred acres of land. The coffee-blossom has a delicate slightly bitter scent, like the black-thorn blossom. When the field reddened with the ripe berries,  
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<sup>1</sup>limpid — clear

<sup>2</sup>scabrous — rough

all the women and the children, whom they call the Totos, were called out to pick the coffee off the trees, together with the men; then the waggons and carts brought it down to the factory near the river. Our machinery was never quite what it should have been, but we had planned and built the factory ourselves and thought highly of it. Once the whole factory  
30 burned down and had to be built up again. The big coffee-dryer turned and turned, rumbling the coffee in its iron belly with a sound like pebbles that are washed about on the sea-shore. Sometimes the coffee would be dry, and ready to take out of the dryer, in the middle of the night. That was a picturesque moment, with many hurricane lamps in the huge dark room of the factory, that was hung everywhere with cobwebs and coffee-husks,  
35 and with eager glowing dark faces, in the light of the lamps, round the dryer; the factory, you felt, hung in the great African night like a bright jewel in an Ethiope's ear. Later on the coffee was hulled, graded, and sorted by hand, and packed in sacks sewn up with a saddler's needle. ....

My farm was a little too high up for growing coffee. It happened in the cold months that we would get frost on the lower land and in the morning the shoots of the coffee-trees, and the young coffee-berries on them, would be all brown and withered. The wind blew in from the plains, and even in good years we never got the same yield of coffee to the acre as the people in the lower districts of Thika and Kiambu, on four thousand feet.

We were short of rain, as well, in the Ngong country, and three times we had a year of real drought, which brought us very low down. In a year in which we had fifty inches of rain, we picked eighty tons of coffee, and in a year of fifty-five inches, nearly ninety tons; but there were two bad years in which we had only twenty-five and twenty inches of rain, and picked only sixteen and fifteen tons of coffee, and those years were disastrous to the farm.

At the same time coffee-prices fell: where we had got a hundred pounds a ton we now got sixty or seventy. Times grew hard on the farm. We could not pay our debts, and we had no money for the running of the plantation. My people at home, who had shares in the farm, wrote out to me and told me that I would have to sell. ....

55      Our real trouble was that we were short of capital, for it had all been spent in the old days before I took over the running of the farm. We could not carry through any radical improvements, but had to live from hand to mouth,—and this, in the last years, became our normal mode of living on the farm. ....

60      When I had no more money, and could not make things pay, I had to sell the farm. A big Company in Nairobi bought it. They thought that the place was too high up for coffee, and they were not going in for farming. But they meant to take up all the coffee-trees, to divide up the land and lay out roads, and in time, when Nairobi should be growing out to the West, they meant to sell the land for building-plots. That was towards the end of the year.

65      Even as it was then, I do not think that I should have found it in me to give up the farm if it had not been for one thing. The coffee-crop that was still unripe upon the trees belonged to the old owners of the farm, or to the Bank which was holding a first mortgage in it. This coffee would not be picked, handled in the factory and sent off, till May or later. For such a period I was to remain on the farm, in charge of it, and things were to go on, unaltered to the view. And during this time, I thought, something would happen to change 70      it all back, since the world, after all, was not a regular or calculable place. ....

—Karen Blixen  
excerpted from *Out of Africa*, 1948  
Putnam



- 22 The phrase “hand to mouth” (line 56) most likely means
- (1) using unusual resources
  - (2) enjoying occasional luxuries
  - (3) covering basic necessities
  - (4) ignoring financial problems
- 23 The statement in lines 69 and 70 reflects the narrator’s
- |                  |               |
|------------------|---------------|
| (1) sympathy     | (3) ignorance |
| (2) indifference | (4) optimism  |
- 24 Which statement best represents a central idea of the text?
- (1) “Our machinery was never quite what it should have been, but we had planned and built the factory ourselves” (lines 28 and 29)
  - (2) “That was a picturesque moment, with many hurricane lamps in the huge dark room of the factory” (lines 33 and 34)
  - (3) “But they meant to take up all the coffee-trees, to divide up the land and lay out roads” (lines 60 and 61)
  - (4) “Even as it was then, I do not think that I should have found it in me to give up the farm” (line 64)
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## Part 2

### Argument

**Directions:** Closely read each of the **four** texts provided on pages 20 through 29 and write a source-based argument on the topic below. You may use the margins to take notes as you read and scrap paper to plan your response. Write your argument beginning on page 1 of your essay booklet.

