AL/2025/73/E-I
සියලු ම හිමිකම් ඇවිරිණි /முழுப் பதிப்புரிமையுடையது/All Rights Reserved]

ශ්‍රී ලංකා විභාග දෙපාර්තමේන්තුව
இலங்கைப் பரீட்சைத் திணைக்களம்
Department of Examinations, Sri Lanka

අධ්‍යයන පොදු සහතික පත්‍ර (උසස් පෙළ) විභාගය, 2025
கல்விப் பொதுத் தராதரப் பத்திர (உயர் தர)ப் பரீட்சை, 2025
General Certificate of Education (Adv. Level) Examination, 2025

ඉංග්‍රීසි I
ஆங்கிலம் I
English I

73 E I

පැය තුනයි
மூன்று மணித்தியாலம்
Three hours

අමතර කියවීම් කාලය - මිනිත්තු 10 යි
மேலதிக வாசிப்பு நேரம் - 10 நிமிடங்கள்
Additional Reading Time - 10 minutes

Use the **additional reading time** to go through the question paper, select the questions you will answer, and decide which of them you will prioritise.

Instructions:

* *Answer* ***all*** *the questions in* **Part A** *and* **Part B**.
* *The texts you choose to answer questions from* **Part A** ***must not be*** *the same as those you answer from* **Part B**.
* *Write the number and letter of each question clearly.*

Part A

[*This part carries* **32** ***marks***. *Each question carries* **08** ***marks***.]

1. Comment briefly on any **one** of the following passages, explaining its significance to the play from which it is taken.

(a) No, . . . I can't. [He rises from the sofa.] As I was just explaining, I've – got strings on me. . . . I've – been going steady! I go out all the time with a girl named Betty. She's a home-girl like you, and Catholic, and Irish, and in a great many ways we – get along fine. I met her last summer on a moonlight boat trip up the river to Alton, on the *Majestic*. Well – right away from the start it was – love!

(b) All three of them are desperate: their great guilt,
Like poison given to work a great time after,
Now 'gins to bite the spirits. I do beseech you
That are of suppler joints, follow them swiftly,
And hinder them from what this ecstasy
May now provoke them to.

(c) I've got wonderful news for you . . . My troubles are over, I think. You won't believe it, but I must tell you. Sizwe Bansi, in a manner of speaking, is dead! I'll tell you what I can.

(d) What's he doing it for? We've been through our tests, haven't we? We got right through our tests, years ago, didn't we? We took them together, don't you remember, didn't we? We've proved ourselves before now, haven't we? We've always done our job. What's he doing all this for? What's the idea? What's he playing these games for?

(e) As I am an honest man, I thought you had received some bodily wound; there is more of sense in that than in 'reputation'. 'Reputation' is an idle and most false imposition, oft got without merit, and lost without deserving. You have lost no reputation at all, unless you repute yourself such a loser.

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2. Comment briefly on any **one** of the following passages, explaining its significance to the novel from which it is taken.

(a) She was so intent upon these thoughts that she hardly at first took note of a man in a white mackintosh whom she saw riding down the street. Possibly it was owing to her face being near to the pane that he saw her so quickly, and directed his horse so close to the cottage-front that his hoofs were almost upon the narrow border for plants growing under the wall. It was not till he touched the window with his riding-crop that she observed him. The rain had nearly ceased, and she opened the casement in obedience to his gesture.

(b) "What is it that calls you?" I said. "Is it gold? Although we have none, remember that money is not everything."

"It is an important part of living," he answered me patiently, "and work is another. There is nothing for us here, for we have neither the means to buy land nor to rent it. Would you have us wasting our youth chafing against things we cannot change?"

"Indeed no," I said. "But Ceylon is a distant land, its people are not ours. How will you fare?"

"No worse than here," they replied. "No worse than here."

(c) If you went to a home, kicked down the front door, chased the people who lived there out into the street and said, "Go! You are free! Free as a bird! Go! Go!"—do you think they would shout and dance for joy? They wouldn't. Birds are not free. The people you've just evicted would sputter, "With what right do you throw us out? This is our home. We own it. We have lived here for years. We're calling the police, you scoundrel."

