

ACJC P2 INSERT	3
ACJC P2 QNS	7
ACJC P2 ANS	15
AJC P2 INSERT	24
AJC P2 QNS	28
AJC P2 ANS	37
CJC P2 INSERT	41
CJC P2 QNS	43
CJC P2 ANS	51
HCI P2 INSERT	66
HCI P2 QNS	70
HCI P2 ANS	81
DHS P2	87
IJC P2 ANS	104
IJC P2 INSERT	110
IJC P2 QNS	116
JJC P2 ANS	124
JJC P2 INSERT	132
JJC P2 QNS	136
MI P2 ANS	146
MI P2 INSERT	151
MI P2 QNS	155
MJC P2 INSERT	164
MJC P2 QNS	166
MJC P2 ANS	175
NJC P2 INSERT A	183
NJC P2 INSERT B	186
NJC P2 QNS	187
NJC P2 ANS	195
NYJC P2 INSERT	212
NYJC P2 QNS	216
NYJC P2 ANS	224
RI P2 INSERT	241

RI P2 QNS	245
RI P2 ANS	253
RVHS P2 INSERT	261
RVHS P2 QNS	265
RVHS P2 ANS	273
SAJC P2 ANS	279
SAJC P2 INSERT	289
SAJC P2 QNS	293
SRJC P2 INSERT	299
SRJC P2 QNS	304
SRJC P2 ANS	314
TJC P2 ANS	333
TJC P2 INSERT	346
TJC P2 QNS	350
TPJC P2 INSERT	358
TPJC P2 QNS	360
TPJC P2 ANS	368
VJC QNS	377
VJC ANS	388

**ANGLO-CHINESE JUNIOR COLLEGE**  
**JC2 PRELIMINARY EXAMINATION 2016**

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**GENERAL PAPER**

**8807/02**

Paper 2

INSERT

**1 hour 30 minutes**

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**READ THESE INSTRUCTIONS FIRST**

This insert contains the passage for Paper 2.

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This document consists of **3** printed pages.

GP 8807\_2  
ACJC 2016



Anglo-Chinese Junior College  
General Paper Department

**[Turn over]**



*Illah Nourbakhsh writes about the coming robot dystopia.*

- 1 The term 'robotics revolution' evokes images of the future: a not-too-distant future, perhaps, but an era surely distinct from the present. In fact, that revolution is already well under way. Today, military robots appear on battlefields, drones fill the skies, driverless cars take to the roads, and 'telepresence robots' allow people to manifest themselves halfway around the world from their actual location. But the exciting, even seductive appeal of these technological advances has overshadowed deep, sometimes uncomfortable questions about what increasing human-robot interaction will mean for society.
- 2 Robotic technologies that collect, interpret and respond to massive amounts of real-world data on behalf of governments, corporations and ordinary people will unquestionably advance human life. But they also have the potential to produce dystopian outcomes. We are hardly on the brink of the nightmarish futures conjured by Hollywood movies such as *The Matrix* or *The Terminator*, in which intelligent machines attempt to enslave or exterminate humans. But those dark fantasies contain a seed of truth: the robotic future will involve dramatic trade-offs, some so significant that they could lead to a collective identity crisis over what it means to be human.
- 3 Robots now share the formerly human-only commons, and humans will increasingly interact socially with a diverse ecosystem of robots. The trouble is that the rich traditions of moral thought that guide human relationships have no equivalent when it comes to robot-to-human interactions. Of course, robots themselves have no innate drive to avoid ethical transgressions regarding privacy or the protection of human life. How robots interact with people depends to a great deal on how much their creators know or care about such issues, and robot creators tend to be engineers, programmers, and designers with little training in ethics, human rights, privacy or security.
- 4 One might hope that political and legal institutions would fill that gap by steering and constraining the development of robots with the goal of reducing their potential for harm. Ideally, the rapid expansion of robots' roles in society would be matched by equally impressive advances in regulation and in liability law, so that societies could deal with the issues of accountability and responsibility that will inevitably crop up in the coming years. But the pace of change in robotics is far outstripping the ability of regulators and lawmakers to keep up, especially as large corporations pour massive investments into secretive robotics projects that are nearly invisible to government regulators.
- 5 There is every reason to believe that this gap between robot capability and robot regulation will widen every year, posing all kinds of quandaries for law and government. Imagine an adaptive robot that lives with and learns from its human owner. Its behaviour over time will be a function of its original programming mixed with the influence of its environment and 'upbringing'. It would be difficult for existing liability laws to apportion responsibility if such a machine caused injury, since its actions would be determined not merely by computer code but also by a deep neural-like network that it would have learned from various sources. Who would be to blame? The robot? Its owner? Its creator?
- 6 We face a future in which robots will test the boundaries of our ethical and legal frameworks with increasing audacity. There will be no easy solutions to this challenge – but there are some steps we can take to prepare for it. Research institutes, universities and the authorities that regulate them must help ensure that people trained to design and build intelligent machines also receive a rigorous education in ethics. Those already on the frontlines of innovation need to concentrate on investing robots with true agency. Human efforts to determine accountability almost always depend on our ability to discover and analyse intention. If we are going to live in a world with machines which act more and more like people and which make ever more 'personal' choices, then we should insist that robots also be able to communicate with us about what they know, how they know it and what they want.

7 'Transhumanism' refers to a post-evolutionary transformation that will replace humans with a hybrid of man and machine. To date, hybrid performance has mostly fallen short of conventional human prowess, but it is merely a matter of time before human-robot couplings greatly outperform purely biological systems. The ability to perform complex mathematical calculations, produce top-quality language translation, and even deliver virtuosic musical performances might one day depend not solely on innate skill and practice but also on having access to the best brain-computer hybrid architecture.

8 Such advantages, however, would run headlong into a set of ethical problems: just as a fine line separates genetic engineering from eugenics, so, too, is there no clear distinction between robotics that would lift a human's capabilities to their organic limit and those that would vault a person beyond all known boundaries. Such technologies have the potential to vastly magnify the already-significant gaps in opportunity and achievement that exist between people of different economic means. In the robotic future, today's intense debates about social and economic inequality will seem almost quaint.

9 A fundamental shift has begun to take place in the relationship between automation technologies and human behaviour. Conventional interactions between consumers and firms are based on direct economic exchanges; consumers pay for goods and services, and firms provide them. In the digital economy, however, consumers benefit more and more from seemingly free service, while firms profit not by directly charging consumers but by collecting and then monetising information about consumers' behaviour, often without their knowledge or acquiescence. This kind of basic data mining has become commonplace: think, for example, of how Google analyses users' search histories and e-mail messages in order to determine what products they might be interested in buying and then uses that information to sell targeted advertising space to other firms. As more automation technologies begin to appear in the physical world, such processes will become even more invasive.

10 Today, nearly all our social interactions take place with other humans, but we are on the cusp of an era in which machines will become our usual interlocutors. Every day, we will encounter robots, from hovering drones to delivery machines to taxis that will operate seamlessly with and without human remote control; daily life will involve constantly interacting with machines without knowing just how much another person might be involved in the machine's response. There will be no room in such infinitely adjustable human-robot systems for us to treat robots one way and humans another; each style of interaction will infect the other, and the result will be an erosion of our sense of identity.

11 But the result need not be a robot dystopia. A clear set of decisions about robot design and regulation stand between today's world of human agency and tomorrow's world of robot autonomy. Inventors must begin to combine technological ingenuity with sociological awareness, and governments need to design institutions and processes that will help integrate new, artificial agents into society. Knowledge and transparency, the most valuable goods promised by the dawn of the information age in the last century, will take on even greater importance in the age of automation. Educators and regulators must help robot inventors acquire knowledge, and the inventors, in turn, must pledge to create more transparent artificial beings.

*Adapted from "The Coming Robot Dystopia: All too inhuman," by Illah Nourbakhsh, Foreign Affairs July-Aug 2015*

**ANGLO-CHINESE JUNIOR COLLEGE**  
**JC2 PRELIMINARY EXAMINATION 2016**

CANDIDATE  
NAME

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INDEX  
NUMBER

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**GENERAL PAPER**

**8807/02**

Paper 2

**1 hour 30 minutes**

Candidates answer on the Question Paper.

Additional Materials: 1 insert

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**READ THESE INSTRUCTIONS FIRST**

Write your index number and name on all the work you hand in.

Write in dark blue or black pen in the spaces provided on the Question Paper.

Do not use staples, paper clips, highlighters, glue or correction fluid.

Answer **all** questions.

The insert contains the passage for comprehension.

Note that up to 15 marks out of 50 will be awarded for your use of language.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.

For Examiner's Use	
Content	/35
Language	/15
Total	/50

This document consists of 6 printed pages.



GP 8807\_2  
ACJC 2016

Anglo-Chinese Junior College  
General Paper Department

[Turn over]

*Read the passage in the insert and then answer **all** the questions. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this Paper.*

*NOTE: When a question asks for an answer **IN YOUR OWN WORDS AS FAR AS POSSIBLE** and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words or phrases from the passage.*

- 1 What common assumption about the 'robotics revolution' does the author refute in paragraph 1? **Use your own words as far as possible.**

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[2]

- 2 Explain the author's use of the word 'even' in line 5. **Use your own words as far as possible.**

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[1]

- 3 Why has the author placed the word 'upbringing' (line 34) in inverted commas?

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[1]

- 4 According to the author, what will robots with 'true agency' (line 44) be able to do? **Use your own words as far as possible.**

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[2]

- 5 According to the author, what are the factors that determine 'conventional human prowess' (line 51)? **Use your own words as far as possible.**

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[1]

- 6 In paragraph 8, what similarities does the author foresee between genetic engineering and robotics? **Use your own words as far as possible.**

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[2]

- 7 Explain the differences between the conventional economy and the digital economy in paragraph 9. **Use your own words as far as possible.**

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[2]

- 8 What does the Google example in paragraph 9 tell us about the extent of data collection in the digital economy? **Use your own words as far as possible.**

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[2]

- 9 In paragraph 10, explain why increased interactions with robots will erode our sense of identity. **Use your own words as far as possible.**

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[2]

- 10 What should inventors do to prevent the creation of 'a robot dystopia' (line 82)? **Use your own words as far as possible.**

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[2]

- 11 Using material from paragraphs 2 to 5, summarise the possible negative consequences of robotic technology and the limitations of robot regulation. Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

Robotic technology could possibly lead to \_\_\_\_\_ because

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[Number of words: ..... ]

- [illegible]





Band	
Marks	

**ACJC General Paper**  
**2016 JC2 Preliminary Exam Comprehension Answer Scheme**

1. What common assumption about the 'robotics revolution' does the author refute in paragraph 1? **Use your own words as far as possible.** (2)

From Passage	Paraphrased
The term 'robotics revolution' evokes images of <b>the future: a not-too-distant future</b> , perhaps, but an era surely distinct from the present. (lines 1-2)	It is a common assumption that the era of the robotics revolution could happen in time to come/soon/has not happened yet.
In fact, that revolution is already well <b>under way</b> . (line 2)	In reality, the revolution is already happening/ongoing.

2. Explain the author's use of the word 'even' in line 5. **Use your own words as far as possible.** (1)

From Passage	Inferred
But the exciting, even <b>seductive</b> appeal of these technological advances has overshadowed deep, sometimes uncomfortable questions about what increasing human-robot interaction will mean for society. (lines 5-7)	<p>The use of 'even' emphasises/highlights that the attraction to technological advances is so/extremely/very exciting to the extent/point of being alluring/enticing/irresistible.</p> <p>OR</p> <p>The use of 'even' shows that the attraction is more than just exciting / goes beyond being exciting; It can be alluring/enticing/irresistible.</p> <p><i>Note: 'Even' is used for adding a more extreme word or phrase to emphasise what was just said.</i></p>

3. Why has the author placed the word 'upbringing' (line 34) in inverted commas? (1)

From Passage	Inferred
Its behaviour over time will be a function of its original programming mixed with the influence of its environment and <b>'upbringing'</b> . (lines 33-34)	<p><u>Function</u> The word is not used conventionally/in its usual/original sense.</p> <p><i>Incorrect: sarcasm, irony, the writer disagrees/disapproves with the use of the word</i></p> <p><u>Context</u> Robots are inanimate objects but the author is likening robots to people who could be conditioned/socialised/raised by their families or society.</p>

4. According to the author, what will robots with 'true agency' (line 44) be able to do? **Use your own words as far as possible.** (2)

From the passage	Paraphrased
...need to concentrate on investing robots with true agency. (lines 43-44) If we are going to live in a world with machines which act more and more like people and which make ever more <b>'personal' choices</b> ... (lines 45-47)	Robots with true agency will be able to make decisions for themselves/independent decisions.
...then we should insist that robots also be able <b>to communicate</b> with us about what they know, how they know it and what they want... (lines 47-48)	They would also be able to articulate/express their thoughts.

5. According to the author, what are the factors that determine 'conventional human prowess' (line 51)? **Use your own words as far as possible.** (1)

From Passage	Paraphrased
To date, hybrid performance has mostly fallen short of conventional human prowess...the ability to perform complex mathematical calculations...might one day depend not solely on <b>innate</b> skill and <b>practice</b> ... (lines 50-54)	Conventional human prowess is determined by intrinsic/inherent/inborn/natural ability.  ...and hard work/drill/training.  <u>Note:</u> 2-part answer for 1 mark

6. In paragraph 8, what similarities does the author foresee between genetic engineering and robotics? **Use your own words as far as possible.** (2)

From the passage	Paraphrased
...a set of ethical problems: just as a <b>fine line separates</b> genetic engineering from eugenics, so, too, is there <b>no clear distinction</b> between robotics that would lift a human's capabilities to their organic limit and those that would vault a person beyond all known boundaries.... (lines 56-59)	In both cases, there is little/minimal difference between the moral and immoral uses of these technologies. OR In both cases, there is little/minimal difference between how they can help us reach the full potential of our natural abilities and how they can violate ethical norms.
Such technologies have the potential to vastly <b>magnify</b> the already-significant <b>gaps</b> in opportunity and achievement that exist between people of different <b>economic means</b> . (lines 59-61)	Both can greatly worsen/aggravate/exacerbate the rich-poor divide/income inequality/disparity.

7. Explain the differences between the conventional economy and the digital economy in paragraph 9. **Use your own words as far as possible.** (2)

From Passage	Paraphrased
Conventional interactions between consumers and firms are based on <b>direct economic exchanges</b> ... (lines 64-66)	In the conventional economy, firms do business in one-on-one/ straightforward transactions with consumers. OR In the conventional economy, firms profit from the buying and selling of goods.
...while firms profit <b>not by directly</b> charging consumers but by <b>collecting</b> and then <b>monetising information</b> about consumers' behaviour, often without their knowledge or acquiescence. (lines 67-69)	In the digital economy, firms do business in a roundabout way. OR In the digital economy, firms profit from selling consumers' data.
...consumers <b>pay</b> for goods and services, and firms provide them. (lines 64-66)	In the conventional economy, consumers give money to a firm which supplies/offers the goods and services
In the digital economy, however, consumers benefit more and more from seemingly <b>free</b> service (lines 66-69)	In the digital economy, consumers appear to be charged nothing/are not really charged for the goods and services.

8. What does the Google example in paragraph 9 tell us about the extent of data collection in the digital economy? **Use your own words as far as possible.** (2)

From Passage	Paraphrased/Inferred
This kind of basic data mining has become <b>commonplace</b> : think, for example, of how Google analyses users' search histories and e-mail messages... (lines 69-70)	It tells us that data collection in the digital economy is widespread/prevalent/rampant OR frequently/regularly/usually/normally done.
As more automation technologies begin to appear in the physical world, such processes will become even more <b>invasive</b> . (lines 72-73)	...and has become more intrusive/violates /encroaches on our personal privacy

9. In paragraph 10, explain why increased interactions with robots will erode our sense of identity. **Use your own words as far as possible.** (2)

From Passage	Paraphrased
Every day, we will encounter robots... <b>with and without human remote control</b> ... (lines 75-77)  ...daily life will involve constantly interacting with machines without <b>knowing just how much</b> another person might be <b>involved</b> in the machine's <b>response</b> . (lines 77-78)	When it becomes difficult to determine the degree/extent of human input/influence over robots, increased interactions with robots will erode our sense of identity...
There will be no room in such infinitely adjustable human-robot systems for us <b>to treat robots one way and humans another</b> ... (lines 78-79)  ...each style of interaction <b>will infect</b> the other... (line 80)	...because it would also be impossible to regard/relate to/deal with robots and humans differently. OR ...because we will have to regard/relate to/deal with humans and robots in the same manner. OR ...because humans will be dealt with the same way as robots.  (Thus causing us to lose our sense of identity.)

10. What should inventors do to prevent the creation of 'a robot dystopia' (line 82)? **Use your own words as far as possible.** (2)

From Passage	Paraphrased
Inventors must begin to combine technological <b>ingenuity</b> ... (line 84)	Inventors should integrate technological creativity/innovation/originality...
<b>...with sociological awareness</b> , (lines 84-85)	...with insights of society/understanding of the world.
...and the inventors, in turn, must pledge to create <b>more transparent artificial beings</b> . (lines 89-90)	Inventors should make/design robots which are able to communicate clearly/easily understood. OR Inventors should make/design robots which will not withhold secrets from human beings/are able to communicate honestly/openly with human beings.

11. Using material from paragraphs 2 to 5, summarise the possible negative consequences of robotic technology and the limitations of robot regulation. Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.** (8)

**Robotic technology could possibly lead to...**

Possible negative consequences of robotic technology										
1	But they also have the potential to produce <b>dystopian</b> outcomes. (line 10) We are hardly on the brink of the <b>nightmarish</b> futures... (line 11)				1	Robotic technology could possibly lead to...  ...apocalyptic /horrific/ terrible outcomes.				
2	Intelligent machines attempt to <b>enslave</b> (line 12)				2	Robotic technology may subjugate/make subservient/ control/oppress,				
3	or <b>exterminate</b> humans (line 12)				3	or decimate/annihilate/kill all humankind.				
4	the robotic future will involve <b>dramatic trade-offs</b> (line 13)				4	The use of robotic technology will involve drastic/extreme compromise/sacrifices (for the sake of benefits)...				
5	...they (tradeoffs) could lead to a collective <b>identity crisis</b> over what it means to be human. (line 14)				5	...that will lead people to question what it means to be a person/our sense of who we are.				
6	The trouble is that the rich traditions of <b>moral thought</b> that guide human relationships... (lines 16-17)				6	(Well-established) values/ethics/principles that instruct us on how to behave...				
7	...have <b>no equivalent</b> when it comes to robot-to-human interactions. (lines 17-18)				7	...will become inapplicable/inadequate/irrelevant/ will be lacking in robot-human interaction.				
8	Robots themselves have no <b>innate drive</b> ... (line 18)				8	(context) Robots will not have the natural/inherent/inborn inclination/motivation/impetus...				
9	to avoid <b>ethical transgressions</b> (line 18)				9	...to avoid moral violations				
10	...regarding <b>privacy</b> (line 19)				10	...concerning our personal space / confidential life				
11	...or the <b>protection</b> of human life (line 19)				11	...or one's safety.				
Limitations of robot regulation										
12	But the <b>pace</b> of change in robotics is far <b>outstripping</b> the ability of regulators and lawmakers to keep up (lines 27-28)				12	There are limitations to robot regulation because... the rate at which robotics is transforming is faster than what regulators can deal with.				
13	...especially as large corporations pour <b>massive investments</b> ... (line 29)				13	(context) Robot regulation is difficult as big businesses put in large amounts of money...				
14	...into <b>secretive</b> robotics projects that are nearly <b>invisible</b> to government regulators (lines 29-30)				14	...into confidential/clandestine robotics projects OR ...into robotics projects that are hidden from the government.				
15	...this <b>gap</b> between robot capability and robot regulation will <b>widen</b> every year, (lines 31-32)				15	Robot regulation is difficult because the divide/chasm between what robots can do and the rules governing them will increase with time/ enlarge as time goes by.				
16	...posing all kinds of <b>quandaries</b> for law and government. (line 32)				16	This divide creates conundrums/dilemmas for the legal system/government				
17	It would be difficult for existing liability laws to <b>apportion responsibility</b> if such a machine caused injury (line 35-36)				17	It will be hard for current laws to judge/determine accountability/guilt if accidents happen...				
18	Its behaviour over time will be a function of its original <b>programming</b> ... (lines 33-34) Since its actions would be determined not only by computer <b>code</b> ... (line 36)				18	...because the robot's actions are controlled by its software design/algorithm...				
19	mixed with the influence of its <b>environment and "upbringing"</b> . (line 34) ...but also by a deep neural-like network that it would have learned from <b>various sources</b> . (lines 36-37)				19	...and they are affected by their surroundings /family/society.				
No. of Points		1-2	3-4	5-6	7	8-9	10-11	12-13	14+	
Marks		1	2	3	4	5	6	7	8	

12. Illah Nourbaksh discusses the potential benefits and problems of robotic technology. How relevant are the author's views about the robotic future to you and your society?

**Requirement:**

Students should -

- a) explain the roles robotics already play in your own society and in the foreseeable future
- b) describe the possible benefits and problems of having an increased usage of robotics in society
- c) show understanding and engage with the ideas and views raised in the passage
- d) support your views with relevant examples from your own society

**Explanation:**

Discuss some of the following in relation to your own society:

- a) robotics and its impact on your economy, lifestyles and culture
- b) robotics and how it might affect your relationships with other people
- c) robotics and how you would perceive and treat robots
- d) who would be most and least affected by the robotic revolution
- e) what are the long term and short term effects as robotics becomes more pervasive
- f) how the effects of robotics could be managed by the government, companies and even ordinary people

**Evaluation:**

- a) question/show reasons for subscribing/not subscribing to the author's ideas
- b) provide insightful analysis of why the changes robotics brings are beneficial or harmful to society
- c) provide cogent development of arguments
- d) give examples from your own society to support your views

**Coherence:**

- a) adopt a consistent viewpoint
- b) argue logically
- c) organise answers into cohesive, themed paragraphs
- d) link paragraphs to show continuity and direction of argument
- e) maintain relevance to the task in everything they write
- f) end with a summative or concluding paragraph / sentence

References (Key Ideas)	Guiding Questions / Discussion Issues	Potential benefits of a robotic future / A robotic future will not pose a problem	Potential problems of a robotic future
But the exciting, even seductive appeal of these technological advances has overshadowed deep, sometimes uncomfortable questions about what increasing human-robot interaction will mean for society (lines 5-7).	<p>What are the effects of increased human-robot interaction on your society?</p> <p>To what extent will your society be able to deal with the negative effects?</p>	<p>The negative effects will not overwhelm the positive outcomes of robotics technologies. There might be some job losses but with our pragmatic, paternalistic and efficient government, such negative impact will be anticipated and dealt with, especially with the numerous initiatives to upgrade and reskill workers in the light of increasing automation.</p> <p>In fact, automation is needed to maintain Singapore's economic competitiveness. The National Robotics Programme has been launched to overcome a tight labour market and increase productivity. Reputed to be a government with great foresight, the government is likely to fully capitalise on the benefits of robotics to help it deal with manpower shortage which has arisen due to Singapore's ageing population, low birth rates and resentment for foreign workers.</p>	<p>Indeed, there will be some adverse effects when these technologies become widely used in Singapore, chief of these adverse effects will be job losses especially in the more labour-intensive industries such as manufacturing and hospitality. Robotics will be pervasive in the future as the government has announced in the 2016 Budget debate that it will be spending \$450 million on a National Robotics Programme to drive the development and deployment of robotics technology in both the private and public sectors.</p> <p>In addition, as robots become more commonly used, problems may arise from the unfair comparison between the productivity of robots and humans. The fact that robots do not need breaks for meals and will not fall sick, and that they are available at the beck and call of the employers, will definitely put unfair pressure on human employees.</p>
Robotic technologies that collect, interpret, and respond to massive amounts of real-world data on behalf of governments, corporations, and ordinary people will unquestionably advance human life. But they also have the potential to produce dystopian outcomes. (lines 8-10)	<p>What will be the advantages and disadvantages of having real-world data managed by robots in your society?</p> <p>How might robotic technologies improve life for your society?</p> <p>Why might robotics lead to something as extreme as a dystopia?</p>	<p>Currently, the massive collection of data has contributed to the security in Singapore and has improved efficiency and convenience. For e.g., if a person needs to update his change of address, all he has to do is to update it at the neighbourhood police post and it will be automatically updated in all government offices. With robotic technology that can better compute such data in the near future, the government ministries and offices can analyse the personal particulars of all citizens in huge databases and observe patterns of social behaviour to aid governmental planning.</p> <p>Moreover, in Singapore hospitals, with greater compilation of medical information, doctors will have greater access to the medical histories of patients. Robotic technology can even help to analyse the patients' health risks. This will make it much easier for doctors to provide more precise treatment for the patients as the information becomes more centralised and available to all doctors.</p>	<p>Currently, the massive collection of data has compromised our privacy and increased the government's surveillance on citizens. In the future, such surveillance will only become more intrusive. E.g. Government databases contain personal particulars and confidential information of citizens. While this may prove useful in applying for government schemes or services, the government could also easily retrieve such information to monitor citizens in order to maintain their influence and power. In the future, it may be even easier to trace the whereabouts of citizens or subject them to more intense scrutiny, much like the Orwellian dystopia described in the novel 1984.</p>
But those dark fantasies	When robots become more	Even though there will be more and more robots in our	Having life-like robots permeate our lives could lead to



References (Key Ideas)	Guiding Questions /	Potential benefits of a robotic future /	Potential problems of a robotic future
<p>contain a seed of truth: the robotic future will involve dramatic trade-offs, some so significant that they could lead to a collective identity crisis over what it means to be human. (lines 12-14)</p> <p>There will be no room in such infinitely adjustable human-robot systems for us to treat robots one way and humans another; each style of interaction will infect the other, and the result will be an erosion of our sense of identity. (lines 79-81)</p>	<p>entrenched, how might this affect your identity as humans?</p> <p>Is your society likely to accord robots certain rights and treat them as equals?</p>	<p>midst, it is very unlikely that it will pose a serious challenge to our identity as humans. Being well educated and also well exposed, Singaporeans are likely to be aware and will actively differentiate between humans and robots. In a Straits Times survey conducted recently, almost all the participants said that they preferred robots that looked mechanical and did not resemble humans. Thus, being practical and realistic, the ubiquity of robots is not likely to culminate in Singaporeans either questioning the meaning of being human or in an apocalyptic outcome.</p> <p>As our country aims to reach its goal of becoming a Smart Nation, it is inevitable that intelligent robots will permeate our lives. However, over time, with sufficient exposure and acclimatisation, people will become accustomed to living with robots, and perhaps a new identity will emerge rather than erode. Ten thousand primary and secondary school students are expected to benefit from a new S\$2.8 million dollar Robotics &amp; Maker Academy (RMA) collaboration between the Infocomm Development Authority of Singapore (IDA) and Singapore Polytechnic. These students will gain the necessary computational thinking skills and basic understanding in coding and robotics. With such a foundation in learning how to manage robotics, robots will become incorporated into who we are as a people.</p>	<p>confusion for people, especially children and the aged, who may not know how to react to such a human-like machine interacting with them on such an intimate level. Physical social robots are poised to become more visible in offices and homes in future. For e.g. the Nanyang Technological University's (NTU) Institute for Media Innovation recently unveiled Nadine, a female humanoid companion with a personality, who is able to remember people and hold conversations with them. She looks almost like a human being, with soft skin and flowing brunette hair. She smiles when greeting you, looks at you in the eye when talking, and can also shake hands with you. Ostensibly, Nadine could be deployed as a companion for the young and the elderly. This can be very disconcerting, even disturbing, for people because the robot is not quite human, but appears to have so many human-like traits. In aesthetics, this is called the "uncanny valley" which hypothesises that human replicas that appear almost but not exactly like real human beings elicits feelings of eeriness and revulsion among some observers.</p> <p>Additionally, this could lead to an identity crisis over what it means to be human, and perhaps even induce young children who cannot differentiate between a real and artificial being to prefer the company of robots to humans, having been under a robot's care for so long. Human relations are complicated, but human-robot ones are not, because they are merely subservient to what we want.</p>
<p>Robots now share the formerly human-only commons, and humans will increasingly interact socially with a diverse ecosystem of robots. The trouble is that the rich traditions of moral thought that guide human relationships have no equivalent when it comes to robot-to-human interactions. (lines 15-18)</p>	<p>Why are traditions of moral thought inadequate to guide your society in its robot-human interactions?</p> <p>What kinds of human-robot interactions could emerge which could potentially be controversial?</p> <p>Should your society develop a new moral framework?</p>	<p>Singapore is firmly rooted in traditional values despite the advances in robotics. Such values will continue to guide our decision-making. And while robotics might be new, that does not mean that we will lose our moral compass just because there is no precedence for robotics. E.g. The Singapore government has always regarded the well-being of citizens as one of its topmost priorities. Therefore, much thought will go into the design of robotics and their impact to our society.</p>	<p>Indeed, there might not be adequate moral guidelines for robot-to-human interactions. Given the pragmatism of Singapore government and its people, economic survival and competitiveness have always been prioritised over ethical concerns. Take for example Singapore government's decision to go ahead with stem cell research even though there were ethical issues about the use of foetuses in the harvesting of the stem cells.</p> <p>Furthermore, drones or unmanned aerial vehicles have been introduced into our 3<sup>rd</sup> Generation Singapore Armed Forces (SAF) in an effort to modernise the army and reduce reliance on human troops. However, there has been little or no debate over the possible ethical</p>

References (Key Ideas)	Guiding Questions /	Potential benefits of a robotic future /	Potential problems of a robotic future
			or even a regulatory body to provide ethical guidelines in robot programming. What if the drone deviates from its programming and accidentally kills innocent civilians? The Singapore government has yet to consider these potential ethical problems that may arise.
<p>“transhumanism” refers to a post-evolutionary transformation that will replace humans with a hybrid of man and machine. (lines 49-50)</p> <p>The ability to perform complex mathematical calculation, produce top-quality language translation, and even deliver virtuosic musical performances might one day depend not solely on innate skill and practice but also on having access to the best brain-computer hybrid architecture. (lines 52-55)</p>	<p>What might this prove to be attractive or harmful?</p> <p>Could transhumanism be divisive in society?</p> <p>What will happen when computers become better than humans in previously exclusive human tasks such as the arts?</p> <p>Will computers enhance our capabilities or corrupt us?</p>	<p>In the medical sector, patients who suffer from coronary heart diseases and who have lost limbs are fitted with pacemakers and prostheses. There are others who, though not impaired, are also looking forward to adopting such technology into their bodies. There is a high chance that more advanced robotics technology could be introduced for people to enhance their ability. E.g. Hope Technik, a local technology company, is designing a prototype of an exoskeleton that could have military, logistical, and healthcare uses. In the near future, perhaps it would not be uncommon or even surprising to witness a melding of man and machine. In fact, it can offer raise productivity and offer more hope for those who are physically incapacitated.</p> <p>Furthermore, Singapore’s technological superiority and highly competitive society could lead to a high demand for computer chips that could amplify one’s intelligence and competencies, should these become commercially available.</p>	<p>While therapeutic applications of robotics technology such as the use of prostheses may be less controversial, it poses a problem if it is used to augment one’s abilities. There are legitimate fears that we might be creating a group of superhuman race and introducing more fault lines in society. One cannot deny that it is very likely to incite protests and objections from ethicists to conservatives.</p>
<p>Such technologies have the potential to vastly magnify the already-significant gaps in opportunity and achievement that exist between people of different economic means. (lines 59-61)</p>	<p>Why will robotics magnify social inequality in your society?</p> <p>What can be done in your society to ameliorate this?</p>	<p>Singapore’s education system is of a world-class standard and has proven itself to be highly adaptable to economic changes, enabling the next generation to upgrade their skills (The government will set up TechSkills Accelerator, a new skills development and job placement hub, to help workers in the information and communications technology sector learn new skills quickly) and make good use of new technologies to become more economically productive and employable. Robotics will become a useful assisting work-tool like present-day computers and the Internet to enhance our general productivity, and make Singapore more competitive than our neighbours, ensuring our continued economic success. Granted, there will always be some who will fall between the cracks, but this will only consist of a small minority.</p>	<p>Singapore’s GINI coefficient is already one of the world’s highest. This is likely to worsen because only the well-off would be able to afford using robots even as the well-educated will have the expertise to work alongside robots. Those who do not fall into these categories, who only have their labour and limited skills to offer, will be easily replaced by robots and become unemployable in this new economy. Lucy, a robot waitress, which delivers food at Rong Heng Seafood restaurant at East Coast Seafood Centre, was a test-bed to evaluate its usefulness. The Singapore government is making \$400 million available to support and encourage SMEs to automate. This might make less skilled workers become obsolete and unemployable, thus widening the income gap.</p>

References (Key Ideas)	Guiding Questions /	Potential benefits of a robotic future /	Potential problems of a robotic future
<p>In the digital economy, however, consumers benefit more and more from seemingly free service, while firms profit not by directly charging consumers but by collecting and then monetising information about consumers' behaviour, often without their knowledge or acquiescence. (lines 66-69)</p> <p>As more automation technologies begin to appear in the physical world, such processes will become even more invasive. (lines 73-74)</p>	<p>Is this a good strategy for businesses to use to make money from robotics?</p> <p>Why is privacy such a concern?</p> <p>How can this problem be resolved?</p> <p>How can people in your society learn to be more receptive to robots entering human spaces more?</p> <p>Why is it crucial for your society to adapt?</p>	<p>Although some apps and related technologies do not provide full disclosure of their privacy policies, often Singaporeans are not concerned. They are primarily concerned with how useful and functional the apps are, and see the giving up of their privacy as an equitable exchange in return for the free use of a good app. The advertisements that get displayed on one's social media in response to the personal information gathered can be easily bypassed. Hence, many people accept this form of business because they have intentionally chosen not to be fully aware of how the companies utilise their personal information.</p> <p>As more users become more informed about their privacy, they will become more prudent in giving out their private information when making agreements with companies, and as a response to concerns people have, the Singapore government will set up various policies to restrict companies from abusing the private information of their clients such as the Personal Data Protection Act (PDPA).</p>	<p>It has been found that currently, 90% of mobile apps in Singapore do not adequately declare what consumer data is collected or how it is used, potentially falling foul of Singapore's Personal Data Protection Act (PDPA). Yet, more than half of the mobile apps that people download seek access to swathes of sensitive information, such as users' online and social media identities and location. This is a severe breach of personal privacy and it will get worse if robotic technology becomes even more efficient at data collection. What companies do with the information collected is often shrouded in secrecy. People will not be able to identify the specific sources of breaches in their privacy, so the government may not be able to stop this completely.</p> <p>Singaporeans are always keen to get a good deal and may not realise the price they are paying for it. Most people who sign up for free software or services online would not read the user agreements to grant the companies full access to their personal data carefully or they are unaware of its implications. Hence they will receive a rude shock when they start getting more targeted advertising and calls soliciting their business. Given that this business model is set to become more pervasive due to its success, Singaporeans can expect to have more of their private data intruded upon, unless they have a greater awareness.</p>



# **ANDERSON JUNIOR COLLEGE**

## **JC 2 Preliminary Examination 2016**

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**GENERAL PAPER**  
**8807/02**

**PAPER 2**  
**13 September 2016**

**INSERT**  
**1 hour 30 minutes**

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**READ THESE INSTRUCTIONS FIRST**

This Insert contains the passage for Paper 2.