**Topic:** Should shark netting be used on coastal beaches?

**Your Task:** Carefully read each of the **four** texts provided. Then, using evidence from at least **three** of the texts, write a well-developed argument regarding whether or not shark netting should be used on coastal beaches. Clearly establish your claim, distinguish your claim from alternate or opposing claims, and use specific, relevant, and sufficient evidence from at least **three** of the texts to develop your argument. Do *not* simply summarize each text.

#### Guidelines:

##### Be sure to:

- Establish your claim regarding whether or not shark netting should be used on coastal beaches
- Distinguish your claim from alternate or opposing claims
- Use specific, relevant, and sufficient evidence from at least **three** of the texts to develop your argument
- Identify each source that you reference by text number and line number(s) or graphic (for example: Text 1, line 4 or Text 2, graphic)
- Organize your ideas in a cohesive and coherent manner
- Maintain a formal style of writing
- Follow the conventions of standard written English

**Texts:**

Text 1 – Shark Nets

Text 2 – Shark Nets: A Tangled Web of Destruction

Text 3 – Nick Carroll on: Beyond the Panic, the Facts about Shark Nets

Text 4 – Sharing the Seas with Sharks

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## Text 1

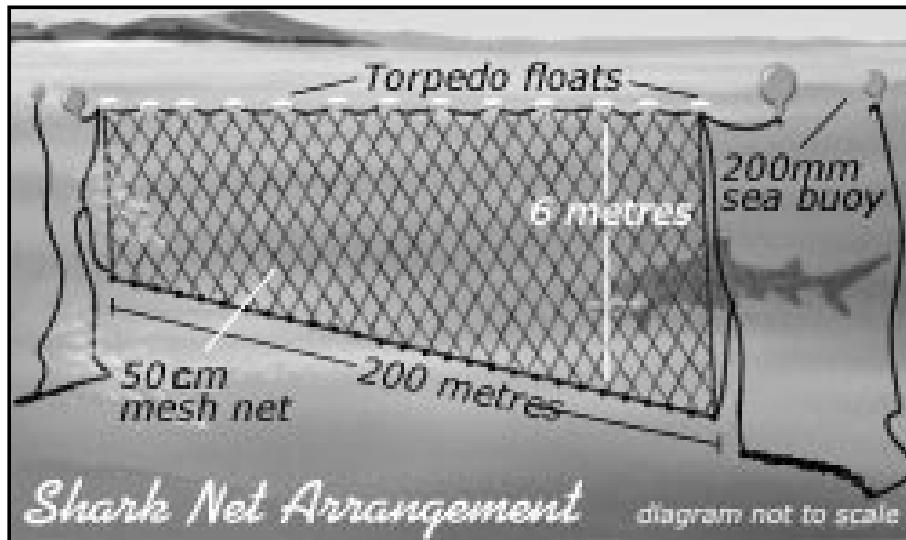
### Shark Nets

...For over 70 years, shark nets have been protecting Australian swimmers from a death almost too awful to contemplate. Since their introduction in 1936, not one fatal shark attack has been recorded at beaches where nets have been installed.

But a growing body of scientific evidence suggests that shark nets remove more than just big-fanged predators from our beaches.

Protected species such as whales, dolphins and manta rays also get trapped in these nets. Ironically, another protected species, the majestic but terrifying Great White Shark is regularly caught in shark nets in significant numbers. No one really knows what removing such a high level predator from the marine food chain will do. ....

Shark nets are used on open ocean beaches, and are simply a straight, rectangular piece of net suspended in the water column between buoys. The mesh holes are 50cm wide, small enough to entangle sharks and other large marine species, while leaving smaller fish alone.