(d) She speak nice always, she pay fine for me when I'm getting arrested, when I'm sick one time she call the doctor. – He gave a laugh like a cry. – You worry about your keys. When you go away I'm leave look after your dog, your cat, your car you leave in the garage. I mustn't forget water your plants. Always you are telling me even last minute when I'm carry your suitcase, isn't it? Look after everything . . . And you bringing nice present when you come back. You looking everywhere, see if everything it's still all right. Myself, I'm not say you're not a good madam – but you don't say you trust for me. – It was a command.

(e) 'Hmm. That's taking it a little too far, I'd say. People do have a political conscience of sorts here. They feel they *ought* to have strong feelings on this and that, just as Harry urges them to. But really, they're no different from people anywhere. They want a quiet life. Harry has a lot of ideas about changes to this and that, but really, no one in the village wants upheaval, even if it might benefit them. People here want to be left alone to lead their quiet little lives. They don't want to be bothered with this issue and that issue.'

3. Comment briefly on the following passage, explaining its significance to the short story from which it is taken.

The job was a sign of his failings. In his youth he'd been a devoted scholar of foreign languages, the owner of an impressive collection of dictionaries. He had dreamed of being an interpreter for diplomats and dignitaries, resolving conflicts between people and nations, settling disputes of which he alone could understand both sides. He was a self-educated man.

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4. Comment briefly on the following extract, explaining its significance to the poem from which it is taken.

O chestnut tree, great rooted blossomer,
Are you the leaf, the blossom or the bole?
O body swayed to music, O brightening glance,
How can we know the dancer from the dance?

Part B

[*This part carries **68 marks**. Each question carries **17 marks**.*]

5. Drama

*Answer any **one** of the following questions. Do **not** answer the question which is based on the text you selected in question **1** of **Part A** above.*

(a) Write a critical introduction to Shakespeare's play ***Othello*** emphasising the interconnectedness between race and gender in the plot.

(b) Discuss Harold Pinter's play ***The Dumb Waiter*** as a dramatic demonstration of the relationship between power and communication.

(c) ***The Tempest*** has been described as perfectly resolved, with the play ending in "forgiveness and reconciliation, marriage and alliances, as well as the restoration of proper order". Do you agree with this reading of Shakespeare's play?

(d) "Sizwe Bansi is, in formal terms, scarcely a play at all; rather, it is an explanation and an indictment. It renders with impassioned eloquence the feelings engendered by the social injustice practiced under law in South Africa." To what extent is this a valid assessment of Athul Fugard et al's ***Sizwe Bansi is Dead***?

(e) Tennessee Williams in ***The Glass Menagerie*** has "demonstrated how he could synthesize music, poetry, and visual effects into compelling emotional situations . . . which are guaranteed to haunt the receptive mind". Is this a useful description of this play?

6. Novel

*Answer any **one** of the following questions. Do **not** answer the question which is based on the text you selected in question **2** of **Part A** above.*

(a) "Ishiguro's ***The Remains of the Day*** is funny, with its humor serving primarily to endear Stevens to the reader, rather than to ridicule anyone or anything." How useful is this statement in assessing this novel?

(b) Write a critical introduction to Thomas Hardy's novel ***Tess of the d'Urbervilles*** focusing on its engagement with Victorian norms and values.

(c) In awarding ***The Life of Pi*** the prestigious Man Booker Prize in 2002 the judges claimed "in *Life of Pi* we have chosen an audacious book in which inventiveness explores belief. It is, as the author says, a novel which makes you believe in God or ask yourself why you don't." Do you agree?

(d) "***Nectar in a Sieve*** romanticises poverty on the one hand, and makes poor people helpless victims on the other." Is this an adequate and fair description of Kamala Markandaya's novel?

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(e) What, if any, are the ways that Nadine Gordimer's ***July's People*** can be used to better understand the ethnic, cultural and class divisions in Sri Lanka today?

7. Short Story

(a) Discuss the relationship between **gender** and **socio-economic class** in **three** short stories in your syllabus, focusing specifically on how these values affect the plot.

OR

(b) Examine how **traditional religious values** are critically examined in **two** short stories in your syllabus, choosing **two different religious traditions**. Identify and analyse the differences, if any, in the representation and treatment of religious values in these two texts.

OR

(c) Identify the short story that, in your view, provides the best critical analysis of **the role and function of family**, and write a short introduction to the story highlighting this aspect. Note that you first need to justify your selection through a brief comparison with the other stories in your syllabus.