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**[Turn over**

*Claire Choi writes about issues to do with similarities and differences in the world.*

- 1 Human civilisation is made up of communities, which, as the term suggests, are formed based on commonalities. Some communities form due to a common language or locality; others grow out of a need to fight a common cause or enemy. The earliest human communities grew out of survival instincts – out in the wild, one was either the predator or the prey. It is thus unsurprising that they quickly grasped the concept of safety in numbers and banded together for mutual protection. The flip side of this was that an outsider would be treated with suspicion at best and aggression at worst. Such distinctions between “us” and “them”, born out of our natural differences, have to be negotiated carefully in order for humanity to continue to progress collectively. 5
- 2 Before we identify ourselves as a part of bigger communities defined by aspects such as race, religion and nation, the first community many of us belong to is our family, where we are typically linked by blood, physical appearance, or name. In many cultures, family names are commonly used, which are passed down to descendants or bestowed on those who marry or are adopted into a family. The family name is so fundamental that, in some communities, entire clans have grown out of that one connection. For centuries, Scottish clans, formed based on family names, were essential for one’s sustenance and safety, and chieftains led their clans in skirmishes against rival clans. Yet, despite such enmity, the clans rebelled against the English several times over a few centuries, united by national pride and religion (albeit only while the rebellions lasted). As society progresses, this coming together as bigger communities has become a recurring pattern as the enemies we encounter are seemingly more formidable and varied. The root of this behaviour is our basic human instinct to identify those who are different as possible threats and to therefore be on our guard against them. This instinct is but one of the many motivations for our often less than desirable conduct towards people unlike us. 10 15 20
- 3 Psychologists offer several explanations as to why we behave poorly towards people who are different. One of the most commonly cited reasons is prejudice, which has led us to think that those unlike us are inferior. We also fear that they may fragment society with their beliefs or bring physical harm upon us. In the wake of mass migration from African and Middle Eastern countries, many European communities have experienced tension over conflicting cultural beliefs. In some cases, we are afraid we have to make allowances, or worse, sacrifices for others, which we see as a precursor to them taking our power away. Even when our actions are well-intentioned, they may be harmful nonetheless. These actions could be due to our inquisitiveness about how others differ from us or our overzealousness in attempts to include them in our community. 25 30
- 4 These reasons manifest themselves in varied and deleterious ways. Our prejudice may lead us to avoid those we deem different. If this is not possible, we interact with them only when necessary and often in a condescending manner. We tend to taunt them and even stoop to finger-pointing, especially when things go wrong. There are also times when our naivety unwittingly causes offence through tactless questions on the aspects in which others are different from us. We also cause them distress by thrusting them into the spotlight and highlighting these differences in public. Furthermore, when we give them special treatment, we may end up embarrassing them instead. For instance, many disabled people have expressed dismay at being treated like they constantly need additional attention or help to get things done. Regardless of our intentions, it seems that no matter what we do, we can do no right. Additionally, on a systemic level, we may deprive them of opportunities to progress and more abjectly, deny them their rights. Government-led discrimination is actually more common than we would care to admit. We have seen this with Apartheid in South Africa, where there was outright deprivation of certain groups’ rights. Sometimes, government-led discrimination can even come under the guise of noble intentions, as in the case of the Stolen Generations of Aboriginal and Islander children in Australia, where the children were forcefully removed from their families for supposedly better opportunities. 35 40 45

Such 'kindness' ultimately gave rise to and justified many instances of neglect and abuse. What is worse, some of us are not only complicit in such deplorable behaviour, we may also choose to condone and even encourage blatant acts of discrimination that we observe in society.

- 5 Still, it will be unfair to assume that everyone is callous towards those who are different: inasmuch as our history records acts of discrimination, it is also full of records of altruism towards those unlike us and of us combating the subjugation of those who are different from us. Often, when we have overcome our initial mutual apprehension, we will find that we are not very different in essence, and in fact have the same needs and desires. Many of us learn to accept the differences, sometimes even redefining our communities to be more inclusive. We have seen formerly gender-specific occupations become gender neutral. Even royalty have descended from their plush ivory tower to work side by side with the average citizen, while previously homogeneous societies have turned multicultural. These trends have been observed in countries such as the Netherlands, Denmark and Sweden, which pride themselves on their increasing inclusivity. Embracing diversity is now the zeitgeist for some. 55 60
- 6 Such a shift to greater inclusivity is made possible by global mobility, which gives us firsthand encounters with a wider range of cultures. Concurrently, the ubiquitous nature of the Internet broadens our perspectives through the spread of diverse views. Global businesses further encourage greater inclusivity by allowing people from all around the world to enjoy similar products. As such, you probably just watched the same online video using the same smartphone model as someone halfway across the globe, while munching on the same brand of chocolate and wearing a jersey of the same football team. These days, it is not just cities but entire countries where people engage in similar activities as the rest of the world. In many places, you are likely to find sushi bars next to pizza parlours, yoga classes offered alongside Zumba lessons, and people discussing the latest Hollywood blockbuster and Korean drama. These similarities not only encourage integration of different communities within the same locality, but also help newcomers feel at ease in a new yet familiar environment. Even our problems have become similar, with climate change, flagging economies, and poverty being among the most urgent of our global concerns. It seems we are not so different after all and our similar experiences could meaningfully enhance mutual empathy. 65 70 75
- 7 Lamentably, our increasing homogeneity has not necessarily led to decreasing discrimination but has instead intensified the need to set ourselves apart from others in some cases. If our lifestyles are so uniform that our identities are not distinct from others', it really is not much of an identity at all. As such, some find themselves reasserting distinguishable traits, which may be the cause of the renewed emphasis on nationality and race in many parts of the world, perpetuating widespread discrimination. In the United States, for instance, there was significant objection to President Obama's proposal to offer citizenship to Latin American immigrants, even though they had lived in and contributed to the country for decades. Ironically, for all the great strides America has made, it remains stuck in its battle with discrimination. 80 85
- 8 The human race prides itself on its many stellar achievements, yet we have hardly advanced in our treatment of people who are different. Granted, some of us are more progressive, revelling in the kaleidoscopic possibilities of differences and embracing one and all. Yet, too many of us remain regressive, wallowing in the expected doom arising from differences and persecuting those who are unlike us. If we still behave like the earliest humans, we cannot in all honesty claim to be civilised. Differences will continue to exist among us, and as John F. Kennedy said, "If we cannot end now our differences, at least we can help make the world safe for diversity." 90 95

Candidate's Name	PDG	GP Tutor's Name
	/15	



## ANDERSON JUNIOR COLLEGE

### JC 2 Preliminary Examination 2016

### GENERAL PAPER

**8807/02**

Paper 2

**13 September 2016**

**1 hour 30 minutes**

Candidates answer on the Question Paper.

Additional Materials:      Insert

### READ THESE INSTRUCTIONS FIRST

Write your name, PDG and GP tutor's name on all the work you hand in.  
Write in dark blue or black pen on both sides of the paper.  
Do not use staples, paper clips, highlighters, glue or correction fluid.

Answer **all** questions.  
The Insert contains the passage for comprehension.  
Note that up to **15** marks out of **50** will be awarded for your use of language.

At the end of the examination, fasten all your work securely together.  
The number of marks is given in brackets [ ] at the end of each question or part question.

For Examiner's Use	
<b>Content</b>	/35
<b>Language</b>	/15
<b>Total</b>	/50

This document consists of **6** printed pages and **1** Insert.



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Read the passage in the Insert and then answer **all** the questions. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this Paper.

Note: When a question asks for an answer **IN YOUR OWN WORDS AS FAR AS POSSIBLE** and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words and phrases from the passage.

- 1 Explain what the author means by “with suspicion at best” (lines 6-7).

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[2]

- 2 Why has the author placed brackets around the comment in lines 18-19?

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[2]

- 3 Why has the author placed the word “kindness” in inverted commas (line 50)?

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[1]

- 4 How does the author justify her use of the word “unfair” (line 54)? **Use your own words as far as possible.**

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[2]

5 What does the phrase “plush ivory tower” (line 61) suggest about the royalty?

[1]

6 What explanations does the author offer for the “shift to greater inclusivity” (lines 65)?  
**Use your own words as far as possible.**

[2]

7 What does the author mean by “distinguishable traits” (line 83), and what has led to the need to reassert them? **Use your own words as far as possible.**

[2]

8 **Using your own words as far as possible**, explain the irony in lines 88-89.

[2]

9 In paragraph 8, what contrasts does the author make between people who are “more progressive” and those who “remain regressive” in their approach towards people who are different? **Use your own words as far as possible.**

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[2]

- 10 Which idea in paragraph 1 is supported by the quotation from John F. Kennedy (lines 96-97)?

[1]

- 11 Using material from paragraphs 3-4 only (lines 24-53), summarise what the author has to say about why people behave poorly towards those who are unlike them and how they act towards those who are different.

Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

*Firstly, people behave poorly towards those who are unlike them because* \_\_\_\_\_

[8]

**12** In this article, Claire Choi describes some issues around the subject of differences. How applicable do you find her observations to your own society?

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Use

[illegible]



[10]



**ANDERSON JUNIOR COLLEGE**  
**JC2 Preliminary Examination 2016**  
**Paper 2 Answer Scheme**

1. Explain what the author means by “with suspicion at best” (lines 6-7). [2]

From passage	Suggested answer
an outsider would be treated with suspicion at best	We treat outsiders with distrust even in the nicest of circumstances.

2. Why has the author placed brackets around the comment in lines 18-19? [2]

From passage	Suggested answer
Yet, despite such enmity, the clans rebelled against the English several times over a few centuries, united by national pride and religion (albeit only while the rebellions lasted).	The author wishes to show how the unity of the clans did not last long although the clans could unite themselves to fight the English.

3. Why has the author placed the word “kindness” in inverted commas (line 50)? [1]

From passage	Suggested answer
Such ‘kindness’ ultimately gave rise to and justified many instances of neglect and abuse.	She wants to show that such actions are not really kind and are actually cruel to the children.

4. How does the author justify her use of the word “unfair” (line 54)? **Use your own words as far as possible.** [2]

From passage	Suggested answer
Still, it will be unfair to assume that everyone is callous towards those who are different: inasmuch as our history records acts of discrimination, it is also full of records of altruism towards those unlike us and of us combating the subjugation of those who are different from us.	There are actually many accounts of charity towards people who are different and people fight for these people.

5. What does the phrase “plush ivory tower” (line 61) suggest about the royalty? [1]

From passage	Suggested answer
Even royalty have descended from their plush ivory tower to work side by side with the average citizen	They live in comfortable conditions, far removed from the average person.

6. What explanations does the author offer for the “shift to greater inclusivity” (lines 65)? **Use your own words as far as possible.** [2]

From passage	Suggested answer
Such a shift to greater inclusivity is made possible by global mobility, which gives us firsthand encounters with a wider range of	International travel allows us direct contact with a greater variety of cultures. The widely

cultures. Concurrently, the ubiquitous nature of the Internet broadens our perspectives through the spread of diverse views. Global businesses further encourage greater inclusivity by allowing people from all around the world to enjoy similar products.	open-minded through exposure to different opinions. International companies offer international access to identical goods.
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7. What does the author mean by “distinguishable traits” (line 83), and what has led to the need to reassert them? **Use your own words as far as possible.** [2]

From passage	Suggested answer
distinguishable traits	They are differentiating attributes.
Our increasing homogeneity has however not necessarily led to decreasing discrimination but has instead intensified the need to set ourselves apart from others in some cases. If our lifestyles are so uniform that our identities are not distinct from others', it really is not much of an identity at all.	Some people want to reassert these traits because they feel that our growing similarities are eroding their individuality and they want to re-establish their uniqueness.

8. **Using your own words as far as possible**, explain the irony in lines 88-89. [2]

From passage	Suggested answer
Ironically, for all the great strides America has made, it remains stuck in its battle with discrimination.	With the numerous progress America has made, it should be able to similarly tackle the problem of discrimination. In reality, it has not made progress in resolving the issue.

9. In paragraph 8, what contrasts does the author make between people who are “more progressive” and those who “remain regressive” in their approach towards people who are different? **Use your own words as far as possible.** [2]

From passage	Suggested answer
The human race prides itself on its many stellar achievements, yet we have hardly advanced in our treatment of people who are different. Granted, some of us are more progressive, revelling in the kaleidoscopic possibilities of differences and embracing one and all. Yet, too many of us remain regressive, wallowing in the expected doom arising from differences and persecuting those who are unlike us. If we still behave like the earliest humans, we cannot in all honesty claim to be civilised. Differences will continue to exist among us, and as John F. Kennedy said, “If we cannot end now our differences, at least we can help make the world safe for diversity.”	The more progressive delight in the prospects offered by diversity and accept everybody while the regressive are preoccupied by the catastrophe differences could bring and discriminate against those who are different.

10. Which idea in paragraph 1 is supported by the quotation from John F. Kennedy (lines 96-97)? [1]

From passage	Suggested answer
Differences will continue to exist among us, and as John F. Kennedy said, "If we cannot end now our differences, at least we can help make the world safe for diversity."	It is the idea in the last sentence.

## SUMMARY

11. Using material from paragraphs 3-4 only (lines 24-53), summarise what the author has to say about why people behave poorly towards those who are unlike them and how they act towards those who are different.

Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.** [8]

*Firstly, people behave poorly towards those who are unlike them because ...*

From passage	Suggested answer
One of the most commonly cited reasons is prejudice, which has led us to think that those unlike us are inferior.	(1) ...of bias
We also fear that they may fragment society with their beliefs	(2) They are also afraid the different views may break society up
or bring physical harm upon us.	(3) or these people may assault them
In some cases, we are afraid we have to make allowances,	(4) Sometimes, they fear having to compromise
or worse, sacrifices for others,	(5) or even give up something for them,
which we see as a precursor to them taking our power away.	(6) losing their rule.
Our prejudice may lead us to avoid those we deem different.	(7) As such, people stay away from those unlike them
If this is not possible, we interact with them only when necessary	(8) or deal with them only when needed,
and often in a condescending manner.	(9) usually in an arrogant way.
We tend to taunt them	(10) People may mock
and even stoop to finger-pointing	(11) and even push blame onto those who are different.
our naivety unwittingly causes offence through tactless questions	(12) Sometimes, people upset others by asking inconsiderate questions,
We also cause them distress by thrusting them into the spotlight and highlighting these differences in public.	(13) by drawing attention to their differences,
when we give them special treatment, we may end up embarrassing them instead.	(14) or by showing favouritism, making them feel self-conscious.
on a systemic level, we may deprive them of opportunities to progress	(15) They may prevent those who are different from advancing,
and more abjectly, deny them their rights.	(16) or worse, take away their rights.

Such 'kindness' ultimately gave rise to and justified many instances of neglect	(17) Sometimes, these people are denied attention
and abuse.	(18) and even mistreated
What is worse...we may also choose to condone	(19) More appallingly, some do nothing to stop such behaviour,
and even encourage blatant acts of discrimination that we observe in society.	(20) and even incite outright discrimination.

**Author A argues that belief without reason is unjustifiable.**

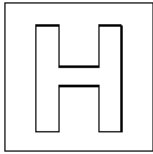
- 1 Should you believe in a God? Not according to most academic philosophers. A comprehensive survey revealed that only about 14 percent of English speaking professional philosophers are theists. As for what little religious belief remains among their colleagues, most professional philosophers regard it as a strange aberration among otherwise intelligent people. Among scientists the situation is much the same. 5
- 2 Why, then, do some highly educated people believe religious claims? First, smart persons are good at defending ideas that they originally believed for non-smart reasons. They want to believe something, say for emotional reasons, and they then become adept at defending those beliefs. Second, the proclamations of educated believers are not always to be taken at face value. Many don't believe religious claims but think them useful. They fear that in their absence others will lose a basis for hope, morality or meaning. These educated believers may believe that ordinary folks can't handle the truth. They may feel it heartless to tell parents of a dying child that their little one doesn't go to a better place. 10
- 3 But we shouldn't be deceived. Although there are many educated religious believers, religious belief declines with educational attainment, particularly with scientific education. Consider this anecdotal evidence. Among the intelligentsia it is common and widespread to find individuals who lost childhood religious beliefs as their education in philosophy and the sciences advanced. By contrast, it is almost unheard of to find disbelievers in youth who came to believe as their education progressed. This asymmetry is significant; advancing education is detrimental to religious belief. This suggests another part of the explanation for religious belief—scientific illiteracy. 15 20
- 4 If we combine reasonable explanations of the origin of religious beliefs and the small amount of belief among the intelligentsia with the problematic nature of beliefs in gods, souls, afterlives or supernatural phenomena generally, we can conclude that (supernatural) religious beliefs are probably false. And we should remember that the burden of proof is not on the disbeliever to demonstrate there are no gods, but on believers to demonstrate that there are. 25
- 5 In response to the difficulties with providing reasons to believe in things unseen, combined with the various explanations of belief, you might turn to faith. It is easy to believe something without good reasons if you are determined to do so. But there are problems with this approach. First, if you defend such beliefs by claiming that you have a right to your opinion, however unsupported by evidence it might be, you are referring to a political or legal right, not an epistemic one. You may have a legal right to say whatever you want, but you have epistemic justification only if there are good reasons and evidence to support your claim. If someone makes a claim without concern for reasons and evidence, we should conclude that they simply don't care about what's true. We shouldn't conclude that their beliefs are true because they are fervently held. 30
- 6 Faith without reason simply doesn't satisfy most of us, hence our willingness to seek reasons to believe. If those reasons are not convincing, if you conclude that religious beliefs are untrue, then religious answers to life's questions are worthless. You might comfort yourself by believing that little green dogs in the sky care for you but this is just nonsense, as are any answers attached to such nonsense. Religion may help us in the way that whisky helps a drunk, but we don't want to go through life drunk. If religious beliefs are just vulgar superstitions, then we are basing our lives on delusions. And who would want to do that? 35 40

***Religion's smart-people problem: The shaky intellectual foundations of absolute faith,***  
***John G Messerly***

**Author B argues that religion remains relevant to the world today.**

- 1 Ever since man, in his early days on earth, first felt the impact of uncontrollable forces around him, he has been pondering over the question of the existence of God. Yet up till today he has no absolute answer to this inevitable question. Every argument he can produce to support His existence is well-balanced by a sensible refutation. But does the fact that this question is not directly answerable mean that it is meaningless and absurd? 5
- 2 Certainly not! It may not reveal to us the ultimate truth but it can enable us to find out much about ourselves, our needs and nature – and what is most important, it should help us to build our religions or agnostic or even atheistic (it does not matter what!) convictions and foundations which are intellectually mature and sound.
- 3 The upholding of religious beliefs in an age of science and technology is not at all futile and meaningless. Most psychologists, if not all, assure us of our innate need for religion. C. G. Jung, after long years of experience with neurotic patients, wrote: “During the past thirty years, people from all the civilised countries of the earth have consulted me ..... Among all my patients, in the second half of life – that is to say, over thirty five – there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that everyone of them fell ill because he had lost what the living religions of every age have given to their followers and none of them has been really healed who did not regain his religious outlook.” 10 15
- 4 To be sure, religions have, throughout the course of human civilisations, helped man to realise that there is more to life than the satisfaction of his physical desires. They have often been the inspiration for him to strive after his image of the ideal, thus giving expression to his noble aspirations in the forms of moral laws, religious art and architecture, hymns and myths. 20
- 5 And the existence of religions with their all-embracing influence on the conduct of man’s life has not been geographically limited. Until the emergence of communism, no human group had been without religion. But communism with its opiate doctrines and charismatic leaders can be regarded as a secular religion. A religion is in essence, a man’s response and devotion to what he is deeply convinced to be the right relationship between himself and his world. So, though they repudiate the traditional religions, the communists, in being totally persuaded to uphold what they believe to be giving meaning to their existence, are much akin to devotees of traditional religions. 25
- 6 The rise of scientific literacy has caused us to ask some questions: should we consider God as existing because He is useful or should we consider Him as useful because He exists? Is the presence of God necessary for existence to be meaningful? Even though religion seems to be facing a decline today, consideration of these questions will continue in some way to help us to develop our understanding of our relationship with the world around us. After all, religion is undeniably part and parcel of man’s existence. 30

**Author Unknown**  
**The Ultimate Mystery**



CATHOLIC JUNIOR COLLEGE  
JC2 Preliminary Examination 2016  
General Certificate of Education Advanced Level  
Higher 1

CANDIDATE  
NAME

CLASS

## GENERAL PAPER

**8807/02**

**19 August 2016**  
**1 hour 30 minutes**

Paper 2

Candidates answer on the Question Paper.

### READ THESE INSTRUCTIONS FIRST

Write your name and class on all the work you hand in.  
Write in dark blue or black pen on both sides of the paper.  
Do not use paper clips, highlighters, glue or correction fluid on your work.

Answer **all** questions.  
Note that up to **15** marks out of **50** will be awarded for your use of language.

At the end of the examination, fasten all your work securely together.  
The number of marks is given in brackets [ ] at the end of each question or part question.

For Examiner's Use	
Content	/35
Language	/15
Total	/50

Read the passage and then answer **all** the questions. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this Paper.

For  
Examiner's  
Use

NOTE: When a question asks for an answer IN YOUR OWN WORDS AS FAR AS POSSIBLE and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words and phrases from the passage.

### FROM PASSAGE A

- 1 What is the author implying by the use of the phrase “a strange aberration” (line 4)? **Use your own words as far as possible.**

.....  
..... [2]

- 2 What reasons are offered by the writer for belief in religious claims among the intellectual community in paragraph 2? **Use your own words as far as possible.**

.....  
.....  
.....  
.....  
..... [3]

- 3 Explain what the author means by “burden of proof” (line 24).

.....  
.....  
..... [2]

- 4 Explain what the author means by “we shouldn’t conclude that their beliefs are true because they are fervently held” (lines 33-34). **Use your own words as far as possible.**

.....



[1]

- 5 Explain what the author is suggesting when he compares religion to “whisky help(ing) a drunk” (line 39).

For  
Examiner's  
Use

.....

.....

.....

..... [2]

**FROM PASSAGE B**

- 6 According to the author in paragraph 1, why has Man not been able to explain God's existence? **Use your own words as far as possible.**

.....

..... [1]

- 7 Explain the author's use of parenthesis in paragraph 2.

.....

.....

....

.....

...

..... [2]

Using material from paragraphs 1 to 5 only, summarise the reasons why religion is viewed as part and parcel of man's existence.

Religion has always been part and parcel of man's existence as .....

[8]

Explain the author's use of two rhetorical questions in lines 29-31.

.....

.....

..... [2]

What does the word “undeniably” (line 33) suggest about the author’s attitude towards religion?

.....

[2]

- 11** Author A argues that belief without reason is unjustifiable while Author B is of the view that religion remains an important part of Man's existence. How important is religion for you and your society, and how far would you agree or disagree with the opinions expressed in these two passages?

For  
Examiner's  
Use

[illegible]



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.....[10]

**END OF PAPER**

## 2016 CJC Prelim Paper 2 Answer Scheme

### FROM PASSAGE A

1. What is the author implying by the use of the phrase “a strange aberration” (line 4)? **Use your own words as far as possible.** (2m)

Lifted	Suggested Answer
A comprehensive survey revealed that only about 14 percent of English speaking professional philosophers are theists. As for what little religious belief remains among their colleagues, most professional philosophers regard it as a <b>strange aberration among otherwise intelligent</b> people. (lines 1-4)	<p>The author is implying that amongst academics/ professional philosophers,</p> <p>a) it is a deviation/unexpected/ an anomaly/odd/ queer/ an exception/unconventional/uncommon/seldom found (1m)            BOD: abnormal/peculiar  <b>Don't accept:</b> Weird <i>alone</i> (colloquial expression) and weird occurrence/phenomenon/bizarre + uncanny (wrong connotation-attitude word)/different</p> <p>b) That logical/ rational/intellectual smart/clever/learned/educated/enlightened thinkers would believe in religion/have a faith. (1m)            Unacceptable lift: intelligent            Acceptable lift: people</p> <p>[Key idea: definition of aberration must be made explicit]            Deviating from the ordinary</p>

2. What reasons are offered by the writer for belief in religious claims among the intellectual community in paragraph 2? **Use your own words as far as possible.** (3m)

Lifted	Suggested Answer
<p>a) First, smart persons are good at defending ideas that they originally believed for <b>non-smart reasons</b>. They want to believe something, say for <b>emotional reasons</b>,</p> <p>b) and they then become <b>adept at defending</b> those beliefs (lines 7-8)</p> <p>c) Many don't believe religious claims but think them <b>useful</b>. (lines 9-10)</p> <p>d) They fear that in their absence (<i>of religious claims</i>) others will lose a basis for <b>hope</b>,</p> <p>e) <b>morality</b></p> <p>f) <b>or meaning</b>. (lines 10-11)</p> <p>g) These educated believers may believe that ordinary folks <b>can't handle the truth</b>. They may feel it heartless to tell parents of a dying child that their little one doesn't go to a better place.</p>	<p>a) The academics/ intelligentsia's beliefs are based on feelings/sentiments/ illogical/ irrational explanations/bases/ rationales/ unwise/uneducated            Unacceptable lift: emotional, stupid</p> <p>b) and they are apt at/ have a gift are good at supporting/ coming up with reasons/ arguments/ claims to support the value of religion which they initially believed due to emotions (acceptable lift: belief) BOD: protecting/ guarding/ stand by            Unacceptable: excuses</p> <p>c) Despite not having any faith in religious ideology, they find religion to be advantageous/helpful/handy/beneficial/practical/effective in providing/functional/ has its utility in society            Not accepted: applicable, value, worth, convenient</p> <p>d) They are afraid/worried that without religion, society will be devoid of optimism/ something to look forward to,</p> <p>e) ethical direction/ principles to guide them,</p> <p>f) and purpose.            DNA: value  <b>OR</b>            (d-f) Religion is a means for people to deal with issues of life in a psychological fashion/ mental stress (BOD) [Inferred - 1m]</p> <p>(g) Inferred: unable to cope with reality/ provide solace and/or</p>

	Not accepted: show humanistic values in caring for others/ facts/ facts of life <b>1 - 2 points: 1m</b> <b>3 points: 2m</b> <b>4 and above: 3m</b>
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3. Explain what the author means by “burden of proof” (line 24)? (2m)

Lifted	Suggested Answer
And we should remember that the <b>burden of proof</b> is not on the disbeliever to <b>demonstrate</b> there are no gods, but <b>on</b> believers to <b>demonstrate</b> that there are. (lines 23-25)	<p>a) The author means that the <b>obligation/duty/responsibility/onus/duty/need to prove / weight and/or pressure/ up to (the believers)/ should/ falls on/ lies in the hands of DNA: job</b></p> <p>b) the <b>believers/devotees</b> and not the <b>unbeliever/skeptics</b> (1m) (Agent must be specified)</p> <p>c) <b>to offer/provide/give/support/show (reasoned) evidence/justification/substantiation</b> (to) the claim/belief that there is a God (1m)</p> <p><b>Note:</b> Burden of proof lies on the believer, not the unbeliever. If student presents the converse, ie the obligation to provide evidence does NOT lie with the unbeliever = (0m)</p> <p><b>2 marks or nothing.</b> (a)+(b)+(c) required to have 2 marks.</p>

4. Explain what the author means by ‘we shouldn’t conclude that their beliefs are true because they are fervently held’ (lines 33-34). **Use your own words as far as possible.** (1m)

Lifted	Suggested Answer
We <b>shouldn’t conclude that their beliefs are true</b> because they are <b>fervently held</b> .	<p>The author intends to convey that</p> <p>(a) a <b>passionate / strong/ insistent/ conviction</b> in faith/ a <b>passion</b> for/ a <b>strong belief / idea/</b> in one’s faith alone / staunch believer</p> <p>(b) <b>is not enough to decide/determine/justify/support/assert their belief is correct/accurate</b> that God exists..</p> <p>Acceptable lift: belief</p> <p><b>(a)+(b) required to have 1 mark.</b></p>

5. Explain what the author is suggesting when he compares religion to whisky help(ing) a drunk’ (line 39). (2m)

Lifted	Suggested Answer
Religion may help us in the way that whisky helps a drunk, <b><u>but we don’t want to go through life drunk</u></b> (line 39-40)	<p>[Literal]</p> <p>(a) To be drunk is to be affected temporarily with diminished physical and mental control by means of alcoholic liquor, or to be stupefied or excited by liquor/whisky makes the drunk more intoxicated/escape from reality (1m)</p> <p><i>Needs to explain “drunk”.</i></p> <p><b>Don’t Accept:</b> Hallucinate, groggy</p> <p><b>Accept:</b> Just as a drunk is reliant on whisky for solace and comfort/</p> <p><b>NB: The aspect/experience of being “drunk” needs to be</b></p>



	<p>(b) [Inferred/Intended Meaning] - 1m</p> <ul style="list-style-type: none"> <li>– The author is suggesting that believers are deluded and rely on their faith to numb themselves/to give them a false sense of happiness and hope so that they can get through the challenges of life</li> <li>– The author is suggesting that religion may act as a temporary escape/respite from our realities but we should not do so because this will cause us to miss out on our real lives/lose our focus/clarity on our lives/allowing users a transient escape from reality.</li> </ul> <p>DNA: Religion makes matters worse (w/o any clarification → too vague.)</p> <p><b>NB: Focus is on the context of “going through life” conveyed in a <u>negative</u> sense.</b></p> <p><b>(a) and (b) are marked separately.</b></p> <p>NB: If the same phrase is used to describe (a) and (b) without any attempt to paraphrase for (b), only award for (a). E.g. “Just as how whisky helps the drunk create an illusionary world, religion helps believers create an ideological illusion of the world.” (X)</p> <p>Model answer: Whisky helps a drunk to avoid facing reality by offering a temporary escape. Like whisky helps a drunk, religious belief does not resolve our problems at hand but aggravates them by allowing us to live a life of false perceptions.</p>
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#### FROM PASSAGE B