Most shark nets stretch about 200 metres along the beach and down to a depth of  
15 six metres. Lines of torpedo floats at the top and sinkers at the bottom keep the net upright  
in the water. They are anchored at either end, usually about 200 metres from shore in roughly  
10 metres of water. The nets are not intended to form a complete barrier, and sharks can  
still get through. The Queensland Shark Control Program uses another technique in addition  
20 to nets: hooks baited with fresh fish suspended from buoys to catch the sharks. In a typical  
20km stretch of coastal surf beach, a strip of net will be set up every couple of kilometres  
along the beach.

Shark enclosures, on the other hand, are more rigid constructions used on harbour  
beaches, and offer an unbroken barrier against incoming predators. The mesh in enclosures  
is much smaller than shark nets, and doesn't usually entangle any living creatures.  
25 These enclosures can't be easily built on open ocean beaches because experience has shown  
that the energy of the waves will eventually tear them to pieces. And like all beach  
constructions, they can also cause major sand erosion. When, for example, a temporary  
volleyball stadium was built on Bondi Beach for the Sydney Olympics a new surfing wave was  
created, dubbed the 'Olympic Lefts' by local surfers.



30 Now certain sections of the public and conservation groups such as the WWF (World Wide Fund for Nature) are calling for shark nets (the ones used at ocean beaches) to be completely removed. Not only do nets kill protected marine species, they argue, they don't guarantee protection for swimmers either. But how much more risk would we face without the nets? What if they were removed, would governments face big liability  
35 claims if a shark attack were to then occur on a previously protected beach? ...

### To net or not to net?

Weighing the benefits of the reduced risk of shark attack against the relatively unknown environmental impact of shark meshing is complicated by several highly emotive<sup>1</sup> issues. The impact on the marine ecology of removing large predatory sharks is not completely known, and protected species such as dolphins, turtles, and whales can also fall victim to the nets. For instance, in May 2001, a humpback whale calf became entangled in the nets off the Gold Coast<sup>2</sup> and died while its 20 plus tonne mother looked on. As a result of this and other incidents, there is increasing pressure on the NSW [New South Wales] and Queensland governments, which administer nets, to cease the practice.

### Our fear of sharks

...It is true that shark meshing was introduced as a response to a perceived public demand almost seventy years ago. But a report submitted by the government appointed 'Shark Menace Advisory Committee' in 1935 is remarkably rational for its time. The document shows that the media's obsession with sharks probably dates back to well before the film 'Jaws', which has received much of the blame for sparking widespread white shark killings. In the absence of fatal attacks since meshing began, it is difficult to know whether the public reaction would be significantly different today if the nets were removed and fatalities returned. ...

—Ruben Meerman  
excerpted and adapted from "Shark Nets"  
[www.abc.net.au](http://www.abc.net.au), January 16, 2009

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<sup>1</sup>emotive — emotional

<sup>2</sup>Gold Coast — an Eastern coastal area of Australia, between the states of New South Wales and Queensland

## Text 2

### Shark Nets: A Tangled Web of Destruction

...Throughout the world, people get into the water without shark deterrents; the extremely slim chance of even encountering a shark – much less being bitten – does not weigh heavily in their decision-making. Nor does it merit unnecessarily killing a threatened or harmless animal. In the last 100 years, there were over 4 times more shark bites in the  
5 United States than in Natal [South Africa]. And, there have never been nets in the U.S., including in the “shark bite capital” of the world, Volusia County, Florida. Even there, the risk of shark bite is so low that many more stitches are administered as the result of shell and glass lacerations than shark bites. ...

True, if one takes the nets at face value, there are far more destructive practices occurring  
10 worldwide. The nets are currently responsible for the deaths of between 500 – 700 sharks yearly, a very small percentage of the total number of sharks killed worldwide – or even in Southern Africa. Over one hundred million sharks will be killed this year. That’s 11,432 every hour. With some regional populations down 90%, we could witness the extinction of [shark] species during our lifetimes.

15 However, it is the mere existence of the nets that is the most damaging due to their impact on our collective psyches.<sup>1</sup> Their installation reinforces our misguided and irrational fears of sharks, providing a very real example that our concerns are valid. This in turn fuels the biggest issue faced in shark conservation: the public’s apathy or even loathing towards sharks. The media-created and shark-net reinforced image of sharks makes it difficult for  
20 many people to understand why sharks are worth saving – let alone take measures to do so.