8. Poetry

(a) Examine how poets critically engage with **nationalism**, providing detailed examples from **at least three** poems.

OR

(b) Critically examine how **ignorance and/or prejudice** are discussed in **at least three** poems from your syllabus, paying special attention to similarities and differences in the treatment of these themes in the poems you have chosen.

OR

(c) Critically analyse **one** of the following:

(i) The use of **poetic conventions in describing women**, including as parody, in at least **three** prescribed poems.

(ii) Analysis of **the injustice faced by sections of society** in **two** poems in your syllabus, by considering one written by **a woman** and the other by **a man**.

(iii) Differences and similarities in the treatment of belief in the **two** poems "Batter My Heart" by John Donne and "Chimney Sweeper" by William Blake.

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AL/2025/73/E-II

සියලු ම හිමිකම් ඇවිරිණි / முழுப் பதிப்புரிமையுடையது / All Rights Reserved]

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இலங்கைப் பரீட்சைத் திணைக்களம்
Department of Examinations, Sri Lanka

අධ්‍යයන පොදු සහතික පත්‍ර (උසස් පෙළ) විභාගය, 2025
கல்விப் பொதுத் தராதரப் பத்திர (உயர் தர)ப் பரீட்சை, 2025
General Certificate of Education (Adv. Level) Examination, 2025

ඉංග්‍රීසි II
ஆங்கிலம் II
English II

73 E II

පැය තුනයි
மூன்று மணித்தியாலம்
Three hours

අමතර කියවීම් කාලය - මිනිත්තු 10 යි
மேலதிக வாசிப்பு நேரம் - 10 நிமிடங்கள்
Additional Reading Time - 10 minutes

Use the **additional reading time** to go through the question paper, select the questions you will answer, and decide which of them you will prioritise.

Instructions:

* *This question paper consists of **four** questions. **All** questions are compulsory.*

1. Write a composition on **ONE** of the following topics, paying attention to relevant facts and supporting evidence, structure, organization, coherent argument, accurate language and expression. (30 marks)

(1) Identify what you consider to be key positive and negative aspects of the culture you were born into, and explain how they have contributed to your present worldview and values.

(2) To what extent do you agree with Samuel Johnson's statement that "patriotism is the last refuge of a scoundrel"?

(3) Write a story that incorporates, as its central theme, the idea "their truths were lies, while their lies had all become true."

(4) Write a review of a recent film or contemporary play that successfully contests gender stereotypes.

(5) Write a report on the state of free education in Sri Lanka.

2. Reading comprehension and précis.

(a) Read the following passage and answer the questions given below it. (10 marks)

DISABILITY, RESOURCES AND CAPABILITY

(1) People with physical or mental disability are not only among the most deprived human beings in the world, they are also, frequently enough, the most neglected. The magnitude of the global problem of disability in the world is truly gigantic. More than 600 million people – about one in ten of all human beings – live with some form of significant disability. More than 400 million of them live in developing countries. Furthermore, in the developing world, the disabled are quite often the poorest of the poor in terms of income, but in addition their *need* for income is greater than that of able-bodied people, since they require money and assistance to try to live normal lives and to attempt to alleviate their handicaps. The impairment of income-earning ability, which can be called 'the earning handicap', tends to be reinforced and much magnified in its effect by the 'conversion handicap': the difficulty in converting incomes and resources into good living, precisely because of disability. . . .

[see page two

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(2) An understanding of the moral and political demands of disability is important not only because it is such a widespread and impairing feature of humanity, but also because many of the tragic consequences of disability can actually be substantially overcome with determined societal help and imaginative intervention. Policies dealing with disability can have a large domain, including the amelioration of the effects of handicap, on the one hand, and programmes to prevent the development of disabilities, on the other. It is extremely important to understand that many disabilities are preventable, and much can be done not only to diminish the *penalty* of disability but also to reduce its *incidence*.