6. According to the author in paragraph 1, why has Man not been able to explain God's existence? **Use your own words as far as possible.** (1m)

Lifted	Suggested Answer
Every argument he can produce to support His existence <b>is well-balanced</b> by a <b>sensible refutation</b> .	<p>As every attempt to verify/prove/justify/substantiate God's presence/existence has been adequately/appropriately/sufficiently/logically debunked/countered/disproved by man's logical/reasonable/valid/legitimate explanation.</p> <p><b>BOD:</b> credible source Acceptable lift: “every”</p> <p><b>OR</b></p> <p>There has not been a singular and universal answer that can explain the existence of God, and this has been an enduring question throughout human civilisation.</p>

7. Explain the author's use of parenthesis in paragraph 2. (2m)

Lifted	Suggested Answer
<p>It may not reveal to us the ultimate truth...<b>it</b> should <b>help us to build</b> our religions or agnostic or even atheistic (<b>it does not matter what!</b>) convictions and foundations which are intellectually mature and sound. (lines 6-9)</p> <p>*the responses must address both the parenthesis and the exclamation mark*</p>	<p>[Function of Parenthesis]</p> <p>(a) To provide an expression/interjection/additional point <b>OR emphasise the author's opinion/</b> posit the author's argument/perspective on/his views (1m)</p> <p>Note: the exclamation mark mimics prosody which functions to stress the author's point</p> <p>DNA: to show</p> <p>[Context]</p> <p>(b) that <b>regardless</b> of one's belief/faith/conviction,</p>

	(c) questioning/ seeking answers to the existence of God or whatever belief we subscribe to, will help us develop / grow
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8. Using material from paragraphs 1 to 5 only, summarise the reasons why religion is viewed as part and parcel of man's existence. Write your summary in no more than 120 words, not counting the opening words which are printed below. **Use your own words as far as possible.** (8m)

*Religion has always been part and parcel of man's existence as ...*

Lifted	No.	Suggested Answer
<b>Para 1</b> "Ever since <b>Man in his early days on earth</b> first felt the impact of uncontrollable forces around him, he has been <b>pondering over the question of the existence of God</b> ."	<b>A</b>	(i) Since the beginning / from the moment Man appeared on earth/ ever since the <b>inception of Man's civilization</b> ,  (ii) religion has been important /man has been trying to <b>comprehend the idea of God</b>
<b>Para 2</b> It may not reveal to us the <b>ultimate truth</b> (inferred)	<b>B</b>	[Inferred] even if the questions do not disclose/we never know the <b>final/actual reality of why/ whether God exists</b>
it can enable us to <b>find out much about ourselves</b>	<b>C</b>	<b>Discover our sense of self/ our identities/</b> qualities / who we are / innate in us/ self-discovery/ self-actualization Accepted lift: ourselves
Our <b>needs</b>	<b>D</b>	<b>What we lack/require/What is essential in life/what is important/vital to us/ necessities/ basic requirements</b>  DNA: Demands, desires
And <b>nature</b>	<b>E</b>	What it means to be human /What we are like/  <b>Our innate/ inherent qualities/characteristics/ personalities</b>  DNA: inherent values
It should help us <b>build our</b> religions or agnostic or even atheistic (it does <b>not matter what!</b> ) <b>convictions and foundations</b>	<b>F</b>	It assists us in <b>strengthening/growing/developing/ solidifying/craft/construct/solidify/forms/structure our beliefs/faith and principles, whatever they may be.</b>
which are <b>intellectually mature and sound</b> .	<b>G</b>	that are <b>intelligent/smart/ logically/ rational/ reasonably deep and sensible/valid</b>
<b>Para 3</b> The upholding of religious beliefs in an age of science and technology is not at all <b>futile and meaningless</b>	<b>H</b>	In the age of science and technology/ <b>despite advances made in S&amp;T, religion is still perceived as useful/beneficial and relevant/important to us.</b> ( <i>Must have context of S&amp;T; S&amp;T is acceptable lift</i> )
Most psychologists, if not all, assure us of our <b>innate need</b> for religion	<b>I</b>	Religion is an <b>inherent/inborn/predisposed natural requirement/necessity for man/</b> man is <b>programmed/ wired to have religious belief.</b>  Accept: 'desires' as a paraphrase for 'need' in context; DNA: 'demand' on its own
It is safe to say that everyone of them fell ill because he had lost what the living religions of every age have given to their followers and none of them has been really healed who did not regain his religious outlook."	<b>J</b>	[Inferred] <b>Faith/ a religious dimension/ a religious perspective can ward off psychological/ mental problems (Don't Accept: No specific psychological problems like insanity.)</b> Accept: one tends to fall mentally ill without religion
<b>Para 4</b> To be sure, religions have, throughout the course of human civilisations, helped man to realise that <b>there is more to life</b> than the satisfaction of his <b>physical desires</b> .	<b>K</b>	In the course of man's history, <b>religion has helped man rise above material needs/ wants/ materialism/ pleasures of the flesh/ tangible longings/wants</b> DNA: sexual wants/ bodily needs
They have often been the <b>inspiration</b> for him to	<b>L</b>	Religion has <b>enthused/motivated/ roused Man with</b>

strive after his <b>image of the ideal</b>		<b>the aspiration to strive for the ultimate perfection/ perfect truth/ perfection in spiritual enlightenment</b> DNA: model/dreams/goals
thus giving expression to his <b>noble aspirations</b>	<b>M</b>	Which is <b>manifested in his more lofty/ illustrious/admirable/praiseworthy/honourable/desires/ ambitions/ inspirations/ dimensions of humanity</b>  Do not accept: 'great' as a paraphrase for 'noble' ; righteous
in the forms of <b>moral laws</b> ,	<b>N</b>	as expressed in his creation of <b>ethical principles/rules/codes/regulation (to guide society)</b>
religious <b>art and architecture</b>  Accepted lift: religious	<b>O</b>	religious <b>paintings / sacred art/</b> artistic realm / design/ churches/ buildings/places of worship
<b>Hymns</b> and	<b>P</b>	<b>gospel music/praise and worship songs/religious/holy/sacred songs</b>
<b>myths</b>	<b>Q</b>	<b>legends/folklore/religious stories</b>
<b>Para 5</b> And the existence of religion... has not been <b>geographically limited</b> . Until the emergence of communism, <b>no human group had been without religion</b> .	<b>R</b>	(Inferred) Religion is a <b>universal aspect of human civilisation/ cuts across space/cultures/countries/affects people in all corners of the world/everywhere/there has never been any people devoid of faith.</b>  Accept: not confined to space/ is worldwide (BOD)
the existence of religions with their <b>all-embracing influence</b> on the <b>conduct</b> of man's life	<b>S</b>	Religion <b>pervades/ has a total/ all-encompassing effect/ impact on the behaviour/lifestyle of Man</b>
But communism with its opiate doctrines and charismatic leaders can be regarded as a <b>secular</b> religion	<b>T</b>	Communism is a <b>worldly form of faith/ godless religion</b>  * Sense of 'secular' must be captured → "still considered a form of religion"
A religion is in essence, a man's <b>response and devotion</b>	<b>U</b>	Religion is our <b>reaction/ dedication/commitment</b> DNA: Loyalty, conviction  Mark for either a paraphrase of 'response' or 'devotion'
to what he is <b>deeply convinced</b> to be the <b>right</b> relationship between himself and his world	<b>V</b>	<b>to what we <u>strongly</u> believe to be the correct/ideal relationship between humanity and the world/Earth,</b>
the communists, in being totally persuaded to uphold what they believe to be <b>giving meaning to their existence</b> , are much akin to devotees of traditional religions	<b>W</b>	<b>making life purposeful/significant.</b>

## 23 points in total

### Grading System

Points	1 pt	2-3 pts	4-5 pts	6-7 pts	8-9 pts	10-11 pts	12-13 pts	14+ pts
Marks	1m	2m	3m	4m	5m	6m	7m	8m

9. Explain the author's use of two rhetorical questions in lines 29-31. (2m)

Lifted	Suggested Answer
The rise of scientific literacy has caused us to ask some questions: should we consider God as existing because He is <b>useful</b> or	<u>Function of the use of 2 rhetorical questions</u>

should we consider Him as useful because He exists? Is the presence of God necessary for existence to be meaningful?

**DNA:** advocate

OR

(b) the need to **reflect** on / **think about** / **think more** / **provoke** / **evoke thinking**

Context

(c) the **need/importance/value/significance/ purpose/ relevance** of God.

**(a) OR (b): 1 mark**

**(c): 1 mark**

DNA: useful (lift)

10. What does the word 'undeniably' (line 33) suggest about the author's attitude towards religion? (2m)

Lifted	Suggested Answer
After all, religion is <b>undeniably</b> part and parcel of man's existence (lines 34-35)	<p>[Definition of Undeniably]            (a) Cannot be refuted/disputed/ definitely (1m)  <b>DNA:</b> unavoidable/ inevitable/ inseparable</p> <p>[Attitude/Context]            (b) <b>Strongly</b> in favour of, strongly supportive of religion's importance to man/strong approval towards religion. (1m)</p> <p><b>Not Accepted:</b> optimistic, complete agreement            Note: The <b>intensity of both words must be captured</b></p>

### The Application Question

11. Author A argues that belief without reason is unjustifiable while Author B is of the view that religion remains an important part of Man's existence. **How important is religion for you and your society, and how far would you agree or disagree with the opinions expressed in these two passages?** [10m]

*Responses should be annotated with **R** where a text reference is made, **Ex** where explanation of the passage, candidate's views or example are given and **Ev** where analysis and evaluation are provided.*

#### Requirements

Candidates should:

1. Explain how far the author's views on religion are or are not applicable to them
2. Explain how far issues related to religion are or are not applicable to their society
3. Support their views with reasoned argument
4. Show some understanding of the ideas in the passages
5. Explain ideas from both passages

#### Explanation and Text Reference

Candidates should show understanding of and make reference to *some* of the following issues raised in the Passage [See Table below]

#### Evaluation

Candidates should:

1. Question or show reasons for seeing some of the authors' views as applicable or not applicable
2. Give examples from their own and their society's experience in support of their views
3. *May* put forward original ideas on the importance of religion.
4. Provide insights on Singaporeans' attitudes and practices
5. Develop objective evaluation of the ideas in the passage

#### Coherence

Candidates should:

1. Adopt a consistent viewpoint
2. Argue logically
3. Organise their answers into cohesive, themed paragraphs
4. Link paragraphs to show continuity and direction of argument
5. Maintain relevance to the task in everything they write
6. End with a summative or concluding paragraph or sentence

**R1: [Scope] [R1] How important is religion for you and your society**

**R2: How far would you agree or disagree with the opinions expressed in these two passages**

R3: [EV]  
R3: [Context]





Textual Reference		EX + EVALUATION (Logic + Context)	
From Passage A	From Passage B	R2+ R3: More in agreement with / Less with	R1+ R3: More in agreement with / Less with
<p><b>Para 1</b> Should you believe in God? Not according to most academic philosophers.</p> <p><b>Para 3</b> Advancing education is detrimental to religious belief. This suggests another part of the explanation of religious belief - scientific illiteracy</p>	<p><b>Para 2</b> The questions on the existence of God may not reveal to us the ultimate truth,... what is most important, it should help us to build our religions or agnostic or even atheistic (it does not matter what!) convictions and foundations which are intellectually mature and sound.</p> <p>OR</p> <p><b>Para 3</b> Most psychologists assure us of our innate psychological need for a religion.</p> <p>It enables us to find out much more of ourselves, our needs and nature</p>	<p><b>[R2]: Agree more with A</b></p> <p><b>[EX]</b> There is no place for religion as it makes a person wishy washy and it seems silly for a thinking man in the age of science and technology to believe in such vague assertions.</p> <p><b>[R3]</b> With increasing education levels and influence in liberal ideologies in Singapore, we are also seeing an increase in the number of youths who declare that they have no religious affiliation. (The Department of Statistics' General Household Survey 2015 report:those who said that they had no religious affiliation constituted 18.5 per cent of the resident population last year - up from 17 per cent in 2010.)  <a href="http://www.straitstimes.com/singapore/youth-in-singapore-shunning-religion">http://www.straitstimes.com/singapore/youth-in-singapore-shunning-religion</a></p> <p>E.g. Having prayed to Buddha as a child and after spending her early teens worshipping Jesus, copywriter Hannah Jasmine Kok, 23, no longer believes in the divine. She said she left the Buddhist faith at 13 as she could not relate to rituals she performed with her parents, and dropped out of church after three years because she "didn't think it was going anywhere". Now an atheist, she said: "I think it is highly improbable that any god exists. There is no evidence for it."</p> <p><b>[EV]</b> Academics and religious leaders The Straits Times spoke to said the trend of non-religious affiliation is in tandem with an increasingly educated populace, some of whom might move away from religion if it does not connect with their lives and needs. The Institute of Policy Studies' senior research fellow Mathew Mathews said this is more common for individuals who grew up in</p>	<p><b>[R1 for A]: How important</b></p> <p>Religion is important in the private sphere but has no place in politics and policy.</p> <p><a href="http://www.straitstimes.com/politics/religion-has-been-a-force-for-good-but-also-used-as-tool-for-intolerance-terror-shanmugam">http://www.straitstimes.com/politics/religion-has-been-a-force-for-good-but-also-used-as-tool-for-intolerance-terror-shanmugam</a></p> <p>"Human history has shown that religion can be a force for good. But in the hands of some, it has been abused to encourage intolerance, bigotry and the denial of another person's right to pray to a different God, Minister for Home Affairs K Shanmugam said on Tuesday (Jan 19). Those who spread these ideas are motivated by power, and while their ideas will not win, the cost in terms of blood and misery will be high, he said, in outlining the use of religion for political ends. Citing the examples of the Crusades and the Inquisition, the Muslim conquests in India, and conflicts between Hindus, Muslims and Buddhists in Asia, he said all religions have featured in conflict. But the real reason for strife "was the basic human lust for power, profit, control of people and lands". In particular, some have capitalised on issues that Muslims are concerned about to achieve their political ambitions, and to cultivate an us-versus-them mentality in the region over the last few decades, said Mr Shanmugam."</p> <p><b>[EV-R1]</b> If that were the case, religion should thus be left out of the political domain to protect Singapore, a secular and multicultural state, where religion plays no part particularly in regulation in the scientific industry due to a pragmatic mindset in a relentless drive towards economic</p>

families where religion was already nominally practised. Traditional religions have also been slow to engage young people and help them appreciate their faith.

Singapore Buddhist Federation president Seck Kwang Phing believes the youthful face of the non-religious group ties in with a change in attitudes among the young, who have become more independent in their thinking. They ask and argue and do not simply allow their parents to select their faiths on their behalf.

Young people today are also exposed to a range of ideologies, which results in a spectrum of views within the non-religious category. The segment therefore includes atheists and agnostics; humanists and secularists; as well as free-thinkers and other individuals who might not necessarily be anti-religion.

Educated youth believe in a "rational" approach where it is unnecessary for divine guidance to make a right or wrong decision. Reason alone can guide such decision-making. Some experts have also argued that the relative stability of a country also means there is less concern about the future because the present is "non-threatening". When this is the case, there is less incentive to look to religion for divine intervention or for security.

**[R2] Disagree with A, Agree more with**

**[EX] a)** While those more literate may be influenced by their learned knowledge to refute the truth or usefulness of religions, this may not always be the case because education itself can confirm the truth of religious doctrines.

E.g. Archaeologists have confirmed biblical events with their findings; e.g. the fallen walls of Jericho, the flood did happen, finding of Goliath's skull.

**[EX] b)** Some faith seems necessary in things of the

liberal policies in relation to the regulation of stem cell research.

**[EV]** In Singapore, due to the different connotations people associate with religions, its importance is dependent on the type of religion and the person's character.

**[EX]** It is very important to the Muslims for example, because Islam is closely linked to how Malays view their nuclear family and extended family members, so much so that it has become part of their identity such that even if the individual is a learned man, he will still view Islam as very important to him. Similarly, Buddhism and Chinese religion (mixture of ancestor worship and Taoism) are religions that are passed down from parents to children, hence, even if Singaporeans are highly educated, it is not always true that they will therefore no longer find any need for faith.

**[R1 for B]: How important**

a) Authoritative testimony assures us that there is an innate need for religion. It has been claimed that Singapore is a city without soul, such that Singaporeans are generally materialistic and focused on their current needs rather than their spiritual needs. Religion would therefore play an essential role in some way making us less materialistic and enable us to appreciate the other things in life.

b) As long as Man's spiritual needs are based on unthinking, narrow, dogmatic conceptions, it should have little place in societies like Singapore which prides herself in being an inclusive society. Cults and certain more extremist and fundamentalist interpretations of religion reflect the danger of misplaced belief/faith and how it would influence people negatively. It would also be highly problematic if people acted on their beliefs blindly such that religion/faith can create rifts within society based on

		<p>spirit which are beyond the scope of our physical world. There needs to be some reliance on moral, spiritual and idealistic conceptions, or else we have no anchorage on spiritual conceptions. The final mysteries still remain far beyond the reach of the human mind and are likely to remain so, as there is still so much more that religion can explain.</p> <p><b>[EV]</b> In fact, the more people know, the closer they may find themselves associating with Socrates, especially scientists like Einstein and well-known writer C.S. Lewis, who cannot but acknowledge a greater Being is out there as they personally experienced the limitations of Man's knowledge.</p> <p><b><u>[R2]: Disagree with B, agree with A</u></b></p> <p>Religious aspirations are merely there to answer our psychological needs and that isn't grounds enough to allow people to place religion an important part of their lives. Because of the existential void in their life, people turn to drugs or drink etc. and religion is merely an opiate of the masses as stated by Marx.</p> <p><b>[EV]</b> Even if religion does little but meet a psychological need, it cannot be sweepingly discarded and considered irrelevant and unimportant, especially if religion has effectively brought comfort, peace and purpose to a believer as evidenced in the author's A's acknowledgement that many who do not believe religious claims still think them useful (albeit begrudgingly), fearing that in their absence others will lose a basis for hope, morality or meaning especially in the face of suffering and death.</p>	<p>and nonreligious).</p> <p>Some young people could also be identifying more with liberal ideologies that clash with religious teachings on topics such as homosexuality. Social anthropologist Lai Ah Eng of the National University of Singapore (NUS) said this group might therefore find religions "variously limiting, irrational, oppressive, unreasonable and unscientific".</p> <p>This is particularly apparent when considering LGBT rights in Singapore-- (1) Wear White campaign against the Pink Dot movement, (2) The pulping of the NLB books-- and how anti-LGBT groups are primarily fronted strongly by religious organisations. This would impact on the social stability of the nation and prove detrimental to the future of Singapore.</p> <p>On the other hand, some youth and religious experts interviewed noted the high-profile failures of institutional religions to uphold their credibility as a moral voice, which may also have turned some people away from religion. Some cited high-profile incidents such as the City Harvest case, where church leaders were found guilty of misusing around \$50 million in church funds.</p>
<p><b><u>Para 4:</u></b> If we combine reasonable explanations of the origin of religious beliefs and the small amount of belief among</p>			<p><b><u>[R1 for B]: How important</u></b></p> <p>Historically, religious institutions have been vital in the Singapore's development. For instance, the first schools in Singapore were missionary in nature (e.g. Saint John's Institution (now known as <i>Saint Joseph's Institution</i>), was founded in 1852 as an all-boys Catholic school and is the</p>

the intelligentsia with the problematic nature of beliefs in gods, souls, afterlives or supernatural phenomena generally, we can conclude that (supernatural) religious beliefs are probably false.			Asia [Wikipedia]. Architecturally, historical sites in Singapore such as St Andrews' Cathedral, Sri Mariamman Temple, Masjid Jamae and Sultan Mosque also form part of the important cultural landscape in Singapore.
<p><b>Para 5:</b> It is easy to believe something without good reasons if you are determined to do so. But there are problems with this approach. ... If someone makes a claim without concern for reasons and evidence, we should conclude that they simply don't care about what's true. We shouldn't conclude that their beliefs are true because they are fervently held.</p> <p><b>OR</b> <b>Comparing the conclusions:</b> <b>Para 6</b> Faith without reason simply doesn't satisfy most of us, hence our willingness to seek reasons to believe. ...if you conclude that religious beliefs are untrue, then religious answers to life's</p>	<p><b>Para 3</b> (any of the arguments) a)The upholding of religious beliefs ... is not... futile... we must be certain that such beliefs are not based on unthinking, narrow, obsolete and dogmatic conceptions.</p> <p>b)Most psychologists assure us of our innate psychological need for a religion.</p> <p>c)It enables us to find out much more of ourselves, our needs and nature. OR</p> <p><b>Para 6:</b> The rise of scientific literacy has caused us to ask some questions...even though religion seems to be facing a decline today, consideration of these questions will continue in some way to help us to</p>	<p><b>[R2]: Agree with A more than B</b></p> <p>a) So many of life's mysteries are capable of and await a solution, that an obsession with the final mystery seems hardly necessary or justified. Religion does not provide reliable answers to the problems in nature and they all provide different versions of the Truth, a Truth that cannot be logically and empirically proven. So religion can in a certain sense foster a mentality of dependence and of seeking assistance elsewhere when we should be the ones who deliver and find solutions to the problems of our planet. It cannot come from the skies.</p> <p>b) Intellectuals are of the belief that religion does not advance society but retards society. It can be politically and culturally divisive/setting a country back educationally, economically and scientifically.</p> <p><b>[R2]: Disagree more with B than A</b></p> <p>Although it can be claimed that religion has been very much a part and parcel of Man's existence, this is a general sweeping statement. It is not necessarily the case or even in the future. E.g. Western Europe is unlike the United States where 97% of the people believe in God. Sweden is the most unreligious country in society today. It has set religion aside/ marginalised religion and not made it a central priority in society. The argument can therefore be challenged that this is not so throughout the world.</p>	<p><b>[R1 for B]: How important</b> <a href="http://www.straitstimes.com/singapore/youth-in-singapore-shunning-religion">http://www.straitstimes.com/singapore/youth-in-singapore-shunning-religion</a></p> <p>There is concern that with the decline in belief om a faith, Reverend Father Jude David, co-chaplain of the Catholic Church's Office for Young People, believes that without religion "Singapore would certainly lose a part of her soul or spirit". Reverend Dominic Yeo, the general superintendent of the Assemblies of God of Singapore, agreed. He said religion teaches its followers to be moral, adding: "We need to guard our nation, our children and the next generation against moral decadence."</p> <p>Others are concerned about solidarity in households where the parents or grandparents are deeply religious. NUS sociologist Paulin Straughan said disparities in religious ideology could result in intergenerational fault lines and a widening gap "because religion, when it is functional, pulls families together".</p> <p>[EV] However, on a positive note, religion is still seen as important to most in Singapore Society considering the religious composition in Singapore which has remained relatively stable.</p> <p><a href="http://news.asiaone.com/news/singapore/religion-still-help-s-shape-views-morality">http://news.asiaone.com/news/singapore/religion-still-help-s-shape-views-morality</a></p>

<p>questions are worthless....religion may help us in the way that whisky helps a drunk, but we don't want to go through life drunk.</p>	<p>develop our understanding of our relationship with the world around us. After all, religion is undeniably part and parcel of Man's existence</p>	<p>Religion 'still helps shape views on morality'. When it comes to issues such as sex, marriage and gambling, religion still plays an important part in shaping what people perceive as acceptable behaviour, an Institute of Policy Studies (IPS) survey on religion has found. For example, about 57 per cent of respondents across all religious groups said it was wrong for those who are not married to have sex. Among those with no religion, a smaller number, about 37 per cent, felt the same way.</p> <p><b>[EV]</b> This indicates that people's perceptions about morality and their religious values are often intertwined, said IPS senior research fellow Mathew Mathews, who led the survey.</p> <p>"With people who identify with particular religions... it is more likely you will feel a strong sense of importance of certain kinds of values, and you will police it and it will reinforce your ideas of (morality)," he said.</p> <p>Buddhist Federation's Venerable Seck is not worried about the growing pool of non-religious Singaporeans. To him, good values and morals are more important and as long as there is moral education and the ability to differentiate between what is right and wrong, there will always be common ground among the religious and non-religious." [EV] suggesting that there can always be a place for religion in Singapore society today.</p>
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THE END



**HWA CHONG INSTITUTION**  
**JC2 Preliminary Exam**  
**Higher 1**

**CANDIDATE  
NAME**

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**CT GROUP**

**15A/S**

**CENTRE  
NUMBER**

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**INDEX  
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**General Paper**

**8807/02**

**Paper 2**

**26 August 2016**

**INSERT**

**1 hour 30 minutes**

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**INSTRUCTIONS TO CANDIDATES**

This Insert contains the passage for Paper 2.

This document consists of **3** printed pages and **1** blank page.

*Roger Scruton laments the loss of manners in today's world.*

- 1 "Manners maketh man" – the old adage reminds us of an important truth: that people are made, not born, and that they are made by their relation to others. Of course, a human being might exist in a state of nature. But such a savage, speechless and solitary creature would not have our distinctive form of life; in an important sense, he would not be a person. Manners, properly understood, are the instruments whereby we negotiate our passage through the world, earn the respect and support of others, and form communities, which are something more than the sum of their members. But in a world where people hasten from goal to goal, with scant regard for the forms that secure the respect and endorsement of their fellows, these truths are increasingly obscured. Indeed, it is a modern paradox of truly tragic proportions that common courtesy today is actually so uncommon that it is on the verge of extinction. 10
- 2 In the scramble for profit, the polite person is at a seeming disadvantage. He does not jump queues; he does not shout and push and fight his way to the goods; he loses precious moments giving way to slower, more defenceless people; he listens patiently to bores and makes time for people whose only claim on his time is that they need it; he allows relationships to develop slowly and in an atmosphere of mutual respect. In short, he is a loser. In a world of cut-throat competition, the rude person will inevitably be first at the winning post. So why be polite? This reasoning looks especially persuasive when everyone can obtain so much without the collaboration of others. Television, fast food and computers have removed the need for cooperative and communal activity. The fact that we can survive without manners, however, does not show that human nature doesn't need them in some deeper way. After all, we can survive without love, without children, without peace or comfort or friendship. But all those things are human needs, since we need them for our happiness. Without them, we are unfulfilled. And the same is true of manners. 15
- 3 We teach children to be considerate by compelling them to behave in considerate ways. In teaching children manners, we are smoothing the rough edges on potential members of society, and adding the polish that makes them agreeable. Eating is a prime arena of this transformation. Traditionally it has been a social occasion, in which food is offered and taken as a gift. Through eating, we nourish not only our bodies but also our social relations and therefore our souls. That is why table manners are so important – and the primary lessons in politeness that are given to children. "Please", "thank you", "may I have", and "could you pass the" – even when uttered by Mother, who has no choice but to provide – resound ever after in the consciousness of a child. 20
- 4 Table manners enable us to combine conversation and consumption. Without manners, dining degenerates into feeding and discourse descends into grunts. Different cultures have developed their own methods to prevent this happening. There are few domestic sights more beautiful than a Chinese family sitting around a steaming mullet or sea bass, each adding to the common fund of hilarity while discreetly helping himself to the common dish. Chopsticks, which deal in small portions, help to guarantee restraint whilst developing a dexterous elegance which is the embodiment of good etiquette. 25
- 5 When manners are forgotten, the meal as a focus of family bonding evaporates, as is already happening. People now eat distantly and distractedly before a TV screen, replenish their bodies on the hoof, or amble around the workplace, boorishly "grazing" like ruminants. Already, the most important generational interface – on which families depend for their robustness, and out of which intimate, reciprocal relationships grow – is becoming marginal for the young. Eating is shrinking into a mere function, and it is not surprising if a generation of children brought up in this way should find it difficult or alien to settle down in any relationship other than a superficial and transient one. 30

- 6 The vulgarity of the glutton is obvious. Equally ill-mannered – though it is politically incorrect to say so – is the food faddist, who makes a point of pronouncing, wherever he goes, that just this or this can pass his lips, firmly rejecting all else either with a self-righteous indignation that makes his host feel embarrassed or with a stern recrimination that leaves him guilt-ridden. Vegetarians and vegans have now succeeded in policing the dinner table with their non-negotiable demands, ensuring that even when invited into company, they sit down alone. Locked in their deeply self-centred and perversely solitary universe, both the faddist and the glutton have lost sight of the ceremonial character of eating, the essence of which is hospitality. 45 50
- 7 The surrounding culture seems to promote rudeness as a way of life. Young people who set their sights on the world of commerce see nothing but a mad scramble for profits, in which once revered and gentlemanly ways of doing business are obsolete. Commercial life seems like a buzzing cloud of colliding atoms, in which a myriad of solitary individuals bump and bruise one another in their search for some momentary advantage. The most ubiquitous and obtrusive symbol of this new world is the mobile telephone – perhaps the most effective addition to the repertoire of rudeness since take-out. A person with a cell phone is never really with the company he keeps. Even when eating out or visiting, he is secretly orbiting his own egocentric universe, which can at any moment summon him from his conversation, negating his companions with that hint of aversion characteristic of rudeness. 55 60
- 8 In a world which was organized and disciplined by manners, strangers had confidence in one another. They did not feel threatened in the street or in public gatherings; they negotiated their passage with relaxed, easy gestures. Take manners away, and public space becomes threatening, relations take on a provisional aspect, and people feel naked and exposed. In such a situation, people begin to arm themselves with law. In every sphere of human relations – work, study, romance, even family – lawsuits begin to wipe away the smile. But litigation, caused by distrust, is a blunt instrument that mars instead of mends. The more people settle their disputes through law, the more adversarial they become, turning away from one another and imprisoning themselves in an adamant solitude. 65 70
- 9 But, cries the cynic, we *are* self-seeking animals, and all these attempts to disguise the fact are sheer hypocrisy! Manners are mere artificial ornaments, designed to distract our attention from the unpalatable truth. Somehow, somewhere, trapped inside all this constricting artifice is the "real" me, desperate to be let out and show itself. Yet, manners only seem like hypocrisy when they are not second nature to you. Without manners, sincerity becomes only rudeness. Who is more sincere and less a hypocrite – a person who farts and burps as his body suggests; who swears and curses at the smallest irritation; who makes a grab for whatever he immediately desires; who is "in your face" to everyone and as explicit in his needs as a dog or a horse? If that is what sincerity amounts to, then let's have more hypocrisy. 75
- 10 In a rapidly globalizing world, courtesy is a crucial lingua franca, particularly for members of increasingly plural societies. Lamentably, most people are not fluent, let alone eloquent, in this precious language. We need to rebuild the old, life-enhancing courtesies, for if we do not do so, we do a great disservice to the young, depriving them of something they need to win the full trust and cooperation of others – not of their intimate friends only, but of the many strangers on whom they will be every bit as dependent for their happiness. 80



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**GCSE Preliminary Exam  
Higher 1**

**CANDIDATE  
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**GP TUTOR**

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**CENTRE  
NUMBER**

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**INDEX  
NUMBER**

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**General Paper**

**8807/02**

Paper 2

**26 August 2016**

Additional Materials: Insert

**1 hour 30 minutes**

**INSTRUCTIONS TO CANDIDATES**

- 1) Write your **name**, **CT class** and **GP tutor's name** clearly in the spaces at the top of this page.
- 2) Write in dark blue or black pen in the spaces provided in the answer booklet.
- 3) Do not use paper clips, highlighters, correction fluid or tape.
- 4) Answer **ALL** questions.
- 5) You may attach additional pieces of writing paper if necessary.

There are **12** questions in this paper.

The number of marks is given in brackets [ ] at the end of each question or part question.

**Note that up to 15 marks out of 50 will be awarded for your use of language.**

**You are reminded of the importance of legible handwriting and good presentation.  
Staple the passage to the back of this answer booklet at the end of the examination.**

For Examiner's Use	
Content	/ 35
Language	/ 15
Total	/ 50

This answer booklet consists of **6** printed pages.



Read the passage and then answer **all** the questions which follow below. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this paper.

NOTE: When a question asks for an answer **IN YOUR OWN WORDS AS FAR AS POSSIBLE** and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words or phrases from the passage.

- 1 According to the author, what are the characteristics of a human being living in a “state of nature” (line 3)? **Use your own words as far as possible.**

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- 2 What does the author mean when he describes communities as being “more than the sum of their members” (line 6)? **Use your own words as far as possible.**

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- 3 Suggest why fast food would remove the need for both “cooperative and communal activity” (line 18).