The frightening reality is, like them or not, we need sharks on this planet. Remove the apex predators from the oceans, and we are tampering with elements essential to our survival and the livelihoods of the 400 million that rely on the oceans for their income. Sharks are a critical component in an ecosystem that controls our planet’s temperature and weather,

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<sup>1</sup>collective psyches — shared understanding

25 provides 1/3 of the world with food, and generates more oxygen than all the rainforests combined. Recent studies indicate that regional elimination of sharks caused disastrous effects including the collapse of fisheries and the death of coral reefs.

30 Fortunately, there are many other options to the archaic practice of killing sharks with nets and drumlines,<sup>2</sup> many of which have been implemented successfully in other locations – including the other coast of South Africa. Other methods of harmless deterrents such as electrical current, alloys, and chemicals are also being developed. If we can put a man on the moon, we certainly can determine a method to ensure sharks and humans can peacefully coexist in the shark's domain. Programs like the Shark Spotters in the Western Cape prove that there are viable alternatives to shark nets and also, that education and awareness go far. ....

35 The days of killing animals out of fear are over. And one only need to look at Yellowstone Park, in the U.S., as a prime example<sup>3</sup> as to the far-reaching impacts of these short-sighted acts. South Africa – a country whose environmental policies, fueled by booming eco-tourism, should be setting precedence for the world. At a time when we are racing through our natural resources at unsustainable rates, destroying wild animals simply because we can, or because 40 of irrational fears fueled by a lack of knowledge, is no longer acceptable. ....

—Shark Angels

excerpted and adapted from “Shark Nets: A Tangled Web of Destruction”  
<http://sharkangels.org>, 2011

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<sup>2</sup>drumlines — hooks baited with fresh fish, suspended from buoys

<sup>3</sup>prime example — Yellowstone’s wolf-elimination program drastically altered the park’s ecosystem by allowing elk to flourish and overgraze on vital flora. Since the wolves were reintroduced in 1995 there has been a steady rebuilding of balance in the ecosystem.

### Text 3

#### Nick Carroll on: Beyond the Panic, the Facts about Shark Nets

Last week, after two shark attacks in ten days off Ballina's [Australia] beaches, NSW [New South Wales] Premier Mike Baird announced a six-month trial of meshing this suddenly very dangerous piece of coastline.

The announcement came on top of other measures, "smart" drumlines,<sup>1</sup> tagging,<sup>2</sup> and sonar buoys,<sup>3</sup> in a further attempt to reduce a dramatic increase in attacks on local surfers and swimmers.

It inspired relief among many of Ballina's surfers and businesspeople, who've been dreading the news of another fatal attack and its potential effect on the town — yet it also raised angst<sup>4</sup> among green-thinking people, who dislike the idea of sharks and other sea life dying in human-laid traps.

Indeed, the whole idea of "shark nets" seems to press some serious buttons for everyone.

But beyond the relief and the angst: what *is* meshing? What does it do? What are its effects on marine life, and on human encounters with big sharks? ...

Both NSW and Queensland's programs are a lot more sophisticated than they used to be. Queensland's program is a lot bigger, and more expensive: 83 beaches are meshed compared with NSW's current 51, and Queensland also employs numerous drumlines, from the Snapper Rocks area all the way up to Cairns. As a result, Queensland's shark catch is way bigger — in 2015 alone, for instance, it captured 297 tiger sharks, mostly in northern waters, and mostly on drumlines, which are considered more effective in catching large sharks than

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<sup>1</sup>drumlines — hooks baited with fresh fish, suspended from buoys

<sup>2</sup>tagging — attachment of identification tags for monitoring sharks

<sup>3</sup>sonar buoys — buoys with sound receivers and radio transmitters

<sup>4</sup>angst — anxiety

20 meshing. (Meshing is pretty effective against bull sharks in turbid<sup>5</sup> water, which might help a bit at Lighthouse.) ...

25 What does seem obvious is when it comes to separating humans and large sharks, meshing works. In the years from 1900 to 1937, 13 people were killed off NSW surf beaches by sharks; over the next 72 years, the death rate fell to eight, only one of which was at a meshed beach. This in a period when the NSW human population rose from 1.4 million to seven million — and way more people began going to the beach.