(3) Only a moderate proportion of the 600 million people living with disabilities were doomed to these conditions at conception or birth. For example, maternal malnutrition and childhood undernourishment can make children prone to illnesses and handicaps of health. Blindness can result from disease linked to infection and lack of clean water. Other disabilities can originate through the effects of polio, measles or AIDS, as well as road accidents and injuries at work. . . . Social intervention against disability should include prevention as well as management and alleviation. If the demands of justice have to give priority to the removal of manifest injustice, rather than concentrating on the long-distance search for the perfectly just society, then the prevention and alleviation of disability cannot but be fairly central in the enterprise of advancing justice.

(4) Given what can be achieved through intelligent and humane intervention, it is amazing how inactive and smug most societies are about the prevalence of the unshared burden of disability. The concentration on income distribution as the principal guide to distributional fairness prevents an understanding of the predicament of disability and its moral and political implications for social analysis. Even the constant use of income-based views of poverty (such as repeatedly invoking the numbers of people who live below $1 or $2 of income per day – a popular activity of international organisations) can distract attention from the full rigour of social deprivation, which combines conversion handicap with earning handicap. The 600 million handicapped people in the world are not plagued just by low income. Their freedom to lead a good life is blighted in many different ways, which act individually and together, to place these people in jeopardy.

Adapted from Amartya Sen ***The Idea of Justice*** 2009. [551 words]

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

(1) According to the passage [in paragraph 1], disabled persons are doubly disadvantaged because
  (a) they are unfairly treated by society.
  (b) the magnitude of the global problem of disability in the world is truly gigantic.
  (c) they are both dispossessed and overlooked.
  (d) more than 600 million people suffer from significant disability.

(2) The clear implication of the statistics provided in paragraph 1 is that
  (a) disabled persons are the poorest of the poor and need our support.
  (b) disabled persons are greater in both number and level of discrimination in the developing world.
  (c) disabled persons comprise nearly one-tenth of the world's population, of which two-thirds live in developing countries.
  (d) disabled persons are so poor that they have additional needs which must be provided by able-bodied people to alleviate their handicaps.

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(3) What, is the main point the author is trying to make in paragraph 2?

(a) The understanding of the moral and political demands of disability is necessary to prevent its tragic consequences.
(b) There should be programmes for the prevention of the development of disabilities.
(c) Disability is a debilitating physical condition that needs to be ameliorated.
(d) It is crucial to reduce the burden of disabled persons while at the same shrinking their number through appropriate engagement.

(4) The phrase "the demands of justice have to give priority to the removal of manifest injustice" as used in paragraph 3 refers to the fact that

(a) addressing current injustices should take precedence over longer term principles.
(b) the prevention and alleviation of disability cannot be central in the enterprise of advancing justice.
(c) manifesting injustice is wrong and should be prioritised.
(d) it is equally important to concentrate on the long-distance search for the perfectly just society.

(5) In relation to this excerpt, the "concentration on income distribution as the principal guide to distributional fairness" [paragraph 4] is different from which of the following:

(a) Citizens living in countries with higher average daily wages enjoy a better lifestyle.
(b) Even though country X has high income levels, its poor communities suffer greatly.
(c) Country Y was able to improve the quality of life of its citizens through reducing income disparities.
(d) None of the above.

(6) In this passage, "earning handicap" [paragraphs 1 and 4] would refer to

(a) the greater difficulty that the disabled have in earning an income as compared with their non-disabled counterparts.
(b) the fact that the disabled earn very little money due to being unable to work.
(c) employers taking advantage of disabled employees by focusing on their handicaps.
(d) the disabled requiring more money than the non-disabled to take care of their basic needs.

(7) According to this excerpt, an example of "conversion handicap" [paragraphs 1 and 4] would be that

(a) their disabilities make it even more difficult for disabled persons to compete with their non-disabled colleagues in every sphere.
(b) non-disabled persons, including those in positions of power and authority, neglect the needs of the disabled, thereby converting their disability into a handicap.
(c) the lack of a steady income for disabled workers prevents them from enjoying a whole range of activities that non-disabled persons even take for granted.
(d) the disabled citizens of City P enjoy reasonable incomes but they are unable to visit its museums or theatres because these building have no disability access provisions.

(8) According to the author, most societies are "inactive and smug" [paragraph 4] when it comes to dealing with disability because

(a) they don't take any responsibility for the disabled, while at the same time make misleading assessments regarding the overall wellbeing of their respective societies.
(b) they don't analyse the causes and consequences of disability rigorously.
(c) they allow international organisations to control the way they think about disability and equality.
(d) they distract attention from the full rigour of social deprivation.