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- 4 Explain the extended metaphor used by the author in paragraph 3 and comment on its appropriateness. **Use your own words as far as possible.**

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- 5 The author states that, without manners, “*dining* degenerates into *feeding*” and “*discourse* descends into *grunts*” (lines 31-32). Explain the distinction he is making between the italicised words in each case. **Use your own words as far as possible.**

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- 6 Using information from the last sentence of paragraph 4, explain why eating with chopsticks helps to develop good manners. **Use your own words as far as possible.**

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- 7 Using material from paragraphs 5-7 only, summarise the adverse social consequences and the undesirable behaviour caused by the loss of manners. Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

*The loss of manners results in .....*



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- 8 The author describes litigation as “a blunt instrument that mars instead of mends” (lines 67-68). What does he mean by this and why does he feel this is the case? **Use your own words as far as possible.**

*For Examiner's Use*

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- 9 Why are the sentiments expressed in the first sentence of paragraph 9 typical of a cynic? **Use your own words as far as possible.**

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- 10 “Yet, manners only seem like hypocrisy when they are not second nature to you” (lines 74-75). Explain what the author means by this. **Use your own words as far as possible.**

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- 11 (i) What does the author mean when he describes courtesy as a “lingua franca” (line 79)? **Use your own words as far as possible.**

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- (ii) Why do you think the author considers courtesy to be so important for “members of increasingly plural societies” (lines 79-80)?

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- 12 In this article, Roger Scruton laments the loss of manners in today’s world. To what extent do you agree with his views? How relevant do you find his observations to yourself and your society?

Refer to specific material from the passage as well as your own experience and opinions to illustrate and justify your points.

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**2016 GP C2 Prelim Exam  
Paper 2 Answer Scheme**

1. According to the author, what are the characteristics of a human being living in a “state of nature” (line 3)? **Use your own words as far as possible.** [2m]

From Passage	Paraphrase
But such a (i) savage, (ii) speechless and (iii) solitary creature would not have our distinctive form of life; in an important sense, he would not be a person.	A human being living in a ‘state of nature’ would: (i) be barbaric/primitive/uncivilised (ii) be unable to communicate with others using language (iii) live alone /in isolation

2. What does the author mean when he describes communities as being “more than the sum of their members” (line 6)? **Use your own words as far as possible.** [1m]

From Passage	Paraphrase
Manners, properly understood, are the instruments whereby we negotiate our passage through the world, earn the respect and support of others, and form communities, which are something <b>more than the sum of their members.</b>	Essentially, this is the concept/notion of synergy. The combined worth/ overall strength of a group is more than the mere aggregate value of the individuals that comprise it.

3. Suggest why fast food would remove the need for both “cooperative and communal activity” (line 18). [1m]

From Passage	Suggestion
Television, <b>fast-food</b> and computers have removed the need for <b>cooperative</b> and <b>communal</b> activity.	Fast food would remove the need for (i) <b>cooperative activity</b> : because individuals do not need to work together to collect/purchase ingredients/prepare/cook/produce the meal. (1/2m) (ii) <b>communal activity</b> : because people do not participate in/are not involved in the consumption of the meal/it is not a social occasion. (1/2m)

4. Explain the extended metaphor used by the author in paragraph 3 and comment on its appropriateness. **Use your own words as far as possible.** [2m]

From Passage	Paraphrase
We teach children to be considerate by compelling them to behave in considerate ways. In teaching children manners, we are <b>smoothing the rough edges</b> on potential members of society and <b>adding the polish</b> that makes them agreeable.	<i>Overall idea: The writer likens the teaching of manners to a carpenter putting the finishing touches on a piece of furniture. (allow craftsmen/product)</i>  The extended metaphor is appropriate/apposite because just as carpenters/craftsmen sand and polish a finished product, (1m)  manners makes a child more refined. (1m)  OR The extended metaphor is appropriate/apposite because carpenters/craftsmen remove the rough edges from a piece of furniture (1 m) much like how teaching children manners

5. The author states that, without manners, “*dining* degenerates into *feeding*” and “*discourse* descends into *grunts*” (lines 31-32). Explain the distinction he is making between the italicized words in each case. **Use your own words as far as possible.** [2m]

From Passage	Paraphrase
The author states that, without manners, “ <i>dining</i> degenerates into <i>feeding</i> ” and “ <i>discourse</i> descends into <i>grunts</i> ”.	<p>The author is likening the actions of a child without manners to that of an uncivilized animal. (not needed for mark)</p> <p><b>Dining</b> implies that eating a meal is done in a social and civilized manner with the proper use of cutlery/etiquette as opposed to</p> <p><b>feeding</b> which is merely the cramming of/gobbling of food purely for sustenance. (1m)</p> <p>Discourse implies a verbal exchange of ideas/ discussion/ debate that involves communication as opposed to <b>grunts</b> that are simply animal-like noises/unintelligible sounds. (1m)</p>

6. Using information from the last sentence of paragraph 4, explain why eating with chopsticks helps to develop good manners. **Use your own words as far as possible.** [2m]

From Passage	Paraphrase
Chopsticks, which deal in small portions, <b>help to guarantee restraint whilst developing a dexterous elegance</b> which is the embodiment of good etiquette.	<p>Eating with chopsticks ensures self-control/discipline in terms of restricting how much you can eat at one time (1m)</p> <p>and trains/teaches one to eat in a refined/delicate/graceful/skilful manner, indicating polite social behaviour. (1m)</p>

7. Using material from paragraphs 5-7 only, summarise the adverse social consequences and the undesirable behaviour caused by the loss of manners. Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.** [8m]

*The loss of manners results in ....*

1	the meal as a focus of family bonding evaporates	the meal disappears/vanishes as the main place where families forge emotional ties
2	People now eat distantly and distractedly before a TV screen	individuals eat in front of the television, aloof/detached and unfocused/ preoccupied,
3	replenish their bodies on the hoof	fill their stomachs/eat whilst moving about/'on the go'/doing something else
4	amble around the workplace, boorishly 'grazing' like ruminants	wander/walk around the office, chewing in an uncivilised/uncouth manner.
5	Already the most important generational interface	this essential meeting place/connection/point of interaction for different age groups
6	on which families depend for their robustness	necessary/crucial for maintaining sturdy/solid/strong/resilient/healthy families
7	and out of which intimate	and nurturing close/warm/profound/'deep'
8	reciprocal friendships grow	mutual relationships (allow 'give and take')

9	is becoming marginal for the young	is now losing its importance / of negligible/peripheral significance to young people (allow)
10	Eating is shrinking into a mere function	eating is reduced to/nothing more than/ a biological process/operation/behaviour/action
11	a generation of children brought up in this way should find it difficult or alien to settle down in any relationship other than a superficial	the only connections youths will form are shallow/insignificant
12	and transient one	and fleeting/short-lived/ temporary
13	The vulgarity of the glutton is obvious.	people who gorge themselves on food are clearly/evidently offensive/coarse/crude/boorish/uncouth/offensive.
14	Equally ill-mannered—though it is politically incorrect to say so—is the food faddist, who makes a point of pronouncing, wherever he goes, that just this or this can pass his lips	the food faddist is similarly discourteous/impolite, asserting/proclaiming/insisting that he can only eat certain/specific things
15	firmly rejecting all else either with a self-righteous indignation that makes his host feel embarrassed	resolutely refusing/declining any other offers either in a sanctimonious fashion causing others discomfort/to feel ill at ease
16	or with a stern recrimination that leaves him guilt-ridden.	or in an accusatory manner leading his host to feel shame/remorse.
17	Vegetarians and vegans have now succeeded in policing the dinner table with their non-negotiable demands,	insisting on inflexible/fixed dietary requirements,
18	ensuring that even when invited into company, they sit down alone.	guaranteeing their social exclusion (despite the fact that they are guests).
19	Locked in their deeply self-centred and perversely solitary universe,	because of their intractable/unreasonable/ unsociable stubbornness
20	both the faddist and the glutton have lost sight of the ceremonial character of eating,	forgetting the ritualistic/traditional meaning of meals,
21	the essence of which is hospitality.	the core/spirit of which is generosity/giving and friendliness.
22	The surrounding culture seems to promote rudeness as a way of life.	our modern lifestyle has made being impolite/d discourteous/ill-mannered a norm
23	Young people who set their sights on the world of commerce see nothing but a mad scramble for profits	the youth of today are fixated on climbing the corporate ladder and making money
24	in which once revered and gentlemanly ways of doing business are obsolete.	respected/ honoured and civil/ gracious means of conducting business are now outdated/extinct.
25	in which a myriad of solitary individuals bump and bruise one another in their search for some momentary advantage.	resulting in a survival of the fittest/law of the jungle/ 'dog eat dog' situation/ceaseless/personal conflict/competition for immediate gain
26	The most ubiquitous and obtrusive symbol of this new world is the mobile telephone	the pervasive and conspicuous/intrusive/prominent presence of the cell phone is the best representation/emblematic of the modern world.
27	A person with a cell phone is never really with the company he keeps.	someone who carries a mobile is not truly present/part of the group he is with
28	Even when eating out or visiting, he is secretly orbiting his own egocentric universe,	even with others, he is immersed/absorbed in his own exclusive/selfish/narcissistic world
29	which can at any moment summon him from his conversation	he is enslaved by/ in thrall to/dictated/commanded by

30	negating his companions	ignoring/shunning his friends / acting as if they don't exist
31	with that hint of aversion characteristic of rudeness.	in a dismissive/disdainful/derisory/scornful way which is typical of/a feature of discourtesy/impoliteness

20 + points	8	11 - 13 points	5	4 - 5 points	2
17 - 19 points	7	8 - 10 points	4	1 - 3 points	1
14 - 16 points	6	6 - 7 points	3		

8. The author describes litigation as “a blunt instrument that mars instead of mends” (lines 67-68). What does he mean by this and why does he feel this is the case? **Use your own words as far as possible.** [2m]

From Passage	Paraphrase
But litigation, caused by distrust, is <b>a blunt instrument that mars instead of mends</b> . The more people settle their disputes through law, <b>the more adversarial they become, turning away from one another and imprisoning themselves in an adamant solitude.</b>	He means that turning to legal means to resolve disagreements is excessive/unwieldy/crude (1/2m)  and it does more harm than good / spoils/ruins the relationship instead of repairing/improving ties (1/2m)  He feels litigation makes people more confrontational/antagonistic (1/2m)  and withdrawn/isolated/antisocial. (1/2m)

9. Why are the sentiments expressed in the first sentence of paragraph 9 typical of a cynic? **Use your own words as far as possible.** [2m]

From Passage	Paraphrase
But, cries the cynic, we are self-seeking animals, and all these attempts to disguise the fact are sheer hypocrisy!	A cynic is a person who has a dim view of human nature, believing that people are motivated primarily by self-interest rather than acting for honourable or unselfish reasons/ someone who is suspicious of others, believing that they have selfish or ulterior motives for their ostensibly altruistic actions (1m)  Hence, he would be of the view that manners are merely a form of deceit/'dishonest'/not genuine/people are just pretending to be nice for their own advantage. (1m)

10. “Yet, manners only seem like hypocrisy when they are not second nature to you. (lines 74-75)” Explain what the author means by this. **Use your own words as far as possible.** [1m]

From Passage	Paraphrase
Yet, manners only seem like hypocrisy when they are not second nature to you	If manners are instinctive/ 'automatic'/deeply ingrained/habitual in a person, they would not feel awkward/self-conscious/'unnatural' about being courteous/feel that such behaviour is 'forced'/artificial/strained/feigned/insincere/hollow.

11. (i) What does the author mean when he describes courtesy as a “lingua franca” (line 78)? **Use your own words as far as possible.** [1m]

From Passage	Paraphrase
In a rapidly globalizing world, courtesy is a crucial lingua franca	Courtesy serves/acts as a common/'universal' language to



(ii) Why do you think the author considers courtesy to be so important for “members of increasingly plural societies” (lines 79-80)? [1m]

From Passage	Paraphrase
In a rapidly globalizing world, courtesy is a crucial lingua franca, <b>particularly for members of increasingly plural societies</b>	The author considers courtesy to be particularly important today because communities are becoming more diverse in terms of ethnicity/race/religion/language and thus courtesy is/will soon be the only remaining common denominator/ bridge to avert conflicts/reduce clashes between groups with diverse

12. In this article, Roger Scruton laments the loss of manners in our society. To what extent do you agree with his views? How relevant do you find his observations to yourself and your society? Refer to specific material from the passage as well as your own experience and opinions to illustrate and justify your points. [10m]

### Explanation/Appreciation of Scruton's main arguments

1. Scruton considers manners to be vital instruments for us to live harmoniously, yet, they have become a sacrificial lamb on the altar of our intense competitiveness and greed. Using the metaphor “on the verge of extinction”, he powerfully combines how the loss of manners will also signify the loss of the very essence of our humanity – therefore casting us back to the dark past of being savage, speechless and solitary creatures.
2. Scruton identifies the areas where the importance of manners has come under intense attack: in our daily interactions with one another; during meal times (family and social events); in our corporate dealings; in our excessive reliance on smart phones; and in the way we readily become litigious when we feel threatened.
3. In each of these areas, Scruton demonstrates how rudeness, a lack of consideration, and fear and distrust destroy the very fabric of interpersonal bonds, and render us more solitary than ever before.
4. Finally, Scruton makes a heartfelt plea for us to ‘redeem the time’ and rescue manners, as we need to pave the right way for subsequent generations to follow.

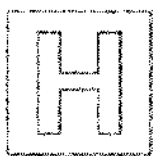
### Overall critical evaluation

- Admittedly, Scruton's general criticisms hold some truth and many of his examples are, unfortunately, instantly recognisable. Best-selling author Lynne Truss echoes many of his concerns in her book “Talk to the Hand. The Utter Bloody Rudeness of Everyday Life”.
- However, Scruton is arguably exaggerating both the severity and extent of the problem. Melodramatic pronouncements such as “It is a modern paradox of truly tragic proportions that common courtesy today is actually so uncommon that it is on the verge of extinction” are hyperbolic, to say the least.
- Scruton is guilty of employing negative stereotypes, describing vegans and vegetarians as ‘policing the dinner table with their non-negotiable demands’. He not only displays a lack of sensitivity to the genuine ethical and environmental concerns of vegetarians here, but also unfairly characterizes them as unreasonable, rude and obnoxious people.
- Scruton seems to suffer from a severe case of nostalgia! His portrayal of a past as ‘a world which was organized and disciplined by manners’ where ‘strangers had confidence in one another’ and ‘did not feel threatened in the street or in public gatherings’ is not only idealised but also quite naïve. According to most analysts, the world today is a much less violent place, with crime considerably reduced and streets much safer to walk. Scruton seems equally historically challenged when he remarks that ‘once revered and gentlemanly ways of doing business’ have being rudely displaced by ‘cut-throat competition’ and ‘a mad scramble for profits’. Most accounts of the Industrial Revolution depict a far more ruthless, exploitative and avaricious period than today and, according to historians, businessmen in earlier historical periods were even more rapacious!
- Scruton typically accuses ‘the usual suspects’ of fast food, television, computers and mobile phones of being chiefly responsible for our loss of civility. His diatribe on their pernicious effects resembles the rant of a disgruntled Luddite as opposed to an informed and considered sociological analysis. His obvious disgruntlement with modern life is reminiscent of the ‘moaning’ commonly heard from a

cantankerous member of the older generation and seems more symptomatic of a timeless condition known as 'the generation gap' than a new malady plaguing modern society.

- Scruton's portrayal of the pernicious effects of a loss of manners in modern life is bolstered by his use of animal imagery to vividly illustrate the extent of our descent into brutish beasts: 'dining degenerates into feeding and discourse descends into grunts', 'people 'replenish their bodies on the hoof', are found in offices 'boorishly "grazing" like ruminants', eating is 'a mere function', an absence of manners leaves us feeling 'naked and exposed' and a rude person 'farts and burps as his body suggests' being 'as explicit in his needs as a dog or a horse'. Whilst such diction is doubtlessly effective in its graphic depiction of a lack of civilized behaviour, it is arguably another example of Scruton's tendency to overstate the dismal nature of our present situation.

CANDIDATE NAME	CLASS 6C ____	INDEX NUMBER 00 ____
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Higher 1

## YEAR 6 PRELIMINARY EXAMINATION

### GENERAL PAPER

**8807/02**

Paper 2

**29 August 2016**

INSERT

**1 hour 30 minutes**



### READ THESE INSTRUCTIONS FIRST

This Insert contains the passage for Paper 2.

This document consists of **3** printed pages and **1** blank page.

**[Turn over**

*Mercedes Karr considers the developments in transport and travel.*

- 1 When spaceflight Apollo 11 landed the first humans on the moon in 1969, the euphoria was understandably more palpable than that of the lonely, unobtrusive flight of the first man in space, Yuri Gagarin, a Russian-Soviet pilot and cosmonaut. The moon landing was broadcast on live television to a worldwide audience, who were awash with jubilation when Neil Armstrong pertinently described the event as 'one small step for man, one giant leap for mankind' as he stepped on the lunar surface. Even though numerous moon landings have demonstrated America's supremacy in spaceflight capability in the space race, a look back at history surprisingly reveals equivalent seismic progress in transport which has impacted mankind since the beginning of civilisation. 5
- 2 Travel and the transportation of goods were an arduous process in ancient times. Rudimentary footwear limited the distances that man could travel, confining him to his settlement, powerlessly yielding to the indomitable surroundings. This changed drastically with the domestication of animals when beasts of burden – donkeys, horses and oxen – became the precursor to animal-drawn travois (a frame used to drag loads) and wheeled vehicles. Today, with the advent of technology, the construction of canals, rails, roads, tunnels and powered mechanised vessels means that man can voyage farther, survey uncharted territory and expand his influence over larger areas for commerce and military endeavours. Plainly, with modern marvels such as mega-infrastructure, intricate rapid transit network systems and supersonic aircraft, the story of transport is chiefly one of technological innovation. 10 15 20
- 3 Traditionally, transport has been a spur to cultural expansion: trade routes not only convey to distant cities precious stones, silk, spices and crafts but spread new knowledge and ideas. The Silk Road linked merchants, monks, nomads, pilgrims and scholars across six thousand kilometres from the Asian Continent to the Mediterranean Sea. Economic activities aside, the Arabians, Chinese, Greeks and Persians... invariably promoted their own and adopted others' agricultural techniques, mathematical and scientific knowledge, art, cuisine, fashion, music and dance. And predictably, as communities along the trade route prospered and enjoyed material wealth, Buddhism, Christianity and Islam spread and flourished all across Eurasia. It is thus unsurprising that Admiral Cheng Ho from the Ming Dynasty – a mariner, explorer and diplomat who was celebrated for commanding expeditionary voyages to Southeast Asia and East Africa – was a Muslim. 25 30
- 4 Today, the economic perspective provides strong evidence of the value of transport. Transport makes possible the movement of products from one place to another – with great speed. (How else could firms fulfil surged internet orders during busy holiday seasons?) It also allows consumers to buy myriad products indigenous to or produced in other countries. But more crucially, transport is a requisite for businesses to capitalise on the proximity and access to cheaper factors of production by planting segments of the manufacturing process in different geographical areas. This not only keeps the business viable, but more importantly, it also provides employment for many in these areas, as evident in firms from developed countries farming out their operations to developing countries. And where else could pilots, ship captains, cargo crew and port personnel offer their services without the aviation and shipping industries? So imperative is transport to the economy that countries invest billions of dollars to build wondrous infrastructure to accommodate navigation and maritime trade – the Suez Canal in Egypt cuts sea voyage distance between Europe and India by about seven thousand kilometres while the Panama Canal allows ships to travel between the Atlantic and Pacific Oceans through the Isthmus of Panama, avoiding the lengthy, hazardous Cape Horn in South America – a substantial, risky enterprise that may prove lucrative, in the long run. 35 40 45

- 5 Furthermore, transport is now an inseparable part of our lives and dramatically improves our well-being. With hassle-free, secure and affordable air travel today, sight-seeing and vacation abroad are essential diversions from our modern day pressures (which undoubtedly also explains the rising popularity of sea cruises). Any anxiety from scurrying to and from work on public transport is entirely negated by the enviably luxurious and efficient commute: in Japan, the Shinkansen – bullet trains running at up to 320 kilometres per hour – is renowned for its silent cars with spacious seats, untarnished record of zero fatal accidents and on-time arrival and departure to the second. And unbeknownst to many, gigantic, recognisable infrastructures that are part of transport network – the Golden Gate Bridge in San Francisco, the Sydney Harbour Bridge – are representative monuments that exemplify man’s admirable engineering prowess and an immanent part of the populace’s identity and pride. 50  
55  
60
- 6 However, the uninitiated and cynics are either not cognisant or are dismissive of the importance of transport, unduly obsessed with and paranoid about its downsides. They decry the insufferable irony of traffic bottlenecks on city freeways and lament the ever-rising fuel prices (why then do they own a car?). They chastise motorists for exacerbating carbon footprints and causing mishaps that endanger the lives of pedestrians. They ‘justify’ aviophobia, the irrational fear of flying, by blaming the lax vigilance by aviation and security personnel, worsening our vulnerability to injurious acts by extremists. And they deem the unbeatable trend of migration propelled by the ease of travel today ‘culpable’ for the rapid erosion of indigenous culture and increasing social disharmony triggered by the migrants who stubbornly carry on their way of life. Supposedly, travel can broaden our mind but sceptics think that our dispositions and assumptions inherited from our past still make us strangers to each other, and that we can never be united politically. 65  
70
- 7 Be that as it may, air, land and sea transport networks are lifelines to our existence. They are the conduits on which people fly, ride and sail in order to get needful resources, attend personal and professional events, assemble for a cause as well as escape from present predicaments. Indeed, the web of transport networks is like our arteries and veins, transporting nutrients, tonics and by-products to parts of the body where they are properly assimilated or expelled. And if doctors can preliminarily diagnose a patient’s health and vitality by feeling his arterial pulse, then surely we can detect the economic vigour and vibrancy of a city by examining the efficiency and extent of its transport network. 75  
80
- 8 The British television hit series *Doctor Who*, in which the protagonist is a Time Lord who travels through time in a machine known as the *Tardis*, has been an institution on the goggle box for half a century. Such powerful blending of science fiction and popular culture does not merely give us intriguing characters with superhuman abilities and novel gadgets and machines. On a more understated yet fundamental level, it fires the fascination and ignite the imagination of audiences worldwide, and across generations. In this extraordinary century of massive and unprecedented progress in the development of new technologies, our ancestors’ fairy tales about travels beyond space and time may just become factual triumphs. It is thus not surprising that *Chang’e* – the mythical Chinese goddess living on the moon – has become the namesake of China’s lunar exploration programme in the twenty-first century. 85  
90

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***Acknowledgements:***

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## YEAR 6 PRELIMINARY EXAMINATION

CANDIDATE  
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INDEX  
NUMBER

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### GENERAL PAPER

**8807/02**

Paper 2

**29 August 2016**

Candidates answer on the Question Paper

**1 hour 30 minutes**

Additional Materials: 1 Insert

### READ THESE INSTRUCTIONS FIRST

Write your class, index number and name on all the work you hand in.  
Write in dark blue or black pen.  
Do not use staples, paper clips, highlighters, glue or correction fluid.  
DO **NOT** WRITE IN ANY BARCODES.

Answer **all** questions.

The Insert contains the passage for comprehension.

Note that up to **15** marks out of **50** will be awarded for your use of language.

The number of marks is given in brackets [ ] at the end of each question or part question.

<b>AQ Mark</b>	
<b>For Examiner's Use</b>	
<b>Content</b>	<b>/ 35</b>
<b>Language</b>	<b>/ 15</b>
<b>Total</b>	<b>/ 50</b>

This document consists of **6** printed pages and **1** Insert.

**[Turn over**



Read the passage in the Insert and then answer **all** the questions. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this Paper.

For  
Examiner's  
Use

NOTE: When a question asks for an answer **IN YOUR OWN WORDS AS FAR AS POSSIBLE** and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words and phrases from the passage.

- 1 Why was the euphoria of the first humans on the moon 'more palpable' (line 2) than the flight by Yuri Gagarin? **Use your own words as far as possible.**

[2]

- 2 In paragraph 2, what are the changes in human activities before and after the advent of technology? **Use your own words as far as possible.**

[3]

- 3 What does the author intend you to understand by the three dots (...) in line 25?

[1]

- 4 Explain the author's use of the word 'predictably' in line 27.

[2]

- 5 Why does the author ask the question in line 64?

[2]





- 6 In lines 65-69, the uninitiated and cynics 'justify' aviophobia and identify the trend they deem 'culpable' for the rapid erosion of indigenous culture.

Suggest a possible cause for **(a)** aviophobia and **(b)** the rapid erosion of indigenous culture that the author may support.

**(a)**

.....

.....

**(b)**

.....

[2]

- 7 What is the author's purpose in likening transport networks to the function of arteries and veins in lines 76-78?

.....

.....

.....

[2]

- 8 **Using your own words as far as possible**, explain why the author describes the combination of science fiction and popular culture as 'powerful' (line 83).

.....

.....

.....

[2]

- 9 What is the purpose of referring to *Chang'e* and China's lunar exploration at the end of the passage?

.....

[1]



- 10 Using material from paragraphs 3-5 (lines 21-60) only, summarise what the author has to say about the value of transport and the benefits it brings us.

For  
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Use

Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

Since historical time, transport has promoted cultural exchanges .....

[8]

[ Word Count: \_\_\_\_\_ ]



**11** In this article, Mercedes Karr describes the history and development of transport and travel. How applicable do you find her observations to you and your own society?

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Use

[10]



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Higher 1

## YEAR 6 PRELIMINARY EXAMINATION

CANDIDATE  
NAME

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CLASS

6	C		
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INDEX  
NUMBER

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### GENERAL PAPER

**8807/02**

Paper 2

**29 August 2016**

**1 hour 30 minutes**

Candidates answer on the Question Paper.

Additional Materials: 1 Insert

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## SUGGESTED ANSWER KEY AND MARK SCHEME

**Question 1**

Why was the euphoria of the first humans on the moon 'more palpable' (line 2) than the flight by Yuri Gagarin? **Use your own words as far as possible. [2]**

Lifted	Suggested Paraphrase
When spaceflight Apollo 11 landed the first humans on the moon in 1969, the euphoria was understandably more palpable than that of the lonely, unobtrusive flight of the first man in space, Yuri Gagarin, a Russian-Soviet pilot and cosmonaut. The moon landing was (1) <u>broadcast on live television</u> (2) <u>to a worldwide audience</u> , who were awash with jubilation when Neil Armstrong pertinently described the event as (3)'one small step for man, <u>one giant leap for mankind</u> ' as he stepped on the lunar surface.	It was so because the moon landing 1) was shown in the media/mass media / there was live (real time) feed ('live television' not accepted) 2) to global viewers ('whole world' not accepted) 3) a significant achievement of the human race [inferred from Armstrong's description].  1-2 points: 1m 3 points: 2m

**Question 2**

In paragraph 2, what are the changes in human activities before and after the advent of technology? **Use your own words as far as possible. [3]**

Lifted	Suggested Paraphrase	
Travel and the transportation of goods were an arduous process in ancient times. Rudimentary footwear (A) <u>limited the distances that man could travel</u> , (B) <u>confining him to his settlement</u> , (C) <u>powerlessly yielding to the indomitable surroundings</u> . This changed drastically with the domestication of animals when beasts of burden – donkeys, horses and oxen – became the precursor to animal-drawn travois (a frame used to drag loads) and wheeled vehicles. Today, with the advent of technology, the construction of canals, rails, roads, tunnels and powered mechanised vessels means that man can (A) <u>voyage farther</u> , (B) <u>survey uncharted territory</u> and (C) <u>expand his influence over larger areas for commerce and military endeavours</u> .	Before	After
	A) <u>restricted</u> how far one can go	can have expedition / journey / trip <u>beyond</u> settlement/community
	B) <u>kept one to</u> one's habitat, community	explore / investigate <u>new</u> areas / terrains
	C) <u>helplessly</u> subject to the unconquerable physical environment	<u>increase / widen impact</u> over larger regions through trade and armed/defence activities
1 mark for each pair of before-and-after comparison. Accept <b>ORA</b> .		

**Question 3**

What does the author intend you to understand by the three dots (...) in line 25? **[1]**

Suggested Answer:

The author wishes to convey that...

- 1) ... the list of ethnic groups is non-exhaustive / far too many to be mentioned [point]
- 2) as it includes all those from the vast region between the Asian Continent and the Mediterranean Sea. [suitable context]

Accept **ORA**; do not accept 'the list will go on' without context.

**Question 4**

Explain the author's use of the word 'predictably' in line 27. [2]

The author wishes to emphasise that

we can expect / it is a logical consequence that [*showing sensitivity to the adverb*]

1) religions flourish once people's basic needs are met [*the context in the passage*]

2) as they move on to seek spiritual fulfilment. [*the inferred explanation*]

1 points: 1m

2 points: 2m

**Question 5**

Why does the author ask the question in brackets in line 64? [2]

1) point out the hypocrisy (contradiction) of drivers [*showing sensitivity to the tone*] (accept 'showing sarcasm', **not** 'illogical')

2) who are also responsible for (contributing to) the [*the inferred idea*]

3) traffic congestions / rising petrol prices / carbon footprint / endangering the lives of pedestrians they are complaining about. [*the context in the passage*]

Accept **ORA** that reflects the idea of hypocrisy.

1-2 points: 1m

3 points: 2m

**Question 6**

In lines 65-69, the uninitiated and cynics 'justify' aviophobia and identify the trend they deem 'culpable' for the rapid erosion of indigenous culture. Suggest a possible cause for **(a)** aviophobia and **(b)** rapid erosion of indigenous culture that the author may support. [2]

Lifted	Suggested Paraphrase
<p>However, the uninitiated and cynics are either not cognisant or are dismissive of the importance of transport, unduly obsessed with and paranoid about its downsides. They decry the insufferable irony of traffic bottlenecks on city freeways and lament the ever-rising fuel prices (why then do they own a car?). They chastise motorists for exacerbating carbon footprints and causing mishaps that endanger the lives of pedestrians. They 'justify' aviophobia, the irrational fear of flying, by blaming the lax vigilance by aviation and security personnel, worsening our vulnerability to injurious acts by extremists. And they deem the unbeatable trend of migration propelled by the ease of travel today 'culpable' for the rapid erosion of indigenous culture and increasing social disharmony triggered by the migrants who stubbornly carry on their way of life.</p>	<p><b>(a) aviophobia</b>  - caused by psychological factors that the person may not have control of  - trauma from past negative experience (e.g. survived a plane accident)  <b>Note:</b> 'irrational fear of flying' is aviophobia, not a cause of aviophobia.  <b>ORA</b> except 'lack of aviation security'.</p> <p><b>(b) rapid erosion of indigenous culture</b>  - adoption of new lifestyle (attitude, values, beliefs) perpetuated by the media / education  <b>ORA</b> except 'migration'.</p> <p>1m each</p> <p><i>Candidates should not paraphrase material from the text as their answers.</i></p>

**Question 7**

What is the author's purpose in likening transport networks to the function of arteries and veins in lines 76-78? [2]

- 1) The author creates an analogy we can all recognise and understand. [*function of analogy or objective to achieve reader understanding*]
- 2) She makes the point that transport networks and our arteries and veins work in similar way – both 'move' helpful and 'remove' harmful materials, [*similarity in function of transport networks and arteries*]
- 3) making a vital contribution to our well-being / lives.

1-2 points: 1m

3 points: 2m

**Question 8**

**Using your own words as far as possible**, explain why the author describes the combination of science fiction and popular culture as 'powerful' (line 83). [2]

Lifted	Suggested Paraphrase
Such powerful blending of science fiction and popular culture does not merely (1) <u>give us intriguing characters with superhuman abilities</u> and (2) <u>novel gadgets and machines</u> . On a more understated yet fundamental level, it (3) <u>fires the fascination</u> and <u>ignite the imagination</u> of audiences (4) <u>worldwide</u> , and <u>across generations</u> .	<p>The author highlights that beyond</p> <ol style="list-style-type: none"> <li>1) <u>interesting</u> heroes with <u>extraordinary</u> power</li> <li>2) and innovative tools (<b>new technology</b>), science fiction and popular culture</li> <li>3) spark interest/creative thinking in (<b>fuel wonder</b>)</li> <li>4) global audience young and old / today and in future / across time and age.</li> </ol>

1-2 points: 1m

3-4 points: 2m

**Question 9**

What is the purpose of referring to *Chang'e* and China's lunar exploration at the end of the passage? [1]

**Suggested Answers**

- 1) to end the discussion emphatically / with conviction by stressing/emphasising how our ancestors' fairy tale about Chang'e traveling beyond space and time is now a reality
- 2) to end the discussion meaningfully by linking back to the lunar landing in the introduction.

**ORA** but do not accept 'linking back to introduction'.



**Question 10**

Using material from paragraphs 3 to 5 (lines 21-60), summarise what the author has to say about the value of transport and the benefits it brings us.

Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

Material From Passage	Suggested Paraphrased Answers
<p><b>Paragraph 3</b></p> <p>Traditionally, transport has been a spur to cultural expansion: (a)<u>trade routes</u> not only convey to distant cities precious stones, silk, spices and craft ware but (b)<u>spread new knowledge and ideas</u>. The Silk Road (c)<u>linked merchants, monks, nomads, pilgrims and scholars</u> across six thousand kilometres from the Asian Continent to the Mediterranean Sea. Economic activities aside, the (d)<u>Arabians, Chinese, Greeks and Persians...</u> invariably (e)<u>promoted their own and adopted others' agricultural techniques, mathematical and scientific knowledge, art, cuisine, fashion, music and dance</u>. And predictably, as (f)<u>communities along the trade route prospered and enjoyed material wealth</u>, (g)<u>Buddhism, Christianity and Islam spread and flourished all across Eurasia</u>. It is thus unsurprising that Admiral Cheng Ho from the Ming Dynasty – a mariner, explorer and diplomat who was celebrated for commanding expeditionary voyages to Southeast Asia and East Africa – was a Muslim.</p>	<p>Since historical time, transport has promoted cultural exchanges ...</p> <ul style="list-style-type: none"> <li>a) facilitates commerce / economic activities</li> <li>b) disseminates information</li> <li>c) connected (different groups of) people from all walks of life</li> <li>d) from different regions</li> <li>e) showcasing and accepted/embraced one another's knowledge and culture</li> <li>f) societies became affluent/richer (<i>do not accept flourish</i>)</li> <li>g) different religions widely promoted and practised / rise of different religions</li> </ul>
<p><b>Paragraph 4</b></p> <p>Today, the economic perspective provides strong evidence of the value of transport. Transport makes possible the movement of products from one place to another – (h)<u>with great speed</u>. (How else could firms fulfil surged internet orders during busy holiday seasons?) It also allows consumers to (i)<u>buy myriad products indigenous to or produced in other countries</u>. But more crucially, transport is a requisite for businesses to (j)<u>capitalise on the proximity and access to cheaper factors of production</u> by (k)<u>planting segments of the manufacturing process in different geographical areas</u>. This not only (l)<u>keeps the business viable</u>, but more importantly, it also (m)<u>provides employment</u> for many in these areas, as evident in firms from developed countries farming out their operations to developing countries. And (n)<u>where else could pilots, ship captains, cargo crew and port personnel offer their services without the aviation and shipping industries?</u> So imperative is transport to the economy that countries (o)<u>invest billions of dollars to build wondrous infrastructure to accommodate navigation and maritime trade</u> – the Suez Canal in Egypt cuts sea voyage distance between Europe and India by about seven thousand kilometres while the Panama Canal allows ships to travel between the Atlantic and Pacific Oceans through the Isthmus of Panama, avoiding the lengthy, hazardous Cape Horn in South America – a substantial, risky enterprise that may (o)<u>prove lucrative</u>, in the long run.</p>	<ul style="list-style-type: none"> <li>h) distribute goods efficiently</li> <li>i) allows people to purchase/enjoy foreign goods</li> <li>j) firms get to/reach affordable resources</li> <li>k) set up factories/production plants overseas <b>OR</b> outsourced productions overseas (<i>do not accept farm out</i>)</li> <li>l) sustains operations</li> <li>m) offers the locals jobs</li> <li>n) transport <u>industry</u> offers many careers</li> <li>o) governments profit from transport facilities they built</li> </ul>

Material From Passage	Suggested Paraphrased Answers
<b>From Paragraph 5</b> Furthermore, transport is now an inseparable part of our lives and dramatically (p) <u>improves our well-being</u> . With (q) <u>hassle-free, secure and affordable</u> air travel today, (r) <u>sight-seeing and vacation abroad are essential diversions from our modern day pressures</u> (which undoubtedly also explains the rising popularity of sea cruises). (s) <u>Any anxiety from scurrying to and from work on public transport is entirely negated by the enviably</u> (t) <u>luxurious and efficient commute</u> : in Japan, the Shinkansen – bullet trains running at up to 320 kilometres per hour – is renowned for its silent cars with spacious seats, untarnished record of zero fatal accidents and on-time arrival and departure to the second. And unbeknownst to many, gigantic, (u) <u>recognisable infrastructures</u> that are part of transport network – the Golden Gate Bridge in San Francisco, the Sydney Harbour Bridge – are representative monuments that <u>exemplify man's admirable engineering prowess</u> and (v) <u>an immanent part of the populace's identity and pride</u> .	p) enhances our health / welfare (quality of life) q) convenient, comfortable, safe and cheap air travel r) makes overseas holidays a need in order to deal with stress / demands  s) travel to work is no longer stressful t) but comfortable / fast  u) (iconic) landmarks illustrate man's remarkable / commendable / marvellous industrial ingenuity / creativity / ability v) and they reflect community's distinct / unique character.

### Question 11

In this article, Mercedes Karr describes the history and development of transport and travel. How applicable do you find her observations to you and your own society? **[10]**

### REMARKS:

*The material in the introductory paragraph sets the stage of the discussion on the developments in transport and travel by referring to historical astronomical achievements. The examples illustrate man's super feats in space travel before the author discusses the progress in transport since the beginning of civilisation in Paragraph 2. These two paragraphs present factual accounts of events in history – the ideas are not necessarily suitable for candidates to engage with as part of their response to the Application Question.*

*Candidates should be cognisant of the strategy used by the author to conclude her discussion meaningfully by linking to references of space exploration and lunar landings in Paragraph 1. She does this by referring to another factual account of the recent success in launching a lunar space probe by China. Again, these factual accounts are not necessarily suitable for candidates to engage with as part of their response to the Application Question.*

*Broadly, candidates have opportunity to engage with the ideas in Paragraphs 3 to 7 to discuss*

*a) the inextricable link between Singapore's history as a trading port to its modern day economic success and its renowned status as a vibrant city*

*b) the dependency of Singapore on trade to survive economically, which is also the impetus for Singapore to develop a world-class, efficient and competitive port service sector.*

*c) the slew of measures taken to tackle the demand of transport and travel in a long term, sustainable way which is part of and which complements the on-going efforts to make Singapore a liveable and green city.*

**An overview of the key ideas in the paragraphs is as follows:**

**Para 1 - introduction**

The introduction refers to astronomical achievements of man's flight in space and moon landing to lead in the topical discussion of travel and transport. The paragraph ends by highlighting that the history of transport reveals significant progress and it has impacted on mankind since the beginning of civilisation.

**Paragraph 2** outlines the changes that occurred in travel and transport before and after the advent of technology. The author ends the paragraph asserting that fundamental to modern day transport infrastructures and the varied modes of transportation is technological innovation.

**Paragraph 3** outlines how transport has promoted cultural exchanges since historical time: it facilitated commercial and economic activities, connected different groups of people from different regions from all walks of life, exposed people to one another's knowledge and culture and helped societies become affluent. Because of the connectivity through trade routes, different religions were widely promoted and practised as well.

**Paragraph 4** outlines how transport contribute to the economy:

- goods can be distributed efficiently
- consumers could purchase and enjoy foreign goods
- firms get to access affordable resources and set up factories and plants overseas, sustaining their operations and offering the locals jobs
- transport industry offers many careers and
- governments profit from transport facilities they built.

**Paragraph 5** stresses that transport is an inseparable part of modern living:

- our health / welfare is enhanced by convenient, comfortable, safe and cheap air travel
- which makes overseas holidays a need in order to deal with modern day pressure
- travel to work is no longer stressful but comfortable.
- Iconic landmarks related to transport illustrate man's remarkable / commendable / marvellous industrial ingenuity / creativity / ability
- and they reflect community's distinct / unique character.

In **Paragraph 6**, the author highlights that there are some who fail to see the value of transport and the benefits it brings. Instead, they are obsessed with the downsides and problems brought about by transport: traffic congestion, worsening carbon footprint and endangering lives of pedestrians. The author also points out the erroneous blame on transport for

- our vulnerability to injurious acts by extremists
- the rapid erosion of local culture and tension in society due to the influx of migrants.

The author states that travel can broaden one's mind, but sceptics think that we could never be united politically.

In the penultimate paragraph (**Para 7**), the author emphasises the importance of air, land and sea transport networks – lifelines to our existence. Using an analogy, he draws a parallel between the vital function of arteries and veins to keep us in good health and alive and the critical need for an efficient and wide transport system to make a city vibrant and viable economically.

**Para 8 Conclusion**

The concluding paragraph ends with a reference to using time travel as a theme in science fiction cult classic *Doctor Who*, emphasising that the power of imagination can be applied to transport and travel. She illustrates this by highlighting the recent success of space exploration, with China jumping on the bandwagon in this endeavour recently.

## From Passage 1

1. What does the word “enshrined” (line 2) suggest about how Americans viewed freedom of speech? [1]

From the Passage	Suggested Answer
This amendment <b>enshrined</b> the freedom of speech, as it was henceforth illegal to make any law that impeded on the freedom of religion, press, and the right to peacefully assemble or petition the government.	They saw it as <b>sacred</b> // something to be <b>venerated/revered/protected</b> // had <b>high regard/ deep respect</b> for it.

2. Why has the author written the word “talking” in italics (line15)? [1]

From the Passage	Suggested Answer
In talking about free speech, we are <b><i>talking</i></b> , not <b>fighting</b> . We are not settling our <b>disagreement</b> by arm-wrestling or a pistol duel.	(a) He wants to <b>emphasise the contrast</b> between the <b>use of words</b> to handle/manage <b>disputes</b> and the use of <b>physically harmful ways//violence</b> to do so.

3. “As soon as you show up to a debate to argue against free speech, you have lost it” (lines 16–17).

Why does the author make this claim? **Use your own words as far as possible.** [3]

From the Passage	Suggested Answer
The very thing we are doing when we ask whether free speech should be fundamental — exchanging and evaluating ideas — <b>presupposes</b> that we have the right <b>to exchange and evaluate ideas</b> ... As soon as you show up to a <b>debate to argue against</b> free speech, you have <b>lost</b> it.	(a) A <b>discussion</b> involving opposing viewpoints <b>requires//is only possible</b> with free speech. [1] (b) Thus, the person participating in such a <b>discussion to oppose</b> free speech, is already conceding <b>defeat</b> [1] (c) as he is actually proving that the other side is right//free speech is essential. [1] ( <i>Inferred</i> )

4. What “logic” is the author illustrating with the story of “The Emperor’s New Clothes” (line 26)? **Use your own words as far as possible.** [2]

From the Passage	Suggested answer
The victimised subjects did little to resist the tyrannical regime. The reason that citizens did not resist is that they <b>lacked common knowledge</b> — the <b>awareness</b> that everyone <b>shared</b> their <b>knowledge</b> . People will <b>expose</b> themselves to the <b>risk</b> of <b>reprisal</b> by a repressive <b>regime</b> only if they <b>know</b> that others are <b>exposing</b> themselves to that <b>risk</b> at the <b>same</b> time.  The story of “The Emperor’s New Clothes” illustrates the logic. When the little boy shouted that the emperor was naked, he	The logic he is illustrating is that  (a) only when an oppressed people <b>learn/realise</b> that all the rest <b>think alike/</b> in a <b>similar</b> way <b>OR</b> all the rest in society <b>face</b> the <b>danger together</b> with them [1]  (b) will they be more likely to <b>face the possibility</b> of <b>retaliation</b> by an oppressive <b>government// stand up to</b> their <b>oppressors</b> [1]

was not telling them anything they did not already know. But he was changing their knowledge nonetheless, because now everyone <b>knew</b> that everyone else <b>knew</b> that the emperor was naked. That emboldened them to <b>challenge</b> the emperor's <b>authority</b> with their laughter	
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5. "humour is no laughing matter" (line 30).

Explain why this is a paradox. **Use your own words as far as possible.** [3]

From the Passage	Suggested Answer
...humour is <b>no laughing matter</b> — why humour, even when tasteless, is terrifying to dictators and protected by democracies. Humour, especially satire and ridicule, can <b>stealthily challenge assumptions</b> by <b>forcing</b> its audience to see that those <b>assumptions</b> lead to <b>consequences</b> that everyone recognises are <b>absurd</b> .	<p>(a) It seems <u>contradictory/absurd</u> to say that humour, which is the expression of something <b>light-hearted/funny</b>, is <b>serious// has alarming consequences</b>.</p> <p><u>In reality, it makes sense</u> because humour can</p> <p>(b) <b>surreptitiously/furtively</b></p> <p>(c) <b>go against/defy expectations/beliefs//basic norms/understandings</b></p> <p>(d) by <b>making/compelling</b> its recipients (to) recognise that these basic norms bring <b>ridiculous/illogical ramifications/outcomes</b>.</p> <p>(a) = 1m  (a)+(c), (a)+(b) or (a)+(d) = 2m  (a)+(b)+(c)/(d) = 3m</p>

## From Passage 2

6. Explain the author's use of the word "even" in the phrase "anyone who even questions free speech" (line 2). [2]

From the Passage	Suggested answer
Millions of Americans <b>support</b> free speech... and that anyone who <b>even questions</b> free speech <b>had better shut up</b> .	<p>The word suggests that</p> <p>(a) Americans <b>uphold</b> the value of free speech to <b>such an extent/ to such an extreme that//</b> Americans' <b>faith</b> in the need for absolute freedom of speech is <b>so strong</b> that [1]</p> <p>(b) merely <b>inquiring//having</b></p>

	of free speech is <b>intolerable/unacceptable</b> to them [1]
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7. How do the victims of hate speech suffer “more than” (lines 7–8) the victims of hate crime? **Use your own words as far as possible.** [1]

From the Passage	Suggested answer
emotional harm... is even <u>more</u> <b>long-lasting</b> and <b>traumatic</b>	The injury/Their suffering can be <u>more</u> <b>sustained/ enduring</b> and <u>more</u> <b>distressing/ harrowing/ disturbing/</b> <b>upsetting/ shocking/ hurtful/ painful.</b>

8. Based on lines 14–16, what does the author suggest about how most defenders of free speech view those who argue against it? [2]

From the Passage	Suggested Answer
Most defenders of free speech argue that those who <b>pretend</b> to be worried about the harms of free speech are more interested in <b>trampling</b> your right to say whatever you please. Arguments about harm are <b>not even worth answering</b> .	Those who argue against free speech are viewed by defenders of free speech as  (a) <b>insincere in their concerns</b> about the evils of free speech // people who are <b>not really concerned</b> about the evils of free speech (b) show <b>wanton/blatant/callous/brutal/flagrant disregard</b> of // desire to <b>crush</b> others' right to free speech (c) <b>illogical</b> people// people with <b>faulty reasoning</b> // people <b>to be treated with disdain</b> ( <i>Inferred</i> )  Any 2 out of 3 pts = 2m

9. What was the price of free speech that the Europeans were “unwilling to pay” (line 39)? **Use your own words as far as possible.** [2]

From the Passage	Suggested Answer
... <b>genuine pain</b> and <b>intimidation</b> . In America, where everyone had the right to speak their mind, <b>civil-rights</b> and <b>women's-rights</b> <b>advocates</b> were subjected to vile abuse in public and private, and <b>gay men and lesbians</b> endured decades of deafening homophobic propaganda before the tide of public opinion turned.	The price that the Europeans were unwilling to pay was  (a) <b>real hurt</b> (b) and <b>inducement of fear in/bullying of</b> (c) <b>minority groups</b> ( <i>inferred</i> )  1-2 pts = 1m 3 pts = 2m

10. Using material from paragraphs 3–5, summarise what the author has to say about why free speech can be harmful and needs to be limited, and the rationale for allowing it.

Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.** [8]

Free speech can be harmful because...

	From the Passage	Suggested Paraphrasing
<i>Why free speech can be harmful and needs to be limited</i>		
1	verges on becoming <b>corrosive</b> (l.22)	it can become <b>caustic/destructive</b>
2	Exercised by an <b>unconstrained</b> media (l.22–23)  ..the damage that its <b>unfettered</b> exercise may cause (l.30)	when deployed by (a) <i>completely free/unbridled/unrestrained/uncontrolled</i> press/publishers/content providers
3	commentators seek to <b>incite reaction</b> (l.23)	whose pundits/correspondents/ analysts aim to <b>provoke/rouse/whip up responses</b>
4	(with) ever more <b>inflammatory</b> words (l.23–24)	with increasingly <b>provocative/fiery/explosive</b> comments
5	those tapping away behind screens of <b>anonymity</b> (l.24)	or by those commenting <b>without revealing their identities/while hiding their identities.</b>
6	<b>hideous, hurtful</b> things are said (l.24–25)	<b>Dreadful/Ugly/Horrendous/Monstrous</b> and <b>distressing/destructive/nasty/unkind/ malicious/upsetting</b> comments are made
7	(This can make people) <b>fearful</b> (l.24)	which make people <b>anxious/frightened/scared/wary,</b>
8	(This can make people) <b>angry</b> (l.24)	<b>enraged/annoyed/hostile</b>
9	(This can make people) <b>defensive</b> (l.24)	and <b>guarded/over-sensitive/easily offended/prickly.</b>
10	It does not <b>turn</b> the level of <b>civilization up</b> (l.24–25)	It fails to <b>make society develop/advance/progress/more cultured,</b>
11	(There are issues of) <b>security</b> (l.26)	undermines <b>protection</b> of the <b>community/society</b>
12	and <b>personal safety</b> (l.26)	and (the protection of) <b>individuals</b>
13	(There are issues of) the <b>value of truth and honesty</b> (l.26)	It erodes/decreases the <b>significance/worth/importance</b> of <b>accuracy/correctness</b> and <b>integrity/veracity</b>
14	(There are issues of) the <b>need to treat</b> others with <b>respect</b> (l.26–27)	and the <b>obligation/duty/necessity</b> to be <b>considerate/courteous/</b> have <b>regard</b> for people.
15	<b>ignorant, dishonest, malicious, corrupt</b> words (l.27–28)	<b>Uninformed, untruthful, hateful and fraudulent</b> utterances,
16	can also do <b>enormous damage</b> (l.28)	cause <b>immense/great destruction/harm.</b>
17	<b>democratic institutions</b> (l.34)	<b>Constitutional/egalitarian/representative/e</b>

18	can be <b>destroyed</b> from <b>within</b> (l.34)	can be <b>torn apart/wrecked/ravaged/severely damaged</b> from the <b>inside</b>
19	<b>incitement</b> to <b>racial hatred</b> , (l.36–37)	when freedom of speech is abused to <b>evoke hostility of ethnic groups</b>
20	and <b>propaganda for war</b> (l.37)	or <b>indoctrinating/ conditioning</b> the citizenry for <b>armed conflict/battle</b>
21	...pay...a price in <b>genuine pain</b> (l.39–40)	resulting in <b>real hurt</b>
22	and <b>intimidation</b> (l.40)	and <b>bullying/ terrorising/ coercion/threatening</b>
23	<b>civil-rights and women's-rights advocates</b> were subjected to vile abuse in public and private (l.40-41)  <b>gay men and lesbians</b> endured decades of deafening homophobic propaganda (l.42)	<i>Point from example</i> <b>of minority/marginalised groups</b>
<i>Rationale for allowing free speech</i>		
24	It must be that we <b>prefer</b> that people <b>harm</b> each other, and society, through <b>speech</b> than through <b>bullets and bombs</b> (l.45-46)	However, it is <b>better</b> for people to <b>hurt</b> one another with <b>words</b> than with <b>weapons</b> .
25	That does not mean there are no <b>casualties</b> (l.47–48)	But this does not rule out people getting <b>hurt/victimised</b> //People may still get <b>hurt/be victimised</b>
26	it does not mean the <b>right</b> side will <b>always win</b> . (l.48)	nor does it <b>guarantee</b> that the <b>correct</b> party will <b>prevail</b> in a debate.// <b>Sometimes</b> the <b>wrong</b> party will be <b>victorious</b> .// The <b>victor</b> may not be <b>correct</b> .

No. of points	Marks
≥ 14	8
12-13	7
10-11	6
9	5
7-8	4



5-6	3
3-4	2
1-2	1

INNOVA JUNIOR COLLEGE

**JC 2 PRELIMINARY EXAMINATION**

in preparation for General Certificate of Education Advanced Level

**Higher 1**

**GENERAL PAPER**

Paper 2

INSERT

**8807/02**

**17 August 2016**

**1 hour 30 minutes**

**READ THESE INSTRUCTIONS FIRST**

This Insert contains the passages for Paper 2.

This document consists of **3** printed pages and **1** blank page.



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**[Turn over**

**Passage 1.** *Steven Pinker argues that the right to free speech is fundamental.*

- 1 More than two centuries ago, the First Amendment to the Constitution was adopted in the United States. This amendment enshrined the freedom of speech, as it was henceforth illegal to make any law that impeded on the freedom of religion, press, and the right to peacefully assemble or petition the government. Now, the right to free speech is very much in the news. Incidents like the massacre of French cartoonists working with the Charlie Hebdo magazine, which publishes satirical articles about politics and culture, or the adherence to campus speech codes, which prohibit topics that may instigate hateful feelings within the university populace, have forced the democratic world to examine the roots of its commitment to free speech. Is free speech merely a symbolic talisman, like a national flag or motto? Is it just one of many values that we trade off against each other? Did the Charlie Hebdo cartoonists “cross a line that separates free speech from toxic talk,” as the dean of a school of journalism recently opined? May universities muzzle some students to protect the sensibilities of others? Or is free speech fundamental? 5
- 2 The answer is that free speech is indeed fundamental. The very thing we are doing when we ask whether free speech should be fundamental — exchanging and evaluating ideas — presupposes that we have the right to exchange and evaluate ideas. In talking about free speech, we are *talking*, not fighting. We are not settling our disagreement by arm-wrestling or a pistol duel. As soon as you show up to a debate to argue against free speech, you have lost it. 1 5
- 3 Free speech is essential to democracy and safeguards against tyranny. How did the monstrous regimes of the 20th century, the century of the Holocaust and two World Wars, gain and hold power? The answer is that groups of armed fanatics silenced their critics and adversaries. Once in power, the totalitarians criminalised any criticism of the regime. The victimised subjects did little to resist the tyrannical regime. The reason that citizens did not resist is that they lacked common knowledge — the awareness that everyone shared their knowledge. People will expose themselves to the risk of reprisal by a repressive regime only if they know that others are exposing themselves to that risk at the same time. 2 0 2 5
- 4 The story of “The Emperor’s New Clothes” illustrates the logic. When the little boy shouted that the emperor was naked, he was not telling them anything they did not already know. But he was changing their knowledge nonetheless, because now everyone knew that everyone else knew that the emperor was naked. That emboldened them to challenge the emperor’s authority with their laughter. The story reminds us why humour is no laughing matter — why humour, even when tasteless, is terrifying to dictators and protected by democracies. Humour, especially satire and ridicule, can stealthily challenge assumptions by forcing its audience to see that those assumptions lead to consequences that everyone recognises are absurd. That is why humour so often serves as an accelerant to social progress and should not be suppressed. 3 0
- 5 There are a number of laws that provide needed protection and regulations that set the standards for how our media operates. There are, however, too many strictures that inhibit free expression. Finding the appropriate balance can only be achieved through open debate, the very right we seek to protect. 3 5

**Passage 2.** *Garrett Epps argues that the right to free speech must be balanced by other considerations.*

- 1 Millions of Americans support free speech. They firmly believe that America is the only country to have free speech, and that anyone who even questions free speech had better shut up. European countries and Israel outlaw certain kinds of speech — Nazi symbols, anti-Semitic slurs, and speech that incites hatred on the basis of race, religion, and so forth but the American law of free speech assumes that the only function of law is to protect people against physical harm; it tolerates unlimited emotional harm. However, emotional harm can be equal in intensity to that experienced by the body, and is even more long-lasting and traumatic. Thus, victims of hate speech suffer as much as or more than victims of hate crime. Why should speech be exempt from concern when its social costs can be even more injurious than that of physical injury? I think defenders of free speech need to face two facts: First, the American system of free speech is not the only one; most democracies maintain relatively open societies under a different set of rules. Second, the system is not cost-free. Repressing speech has costs, but so does allowing it. The only mature way to judge is to look at both sides of the ledger. 5
- 2 Most defenders of free speech argue that those who pretend to be worried about the harms of free speech are more interested in trampling your right to say whatever you please. Arguments about harm are not even worth answering. Then, there is the more thoughtful response. Hate speech may be incredibly painful for individual members of minorities, but its toleration is to their great benefit: in a climate of free intellectual exchange, hateful and bigoted ideas are refuted and discredited, not merely suppressed. But the argument is not complete without conceding something most free speech advocates do not like to admit: While it may produce social good much of the time, there is no guarantee that ensures that overall it does more good than harm. 20
- 3 In fact, freedom of speech as we exercise it verges on becoming corrosive. Exercised by an unconstrained media, voiced by commentators who seek to incite reaction with ever more inflammatory words – or by those tapping away behind screens of anonymity – hideous, hurtful things are said. This can make people fearful, angry and defensive. It does not turn the level of civilisation up. There are issues of security and personal safety, the value of truth and honesty, and the need to treat others with respect. It is not true that only sticks and stones can hurt; ignorant, dishonest, malicious, corrupt words can also do enormous damage. Finding appropriate boundaries to frame freedom of speech is a constant struggle and judgement is essential. The right needs to be balanced against the damage that its unfettered exercise may cause. 30
- 4 Europeans also remember a time when free speech did not produce a happy ending. They take free speech seriously, and in fact many of them think their system of free speech is freer than the American system. However, their view of human rights was forged immediately after World War II, and one lesson they learnt was that democratic institutions can be destroyed from within by forces like the Nazis who use mass communication to dehumanise whole races and religions, preparing the population to accept exclusion and even extermination. For that reason, they argue that incitement to racial hatred, and propaganda for war, not only may but must be forbidden. They strongly protect freedom of expression and opinion, but they also set a boundary at what we call “hate speech”. The price that the Europeans were unwilling to pay — which Americans paid and continue to pay every day — was a price in genuine pain and intimidation. In America, where everyone had the right to speak their mind, civil-rights and women’s-rights advocates were subjected to vile abuse in public and private, and gay men and lesbians endured decades of deafening homophobic propaganda before the tide of public opinion turned. 40
- 5 I admire people on both sides who admit that we cannot be sure we have drawn the line properly. The reason that we allow free speech cannot be that it is harmless. It must be that we prefer that people harm each other, and society, through speech than through bullets and bombs. Social 4

conflict and change are bruising, ugly things, and in democracies they are carried on with words. That does not mean there are no casualties, and it does not mean the right side will always win.

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INNOVA JUNIOR COLLEGE  
JC 2 PRELIMINARY EXAMINATION  
in preparation for General Certificate of Education Advanced Level  
**Higher 1**

CANDIDATE  
NAME

CLASS

INDEX NUMBER

**GENERAL PAPER**

Paper 2

**8807/02**

**17 August 2016**

**1 hour 30 minutes**

Candidates answer on the Question Paper.

**READ THESE INSTRUCTIONS FIRST**

Write your name and class on all the work you hand in.  
Write in dark blue or black pen.  
Do not use staples, paper clips, glue or correction fluid.

Answer **all** questions.  
The Insert contains the passages for comprehension.  
Note that up to **15** marks out of **50** will be awarded for your use of language.

The number of marks is given in brackets [ ] at the end of each question or part question.

For Examiner's Use	
Content	/35
Language	/15
Total	/50

This document consists of **6** printed pages and **1** Insert.





*Read the passages in the Insert and then answer **all** the questions. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this Paper.*

*NOTE: When a question asks for an answer **IN YOUR OWN WORDS AS FAR AS POSSIBLE** and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words and phrases from the passage.*

### **From Passage 1**

- 1** What does the word “enshrined” (line 2) suggest about how Americans viewed freedom of speech?

.....  
 ..... [1]

- 2** Why has the author written the word “talking” in italics (line 15)?

.....  
 ..... [1]

- 3** “As soon as you show up to a debate to argue against free speech, you have lost it” (lines 16–17).

Why does the author make this claim? **Use your own words as far as possible.**

.....  
 .....  
 .....  
 .....  
 .....  
 ..... [3]

- 4** What “logic” is the author illustrating with the story of “The Emperor’s New Clothes” (line 26)? **Use your own words as far as possible.**

.....  
 .....

.....  
 ..... [2]

- 5 “humour is no laughing matter” (line 30).

Explain why this is a paradox. **Use your own words as far as possible.**

.....  
 .....  
 .....  
 .....  
 .....  
 ..... [3]

### From Passage 2

- 6 Explain the author’s use of the word “even” in the phrase “anyone who even questions free speech” (line 2).

.....  
 .....  
 .....  
 ..... [2]

- 7 How do the victims of hate speech suffer “more than” (lines 7–8) the victims of hate crime? **Use your own words as far as possible.**

.....  
 ..... [1]

- 8 Based on lines 14–16, what does the author suggest about how most defenders of free speech view those who argue against it?

.....  
 .....  
 .....

**[Turn over**





[Turn over

.....[10]

**2016 Preliminary Examination  
Paper 2 Answer Scheme (25/8/16)**

1. What do the words “inextricable part of our DNA” (lines 3 – 4) suggest about our story-telling ability? [1m]
  - Innate/inherent / natural OR
  - Fundamentally important / essential
  - Do not accept inseparable
  
2. According to paragraph 2, how did the story about the Garden of Eden help to make the ancient Hebrews become “people devoted to God and his commands”? **Use your own words as far as possible.** [3 m]

Lifted	Paraphrased
<ul style="list-style-type: none"> <li>• When Eve ate the fruit from the Garden of Eden’s tree of knowledge, bringing God’s punishment upon herself and Adam,</li> <li>• <b>the image powerfully</b> illustrated the <b>fate</b> that may await anyone who <b>ignores a divine order</b>. OR Old Testament stories do not contain an <b>overtly stated</b> moral. ... values came <b>embedded</b> in <b>powerful</b> tales that <b>invited</b> readers and listeners to <b>draw their own conclusions</b>.</li> <li>• It was no coincidence that, steeped in stories like these, the ancient Hebrews emerged as a unified society of people devoted to God and his commands</li> </ul>	<p>a) <b>(context)</b> When Eve consumed the fruit, she incurred God’s wrath and suffered severe consequences</p> <p>b) The Hebrews realise they may face the same consequences if they disobey God OR The story allows the Hebrews to come up with their own interpretations</p> <p>c) [inferred] This makes them fearful of doing so / makes them blindly obey God.</p>

1 mark each

3. **Using your own words as far as possible, explain** why it is “still natural” (line 20) for people to identify with heroes in epic stories? [2m]

Lifted	Paraphrased
<ul style="list-style-type: none"> <li>• Though the characters in these epics were <b>larger-than-life</b> figures, often possessed of <b>superhuman</b> abilities,</li> <li>• Epic heroes rarely conquered their foes with ease. OR One reason the epics had such staying power was that they instilled values like grit, sacrifice, and selflessness...</li> </ul>	<p>a) <b>Even though</b> these heroes may seem to be godlike / invincible / more capable than ordinary people,</p> <p>b) they <b>actually</b> face <u>similar</u> difficulties / challenges as the rest of us (in achieving success) OR they <b>actually</b> display qualities that we <u>resonate</u> with</p>

1= 1m, 2=2m



4. How does the author illustrate the “staying power” (line 23) of the epics? **Use your own words as far as possible.** [1m]

Lifted	Paraphrased
<ul style="list-style-type: none"> <li>Generations of Greeks looked to the epics for inspiration</li> <li>OR</li> <li>Homeric emphasis on conquering cities by trickery is mirrored in <b>later</b> Greek battle strategy</li> </ul>	<p>She points out how the Greeks <b>continued</b> to seek guidance from the epics for their lives</p> <p>OR</p> <p>looked to the epics in how they wage wars even though the epics were written <b>a long time ago</b>.</p> <p><i>*Note: Focus is on the time element</i>  <i>Accept any logical interpretation of either point.</i></p>

5. Explain the author’s use of the word “even” in line 51. [2m]

Lifted	Paraphrased
<ul style="list-style-type: none"> <li>The biggest transformations happen when children <b>actively engage</b> – even <b>empathise</b> – with a particular narrative, recognising how it matters to <i>them</i>.</li> </ul>	<p>She is suggesting that</p> <p>a) the ability to feel for the characters in a story / put oneself in the shoes of a character in a story is</p> <p>b) (inferred) a higher level / less expected / less common response</p> <p>OR</p> <p>to the extent/so much so that</p> <p>c) as compared to mere / basic understanding of the story.</p> <p><i>*Must refer to children/people: Subject of the sentence is not the power of stories</i>  <i>0 marks if (b) is absent from the answer.</i></p>

1 – 2 = 1m, 3 = 2m

6. Explain what “bristle” (line 69) tells you about the artists’ attitude towards “the idea that they tell stories to get people to think or act in any particular way”. (2m)

Lifted	Paraphrased
<ul style="list-style-type: none"> <li>Bristle</li> <li>In fact, they never <b>write toward</b> a purpose or a moral. / They just hope that readers take whatever they need.</li> <li>(inferred) Narratives that tell us point-blank who we should be, how we should behave, are better described as <b>dictates</b> or <b>propaganda</b>.</li> </ul>	<p>The artists are</p> <p>a) Offended / critical / defensive / angered as</p> <p><i>*Award BOD for ‘very unhappy’ and ‘indignant’.</i>  <i>*Do not accept ‘disagree’.</i></p> <p>b) they do not set out to deliberately / explicitly instruct people on what to do / the correct / acceptable behaviour/conduct / mindset,</p> <p>OR</p> <p>they do not want to be seen as having an agenda</p> <p>OR</p> <p>they want the readers to draw their own conclusions/think for themselves</p>

1= 1m, 2=2m

7. Why does the author make references to the examples of *Foreign Affairs* and *Hotel Rwanda* in paragraph 7? **Use your own words as far as possible.** [3m]

Lifted	Paraphrased
<ul style="list-style-type: none"> <li>The most <b>enduring</b> stories,</li> <li>broaden our mental and moral outlook without demanding that we hew to a certain standard.</li> <li>'...<b>arresting</b>...</li> <li>...<b>alternative</b> to the way we see the world' OR (inferred from examples) a meek older woman who shows grit and selflessness after a surprising tragedy .... or a hotel manager who shelters refugees marked out for death</li> </ul>	<ul style="list-style-type: none"> <li>a) It is to illustrate her argument that the stories with long-lasting impact</li> <li>b) are those that widen our worldview / change our worldview OR do not prescribe specific expectations</li> <li>c) by presenting us with engaging/captivating/ gripping stories</li> <li>d) <u>of characters who behave differently from what is normally expected.</u></li> </ul>

1 = 1m, 2-3 = 2m, 4 = 3m

8. Explain **in your own words as far as possible** what the author means by "It is always up to us whether to turn our backs on a story's landscape or to step into the fresh possibilities it offers" (lines 80 – 81). (2m)

Lifted	Paraphrased
<ul style="list-style-type: none"> <li>It is always <b>up to us</b></li> <li>Whether to <b>turn our backs on</b> a story's landscape</li> <li>Or to <b>step into the fresh possibilities</b> it offers (context: link to previous paragraph: arresting alternative to the way we see the world)</li> </ul>	<p>He means that</p> <ul style="list-style-type: none"> <li>a) It is our choice/we are free to decide</li> <li>b) whether to not to immerse ourselves in a story, OR reject / ignore the meaning / takeaways of stories</li> </ul> <p><i>*Note: Do not accept 'do not want to read the stories'</i></p> <ul style="list-style-type: none"> <li>c) accept new interpretations/ideas/ ways of understanding the world</li> </ul>

1 -2 = 1m, 3=2m

9. What is the author implying about the impact of stories on people who "decide to venture into an unfamiliar story" (line 81) by her use of the word "revised" in line 82? [1m]

Lifted	Paraphrased
<ul style="list-style-type: none"> <li>"revised"</li> </ul>	It changes people for the better.