30 Similar figures can be seen elsewhere. In Dunedin, New Zealand, between 1964 and 1968, three fatal great white shark attacks occurred off a series of local beaches. Local authorities took a look at the NSW meshing program, and nets were laid off those beaches; nobody has since been attacked in the area while the nets were set. ....

Then there is the emotionally loaded, and occasionally very visible, issue of bycatch.<sup>6</sup> It's one reason why the authorities have been so cautious about meshing Ballina's beaches — the idea that the nets kill a lot more than just sharks.

35 The records make it clear they do — but perhaps not nearly as much as you'd suspect. Meshing is supported by pingers<sup>7</sup> designed to alert marine mammals to their existence, and by and large they seem to work. In NSW, the meshing averages one humpback whale every two years; the whale is almost always released alive. In Queensland in 2015, the bycatch included one bottlenose and seven common dolphin (one released alive), 11 catfish, eight cow-nose rays, nine eagle rays, 13 loggerhead turtles, five manta rays (all but one survived), 40 eight shovelnose rays, three toadfish, four tuna, and a white spotted eagle, which was safely released. ....

Oh and here's something else the records make clear. If you're worried about sharks' survival, or sea-life bycatch in general, you're way better off looking offshore. Australia's commercial shark fishing industry is taking over 1200 tonne of shark out of our various

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<sup>5</sup>turbid — cloudy

<sup>6</sup>bycatch — the capture of non-target species

<sup>7</sup>pingers — devices that transmit short, high-pitched signals

45 fisheries each year: everything from gummy shark to mako, and very likely a few white sharks as well. The NSW prawn trawling<sup>8</sup> industry alone results in 64 tonne of shark as bycatch each year. Six percent of what's caught in the tuna longline fisheries in northern Australia is shark. ...

50 Next to that action, as the figures show, surf zone protective meshing is a minnow in a very big pond.

—Nick Carroll  
excerpted and adapted from “Nick Carroll on:  
Beyond the Panic, the Facts about Shark Nets”  
[www.coastalwatch.com](http://www.coastalwatch.com), October 21, 2016

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<sup>8</sup>trawling — a method of fishing that drags nets behind a boat

**GO RIGHT ON TO THE NEXT PAGE ➔**

## Text 4

### Sharing the Sea with Sharks

...In 1937, when the first shark nets were installed off Sydney beaches, on Australia's east coast, sea-bathing was still a relatively new pastime—prior to 1903, daylight ocean bathing had been banned as improper. At the time the nets were introduced, the state's beaches were experiencing, on average, one fatal shark bite every year. The government felt  
5 that it needed to be seen as proactive, and nets were one of the least hawkish measures proposed; suggestions made during a 1935 public-submissions process included mounting machine guns on headlands and setting explosives. From the outset, the purpose of the nets was to catch and kill sharks.

Almost eighty years later, the nets are still installed off the New South Wales coast.  
10 They go in at the start of September, the beginning of the warm-weather season, and are removed at the end of April. At each of the fifty-one participating beaches, nets are installed for fourteen days of the month. They do not act as a total barrier: they are generally only a hundred and fifty metres long and six metres wide, and are set beneath the surface in ten to twelve metres of water, five hundred metres out from the shore. They're anchored to the  
15 sea floor, but there is significant space above and below them. (A study of a similar shark-net program in South Africa found that thirty-five percent of the catch was “on the shoreward side of the nets”—in other words, sharks are often caught on their way out to sea.) ...

The most controversial aspect of shark-net programs is whether it has been scientifically proven that shark nets reduce shark bites. Some researchers who have worked for  
20 government shark-meshing programs over a long period wholeheartedly believe that they do. Since the start of the KwaZulu-Natal Sharks Board netting program<sup>1</sup>—which uses much larger nets, for a longer period, than the New South Wales program—there have been “only two attacks, both non-fatal ... at protected beaches ... over the past three decades.” And the New South Wales government reports that since “the NSW shark meshing program was put

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<sup>1</sup>KwaZulu-Natal Sharks Board netting program — South African program

25 in place in Sydney in 1937, there has only been one fatal attack on a meshed beach.” ...