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(9) The central argument of this excerpt is that

(a) a new understanding is needed to address the needs and problems of disabled persons.
(b) justice for disabled persons requires greater international responsibility and commitment.
(c) intelligent and humane interventions are necessary to assist disabled persons globally.
(d) Many aspects of disability are preventable because they relate to poverty and discrimination.

(10) The main objective of this passage is to

(a) explain the nature and extent of disability in the world today.
(b) find fault with most countries for not understanding the needs of disabled persons and hence for not engaging with them responsibly.
(c) explain the economic concepts "conversion handicap" and "earning handicap" by relating them to disability.
(d) clarify the predicament of the disabled by explaining their multiple needs, and to identify the global responsibility to take both preventive and ameliorative measures.

(b) Write a **précis**, summarising the passage given in question No. **2** above, following the instructions given below. **Use your own words as far as possible**. Note that the word "disability" in all its forms can be used in your précis without any penalty. (20 marks)

(1) Begin the précis on a **new sheet**. Divide your page into **5 columns**, and number the lines.

(2) Write the précis within the following word range: **179—189** words.

(3) State the **number of words** you have used in your précis.

3. Read the following passage 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)

THE CLEVER FISH

Once upon a time there lived a Minnow [a small freshwater fish]. Now, this Minnow's parents were known for their sense: little by little, bit by bit they lived to a ripe old age and never got cooked for fish soup or snapped up by a pike [a larger fish that eats minnows]. And the same good luck they wished for their son. "Take care, Sonny," Father Minnow told him on the day of his death, "if you want to enjoy life, keep both eyes open!"

Now, young master Minnow had a fine store of wits as well. He used them, and wherever he turned, he saw it was checkmate for him. The water was full of big fishes, and he, the Minnow, was the tiniest of the lot. Any old bully of a fish could gobble him up, and he could not gobble anyone. "And why should one gobble up anyone?" he questioned. At any moment the lobster might snap him in two with his claw. And even his own brother-minnows, when they saw him catch a gnat, would rush up in shoals to take it away. They'd snatch it right out of his mouth and then start fighting over it, till the gnat itself would be good for nothing.

And man – what an artful creature he was! What tricks he devised to murder minnows, and for no good reason whatever! Draw nets and plain nets and creels [wicker baskets for holding fish], yes, and last but not least – the fishing line. . . .

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But young master Minnow remembered his father's instructions and minded them well. He was an astute young minnow, a moderate liberal in views, and he realised that life was a good bit harder than a feather bed. "Watch out, old boy," he said to himself, "or you'll never know when'll be the end of you." And with that he set about the business of life. The first thing he did was to fashion for himself a burrow into which he and he alone could creep. A whole year it took him to hollow it out with his nose. And, oh, the terrors he went through! . . . At last he finished it, and a fine burrow it was, clean and tidy, with just enough space for one. The next thing he did was to arrange the daily round of his life. At night when man, beast, bird and fish are sleeping, he would take exercise, while by day he would huddle up and shiver in his hole. But requiring victuals like all others and not drawing a salary or keeping servants, he would have to pop out about midday when the fish are full, and hunt up a worm or so if lucky. If not, he would slink back hungry into his burrow and lie there shivering again. "Better no grub and a whole skin, than lose your life with a full belly."

And he lived up to his programme. At night he took exercise and bathed by moonlight, and by day huddled and shivered in his hole. Only at noon would he sallly forth for a few mouthfuls. . . . day in day out he lay in his burrow, with hardly a wink of sleep and scarcely a bite of food, merely thinking: "Guess I'm alive! God, what will tomorrow bring?"

But now and again he would doze off and dream he had won two hundred thousand in a lottery. . . . He woke up once from a doze like that and what should he see but a lobster right in front of his hole. . . . Another time what should he see but a pike right at the doorway snapping its teeth. . . . It wasn't once and it wasn't twice these things happened. Not by a long way. Every day the Minnow won such shivering victories and every evening he exclaimed: "Thank goodness, I'm still alive!"

But that wasn't all. He never married, did that Minnow, and he never had children, although his father's family had been quite a large one. . . . In this way the Clever Minnow lived to a hundred years and more, all in a tremble day after day. He had no friends or relatives, he paid no visits and received no guests; he didn't play cards, drink wine or smoke tobacco, and never ran after pretty girls. All he did was just shiver and shake and think to himself: "Thank goodness, I'm still alive."