10. Using material from paragraphs 4-6 only, summarise how stories alter our thinking and the way we engage with the world.

Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

*Modern technology has revealed that stories alter our thinking by...*

- Para 4: theoretical impact
- Paras 5 and 6: real-world impact

	Lifted	Paraphrased
1	(lines 34-35) begins, as many <b>learning</b> processes do, with <b>mimicry</b>	helping us to <u>imitate</u> others' thoughts and feelings
2	(lines 35-36) stories help our brains <b>map</b> that of the storyteller	helping us to sync with / mirror / follow the storyteller's train of thought
3	(line 36) <b>imagine</b> other people's thoughts and emotions.	enabling us to <u>visualise</u> what others experience  <i>*This point can be about storytellers or story characters / others in general.</i>
4	(lines 37-38) the stories we absorb seem to <b>shape</b> our thought processes in much the <b>same</b> way <b>lived experience</b> does	in a <u>genuine / authentic</u> manner. OR Stories influence us, just like <u>real-life</u> situations do.
5	(line 38) When research subjects are told <b>moving true</b> stories,	When people hear stories about events <u>in real life</u> which are <u>touching/poignant/heart-warming/ disturbing</u>  <i>*Award only if 6 is present</i> <i>*Should not be about stories being told</i>
6	(line 39) ... <b>identified</b> with the stories and characters...	we <u>connect / feel</u>
7	(line 39) ...on a <b>visceral</b> level OR (line 40) The fMRI data showed that <b>emotion-driven</b> responses to stories... OR (line 43) <b>gut-level</b> empathetic response	<u>Instinctively / intuitively</u> for the stories/ characters,  <i>*Do not accept 'deeply' and 'strongly'.</i>
8	(lines 40-41) ...started in the brain stem, which <b>governs</b> basic physical <b>functions</b> OR (lines 41-42) (inferred) when we read about a character facing a heart-wrenching situation, it's perfectly <b>natural for our own hearts to pound</b>	which <u>triggers/elicits physical reactions</u> .
9	(lines 43-44) <b>inspire</b> people to <b>behave differently</b> in the real world	This <u>drives / motivates / influences</u> us to <u>change</u> our actions
10	(lines 46-47) (inferred) all the <i>other</i> stories that have changed our perception in the interim	This effect is <u>gradual</u> as other stories <u>alter</u> our worldview in the process OR This effect is <u>cumulative</u>
11	(lines 48-49) Every story is the <b>beginning</b> of a conversation, with ourselves	Stories <u>trigger / spark / generate/ are catalysts</u> for

12	(lines 48-49) a <b>conversation</b> ...with others	debates/dialogue/discussion (with others),
13	(lines 47-48) (inferred) We <b>argue</b> with stories... We <b>talk back</b> .	<u>critical thinking</u> / making us <u>question</u> ideas,  <i>*This point is about the intellect.</i> <i>*Do not accept literal paraphrasing e.g. 'we chat/exchange ideas with stories'</i>
14	(line 48) (inferred) We <b>praise</b> .	training us to know what is <u>desirable</u> ,
15	(line 48) (inferred) We <b>denounce</b> .	or <u>objectionable</u> OR or should be <u>criticised</u> / <u>condemned</u> .  <i>*Context for 13-15 must be about stories' impact, not just our actions in general (e.g. 'We applaud other people')</i>
16	(line 50) (inferred) exactly what educators are counting on to <b>unleash</b> stories' <b>change-creating potential</b>	Stories are thus <u>powerful</u> teaching / classroom tools.  <i>*The context of education must be given.</i>
17	(line 51) when children <b>actively engage</b>	When students / children <u>understand a story</u> ,  <i>*Award only if 19 is present</i>
18	(lines 51-52) – even <b>empathise</b> – with a particular narrative,	and <u>feel</u> for / <u>put themselves in the shoes</u> of the characters,  <i>*Award only if 19 is present</i>
19	(line 52) <b>recognising</b> how it matters to <i>them</i> OR (lines 57-58) they are also thinking about <b>similar</b> matters closer to home	they gain insights that are <u>relevant</u> / can be <u>applied</u> to <u>their own experience</u> . OR They realise the story characters are <u>just like them/not that different</u>
20	(lines 59-60) their thoughts and choices <b>shift measurably</b>	They <u>change</u> their actions <u>significantly</u> / <u>greatly</u> / <u>noticeably</u> .  <i>*Award only if the <b>degree</b> of change is captured.</i>
21	(line 60) show more <b>empathy</b> and <b>concern</b> for others	<u>Compassion increases</u> / They <u>care more</u> about people around them  <i>*Must capture increase</i> <i>*Award BOD for 'they become better people'</i>
22	(lines 60-61) more likely to <b>intervene</b> when other students are bullied	and there is a higher chance that they would <u>protect</u> / <u>stand up for others</u>
23	(lines 62-64) (inferred) Depressed people often <b>cling</b> to <b>long-established</b> internal narratives with <b>refrains</b> like 'I'm not good enough to achieve much.'	Some stories which we tell ourselves <u>reinforce undesirable</u> / <u>negative mindsets</u> OR <u>do not help us to change for the better</u>
24	(line 66) some <b>enthralling</b> inner narratives can <b>damage</b> mental <b>horizons</b>	Some captivating stories can actually <u>destroy</u> our worldview / paradigm / way of looking at the world. OR <u>brainwash</u> us / be <u>counterproductive</u> .
25	(line 65) these are stagnant inner monologues which should be <b>discarded</b>	so they need to be <u>replaced</u> / <u>thrown out</u>
26	(lines 65-66) and <b>substituted</b> with <b>fresh ones</b>	with more <u>helpful</u> / <u>beneficial</u> self-beliefs / thought patterns  <i>*'Fresh ones' must be contextualised.</i>

Points	Marks
15+	8
13-14	7
11-12	6
9-10	5
7-8	4
5-6	3
3-4	2
1-2	1

*Modern technology has revealed that stories alter our thinking by* (1) allowing us to imitate others' thoughts and feelings (2) through following the storyteller's train of thought. (6) We connect with stories and characters and feel for them (4) instinctively, (5) especially when the stories are touching and real. (9) This motivates us to change our actions. (10) This effect is gradual as other stories alter our worldview. (11) Stories generate (12) discussion and (13) critical thinking, (14) and train us to discern what is desirable (15) or objectionable. (16) Stories are powerful teaching tools. (17) When children are immersed in stories, (19) they gain insights that are relevant to them, (20) which changes them significantly. (21) Compassion increases, (22) and more will stand up for others. (23) Some stories which we tell ourselves reinforce undesirable mindsets, (24) so they need to be replaced (25) with more helpful thought patterns.

119 words, 21 points

11. Svoboda makes a number of observations about the power of stories. How applicable do you find her observations to you and your society?

	References	Brainstorm/Considerations
1	While the Old Testament certainly reflected the values and priorities of the culture from which it emerged, those values came embedded in powerful tales that invited readers and listeners to draw their own conclusions.	<ul style="list-style-type: none"> <li>• Are we really drawing our own conclusions? Isn't laid bare for all to see, natural inference/deduction</li> <li>• Is it really possible to present different interpretations? Is there ambiguity?</li> <li>• We have been institutionalised/socialised since young. Parents will tell us the "moral of the story". Will children question/challenge and believe otherwise?</li> <li>• Just do not like to be told outright/instructed; we prefer to have a choice, or at least the illusion of choice.</li> <li>• We prefer to be persuaded rather than coerced into believing;</li> </ul>
2	It was no coincidence that, steeped in stories like these, the ancient Hebrews emerged as a unified society of people devoted to God and his commands.	<ul style="list-style-type: none"> <li>• Are religious teachings embedded in stories still relevant in society?</li> <li>• Refer to the religious books</li> <li>• And include new stories</li> </ul>
3	<p>Though the characters in these epics were larger-than-life figures, often possessed of superhuman abilities, it was still natural for people to identify with them. Epic heroes rarely conquered their foes with ease.</p> <p>One reason the epics had such staying power was that they instilled values like grit, sacrifice, and selflessness, especially when young people were exposed to them as a matter of course. In their quest to lead a good life, generations of Greeks looked to the epics for inspiration.</p> <p>...underscoring the tales' impact not just on minds, but on cultural norms and behaviours.</p>	<ul style="list-style-type: none"> <li>• Similarly, do Singaporeans still identify with these epic characters?</li> <li>• Or do we look up to and are more influenced by contemporary real-life heroes instead of larger-than-life figures in epics? TED Talks?</li> <li>• Or is it a case of both?</li> <li>• Which is more relatable?</li> <li>• Application of lessons learnt from tales in our everyday lives</li> <li>• Badang. Why do some people not identify with the story? Is it because they are not familiar with the story?</li> </ul>
4	<p>Our mental response to stories begins, as many learning processes do, with mimicry. In certain essential ways, stories help our brains map that of the storyteller, and imagine other people's thoughts and emotions. What is more, the stories we absorb seem to shape our thought processes in much the same way lived experience does.</p> <p>It is this kind of gut-level empathetic story response that can inspire people to behave differently in the real world</p>	<ul style="list-style-type: none"> <li>• Media: bring our attention to certain issues; might highlight/sensationalise news through "story-telling"</li> <li>• Do we empathise? Are we influenced? Do we see through their tricks to invoke deep emotional feelings in us? Are we desensitised?</li> <li>• Businesses: building brand and culture through stories</li> </ul>
5	Of course, many story messages do not translate into action as neatly as controlled studies might suggest. We respond to The Diary of Anne Frank differently at age 42 than we do at 12, in part because of all the other stories that have changed our perception in the interim. We argue with stories, internally or out loud. We talk back. We praise. We denounce. Every story is the beginning of a conversation, with ourselves as well as with others.	<ul style="list-style-type: none"> <li>• Pose questions, find solutions, explore possibilities; Speculation and hypothetical</li> <li>• In a safe environment</li> <li>• Do words translate into feelings and actions? Or they remain lessons in the classroom</li> <li>• Stories connect us to one another? Even though we know they are fiction, stories elicit powerful emotional responses in us. While we are immersed in a story, we can see the world</li> </ul>

	<p>Those kinds of conversations, internal and external, are exactly what educators are counting on to unleash stories' change-creating potential.</p> <p>They show more empathy and concern for others, and they are more likely to intervene when other students are bullied.</p>	<p>what it's like to be a poor boy in Delhi or a slave girl in 1700s Virginia or the Queen of England. Sharing our subjective experiences through stories enable us to connect and empathize with one another. By sharing through stories, we are better able to live together.</p> <ul style="list-style-type: none"> <li>• <i>Really?</i></li> </ul>
6	<p>The stories we tell ourselves are integral to our wellbeing.</p> <p>... recognise that these are stagnant inner monologues which should be discarded and substituted with fresh ones. Of course, some enthralling inner narratives can damage mental horizons.</p> <p>The most enduring stories, by contrast, broaden our mental and moral outlook without demanding that we hew to a certain standard... they present us with an arresting alternative to the way we see the world.</p>	<ul style="list-style-type: none"> <li>• Inspirational movies</li> <li>• Movies that portray/defy stereotypes</li> <li>• Beyond just speculation about what might happen, we use stories to answer the great unanswerable questions. Why am I here? What is the purpose of my life? What does it mean to be human? Stories bring order and meaning to the chaos and randomness of life. A story always has a beginning, middle and end, which is very satisfying to us, since we don't know how our own personal story will end. And our lives are really a search for our own story, aren't they?</li> <li>• Write our life story, see the possibilities for change</li> </ul>
7	<p>And sensibly enough, many artists bristle at the idea that they tell stories to get people to think or act in any particular way. In fact, they never write toward a purpose or moral. They just hope that readers take whatever they need. When stories are at their best, the effect is expansive rather than nakedly persuasive.</p> <p>... they present us with an arresting alternative to the way we see the world.</p> <p>The success of Adolf Hitler's oratory bid to dominate 1930s Germany should convince us that a narrative's surface persuasiveness is not, in itself, a virtue.</p>	<ul style="list-style-type: none"> <li>• They might write stories that challenge our minds/perceptions</li> <li>• But are they not bias or do they not write with an intention in mind?</li> <li>• Do they allow for multiple interpretations of their stories?</li> <li>• Stories that lead us to predesignated conclusions?</li> <li>• Double-edged sword? How? How to harness the benefits while keeping the disadvantages at bay?</li> </ul>
8	<p>But when we do decide to venture into an unfamiliar story, we emerge as revised, perhaps unexpected, versions of ourselves. Stories allow us to travel, time and again, outside the circumscribed spaces of what we believe and what we think possible. It is these journeys – sometimes tenuous, sometimes exhilarating – that inspire and steel us to navigate uncharted territories in real life.</p>	<ul style="list-style-type: none"> <li>• Suppression of "stories"? Through censorship?</li> <li>• Are we willing to venture; experiment to discover different ways of looking at the same thing</li> </ul>



# JURONG JUNIOR COLLEGE

## JC 2 Preliminary Examination 2016

CANDIDATE'S NAME

GP TUTOR'S NAME

CLASS

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### General Certificate of Education

### GENERAL PAPER

**8807/02**

Paper 2

24 August 2016

INSERT

1 hour 30 minutes

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### READ THESE INSTRUCTIONS FIRST

This insert contains the passage for Paper 2.

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This document consists of **3** printed pages and **1** blank page.



Elizabeth Svoboda writes about the power of stories.

- 1 Our storytelling ability, a uniquely human trait, has been with us nearly as long as we have been able to speak. Whether it evolved for a particular purpose or was simply an outgrowth of our explosion in cognitive development, stories are an inextricable part of our DNA. Across time and across cultures, stories have proved their worth not just as works of art or entertaining asides, but as agents of personal transformation. 5
- 2 One of the earliest narratives to wield such influence was the Old Testament. When we think of this first section of the Bible, we tend to recall its long sequences of 'thou shalt not's', but many of the most gripping Old Testament stories do not contain an overtly stated moral. While the Old Testament certainly reflected the values and priorities of the culture from which it emerged, those values came embedded in powerful tales that invited readers and listeners to draw their own conclusions. When Eve ate the fruit from the Garden of Eden's tree of knowledge, bringing God's punishment upon herself and Adam, the image powerfully illustrated the fate that may await anyone who ignores a divine order. It was no coincidence that, steeped in stories like these, the ancient Hebrews emerged as a unified society of people devoted to God and his commands. 10 15
- 3 Meanwhile, in ancient Greece, a formidable oral storytelling tradition was taking hold – one in which epic stories such as Homer's *Iliad* and *Odyssey* were passed from generation to generation, each storyteller adding tweaks as he saw fit. Though the characters in these epics were larger-than-life figures, often possessed of superhuman abilities, it was still natural for people to identify with them. Epic heroes rarely conquered their foes with ease. Like Homer's Odysseus, who endured a painful and protracted journey to return to his homeland, they faced hardship head-on and persevered against great odds. One reason the epics had such staying power was that they instilled values like grit, sacrifice, and selflessness, especially when young people were exposed to them as a matter of course. In their quest to lead a good life, generations of Greeks looked to the epics for inspiration. The historian J E Lendon points out that the Homeric emphasis on conquering cities by trickery is mirrored in later Greek battle strategy, underscoring the tales' impact not just on minds, but on cultural norms and behaviours. 20 25
- 4 For thousands of years, we have known intuitively that stories alter our thinking and, in turn, the way we engage with the world. But only recently has research begun to shed light on how this transformation takes place from inside. Using modern technology like functional MRI (fMRI) scanning, scientists are tackling age-old questions: What kind of effect do powerful narratives really have on our brains? And how might a story-inspired perspective translate into behavioural change? Our mental response to stories begins, as many learning processes do, with mimicry. In certain essential ways, stories help our brains map that of the storyteller, and imagine other people's thoughts and emotions. What is more, the stories we absorb seem to shape our thought processes in much the same way lived experience does. When research subjects are told moving true stories, their brains revealed that they identified with the stories and characters on a visceral level. The fMRI data showed that emotion-driven responses to stories started in the brain stem, which governs basic physical functions. So when we read about a character facing a heart-wrenching situation, it is perfectly natural for our own hearts to pound. 30 35 40
- 5 It is this kind of gut-level empathetic story response that can inspire people to behave differently in the real world. Of course, many story messages do not translate into action as neatly as controlled studies might suggest. We respond to *The Diary of Anne Frank* differently at age 42 than we do at 12, in part because of all the *other* stories that have changed our perception in the interim. We argue with stories, internally or out 45

- loud. We talk back. We praise. We denounce. Every story is the beginning of a conversation, with ourselves as well as with others. Those kinds of conversations, internal and external, are exactly what educators are counting on to unleash stories' change-creating potential. The biggest transformations happen when children actively engage – even empathise – with a particular narrative, recognising how it matters to *them*. For instance, one lesson about the 1938 *Kristallnacht* attacks delves into the historical narrative, describing how Nazis burned synagogues and looted Jewish shops while most ordinary Germans just watched. This real-life story prompts class discussion that touches on what it means to be a bystander. Kids consider how they might have reacted when Jewish people were persecuted under Nazi rule, but they are also thinking about similar matters closer to home, such as whether they should stand up for a friend who is being badmouthed. When students explore the significance of stories in this way, their thoughts and choices shift measurably. They show more empathy and concern for others, and they are more likely to intervene when other students are bullied.
- 6 The stories we tell ourselves are integral to our wellbeing. Depressed people often cling to long-established internal narratives with refrains like 'I'm not good enough to achieve much.' Counsellors who practice psychodynamic therapy help clients recognise that these are stagnant inner monologues which should be discarded and substituted with fresh ones. Of course, some enthralling inner narratives can damage mental horizons. The success of Adolf Hitler's oratory bid to dominate 1930s Germany should convince us that a narrative's surface persuasiveness is not, in itself, a virtue.
- 7 And sensibly enough, many artists bristle at the idea that they tell stories to get people to think or act in any particular way. In fact, they never write toward a purpose or moral. They just hope that readers take whatever they need. When stories are at their best, the effect is expansive rather than nakedly persuasive. Narratives that tell us point-blank who we should be, how we should behave, are better described as dictates or propaganda. The most enduring stories, by contrast, broaden our mental and moral outlook without demanding that we hew to a certain standard. Whether they describe a meek older woman who shows grit and selflessness after a surprising tragedy (Alison Lurie's *Foreign Affairs*), or a hotel manager who shelters refugees marked out for death (Terry George's *Hotel Rwanda*), they present us with an arresting alternative to the way we see the world.
- 8 It is always up to us whether to turn our backs on a story's landscape or to step into the fresh possibilities it offers. But when we do decide to venture into an unfamiliar story, we emerge as revised, perhaps unexpected, versions of ourselves. Stories allow us to travel, time and again, outside the circumscribed spaces of what we believe and what we think possible. It is these journeys – sometimes tenuous, sometimes exhilarating – that inspire and steel us to navigate uncharted territories in real life.

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# JURONG JUNIOR COLLEGE

## JC 2 Preliminary Examination 2016

C 'S NAME

GP TUTOR'S NAME

CLASS

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### General Certificate of Education

### GENERAL PAPER

**8807/02**

Paper 2

24 August 2016

Candidates answer on the Question Paper.

1 hour 30 minutes

Additional Materials: 1 Insert

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### READ THESE INSTRUCTIONS FIRST

Write your name, civics class and GP tutor's name on all the work you hand in.  
Write in dark blue or black pen on both sides of the paper.  
Do not use paper clips, highlighters, glue or correction fluid.

Answer **all** questions.

The Insert contains the passage for comprehension.

Note that up to 15 marks out of 50 will be awarded for your use of language.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.

### EXAMINER'S USE

<b>Content</b>	<b>/ 35</b>	<b>Comments:</b>
<b>Language</b>	<b>/ 15</b>	
<b>Total</b>	<b>/ 50</b>	

This document consists of **6** printed pages.

Read the passage in the Insert and then answer **all** the questions. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this Paper.

**NOTE:** When a question asks for an answer **IN YOUR OWN WORDS AS FAR AS POSSIBLE** and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words or phrases from the passage.

- 1 What do the words “inextricable part of our DNA” (lines 3 – 4) suggest about our story-telling ability?

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 .....[1]

- 2 According to paragraph 2, how did the story about the Garden of Eden help to make the ancient Hebrews become “people devoted to God and his commands” (line 15)? **Use your own words as far as possible.**

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- 3 **Using your own words as far as possible**, explain why it is “still natural” (line 20) for people to identify with heroes in epic stories.

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- 4 How does the author illustrate the “staying power” (line 23) of the epics? **Use your own words as far as possible.**

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- 5 Explain the author's use of the word "even" in line 51.

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- 6 Explain what "bristle" (line 69) tells you about the artists' attitude towards "the idea that they tell stories to get people to think or act in any particular way" (lines 69 -70).

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- 7 Why does the author make references to the examples of *Foreign Affairs* and *Hotel Rwanda* in paragraph 7? **Use your own words as far as possible.**

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- 8 Explain what the author means by “It is always up to us whether to turn our backs on a story’s landscape or to step into the fresh possibilities it offers” (lines 80 – 81). **Use your own words as far as possible.**

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- 9 What is the author implying about the impact of stories on people who “decide to venture into an unfamiliar story” (line 81) by her use of the word “revised” in line 82?

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.....[1]

- 10 Using material from paragraphs 4-6 only, summarise how stories alter our thinking and the way we engage with the world.

Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

Modern technology has revealed that stories alter our thinking by .....

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11 In this article, Svoboda makes a number of observations about the power of stories. How applicable do you find her observations to yourself and your own society?

[illegible]





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.....[10

Millennia Institute

2016 PU3 Preliminary Examination 2

1. What is the author's purpose in using the phrase "they all" (line 5)? [1]

From the Passage	Inferred
Living is an art, they all proclaim.	The author wants to distance herself from those who share the popular notion that 'living is an art'.

2. Explain the author's use of the word "into" in paragraph 2. [2]

From the Passage	Inferred
These people are not just interested in exploring specific health strategies — they are "into" them. They are "into" macrobiotics, "into" massage or "into" yoga. Such people can become neurotic or needy kneaders and being "into" yogic postures can create special problems, because it may be difficult to get out of them	The author suggests that people are (a) fervently pursuing health fads (b) which they do not really understand.

3. In paragraph 3, what similarities does the author see between the stress management strategies and weight management programmes? **Use your own words as far as possible.** [2]

From the Passage	Paraphrased/Inferred
Some people <b>obsess</b> over stress management strategies, but <b>spend so much energy</b> managing their lives that they <b>neglect</b> to live them. And some people <b>obsess</b> with weight management programmes, <b>losing the pounds</b> but end up <b>gaining potential health and psychological risks</b> .	In both cases, (a) people overly focus on improving their health  (b) so much so that they fail to enjoy their lives  OR ignore other problems that they may have with their overall well-being  OR they end up suffering other health problems.

4. Explain why the word "fear" (line 21) is in *italics*. [1]

From the Passage	Inferred
Perhaps most dangerous for people obsessed	It shows that the fear that people have with

with nutrition is the amount of <i>fear</i> that they ingest with their meals.	food is itself a source of harm to their body.
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5. Using material from paragraphs 5 to 8 only (lines 27-53), summarise what the author has to say about how people view and achieve physical fitness.

Write your summary in no more than 120 words, not counting the opening words which are printed below. **Use your own words as far as possible.** [8]

People view exercise as...

	From the Passage	Paraphrased/Inferred
A1	Although this obsession may seem more <b>beneficial</b> than <b>harmful</b> , the dark side of exercise fanaticism is evident when exercise	...something that is useful, rather than detrimental, and
A2	... <b>dominates</b> a person's life.	something they cannot forgo easily.
A3	Obsession with exercise is also <b>common</b> .	This belief is so widely held
B	Exercise addiction is particularly problematic when you become obsessed <b>solely</b> with workouts	that some people are said to focus on workouts alone,
C1	and <b>neglect</b> other valuable ways to build and maintain health.	paying no attention to other aspects of their well-being,
C2	The athlete who eats <b>junk food</b> and the bodybuilder who <b>cannot relax</b> are two stereotypical examples of this obsession.	including their diet and mental health.
D	Although there are certainly worse addictions than exercise, any action that limits a person's good sense of judgement <b>diminishes his or her health</b> .	They do this even when they inadvertently hurt themselves.
E	Still, fitness culture <b>could not have changed more significantly</b> since the late '60s.	This current health trend is a big departure from the past
F1	Back then, residents of my small community would spot my father, an early jogger, and holler, "Keep running, hippie!"	where people commonly
F2	These days there are not that many joggers in my neighbourhood,	exercise independently. OR follow simple exercise routines.
G1	but <b>every other block</b> there is another fitness centre offering boot-camp classes or modern martial arts clinics,	Today, people prefer to go for
G2	with people inside punching, kicking and yelling at one another like drill sergeants.	group-based lessons
G3	Freewheeling running disciples of the past have been replaced by packs of would-be commandos, sprinting up sandy hillsides with backpacks full of	and novel / rugged exercises.

	rocks strapped to their shoulders.	
H	There is also a very modern day fixation on <b>extremes</b> at play: <b>more is always better</b> .	They fail to practise moderation,  OR They set unrealistic limits,
K	<jump> It's hard not to <b>feel awe</b> when you watch a middle-aged woman in a T-shirt sporting an inspirational quote clean-and-jerk huge weights.	admire those who push themselves,
J1	If you're running <b>just</b> five kilometres a day and doing a few pull-ups, you're a <b>wimp</b>	and believe that anything short of exacting
J2	compared with the <b>buff dude</b> who is ready for an <b>appearance on "American Ninja Warrior."</b>	is a sign of weakness.
L	The whole notion of pushing your physical limits — popularised by <b>sportswear ads, military mythos and celebrity athletes' cult of personality</b> —	They picked up this belief,  from popular sport culture.
M	The <b>"extreme" version</b> of anything is now widely assumed to be an <b>improvement</b> on the original  rather than a perverse amplification of it.	People now see testing the limits in exercise as something unequivocally desirable  and not as something absurd.
N	And as with most of sports culture, there is <b>no grey area</b> . You win or you lose.	<i>(unequivocally – merged with M)</i>

Points	1-2	3-4	5-6	7-8	9-10	11-12	13-14	>14
Marks	1	2	3	4	5	6	7	8

6. In paragraph 9, the author claims that "the way we approach medical care has also turned things on its head". How does the remainder of the paragraph illustrate this assertion? **Use your own words as far as possible.** [2]

From the Passage	Paraphrased/inferred
The way we approach medical care has also turned things on its head. You wake up feeling a slight tickle in your throat. You try and shake it off and drink lots of water. After a few hours, it is still there. <b>Instead of calling your mom or making a doctor appointment, you head to the internet.</b> Today, anyone with a computer and a connection can get online and <b>find a variety of results</b> , ranging from simple sore throat to the more serious, like bronchitis and asthma.	The rest of the paragraph shows that when people fall ill,  (a) instead of seeking help from a family member or go to the clinic as conventionally practiced,  (b) they now self-diagnose by getting information from the internet.



7. Explain the author's use of the word "too" in line 68. [1]

From the Passage	Inferred
Of course there is a downside to doctors becoming <i>too available</i> online.	Doctors have become overly accessible, to the extent that this has brought about ill effects.

8. Explain how online interaction between doctors and patients could lead to "the risk of jeopardising treatment as well as reputations" (lines 73-74). [2]

From the Passage	Inferred
Social relationships between doctor and patient can also be easily muddled; many health institutions discourage staff from "friending" patients on Facebook and other social media platforms at the risk of (a) jeopardising treatment as well as (b) reputations.	<p>(a) The patient may treat the doctor as a friend and not take his advice seriously, hence putting his health at risk.</p> <p>(b) The patient and doctor may end up maintaining a personal relationship which contravenes professional guidelines.</p>

9. In paragraph 12, what comparison does the author see between women in the past and modern day Europeans? **Use your own words as far as possible** [2]

From the Passage	Paraphrased/Inferred
<b>Cleopatra bathed in the milk of asses. The sixteenth-century Hungarian countess Elizabeth Bathory smothered herself in the blood of virgins. The women of the Khoikhoi tribe grounded the leaves of the rooibos into a paste for a flawless complexion.</b> Across Europe today, tens of millions of people <b>will cover their faces this morning and tonight with creams</b> whose <b>incredible expense</b> is only matched by their total <b>ineffectiveness</b> . For as long as men and women have suffered the <b>ravages of time</b> , they have <b>desperately searched for ways to escape them</b> . The appearance of <b>wrinkles, sagging skin and grey hairs</b> has throughout history made ordinary people <b>obsessed</b> with finding a <b>mythical 'elixir of youth'</b> .	<p>In both cases,</p> <ul style="list-style-type: none"> <li>(a) people are obsessed with remedies</li> <li>(b) that combat ageing.</li> <li>(c) In fact, they will try all kinds of treatments</li> <li>(d) even when the products have not proven to work.</li> </ul>

10. What is meant by "follies" (line 94)? How might they show people's obsession with the cult of youth? [2]

From the passage	Inferred
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We cling to shiny new things, and whine when we can't afford them, we stare at altered photographs, and wonder why we don't measure up.	<p>'Follies' refers to foolishness / foolish behaviours. These foolish behaviours reflect obsession with the cult of youth as they show how</p> <p>(a1) people can get overly upset when they cannot satisfy their materialistic wants.</p> <p>OR</p> <p>(a2) people hang on to unrealistic notions of youthful appearance / beauty.</p>
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11. Which aspect of the author's argument is reinforced by the quotation in the lines 99-101?  
[2]

From the passage	Inferred
<p>It is certainly healthy to be concerned about your health, but obsessions and addictions fragment the wholeness of health and ultimately disrupt the quality of your life. As members of Healthaholics Anonymous might someday say, "Grant me the serenity to accept the health conditions I cannot change, the courage to heal myself of the ones I can and the wisdom to know the difference."</p> <p><i>The quote is the advisory based on the argument made.</i></p>	<p>(a) The author's argument that people should not go overboard with their pursuit of health and fitness is reinforced by the quotation.</p> <p>(b) The author argues that people should exercise discernment when they seek to improve their health.</p>

12. Kristen Swaften generally welcomes the attention people pay to their personal health and fitness but highlights some concerns regarding the beliefs and fitness routines that some people have come to embrace.  
How far would you agree with her observations? Relate your arguments to you and your society.