Either way, nets and drumlines<sup>2</sup> are increasingly painted as crude, antiquated<sup>3</sup> shark-culling<sup>4</sup> tools. Shark scientists and entrepreneurs are now starting to direct their energies toward finding a technological solution that could keep both humans and sharks safe. The KwaZulu–Natal Sharks Board, in response to growing opposition to shark nets, 30 aims to come up with a “non-lethal alternative.” It has been researching electronic shark-deterrent technologies since the nineteen-nineties, based on findings that a shark’s electroreception system—clusters of nerve fibres in gel-filled canals, visible as dark pores on a shark’s head—may be sensitive to changes in electrical fields. The board recently began testing a hundred-metre cable that emits a low-frequency pulsed electronic signal designed 35 to repel sharks. ....

Most of the shark scientists I spoke to believe public education is still the best method of protecting oceangoers and marine animals, especially while a technological solution is still years off. Many cite Cape Town’s [South Africa] Shark Spotters program as a gold standard because of its emphasis on observation and education: community members on beachside 40 cliffs use flags and alerts to keep the public informed of shark sightings. “As an effective approach, education is number one,” [Robert] Hueter, the Florida-based shark expert, said. “Most people here have embraced the idea that this is the sharks’ home, their natural habitat, we’re going into their space. .... People respond to a shark-bite incident differently now. It’s a tragedy, yes, but it’s accepted as something out of our control, like being struck by 45 lightning.” ....

—Ceridwen Dovey

excerpted and adapted from “Sharing the Sea with Sharks”

[www.newyorker.com](http://www.newyorker.com), April 26, 2015

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<sup>2</sup>drumlines — hooks baited with fresh fish, suspended from buoys

<sup>3</sup>antiquated — outdated

<sup>4</sup>culling — killing

# Part 3

## Text-Analysis Response

**Your Task:** Closely read the text provided on pages 31 through 34 and write a well-developed, text-based response of two to three paragraphs. In your response, identify a central idea in the text and analyze how the author's use of **one** writing strategy (literary element or literary technique or rhetorical device) develops this central idea. Use strong and thorough evidence from the text to support your analysis. *Do not* simply summarize the text. You may use the margins to take notes as you read and scrap paper to plan your response. Write your response in the spaces provided on pages 7 through 9 of your essay booklet.

### Guidelines:

#### Be sure to:

- Identify a central idea in the text
- Analyze how the author's use of **one** writing strategy (literary element or literary technique or rhetorical device) develops this central idea. Examples include: characterization, conflict, denotation/connotation, metaphor, simile, irony, language use, point-of-view, setting, structure, symbolism, theme, tone, etc.
- Use strong and thorough evidence from the text to support your analysis
- Organize your ideas in a cohesive and coherent manner
- Maintain a formal style of writing
- Follow the conventions of standard written English

## Text

*The following excerpt is from the 2013 Duke University commencement address, given by Melinda Gates, co-founder of the Bill & Melinda Gates Foundation.*

...The people who say technology has disconnected you from others are wrong. So are the people who say technology automatically connects you to others. Technology is just a tool. It's a powerful tool, but it's just a tool. Deep human connection is very different. It's not a tool. It's not a means to an end. It is the end—the purpose and the result of a meaningful life—and it will inspire the most amazing acts of love, generosity, and humanity.

In his famous speech “Remaining Awake Through a Great Revolution,” Martin Luther King Jr. said, “Through our scientific and technological genius, we have made of this world a neighborhood and yet we have not had the ethical commitment to make of it a brotherhood.”...

What does it mean to make of this world a brotherhood and a sisterhood? That probably sounds like a lot to ask of you as individuals, or even as a graduating class. I’m pretty sure none of you will respond to the annoying question “What are you going to do after graduation?” by saying “I plan to have the ethical commitment to make of this world a brotherhood.”

But you can change the way you think about other people. You can choose to see their humanity first—the one big thing that makes them the same as you, instead of the many things that make them different from you. ...

Paul Farmer, the Duke graduate I admire most, is a testament to the deep human connection I’m talking about. As many of you know, Paul, who’s here today, is a doctor and global health innovator. For years, he travelled back and forth from Boston, where he is a professor of medicine, to Haiti, where he ran a health clinic giving the highest quality care to the poorest people in the world. Now, he lives mostly in Rwanda, where he’s working on changing the country’s entire health care system.