How many years he lived after the first hundred, we can't say. But finally his hour struck. He lay dying in his burrow and he thought: "Thank Heaven, I'm dying my own death, like my mother and father before me." But then he thought that maybe it was a wrong notion that only those minnows who stay in their holes can be regarded as worthy citizens. Perhaps they are not citizens at all. Neither cold nor warmth do they inspire in others, neither fame nor infamy comes to them, no honour and no dishonour. Could it be that their life is nothing but a waste of food and space?

The Minnow realised all this so vividly, so keenly, that he was gripped with the desire to rush out and parade down the river with his head held high. But the thought had barely gone through his mind when he took fright again. And so in an agony of fear he lay dying. Shivering he had lived, and shivering he would die. . . .

And so the Minnow pondered and pondered till at last he fell into a doze. It wasn't a doze, though, but the stupor preceding death. The first whispers of death sounded in his ears, and its faintness spread over his body. And once again he dreamed his pet dream: he had won two hundred thousand and grown half a yard long so he could gobble a pike himself.

And while he was dreaming, little by little, his nose edged right out of the hole. . . .
And all of a sudden he vanished. What had happened – had a pike gulped him down, or a lobster snapped him in two, or had he died a natural death, nobody was there to tell. Most likely, he just died. For what joy could a pike find in swallowing an aged and dying Minnow, and a *Clever Minnow* at that?

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Adapted from a short story written by Mikhail Saltykov-Shchedrin (published in 1883), translated by Dorian Rottenberg.

(1) What is the point the author is making through the title of this story? (03 marks)

(2) What does the following excerpt convey to you? What do you see as its function in this story?

"Thank Heaven, I'm dying my own death, like my mother and father before me." (04 marks)

(3) Is this a story about small fish or human beings? Support your answer with specific examples from the text. (04 marks)

(4) Do you find this story sad? If so, why? If not, why not? (04 marks)

(5) What, in your view, are the main themes of this story? How do the narrative style and language used contribute to presenting these themes? Provide evidence from the text to justify your answer. (05 marks)

4. Read the following poem 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)

COUNTRY SCHOOL (1967)

The school lay below the Headmaster's house
And my room in it, surrounded by stretches of manioc.
Every morning I looked down on the zinc roof
Stashed green, before I tripped down
Full of misgiving, towards the six hundred [Line 5]
Peasants' children screaming inside,
With a headache, and my shirt on which
The fireflies had been spitting as it hung
On the line all night; for every day it gathered
A fine dust of chalk. Red crayon was the colour [Line 10]
They most liked to see on the board –
Magpies floated in and out of the light; I was
Returning to the language of the people –

Faces of oval sidled up to me;
Cheeks curved, and the lonely wind nuzzled [Line 15]
My hair: always the possibility was
That this was not the time; was this
The place? How quickly, I thought, a lesson
In history turned into a story of some hero
Of the countryside; all blood was let [Line 20]
In the neighbourhood. Sir, the bell is
Ringing. I had not heard; I was deaf – Green
Pride of the manioc, brick of the country –

[see page seven

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Each afternoon, I was the last to go –
Back to my room; everyone drifting past –
I could hang about outside or –, what was there
To do? My anger had turned useless. Only
The voices of children darkened in the distance
As I climbed moodily up the steps to the house
Where the Headmaster's wife had burnt herself
In my very room, and died a year ago.

[Line 25]

[Line 30]

(1) What are the misgivings that the poet has about his role as a teacher, as presented in this poem? (03 marks)

(2) What do you understand by the following lines?

How quickly, I thought, a lesson
In history turned into a story of some hero
Of the countryside; all blood was let
In the neighbourhood. [lines 18 – 21] (04 marks)

(3) What evidence can you find in the poem to indicate the poet's loneliness and isolation? How effective are these descriptions in evoking a sympathetic response from the reader? (04 marks)

(4) Why do you think the poet's "anger has turned useless" [line 27]? (04 marks)

(5) In your view, to what extent has the overall context of rural education in Sri Lanka, as described by the poet, changed during the past 68 years? (05 marks)

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