Candidate Name: \_\_\_\_\_

Class

Adm No



## 2016 Preliminary Examination II Pre-University 3

**GENERAL PAPER**

**8807/02**

Paper 2

**31 August 2016**

**1 hour 30 minutes**

INSERT

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### READ THESE INSTRUCTIONS FIRST

Write your **name**, **class** and **admission number** in the spaces provided at the top of this page.  
This insert contains the passage for Paper 2.

This insert consists of 4 printed pages.

[Turn over

Kristen Swaften examines the way health and fitness is pursued in modern times.

- 1 Any observer of human development would notice that, until relatively recent times, people on the whole lived as their forefathers did. But that is no longer the case. Now, the populations of developed countries face countless choices in the things they consume, the lifestyles they follow, and with that, the ideals of health they believe in. Living is an art, they all proclaim; even medical science can afford an inspired makeover. 5
- 2 If there were an organisation called Healthaholics Anonymous, it would probably be immensely popular. A growing number of people are becoming more concerned about their health; they are becoming obsessed with it. These people are not just interested in exploring specific health strategies — they are “into” them. They are “into” macrobiotics, “into” massage or “into” yoga. Such people can become neurotic or needy kneaders and being “into” yogic postures can create special problems, because it may be difficult to get out of them. 10
- 3 There is a real difference between concern about health and obsession with it. Some people obsess about nutrition but oversimplify the subject and believe that there are only two types of food: those that cure almost everything and those that cause slow painful death. Some people obsess over stress management strategies, but spend so much energy managing their lives that they neglect to live them. And some people obsess over weight management programmes. They lose the pounds but add on health and psychological burdens. 15 20
- 4 Perhaps most dangerous for people obsessed with nutrition is the amount of *fear* that they ingest with their meals. Fears of pesticides, hormones, fluoridation, chlorination, radiation and heavy metals are ingested with every meal. While the negative effects of these toxic ingredients are very real, one can only wonder if the state of fear experienced by some people is poisoning them more than the foods and drinks they ingest. 25
- 5 Obsession with exercise is also common. Although this obsession may seem more beneficial than harmful, the dark side of exercise fanaticism is evident when exercise dominates a person’s life. Exercise addiction is particularly problematic when you become obsessed solely with workouts and neglect other valuable ways to build and maintain health. The athlete who eats junk food and the bodybuilder who cannot relax are two stereotypical examples of this obsession. Although there are certainly worse addictions than exercise, any action that limits a person’s good sense of judgement diminishes his or her health. 30
- 6 Still, fitness culture could not have changed more significantly since the late ’60s. Back then, residents of my small community would spot my father, an early jogger, and holler, “Keep running, hippie!” These days there are not that many joggers in my neighbourhood, but every other block there is another fitness centre offering boot-camp classes or modern martial arts clinics, with people inside punching, kicking and yelling at one another like drill sergeants. Freewheeling running disciples of the past have been replaced by packs of would-be commandos, sprinting up sandy hillsides with backpacks full of rocks strapped to their shoulders. 35 40

- 7 There is also a very modern day obsession with extremes at play: more is always better. If you're running just five kilometres a day and doing a few pull-ups, you're a wimp compared with the buff dude who is ready for an appearance on "American Ninja Warrior." It's hard not to feel awe when you watch a middle-aged woman in a T-shirt sporting an inspirational quote clean-and-jerk huge weights. 45
- 8 The whole notion of pushing your physical limits — popularised by sportswear ads, military mythos and celebrity athletes' cult of personality — has attained a religiosity that is as passionate as it is pervasive. The "extreme" version of anything is now widely assumed to be an improvement on the original rather than a perverse amplification of it. And as with most of sports culture, there is no grey area. You win or you lose. 50
- 9 The way we approach medical care has also turned things on its head. You wake up feeling a slight tickle in your throat. You try and shake it off and drink lots of water. After a few hours, it is still there. Instead of calling your mom or making a doctor appointment, you head to the internet. Today, anyone with a computer and a connection can get online and find a variety of results, ranging from simple sore throat to the more serious, like bronchitis and asthma. 55
- 10 Not only are the sick turning to online medical help, more and more members of the medical profession are embracing social media for sharing helpful medical information and providing patients with a listening ear. Social media is becoming increasingly utilised by hospitals and medical professionals as a means to convey general health information, sometimes even personalised help. 60
- 11 In fact, health professionals now need a strong social media presence to establish themselves as reputable sources as well as to properly point patients toward legitimate sites to be used as secondary sources. Of course there is a downside to doctors becoming *too available* online. The internet is almost always the opposite of private – sensitive subjects like physical and mental ailments can easily be revealed by the person suffering from them or the doctor treating them through a tweet or a comment. Social relationships between doctor and patient can also be easily muddled; many health institutions discourage staff from "friending" patients on Facebook and other social media platforms at the risk of jeopardising treatment as well as reputations. 65 70
- 12 Some things, perhaps, have never really changed: Cleopatra bathed in the milk of asses, the sixteenth-century Hungarian countess Elizabeth Bathory smothered herself in the blood of virgins, women of the Khoikhoi tribe grounded the leaves of the rooibos into a paste for a flawless complexion. Across Europe today, tens of millions of people will cover their faces this morning and tonight with creams whose incredible expense is only matched by their total ineffectiveness. For as long as men and women have suffered the ravages of time, they have desperately searched for ways to escape them. The appearance of wrinkles, sagging skin and grey hairs has throughout history made ordinary people obsessed with finding a mythical "elixir of youth". 75 80
- 13 Mythical until now, that is. In the past few years, doctors have become increasingly

[Turn over

successful in developing drugs and techniques that actually do turn back the signs of ageing, and can routinely make people look fifteen years younger. Anti-ageing medicine has grown out of quackery and into hard science; it has, as it were, come of age.

- 14** But just as it is becoming more scientific, so the industry is set to grow inexorably into one of the biggest money-spinners of modern medicine. The genuine ability to combat the appearance of ageing is coming at a time when the populations in many countries are themselves ageing, becoming increasingly affluent and more than ever obsessed with the cult of youth. We celebrate youth and all their follies. We cling to shiny new things, and whine when we can't afford them, we stare at altered photographs, and wonder why we don't measure up. 90 95
- 15** It is certainly healthy to be concerned about your health, but obsessions and addictions fragment the wholeness of health and ultimately disrupt the quality of your life. As members of Healthaholics Anonymous might someday say, "Grant me the serenity to accept the health conditions I cannot change, the courage to heal myself of the ones I can and the wisdom to know the difference." 1 0 0

Candidate Name: \_\_\_\_\_

Class

Adm No



## 2016 Preliminary Examination II Pre-University 3

### GENERAL PAPER 8807/02

Paper 2  
31 August 2016

#### ANSWER BOOKLET

**1 hour 30 minutes**  
Additional Materials: INSERT

#### READ THESE INSTRUCTIONS FIRST

Write your name, class and admission number in the spaces provided at the top of this page and on all the work you hand in.

Write in dark blue or black pen on both sides of the paper.

Do not use staples, paper clips, highlighters, glue or correction fluid.

Answer **all** questions.

**(Note that 15 marks out of 50 will be awarded for your use of language.)**

For Examiner's Use	
Content	/35
Language	/15
Total	/50

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**This answer booklet consists of 7 printed pages and 1 blank page.**

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*Read the passage in the Insert and then answer **all** the questions which follow below. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this paper.*

For  
Examiners  
Use

**NOTE:** *When a question asks for an answer IN YOUR OWN WORDS AS FAR AS POSSIBLE and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words or phrases from the passage.*

- 1** What is the author's purpose in using the phrase "they all" (line 5)?

.....  
 .....[1]

- 2** Explain the author's use of the word "into" in paragraph 2.

.....  
 .....  
 .....  
 .....[2]

- 3** In paragraph 3, what similarities does the author see between stress management strategies and weight management programmes? **Use your own words as far as possible.**

.....  
 .....  
 .....  
 .....[2]

- 4** Explain why the word "fear" (line 21) is in *italics*.



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[illegible]

- 6 In paragraph 9, the author claims that “the way we approach medical care has also turned things on its head”. How does the remainder of the paragraph illustrate this assertion? **Use your own words as far as possible.**

.....  
 .....  
 .....  
 .....[2]

- 7 Explain the author’s use of the word “too” in line 68.

.....  
 .....[1]

- 8 Explain how the online interaction between doctors and patients could lead to “the risk of jeopardising treatment as well as reputations” (lines 73-74).

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 .....  
 .....  
 .....[2]

- 9 In paragraph 12, what comparison does the author see between women in the past and modern day Europeans? **Use your own words as far as possible.**

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**10** What is meant by “follies” (line 94)? How might they show people’s obsession with the cult of youth?

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.....[2]

**11** Which aspect of the author’s argument in the last paragraph is reinforced by the quotation in lines 99-101?

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*[This section contains horizontal dotted lines for writing.]*

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This insert consists of 2 printed pages.

*Katharine Viner discusses the disruption of truth in journalism.*

- 1 One Monday morning last September, Britain woke to a depraved news story. The prime minister, David Cameron, had allegedly committed an “obscene act with a dead pig’s head”. “A distinguished Oxford contemporary claims Cameron once took part in an outrageous university dining society event, involving a dead pig,” the Daily Mail reported. The authors claimed their source was an MP, who had apparently seen photographic evidence of it.
- 2 Then, after a full day of online merriment, something shocking happened. Isabel Oakeshott, the journalist who had written the article, went on TV and admitted that she did not know whether her scandalous scoop was even true. Oakeshott went even further to absolve herself of any journalistic responsibility: “It’s up to other people to decide whether they give it any credibility or not.” An unusually brazen defence, it seemed that journalists were no longer required to believe their own stories to be true, nor, apparently, did they need to provide evidence. Instead it was up to the readers – who do not even know the identity of the source – to make up their own minds.
- 3 Twenty-five years after the first website went online, it is clear that we are living through a period of dizzying transition. For 500 years after Gutenberg, the dominant form of information was the printed page: knowledge was primarily delivered in a fixed format, one that encouraged readers to believe in stable and settled truths. Now, we are caught in a series of battles: between truth and falsehood; the connected and the alienated; between an informed public and a misguided mob.
- 4 In the era of the printing press, words on a page nailed things down. Despite the conflicting truths on any given subject, what was printed felt like the truth, at least until the next day brought another update or a correction, and we all shared a common set of facts, often fixed in place by an establishment. This arrangement was not without flaws: too much of the press often exhibited a bias towards the status quo and a deference to authority, and it was prohibitively difficult for ordinary people to challenge the power of the press. Now, people distrust much of what is presented as fact – particularly if the facts in question are uncomfortable, or out of sync with their own views – and while some of that distrust is misplaced, some of it is not.
- 5 However, this does not mean that there are no truths today. It simply means there is no consensus on the truth and with no way to achieve it, chaos soon follows. Increasingly, what counts as a fact is merely a view that someone feels to be true – and technology has made it very easy for these “facts” to circulate with a reach that was unimaginable in the Gutenberg era (or even a decade ago).
- 6 In the digital age, it is easier than ever to publish false information, which is quickly shared and taken to be true – as we often see in emergency situations, when news is breaking. Sometimes rumours like these spread by deliberate manipulation, in which a corporation or regime pays people to convey their message. Whatever the motive, falsehoods and facts now spread the same way. As online harassment expert Danielle Citron describes it, “people forward on what others think, even if the information is misleading or incomplete, because they think they have learned something valuable.” This cycle repeats itself with unstoppable momentum. You share a friend’s post on Facebook, perhaps to show kinship or agreement or that you’re “in the know”, and you increase the visibility of their post.
- 7 Algorithms such as the one that powers Facebook’s news feed are designed to give us more of what they think we want – which means that the version of the world we encounter every day in our own personal stream has been invisibly curated to reinforce our pre-existing beliefs. When Eli Pariser, coined the term “filter bubble” in 2011, he was talking about how the personalised



web – in particular Google’s personalised search function, which means that no two people’s Google searches are the same – means that we are less likely to be exposed to information that challenges us or broadens our worldview, and less likely to encounter facts that disprove false information that others have shared.

- 8 Social media companies have become overwhelmingly powerful in determining what we read – and enormously profitable from the monetisation of other people’s work. The closed space of a chat app which teenagers, especially, spend more and more of their time on is even more restrictive. As the pioneering Iranian blogger Hossein Derakhshan wrote, the “diversity that the world wide web had originally envisioned” has given way to “the centralisation of information” inside a select few social networks – and the end result is “making us all less powerful in relation to government and corporations”.
- 9 In the last few years, many news organisations have steered themselves away from public interest journalism and towards junk-food news, chasing page views in the vain hope of attracting clicks and advertising – but like junk food, you hate yourself when you have indulged in it. The most extreme manifestation of this phenomenon has been the creation of fake news farms, which attract traffic with false reports designed to look like real news, and are therefore widely shared on social networks. A news-publishing industry desperately chasing down every cheap click does not sound like an industry in a position of strength, and indeed, news publishing as a business is in trouble. Many journalists have lost their jobs in the past decade because of a problem with funding journalism.
- 10 We must not allow the chaos of the present to cast the past in a rosy light. Of course, journalists have got things wrong in the past, more often unintentionally, but these were rejected by the majority who preferred accurate news. But what is new and significant is that today, rumours and lies are read just as widely as facts – and often more widely, because they are wilder than reality and found by news companies to be more exciting to share. The increasing prevalence of such an approach suggests a fundamental change in the values of journalism – a consumerist shift.
- 11 We should be careful, however, not to dismiss anything with an appealing digital headline as clickbait – appealing headlines are good if they lead the reader to quality journalism. My belief is that what distinguishes good journalism from poor journalism is labour: the journalism that people value the most is that for which they can tell someone has put in a lot of work – where they can feel the effort that has been expended on their behalf, over tasks big or small.
- 12 The shift to digital publishing has been a thrilling development for journalism – it has meant new ways to get stories – from our audience, from data, from social media. It has presented new ways to tell stories – with interactive technologies and now with virtual reality. It has given us new ways to find new readers in surprising places; new ways to engage with our audiences, opening ourselves up to debate. Serious, public interest journalism is demanding, and there is more of a need for it than ever. It helps keep the powerful honest; it helps people make sense of the world and their place in it. Facts and reliable information are essential for the functioning of democracy – and the digital era has made that even more obvious.

Candidate Name

Civics Group

General Paper Tutor

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MERIDIAN JUNIOR COLLEGE  
JC2

## H1 General Paper

Paper 2

**8807/02**

**13 September 2016**

**1 hour 30 minutes**

Candidates answer on the Question Paper

Additional Materials: 1 Insert

### READ THESE INSTRUCTIONS FIRST

Write your **full name**, **civics group** and **GP tutor's name** in the spaces at the top of this page.  
Write in dark blue or black ink on both sides of the paper.  
Do not use correction fluid or correction tape.

Answer **all** questions.

The Insert contains the passage for comprehension.

**(Note that 15 marks out of 50 will be awarded for your use of language.)**

At the end of the examination, submit your Question Paper. You do not need to submit the Insert.  
The number of marks is given in brackets [ ] at the end of each question or part question.

For Examiner's Use	
<b>Content</b>	/35
<b>Language</b>	/15
<b>TOTAL</b>	/50

This document consists of **6** printed pages and **1** insert.

Read the passage in the Insert and then answer **all** the questions. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this Paper.

*Note: When a question asks for an answer IN YOUR OWN WORDS AS FAR AS POSSIBLE and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words and phrases from the passage.*

- 1 What are the author's purposes of using the example of David Cameron in her introduction?

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- 2 .....[2  
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What is the author implying when she says that it was an "unusually brazen" defence (line 10)? **Use your own words as far as possible.**

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- 3 .....[2  
]

Explain what the author means by "we are living through a period of dizzying transition" in paragraph 3. **Use your own words as far as possible.**

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- 4 .....  
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.....[3  
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5

From paragraph 7, explain how the author illustrates the idea of a “filter bubble”.

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6

.....[2  
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Explain the contrast between what had been “originally envisioned” (line 53) and what has happened in the world wide web. Use your own words as far as possible.

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7

.....[2  
]

What does the phrase ‘vain hope’ (line 57) suggest about the author’s views on attracting clicks and advertising?

8

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.....[1  
]

What does the author suggest about news organisations when she says “like junk food, you hate yourself when you have indulged in it” (line 58)?

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.....[2  
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From paragraph 10, what are the differences between false reporting today and in the past? **Use your own words as far as possible.**

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.....[2  
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Suggest why there is more of a need than ever for public interest journalism today (line 80-81).

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.....[1  
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Using material from paragraphs 4 to 6 only, summarise what the author has to say about the perception of truth in the past and today and the ways in which false information is spread today.

Write your summary **in no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

In the past, people perceived truth as

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.....[8]  
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- [illegible]





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**2016 MJC JC2 Preliminary Examination**  
**Paper 2**

1. What are the author's purposes of using the example of David Cameron in her introduction? [2]

From the passage	Accepted Answers (inferred)
One Monday morning last September, Britain woke to a depraved news story. <b>The prime minister, David Cameron, had committed an "obscene act</b> with a dead pig's head". (L1-4)	The author wishes to:  -capture the attention of readers [hook] [1]  - to show that even <b>a prominent figure can be a victim of false</b> / questionable / controversial reporting. [1] [nature of eg + argument]

2. What is the author implying when she says that it was an "unusually brazen" defence? Use your own words as far as possible. [2]

From the of passage	Accepted Answers (paraphrased)
Oakeshott went even further to <b>absolve herself of</b> any journalistic <b>responsibility</b> : "It's <b>up to other people to decide whether they give it any credibility</b> or not." (L8-10) (A)  <b>An unusually brazen</b> (B) defence, it seemed that journalists were no longer required to believe their own stories to be true, nor, apparently, did they need to provide evidence. (L10-11)	The author is implying that Oakeshott's defence was:  - <b>exceptionally shameless / too bold / too daring</b> (paraphrase of unusually brazen) (B) -courageous/ brave (0)  as it is/ because it is: – unacceptable / <b>objectionable</b> behaviour for a journalist / she disapproves of such a behaviour (what author is implying/ inferred) (C)  – because she had <b>released herself of accountability</b> by leaving it up to readers to decide whether the report was true (reason / paraphrased answer) (A)  3 points = 2m

3. Explain what the author means by "we are living through a period of dizzying transition" in paragraph 3. Use your own words as far as possible. [3]

From the passage	Accepted Answers (paraphrased)
it is clear that we are living through a period of <b>dizzying transition</b> . (L13)  Now, we are caught in a series of battles:  -between <b>truth and falsehood</b> ; - <b>the connected and the alienated</b> ; - <b>between an informed public and a misguided mob</b> . (L16-18)	She means we are faced with a time of <b>perplexing/ confusing change</b> (1m)  Where we are caught between  <u>All 3pts from below = 2m; 1-2 points = 1m</u> -between <b>fact</b> and <b>fiction</b> / lie (accept 'real or fake') -between those who are in the know/ <b>supported by others</b> and <b>those</b> who are <b>isolated</b> -between the <b>people who are knowledgeable</b> and <b>those who are confused</b> and merely propagating the <b>wrong beliefs/values</b>

4. From paragraph 7, explain how the author illustrates the idea of a “filter bubble”. [2]

From the passage	Accepted Answers (Paraphrased)
<p><b>Facebook’s news feed.. designed</b> to give us more of what they think we want -- in particular <b>Google’s personalised search function</b> (L41-42)</p> <p>which means that the version of the world we encounter every day in our own personal stream has been invisibly curated to <b>reinforce</b> our pre-existing beliefs (L42-43)</p> <p>means that we are less likely to be exposed to information that <b>challenges us or broadens</b> our worldview, and less likely to encounter facts that disprove false information (L46-48)</p>	<p>She gives the examples of <b>personalised/ customised/ selected information on Facebook or Google</b> (at least 1 example must be given)</p> <p>that merely <b>strengthen</b> ideas we are familiar with/ know / merely confirm / validate our views</p> <p>such that we are <b>insulated against / kept away from</b> ideas that are <b>different from our own</b> / people will then <b>hardly come across views that provoke them</b></p> <p>3 points for 2m, 1-2 points for 1m</p>

5. Explain the contrast between what had been “originally envisioned” (line 53) and what has happened in the world wide web. Use your own words as far as possible. [2]

From the passage	Accepted Answers (inferred)
<p>( L 5 0 - 5 3 )</p> <p>The <b>closed space of a chat app</b> which teenagers, especially, spend more and more of their time on is even more <b>restrictive</b>. As the pioneering Iranian blogger Hossein Derakhshan wrote, the “<b>diversity that the world wide web had originally envisioned</b>”</p> <p><b>has given way to “the centralisation of information” inside a select few social networks</b> (L54)</p>	<p>The vision was for a world wide web that enabled (context)</p> <p><b>openness</b> to a <b>range</b> of ideas, greater freedom for ideas to co-exist / <b>everyone is able to contribute their ideas</b> (idea of diversity/ variety) (1)</p> <p>but instead this has morphed into <b>monopoly/control by / restriction to</b> a small number of online companies (centralisation) (1)</p>

6. What does the phrase ‘vain hope’ (line 57) suggest about the author’s views on attracting clicks and advertising [1]

From the passage	Accepted Answers (Paraphrased)
<p>many news organisations have steered themselves away from public-interest journalism and towards junk-food news, chasing page views in the <b>vain hope</b> of attracting clicks and advertising-</p>	<p>She does not think that news organisations will succeed in attracting clicks and advertising / news organisations/ are <b>still unlikely</b> to attract clicks and advertising (vain) [1]</p>

7. What does the author suggest about news organisations when she says “like junk food, you hate yourself when you have indulged in it” (line 58)? [2]

From the passage	Accepted Answers (inferred)
<p>(L56) <b>Many news organisations</b> have steered themselves away from public-interest journalism and <b>towards junk-food news</b>, chasing page views in the vain hope of attracting clicks and advertising (or investment) -</p> <p><b>but like junk food, you hate yourself when you have</b></p> <p>2</p>	<p>The author suggests that news organisations</p> <p>-succumb to promoting popular but trivial/ false content for <b>quick gains/ profit</b></p> <p>-but feel disgusted/ <b>regret</b> it/ feel guilty</p>

indulged in it.	credibility. (3=2m; 1-2=1m) Parallels junk food offering immediate satisfaction but ultimately harmful.
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8. From paragraph 10, what are the differences between false reporting today and in the past? Use your own words as far as possible. [2]

From the passage	Accepted Answers (inferred)
Of course, journalists have got things wrong in the past, more often <b>unintentionally</b> , but these were <b>rejected by the majority</b> who preferred accurate news. (L65-67)  But what is new and significant is that <b>today, rumours and lies are read just as widely as facts</b> – and often more widely, because they are wilder than reality and found by news companies to be <b>more exciting to share</b> . (L67-69)	False reporting in the past was often <b>not done on purpose</b> / not deliberate/ due to error but is done <b>deliberately</b> today. [1]  While false reporting in the past <b>did not get much attention from people who wanted the truth</b> , today false reporting is <b>greatly embraced / enjoyed by many people</b> [1]  pts of difference (0m if not in pairs): -reason behind false reporting -people's receptivity to false reporting

9. Suggest why there is more of a need than ever for public interest journalism today (line 80-81). [1]

From the passage	Accepted Answers (Inferred)
<u>Possible clues from text which need more contextualisation:</u>  (L81-83) It helps <u>keep the powerful honest</u> ;  it helps people <u>make sense of the world</u> and their place in it.  Facts and reliable information are essential for the functioning of <u>democracy</u>	Accept logical answers linked to <b>realities today</b> .  <b>-Today there are many dishonest corporations/ corrupt governments</b> that need to be pressured to be more transparent/ act ethically.  <b>- Abuse of power is still occurring in many states</b> today and this needs to be checked.  <b>-There is still lack of awareness on global issues</b> so individuals need the awareness to offer help.  <b>-Many countries today are democracies</b> – need such journalism to make informed decisions, or to vote.  <b>-There is a lot of conflicting information today</b> so

10. From paragraphs 4 to 6, summarise what the author has to say about the perception of truth in the past and today and the ways in which false information is spread today.

In the past, people perceived truth as....

From the passage	Paraphrase
1. (past) <b>what was printed</b> felt like the truth <b>Words on a page</b> nailed things down (L19, L20)	the <b>published/ written</b> information / <b>what they read/ the text</b> in newspapers/ press
2. At least until... <b>update or a correction</b> (L20-21)	<b>unless a modification</b> / an alteration / adjustment <b>was</b> subsequently <b>made</b> .
3. We all <b>shared a common set of</b> facts (L21)	People have <b>access to the same information</b> / knowledge
4. often <b>fixed</b> in place by an <b>establishment</b> (L21)	released / <b>provided by</b> the government / <b>authority</b> .
5. (today) people <b>distrust</b> much of <b>what is presented</b> as fact (L24-25)	<b>Today, many have doubts</b> / misgivings / are suspicious <b>about what is published</b> as the truth
6. particularly if the facts in question are <b>uncomfortable</b> (L25)	especially <b>when it makes them feel uneasy</b> / apprehensive / worried (controversial ideas)
7. <b>out of sync</b> with their own <b>views</b> (L25-26)	and are <b>not aligned with their opinions</b> / beliefs
8. This does not mean that <b>there are no</b> truths today. (L27)	<b>Truths still exist</b> but
9. It simply means there is <b>no consensus</b> on the truth (L27)	<b>We are unable to come to an agreement</b> on what they are
10. <b>and with no way to achieve it</b> ..(L28)	And it is <b>impossible to do so</b>
11. What counts as a fact is <b>merely a view that someone feels</b> to be true (L28-29)	<b>The truth is simply what one believes is so</b> / based on one's opinions / theory
12. (spread of false info today) technology has <b>made it very easy/</b> in the <b>digital age</b> (L29)	<b>The internet/ technology has made it very convenient</b> / simple to spread false information
13. <b>to circulate</b> with a <b>reach</b> that was unimaginable (L30)	as it can be <b>widely distributed</b> ,
14. <b>quickly</b> shared (L32)	rapidly / <b>swiftly</b> shared
15. <b>taken to be</b> true (L33)	and <b>assumed</b> to be true
16. as we often see in <b>emergency situations</b> (L33)	especially <b>in times of chaos</b>
17. when <b>news is breaking</b> (L33)	<b>when we do not have complete information yet/ news is freshly updated</b> .
18. <b>Sometimes rumours... spread by deliberate manipulation</b> , in which a corporation or regime <b>pays people to convey their message</b> (L34)	False information is also <b>shared intentionally</b> , when specific firms or governments <b>hire people to spread news</b> about them
19. <b>people forward on</b> ... even if the information is misleading or incomplete (L36-37)	Even though the posts and news are inaccurate, <b>people still share them</b>
20. because they think they have <b>learned something valuable</b> (L37-38)	<b>as they feel that they have been educated</b> / enlightened.
21. This <b>cycle repeats</b> itself with unstoppable momentum (L38)	This is <b>never-ending</b> in the spread of false information.

Marks	1m	2m	3m	4m	5m	6m	7m	8m
Points	1-2	3-4	5-6	7-8	9	10-11	12-13	>= 14

11. Katherine Viner discusses the ways in which the digital age has changed the nature of news. How far would you agree with her observations? Relate your opinions to your own society.

From passage: Ways in which the digital age has changed the nature of news	Agree (+ why/ give reasons for your view)	Disagree (+ why/ give reasons for your view)
Now, people distrust much of what is presented as fact – particularly if the facts in question are uncomfortable, or out of sync with their own views (L24-26)	The digital age facilitates this skepticism as people can easily cite information online that contradicts the news. But apart from the ability of the Internet to empower, there is also an increase in the number of better educated people who are opinionated and ready to challenge any injustices. E.g. People have criticised the Straits Times for being biased/ “mouthpiece of the ruling party”. E.g. popularity of websites such as TOC (The Online Citizen), TR Emeritus, Mothership.sg as alternatives to mainstream news.	People do not distrust a news source that is reputable or positively regarded. E.g. ST is the highest-selling local newspaper, appreciated for promoting social cohesion.  There is wariness in my society about the motives of alternative news websites e.g. shutting down and lawsuit against founders of TRS (The Real Singapore). It is difficult for alternative voices to thrive as they rely on donations and must be careful not to incite any ethnic, racial, religious hatred or intolerance or lose its license.
-1there is no consensus on the truth and with no way to achieve it, chaos soon follows. (L27-28)	11	The Internet has made it easier to check the credibility of a news report through cross-referencing with other online news sources, especially more reputable news agencies. There is no need for a consensus on the truth as the individual should decide this.
In the digital age, it is easier than ever to publish false information, which is quickly shared and taken to be true (L32-33)	Social media such as Twitter, Facebook, Whatsapp make it easier to share information.	There are repercussions. Any publication, online or otherwise runs the risk of facing a defamation suit or be shut down. All socio-political websites in SG need to be registered with MDA, be licensed and put up a performance bond of \$50,000. They would not thus wilfully publish false information so as to continue offering an alternative voice.  E.g. The Real Singapore (TRS) is a painful reminder of how the founders

		time after pleading guilty to gaining from advertising revenue by inciting ill will and hostility and fanning anti-foreigner sentiment in Singapore.
Algorithms such as the one that powers Facebook's news feed are designed to give us more of what they think we want – which means that the version of the world we encounter every day in our own personal stream has been invisibly curated to reinforce our pre-existing beliefs OR “filter bubble” (L41-43)	<p>Indeed this happens.</p> <p>Negative effects: Makes people more closed-minded, less challenged and less knowledgeable which is the opposite of the wealth of knowledge the Internet promises.</p> <p>Positive effects: Deepens and extends knowledge in one's area of interest. Examples needed.</p>	
<p>Many news organisations have steered themselves away from public interest journalism and towards junk-food news, chasing page views in the vain hope of attracting clicks and advertising (L56-58)</p> <p>..creation of fake news farms, which attract traffic with false reports designed to look like real news, and are therefore widely shared on social networks. (L59-61)</p>	<p>Many are critical of such forms of journalism as they do not have deep or wide impact on the community. E.g. ST's STOMP invites stories of infidelity, public scuffles, unacceptable behaviour as part of ‘citizen journalism’.</p> <p>E.g. There are news stories with headlines such as “Bankrupt Singaporean made \$X million” or “25-year-old Singaporean makes \$XXXXX a month”. However, people are savvy enough to ignore these unreliable stories after reading a few of them.</p>	<p>These are argued to be of interest to people and are educational for the public (behaviours to avoid). Actually, what defines ‘news’ today is difficult to pin down or agree on.</p> <p>News organisations such as SPH maintain their integrity by striking a balance between public interest journalism and more frivolous news on their digital news sites as the concern is with breaking news and they are unsure of how the story will develop.</p>
The shift to digital publishing has been a thrilling development for journalism – it has meant new ways to get stories – from our audience, from data, from social media. It has presented new ways to tell stories – with interactive technologies and now with virtual reality. It has given us new ways to find new readers in surprising places; new ways to engage with our audiences, opening ourselves up to debate. (L76-80)	<p>Indeed. Journalism that is relevant today keeps abreast of latest developments from varied sources and perspectives. Journalism today cannot ignore the strong presence of technology. Quality journalism still has an important role to play in informing people but it needs technology to facilitate its dissemination.</p> <p>E.g. STOMP gets stories from contributors. Some of these stories end up making it to print media the day after. Posts that go viral on Facebook or Twitter are also sources that are tapped on by news companies (e.g. viral meme of gold or blue dress reported in ST)</p>	



### Application Question Band Descriptors

<b>Band 1</b>  <b>8 – 10</b>	<b>1 REQUIREMENTS:</b> Systematic reference to the requirements of the question with evidence of a balanced treatment.
	<b>2 EXPLANATION:</b> Shows a good or very good understanding of terms and issues.
	<b>3 EVALUATION:</b> Makes very convincing evaluation by making judgements and decisions and by developing arguments to logical conclusions, and includes elaboration and support through personal insight and apt illustration.
	<b>4 COHERENCE:</b> Very clear shape and paragraph organisation and cogent argument.
<b>Band 2</b>  <b>4 – 7</b>	<b>1 REQUIREMENTS:</b> Covers requirements of the question adequately but not necessarily a balanced treatment.
	<b>2 EXPLANATION:</b> Shows an adequate level of understanding of terms and issues (which may include minor distortion).
	<b>3 EVALUATION:</b> Evaluation is attempted but is not always convincing, and tends to be superficial with limited development of ideas, and is not as thorough in support.
	<b>4 COHERENCE:</b> Paragraphing is sometimes helpful and there is a recognisable over-all shape to the answer; arguments are generally cogent.
<b>Band 3</b>  <b>1 – 3</b>	<b>1 REQUIREMENTS:</b> An incomplete and/or unbalanced treatment of the requirements.
	<b>2 EXPLANATION:</b> Shows very limited degree of understanding and a higher incidence of misinterpretation.
	<b>3 EVALUATION:</b> Tends to be a mere summary of restatement of the text with a few simple and undeveloped judgements, with very thin support.
	<b>4 COHERENCE:</b> Paragraphing and organisation are haphazard; arguments inconsistent or illogical.
<b>0</b>	Nothing in the answer meets any of the criteria.