I first met Paul in 2003, when I went to see him in Haiti. It took us forever to walk the

25 100 yards from our vehicle to the clinic because he introduced me to every single person we met along the way. I am not exaggerating. Every single person.

As we moved along, he introduced each person to me by first and last name, wished their families well, and asked for an update about their lives. He hugged people when he greeted them and looked them in the eyes throughout each conversation. If you believe love 30 plays a role in healing, there was healing happening at every step of that journey. ...

Of course, not everybody is Paul Farmer. Not everybody is going to dedicate their whole life to connecting with the poorest people in the world. But just because you don't qualify for sainthood doesn't mean you can't form deep human connections—or that your connections can't make a difference in the world.

35 That's where technology comes in. If you make the moral choice to connect deeply to others, then your computer, your phone, and your tablet make it so much easier to do.

Today, there are 700 million cell phone subscribers in Africa. I travelled to Kenya recently and spent a day in Kibera, which many people consider the largest slum in Africa. One image that sticks with me is all the cell phones piled up in a small kiosk where locals 40 paid to recharge their batteries. Most people in Kibera don't have electricity—even the cell phone charging businesses steal it from the city's power grid—but everywhere I looked young people were on their phones. And guess what they were doing? Exactly what you do... they were texting.

45 You and they can share your stories directly with each other, with literally billions of people, because you're all using the same technology. ...

When my husband Bill [Gates] and I started our foundation, we didn't know much about global health at all. I read the academic literature and talked to experts in the field. But most of what I learned was expressed in morbidity<sup>1</sup> and mortality rates, not in flesh and blood. So in 2001, I took my first foundation learning trip, to India and Thailand, to meet 50 with people and find out what their lives were really like behind the veil of statistics. ...

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<sup>1</sup>morbidity — the rate at which an illness occurs

55 Late in the afternoon, one of the women who'd been showing me around invited me into her home. We went inside and she produced two lawn chairs that were hanging from a nail in her kitchen. They were the aluminum folding kind with the itchy fabric seat you've sat on a million times, quite possibly when you were tenting in Krzyzewskiville.<sup>2</sup> When I was growing up in Dallas, we had the same chairs. On Sunday nights in the summer, my parents and my siblings and I used to set them up on our back patio and gaze up into the sky together as a family.

60 It turned out my host wanted to show me her stunning view of the Himalayas, and as we sat and contemplated the planet's highest peaks, we talked about our children and the future. Our aspirations were basically the same. We wanted our children to fulfill their potential. We wanted the love and respect of family and friends. We wanted meaningful work. The biggest difference between us was not what we dreamt about, but how hard it was for her to make her dreams come true.

65 Some people assume that Bill and I are too rich to make a connection with someone who's poor, even if our intentions are good. But adjectives like rich and poor don't define who any of us truly are as human beings. And they don't make any one individual less human than the next. The universe is like computer code in that way. Binary. There is life, and there is everything else. Zeroes and ones. I'm a one. You're a one. My friend in the Himalayas is a one.

70 Martin Luther King was not a computer programmer, so he called this concept a brotherhood. His hope was that college students could bring a brotherhood into being. Dr. King thought the world had shrunk as much as it was going to shrink—in his words, we'd “dwarfed distance and placed time in chains.” So the fact that people still didn't treat each other like brothers and sisters was, to him, an ethical failure.

75 I take a slightly different view. I believe we are finally creating the scientific and technological tools to turn the world into a neighborhood. And that gives you an amazing ethical opportunity no one has ever had before.

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<sup>2</sup>Krzyzewskiville — The annual tent city that is erected in celebration of the Duke versus UNC basketball game

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You can light up a network of 7 billion people with long-lasting and highly motivating human connections. . . .

I hope you will use the tool of technology to do what you already had it in your heart to do... To connect... To make of this world a brotherhood... and a sisterhood...

I can't wait to see what it looks like when you do. . . .

—Melinda Gates

excerpted and adapted from “Melinda Gates: Duke Commencement 2013”

[www.gatesfoundation.org](http://www.gatesfoundation.org), 2013



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