### Use of English (15 marks)

- Assessment must be based on the individual candidate's performance across the whole paper.
- Generally, look for sentence length, the range and variety of vocabulary, and the incidence, range and severity of the following types of error: spelling, vocabulary, tense, number, sentence construction.
- Apply the 'best fit' principle when not all the descriptors of a single band are found within a script.

<b>Marks</b>	<b>Descriptors</b>
<b>Band 1</b>  <b>12 – 15</b>	<ul style="list-style-type: none"> <li>• Very good to excellent linguistic ability: very few serious errors; only a few slips or minor errors.</li> <li>• Assured command of language: it is clear, fluent, effective and appropriate throughout.</li> <li>• Answers are cogent, concise and well organised. A wide variety of apt vocabulary is used and sentence structure is inventive, developed and appropriate.</li> <li>• There is a sustained attempt to rephrase the text language for all the answers.</li> </ul>
<b>Band 2</b>  <b>8 – 11</b>	<ul style="list-style-type: none"> <li>• Good to very good linguistic ability: a number of errors of various kinds but they do not seriously impede the flow of the writing.</li> <li>• Competent command of language: the Candidate usually writes in convincing and idiomatic English, with some positive merits.</li> <li>• Vocabulary and sentence structures are varied and appropriate but not necessarily outstanding.</li> <li>• There is a noticeable attempt to avoid the text language for all the answers.</li> </ul>
<b>Band 3</b>  <b>4 – 7</b>	<ul style="list-style-type: none"> <li>• Satisfactory / mediocre linguistic ability: errors of various kinds are frequent but the English is for the most part intelligible.</li> <li>• Moderate command of language: the English is at times halting, repetitive and generally insecure.</li> <li>• Misuse of vocabulary and/or breakdown of syntax or grammar. Only simple statements attempted successfully.</li> <li>• There are recognisable but limited attempts to rephrase the text language in the answers.</li> </ul>
<b>Band 4</b>	<ul style="list-style-type: none"> <li>• Weak linguistic ability: frequent and serious errors of various kinds, rendering the English</li> </ul>

<b>1 – 3</b>	<ul style="list-style-type: none"> <li>• Very poor command of language.</li> <li>• Widespread misuse of vocabulary; sentence linking is inappropriate or haphazard.</li> <li>• Answers mostly comprise wholesale copying of the text language. Any attempts to use own</li> </ul>
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## YOUNG PEOPLE

**Passage 1.** *Andrew O'Hagen laments about a youth-oriented culture.*

- 1 Ah, the youth of today. Are they not horrible? Every day we are bombarded with young people who want only to consume and waste, opine and abuse, as if the world was made only for them and as if nothing was worth contemplating or pausing over. Is there no one in Britain under 30 – not even one – who genuinely wants to work and listen and think and grow?
  
- 2 I grew up in the era when young people were certainly obnoxious, but were also busy trying to change the world, and they had ideas about how to live and what to do that went far beyond adopting corporate logos and scanning the latest gear on the rails at Topshop. Yet, the more shallow the experience of youth becomes, the more insistently does it seem to dominate the culture and the general life of the nation. “That is no country for old men,” wrote Yeats in one of his poems, and he might have been speaking of Britain now. Many elderly people in this country are being starved in their nursing homes – mistreated, exposed to neglect and poor nutrition. While all the pointless whistles and bells of youth are sounded every day, we discover we are living in a country that increasingly forgets how to honour and serve the dignity of age. 5 10
  
- 3 It is pensioners who are losing ground, and a great deal of this neglect is caused by a general over-emphasis on the issues of youth. How did a culture of deep experience and long inquiry come to be hijacked by the venal instincts of a generation of greedy teenagers? We watch their cinema (because that is the only one that the film industry will fund); we listen to their music (because it dominates our environment); we watch their television (because most of the channels are devoted to it); and we spend most of our lives meeting their needs and their “rights”. But some people work for decades to stake a claim on their rights: where does this horrific new sense of entitlement come from? 15 20
  
- 4 The elderly are suffering for all this. There is so little air for them to breathe in this culture, and nothing like the time or the funding being devoted to their requirements. You think I am exaggerating? Look at the BBC, that somewhat excellent beacon, which was accused yesterday of “disenfranchising” elderly licence payers by following a tacit new rule that their voices should be kept off the air. Old age hurts their ears and offends their sense of relevance. Can we really be happy to watch old age become a sort of pariah status in this country, a pitiable grey condition instead of a colourful, valued one? 25
  
- 5 It is not just a matter of governments and funding – it is a matter of you and me. France and Germany do not follow our example that respected old people should always – even in care homes – be expected to wait for a meal from the authorities. Families will do the odd meal, and will see it as part of their ongoing lives to give care to relatives whom they love. What is wrong with us that we do not find that to be an utterly natural thing to do – occasionally to take a half-decent meal and a cake round to an old one? Perhaps we are so intoxicated with the subjects and opportunities of our own youth that we find, in the end, that people, too, are disposable once they are past their best. How shameful. 30 35
  
- 6 Last winter, 31,250 people over the age of 65 died from cold-related illnesses during the season in England and Wales. Many of them did not have the ability to put on an extra jumper or were worried about the cost of putting on an extra heater. Meanwhile, down at Topshop, the girls are swapping big opinions down by the lip-gloss counter, and the boys hatch schemes over the “must-have” trainers. I wonder how many of these self-intoxicated little horrors will have taken their granny a cup of tea by the end of the week. 40

**Passage 2.** *Zanny Minton Beddoes writes about how the young are being held back.*

- 1 In the world of “The Hunger Games”, youngsters are forced to fight to the death for the amusement of their white-haired rulers. Today’s teenage fiction is relentlessly dystopian, but the gap between fantasy and reality is often narrower than you might think. The older generation may not resort to outright murder, but they hold their juniors down in important ways.
  
- 2 Roughly a quarter of the world’s people have turned 15 but not yet reached 30. In many ways, they are the luckiest group of young adults ever to have existed. They are richer than any previous generation, and live in a world without smallpox or Mao Zedong. They are the best-educated generation ever. If they are female or gay, they enjoy greater freedom in more countries than their predecessors would have thought possible. They can look forward to improvements in technology that will enable many of them to live well past 100. So what, exactly, are they complaining about? Plenty. Just as, for the first time in history, the world’s youngsters form a common culture, so they also share the same youthful grievances. Around the world, young people gripe that it is too hard to find a job and a place to live, and that the path to adulthood has grown longer and more complicated.
  
- 3 Many of their woes can be blamed on policies favouring the old over the young. In many countries, labour laws require firms to offer copious benefits and make it hard to lay workers off. That suits those with jobs, who tend to be older, but it makes firms reluctant to hire new staff. The losers are the young. In most regions they are at least twice as likely as their elders to be unemployed. Housing, too, is often rigged against the young. Homeowners dominate the bodies that decide whether new houses may be built. They often say no, so as not to spoil the view and reduce the value of their own property. Over-regulation has doubled the cost of a typical home in Britain. Its effects are even worse in many of the big cities around the world where young people most want to live. Rents and home prices in such places have far outpaced incomes.
  
- 4 Young people are often footloose. This makes them more productive, especially if they migrate from a poor country to a rich one. However, it is striking that so many governments discourage not only cross-border migration, but also the domestic sort. A UN study found that 80% of countries had policies to reduce rural-urban migration, although much of human progress has come from people putting down their hoes and finding better jobs in the big smoke. All these barriers to free movement especially harm the young, because they most want to move.
  
- 5 The old have always subsidised their juniors. Within families, they still do. But many governments favour the old: an ever greater share of public spending goes on pensions and health care for them. This is partly the natural result of societies ageing, but it is also because the elderly ensure that policies work in their favour. The young could do more to stand up for themselves. It is not enough for the young to sign online petitions. If they want governments to listen, they should vote. However, the old have a part to play, too. The young are an oppressed minority – albeit an unusual one – in the straightforward sense that governments are systematically preventing them from reaching their potential.
  
- 6 That is a cruel waste of talent. If the skills of the young are not developed, they will be less productive than they could be. What is more, oppressing them is dangerous. Countries with lots of jobless, disaffected young men tend to be more violent and unstable, as millions of refugees from the Middle East and Africa can attest. The remedy is easy to prescribe – and hard to enact. Governments should unleash the young by cutting the red tape that keeps them out of jobs, and curbing the power of property owners to stop homes from being built. They should scrap restrictions on domestic migration and allow more cross-border movement. They should make education a priority. Every parent and grandparent has a stake in this, too. If they put their

shoulders to the wheel, who knows what they might accomplish.

Candidate Name:	Civics Class:
Registration Number:	Tutor's Code:

**NATIONAL JUNIOR COLLEGE**  
**SH2 Preliminary Examination**  
**GENERAL PAPER**

PAPER 2

Insert

**8807/02**

**22 August 2016**

**1 hour 30 minutes**

**READ THESE INSTRUCTIONS FIRST**

Write your full name, registration number, civics class and tutor's code on all the work you hand in.

This Insert contains the passages for Paper 2.

**This paper consists of 3 printed pages, including this cover page.**

Read the passages in the Insert and then answer **all** the questions. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this Paper.

For  
Examiner's  
Use

**NOTE:** When a question asks for an answer **IN YOUR OWN WORDS AS FAR AS POSSIBLE** and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words or phrases from the passage.

### From Passage 1

- 1** Explain why the author thinks that the youth of today are “horrible” (line 1). **Use your own words as far as possible.**

.....  
...  
.....  
.....  
.....[2  
]

- 2** Explain the author’s use of the word “even” in the phrase “not even one” (lines 3-4).

.....  
...  
.....[1  
]

- 3** **Using your own words as far as possible**, explain the irony which the author describes in lines 7 to 9.

.....  
...  
.....  
...  
.....[2  
]

- 4 What are **two** ways in which the author illustrates his idea that we are “living in a country that increasingly forgets how to honour and serve the dignity of age” (lines 12-13)?

.....  
...

.....  
...

.....  
...

.....[2  
]

- 5 What is the author’s purpose in using parentheses in paragraph 3?

.....  
...

.....  
...

.....  
...

.....[2  
]

*F o r  
Examiner’s  
Use*

- 6 Why does the author use the word “somewhat” in line 24?

.....  
...

.....[1  
]

- 7 What is the author’s attitude towards young people in the closing statement of the last paragraph?

.....  
...

.....[1  
]



### From Passage 2

- 8 From lines 1 to 4, what similarity does the author see between reality and dystopian teenage fiction? **Use your own words as far as possible.**

.....  
 ...  
 .....[1]

- 9 According to the author, in what ways are young people considered the “luckiest” (line 6)? **Use your own words as far as possible.**

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 .....  
 ...  
 .....  
 ...  
 .....  
 ...  
 .....[3]  
 ]

- 10 Using material from paragraphs 3-5, summarise how the young are being held back and what can be done to help them.

*F o r  
Examiner's*

Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

According to the author, the young are being held back by  
 .....

.....  
 ...  
 .....  
 ...  
 .....  
 ...  
 .....  
 ...  
 .....  
 ...

[8]

- 11** Why does the author conclude his argument by suggesting that “If they put their shoulders to the wheel, who knows what they might accomplish.” (lines 45-46)?

[2]

**12** O' Hagen criticises a youth-oriented culture while Beddoes laments a culture where the young have been held back. How far would you agree or disagree with the opinions expressed in these passages? Illustrate your answer by referring to the ways in which you and your society regard young people.

[illegible]

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[illegible]

.....[10  
]

**NJC SH2 GP PRELIMS PAPER TWO  
ANSWER SCHEME**

**From Passage 1**

1. Explain why the author thinks that the youth of today are “horrible” (line 1). **Use your own words as far as possible.** [2]

<b>Lift</b>	<b>Suggested Answer</b>
young people who want only  1. <b>to consume and waste,</b>	It is because the young are solely concerned  1. <b>with excessive expenditure...</b>
2. <b>opine</b> and <b>abuse</b> ,	2. ... and <b>tend to find fault</b> with others/things.
3. <b>as if the world was made only for them</b> and	3. They are <b>self-centred/entitled/ spoilt/ selfish</b> ,
4. as if <b>nothing was worth contemplating</b> or pausing over.	4. <b>without regard for being reflective/ thoughtful</b>
Mark allocation: 3-4 points = 2m 1-2 points = 1m	

2. Explain the author's use of the word "even" in the phrase "not even one" (line 3). [1]

Lift	Suggested Answer
Is there no one in Britain under 30 – <b>not even one – who genuinely wants to work and listen and think and grow?</b>	<p>1. [Purpose – implies extremity/ severity]</p> <p>He uses it to <b>emphasise/ reinforce / highlight the great extent</b> of his belief that...</p> <p>2. [Context – interpretation of "not even one"]</p> <p><b>not a single young person will care about contributing meaningfully to society/ developing themselves</b></p>



3. **Using your own words as far as possible**, explain the irony which the author describes in lines 7 to 9. [2]

Lift	Suggested Answer
... the <b>more shallow the experience of youth becomes</b> ,	1. One would expect that <b>as young people become more superficial, the less impact they would have on the larger society/ culture.</b> <i>No need to paraphrase 'experience of youth'</i>
the <b>more insistently does it seem to dominate</b> the culture and the general life of the nation.	2. However, the reality is that <b>this superficiality has a greater influence</b> over the way the whole country conducts itself.  <i>Accept 'prevalent'/ 'widespread'/ 'common'</i> <i>Do <u>not</u> accept 'popular'/ 'commonplace'</i>
Both parts of the answer needed to get 2 marks. <b>Either 2 or 0 marks.</b>	

4. What are **two** ways in which the author illustrates his idea that we are “living in a country that increasingly forgets how to honour and serve the dignity of age” (lines 12-13)? [2]

Lift	Suggested Answer
<p><b>“That is no country for old men,”</b> wrote Yeats in one of his poems, and he might have been speaking of Britain now.</p> <p>Many elderly people in this country are being starved in their nursing homes – mistreated, exposed to neglect and poor nutrition.</p> <p>While all the pointless whistles and bells of youth are sounded every day,</p>	<p>1a) <b>The author draws reference to Yeats’ poem that expresses the opinion that</b></p> <p>1b) the elderly have no place in the youth-oriented culture.</p> <p>2a) <b>Another way in which the author illustrates his idea is by referring to Britain/Britain’s nursing homes, where a large population of</b></p> <p>2b) the aged do not have sufficient food/ are deprived of food, are abused/experience abandonment and lack of nourishment <i>‘Treatment’ is a lift.</i></p> <p>3a) <b>He also employs figurative language to show</b> <b>OR He also uses the technique of contrast (to show that)</b> <i>Do not accept ‘opinion’ for this part</i></p> <p>3b) that our society engages in a constant, meaningless celebration of the attributes of youth/ there is an overwhelming focus on the unnecessary trivialities of youth while we ignore the elderly// we subject the elderly to abuse but we pay attention to the useless opinions and voices of the youth</p>
<p>Mark allocation: 1a+1b (or 2a+2b or 3a+3b) = 1 mark. If <u>at least</u> two ways are identified, and not explained = 1 mark</p>	

5. What is the author's purpose in using parentheses in paragraph 3? [2]

Lift	Suggested Answer
We watch their cinema (because that is the <u>only one</u> that the film industry will fund); we listen to their music (because it <u>dominates</u> our environment); we watch their television (because <u>most</u> of the channels are devoted to it); and we spend most of our lives meeting their needs and their "rights".	<p>1. [Purpose] The author uses parentheses to <b>highlight/emphasise</b></p> <p>2. [Context] <b>the reasons why our society has become youth-oriented.</b></p> <p>Do not credit for Point 2 if the answer specifies only the elderly who succumb – the collective pronoun 'we' is general and</p>

6. Why does the author use the word “somewhat” in line 24? [1]

Lift	Suggested Answer
<p>Look at the BBC, that <b>somewhat excellent beacon</b>, which was accused yesterday of “disenfranchising” elderly licence payers by following a tacit new rule that their voices should be kept off the air.</p>	<p>1. [Purpose] The author uses the word “somewhat” to <b>express his reservations of</b></p> <p>2. [Context – degree of meaning implied by ‘excellent’, together with the beacon as metaphor that offers direction]</p> <p><b>the BBC as an exemplary institution// outstanding</b></p> <p><i>Do not accept ‘good’, ‘established’</i></p>
<p>Students need to have both parts to be awarded 1 mark – the interpretation of the word</p>	

7. What is the author's attitude towards young people in the closing statement of the last paragraph? [1]

Lift	Suggested Answer
<p>I wonder how many of these <b>self-intoxicated little horrors</b> will have taken their granny a cup of tea by the end of the week.</p> <p>* Note the intensity of the diction here.</p>	<p>1a. The author is <b>cynical</b> in his attitude towards young people</p> <p><b>Accept: derisive/ disdainful/ contemptuous</b></p> <p><b>1b. whom he believes will not care for the elderly/ will not take the time to show concern for the elderly.</b></p>
<p>Mark allocation: 1a+1b= 1 mark</p>	

## From Passage 2

8. From lines 1 to 4, what similarity does the author see between reality and dystopian teenage fiction? **Use your own words as far as possible.** [1]

Lift	Suggested Answer
In the world of “The Hunger Games” youngsters are forced to fight to the death for the amusement of their white-haired rulers. Today’s teenage fiction is relentlessly dystopian, but the gap between fantasy and reality is often narrower than you might think. The older generation may not resort to outright murder but, <b>they hold their juniors down</b> in important ways.	In both settings, the seniors restrict/curtail/limit/ inhibit the potential/freedom // impede the progress of young people.

9. According to the author, in what ways are young people considered the “luckiest” (line 6)?  
**Use your own words as far as possible. [3]**

Lift	Suggested Answer
<p>In many ways, they are the luckiest group of young adults ever to have existed.</p> <p>1. They are <b>richer than any previous generation</b>, and live in a <b>world without smallpox</b> or <b>Mao Zedong</b>.</p> <p>2. They are the <b>best-educated generation ever</b>.</p> <p>3. If they are female or gay, they enjoy greater <b>freedom in more countries than their predecessors</b> would have thought possible.</p> <p>4. They can look forward to <b>improvements in technology</b> that <b>will enable many of them to live well past 100</b>.</p>	<p>No generation has ever been as lucky/fortunate/ as favoured because they</p> <p>1. enjoy <b>wealth/ affluence, good health/ free from epidemics OR diseases / free from political oppression</b>.  <i>Any TWO of three to get this point.</i></p> <p>2. They <b>have had greatest access/ opportunity to the highest levels of schooling/ well-informed/ most literate</b>  <i>'Education' is a lift.</i>  <i>Accept 'knowledgeable'/'learned'</i>  <i>Do not accept trained/cultured/ smart/ enlightened.</i></p> <p>3. Everywhere, <b>they experience unprecedented/ more equality/ more rights/ more liberty/ lack of discrimination</b> for women and homosexuals, <b>as never before/ compared to the previous generation</b>.  <i>Do not accept 'autonomy'</i></p> <p>4. They are hopeful/ able to anticipate <b>progress in technological/ medical advancements which allow them to enjoy a longer lifespan</b>.  <i>Accept 'medical innovations'</i>  <i>Do not accept 'modern gadgets' – too vague / 'scientific innovations' – science is not the same as technology</i></p>
<p>Mark allocation:  4 points = 3m  2-3 points = 2m</p>	

## 10. Summary

Using material from paragraphs 3-5, summarise how the young are being held back and what can be done to help them.

Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

*According to the author, the young are being held back by ...*

No.	Lifted	Suggested Answer
1	... policies <u>favouring</u> the old over the young. (line 14)	... initiatives/regulation that give preferential treatment to the elderly
2	In many countries, labour laws <b>require firms to offer <u>copious benefits</u></b> (line 14 - 15) <i>Convey degree of meaning</i>	Globally/internationally, manpower regulations expect companies to <b>provide extensive perks to employees</b> which...
3	and make it <b>hard to lay</b> workers off. (line 15)	...prevents the <b>retrenchment</b> of workers/makes it <b>difficult to fire them</b> .
4	That <b>suits those with jobs, who tend to be older</b> ... (line 15 -16)	Such regulations <b>favour the old/allow those who are older to retain their jobs</b> ,
5	... <b>but it makes</b> firms <b>reluctant to hire</b> new <b>staff</b> . The losers are the young. (line 16 - 17)	... but companies are <b>unwilling/resistant to recruit a younger/new workforce</b> .
6	In most regions they are <b>at least twice as likely</b> as their elders <b>to be unemployed</b> . (line 18) <i>Convey degree of meaning</i>	This <b>doubles/increases the probability of the young not being able to get a job</b> .
7	<b>Housing, too, is often <u>rigged</u> against the young</b> . (line 19)  OR Homeowners <b>dominate the bodies that decide whether new houses may be built</b> . They often say no, ... (line 19-20)	Housing policies <b>tend to be/are frequently manipulate to disadvantage the young</b> .  OR Institutions regulating housing development are <b>controlled/dictated by homeowners who object to new housing developments// homeowners have the clout to object to new housing developments</b>  <i>Reject: "decision against building...is dependent on current resident owners" and "homeowners reject/oppose/restrict the construction of new houses" – too mild</i>
8	<b>so as not to spoil the view and reduce the value of their own</b>	due to <b>selfish reasons and to ensure their</b>



	<b>property.</b> (Inferential) (line 20-21)	<i>For this point to be awarded, student must condense the 2 points</i>
9	<b>Over-regulation</b> has <b>doubled the cost of a typical home</b> in Britain. (line 21)	<b>Excessive housing measures an increase in mass market housing price</b>
10	... <b>worse</b> in many of the <b>big cities</b> around the world <b>where young people most want to live.</b> (line 22)	This problem is <b>even more severe/ intensified/ exacerbated</b> in large cities/ urban areas that young people desire.  <i>Accept lift for 'cities'</i>
11	Rents and home prices in such places have <b>far outpaced incomes.</b> (line 23) <i>Convey degree of meaning</i>	Their <b>salaries can hardly match (the rate of) price increase.</b>
12	However ... many governments <b>discourage not only cross-border migration</b> (line 25)	However, many governments <b>impede/ dissuade transboundary migration</b>
13	... <b>also</b> the <b>domestic</b> sort. (line 26)	and <b>intra-boundary migration</b>
14	<b>Young people are often footloose</b> (line 24) these barriers to free movement especially <b>harm the young, because they most want to move.</b> (line 26)	This <b>affects young people</b> , as they are chiefly <b>the group who desire to take flight/ travel.</b>
15	Young people are often footloose. This makes them more <b>productive...</b> (line 24)  People putting down their hoes and finding <b>better</b> jobs in the big smoke (line 26)	They are also <b>prevented from realising their potential</b> (inferred)//  They are prevented <b>from seeking greater employment opportunities/ prospects.</b>  (Notion of a brighter future)
16	But many governments <b>favour the old: an ever greater share of public spending</b> goes on pensions and health care <b>for them.</b> (line 29 - 30)	As governments <b>spend more</b> on the old, <b>an even larger/ more dominant portion of the budget/ expenditure is allocated to benefit the elderly.</b>  <i>NB: Do not credit if students paraphrase "many governments favour the old" - repetition of Point 1</i>
17	This is <b>partly the natural result of societies ageing ...</b> (line 31)	This is the <b>outcome/ consequence</b> of an

18	but it is <b>also because the elderly ensure that policies work in their favour.</b> (line 31-32)	... and the <b>result of them exercising their power to influence government initiatives for their gain.</b>
19	The young <b>could do <u>more</u> to stand up for themselves.</b> (line 32)	Young people <b>should try <u>harder</u> to defend their rights.</b>
20	... <b>not enough</b> for the young to sign online <b>petitions.</b> (line 32-33)	Young people <b>should do more than use social media/virtual platforms to promote their cause/ fight against the status quo</b>  <i>Accept "online"; it is not a lift.</i>
21	If they want governments to listen, they <b>should vote.</b> (line 33)	They should <b>participate actively in electing</b> their representatives who will fight for their rights. // They need to make a formal decision as part of an electorate.
22	... the <b>old have a part to play</b> , too. (line 34)	The <b>seniors can contribute</b> to helping the young as well/should involve themselves in this endeavour.
23	The young are an oppressed minority—albeit an unusual one ... that <b><u>governments</u> are <u>systematically</u> preventing them</b> from reaching their potential. (line 35-36)	Young people are unfairly treated where the <b>whole structure/ various workings of bureaucracies/ the authorities/ institutions are obstructing/ hindering the young.</b>  <i>Accept words conveying long-term impact in the paraphrase of the word "systematically"</i>

No. of points	M a r k Awarded
≥ 14	8
12-13	7
10-11	6
8-9	5
7	4
5-6	3
3-4	2
1-2	1



11. Why does the author conclude his argument by suggesting that “If they put their shoulders to the wheel, who knows what they might accomplish.” (lines 44-45)? [2]

Lift	Suggested Answer
<p>If they put their shoulders to the wheel, who knows what they might accomplish.</p>	<p>1. [Purpose] The author wants to conclude with optimism / a call to action/ an inspirational note/ on a motivating/ encouraging note to remind them that</p> <p>2. [Context] <b>a) if everyone/ all stakeholders put(s) in the hard work/ effort/ determination,</b> <i>Do not specify a particular group of people; take note of the all-encompassing condition needed.</i></p> <p><b>b) the possibilities are endless// they/ the youth will be able to achieve more than what they are achieving now.</b></p>
<p>Mark allocation: 1 point = 1m. 2a+2b = 1m</p>	

12. **O'Hagen criticises a youth-oriented culture while Beddoes laments a culture where the young have been held back.** How far would you agree or disagree with the opinions expressed in these passages? Illustrate your answer by referring to the ways in which you and your society regard young people.

1. Requirements of the question need to be carefully considered

- The first statement establishes young people as the focus of discussion. This would inform students' selection of key quotes to identify and engage with. The discussion of the treatment of the elderly must be clearly linked to the treatment of young people in the same society, otherwise it becomes a tangential discussion that does not fully regard the question. **The focus of the AQ must inform the students' selection of key ideas for their subsequent discussion and response.**
- *O' Hagen criticises a youth-oriented culture...*  
Students should consider which aspects of youth culture the writer is criticising. Consider the values and beliefs, behaviour and actions of youth culture. Are young people today apathetic or indulgent? Are they compassionate and have a strong sense of civic consciousness? Students should consider the entire cultural milieu (facilities and infrastructure across all aspects of society) that panders to young people.
- *Beddoes laments a culture where the young have been held back...*  
Students should consider that the idea of lamenting reflects concern about the worrying state of affairs and that not enough is being done to address the issue. Students should recognise that they can identify distinct points from the Summary Question that clarify and specify the ways in which the young have been held back. These will include the policies on employment, housing, migration and public spending.
- Students should avoid making platitudes such as "youth are the leaders of tomorrow"

2. Evaluation

- Students can evaluate language and other stylistic features employed in the two passages. They can also evaluate the validity of the content – ideas, examples, explanation – developed in the passages.
- It is evident that O' Hagen's argument is more biased than Beddoes' argument:
  - O'Hagen pursues the unchecked assumption that the youth of today are indulgent and self-absorbed. This is sweeping and accusatory. He does not recognise the merits/ strengths/ contributions/ achievements of youth.
  - Beddoes' argument is more balanced in that she is willing to consider perspectives that regard today's youth as privileged in many ways (Para 2). She asserts that the older generation hold back the young, which may imply that she makes the assumption that the young are mere victims. However, she recognises that the young have a vital part to play as well, and advocates that they can "do more to stand up for themselves" (P5L33).

### 3. Comparison of the two passages

- Ideally, the engagement from both passages should be made within the respective body paragraphs.
- Otherwise, students can raise a key idea from Passage 1 in one body paragraph, and proceed to respond to a key idea from Passage 2 in another body paragraph. BOTH passages must be tackled in their responses, otherwise it will make for an incomplete treatment of the given question.

### 4. Examples that can be used





## NANYANG JUNIOR COLLEGE

JC PRELIMINARY EXAMINATION 2016

### GENERAL PAPER

**8807/2**

PAPER 2:

31 August 2016

INSERT

**1 hour 30 minutes**

### READ THIS INSTRUCTION FIRST

*This insert contains the passage for Paper 2.*

---

This insert consists of **3** printed pages including the cover page.



***Francis Hezel writes about the impact of globalisation on cultural change.***

- 1 How often have you heard someone remark in woeful tones, "How sad that Micronesians are losing their culture?" The complaint is even more poignant when it comes from one who is an Islander. Fear of loss of culture, the occasion of much fretful discussion over the past two or three decades, still seems to be very much a live issue today. Perhaps the talk of globalisation, fuelled by the awareness of an already changed cultural landscape, is responsible for the recent wave of concern. In any case, the laments are still forthcoming from the Micronesians with a slight tremor in their voice and a pained look in their eyes.
- 2 Culture change is upon us, many fear, like a tsunami advancing rapidly to the shore threatening to engulf whole populations, erasing them and all memory of what they once held dear. Once the wave washes over the island and retreats again, all we can expect to find is the debris of what formerly had been a living and vibrant culture. The assumption here is that a people can endure only so much change, just as waves can beat against a building for only so long and with only such an intensity before the entire building collapses. At some point at the height of the storm, the waves will topple the edifice just as the impact of cultural change topples the culture. If the force of the cultural change persists, the culture is doomed.
- 3 The watchword, then, is cultural preservation: keeping a close lookout for whatever might imperil the culture, eradicating anything that threatens to suffocate those cultural forms we know as customs, employing the same measures we have learned to take to preserve our wildlife. It is imperative that we do so with redoubled diligence since failure would result in us losing not just some form of life symbolic of the culture, but the culture itself. Therefore, we man the watchtowers and keep a vigilant eye out for massive change—that last attacking force that will overwhelm the citadel, or the final towering wave that will wash away the remainder of our culture.
- 4 Although the human reaction is understandable, the model upon which it is based is apocryphal in the extreme. If the flood is already upon us, what response can we make other than to stoically await the end? Cultural change in Micronesia has been occurring for centuries, but never more intensely than during the past fifty years. The waves have long since started washing over these islands, and there is no indication that the storm will abate in this present era of globalisation. We can expect much more of the same in the years ahead. Under these conditions, it would appear that our cultures are doomed.
- 5 Yet, cultures manage to survive for hundreds of years despite the many mutations they have undergone. A striking example of this is Japanese culture. What does life in urban Tokyo today, with men and women in Western business dress commuting to work by subway or bullet train, have in common with the days of the sworded samurai and the masters they served? Not much, on the surface of it all. Yet they are all Japanese, even a young one with spiked purple hair who sleeps on a park bench when he is not skateboarding. Could it be due to a spirit that could be called Japanese, however difficult it may be to articulate the features of this spirit? Is it in the formal courtesy that Japanese pay to those with whom they deal? Is it related to the sparseness of Japanese decor, the preference for focusing on a single detail and somehow finding all of life embodied in one leaf or one blossom? None of these really comes close to summing up what it means to be a Japanese, of course. Yet it does suggest that there may be a combination of distinctive features that goes into the making of a Japanese. Not all these features can be articulated, not all of them are even discernible, and certainly not all of them are to be found in each individual from that culture. But there is an imprint of how life is meant to be lived that is

passed down from one generation to the next—not through the DNA, but through the social environment with its hundreds of personal interactions, each exemplifying in some way how people ought to conduct themselves.

6

The identity of any culture rests on much more than the similarity between the lifestyle of a people and their descendants three hundred years later. It lies in the continuity of the culture transmitted, inasmuch as this pattern of life has been handed down from one generation to another for that entire period. Naturally it has evolved, perhaps very substantially, but its sameness is rooted in the people this design for living serves. This sense of continuity over the centuries, nourished by a remembrance of their past, provides a people with a sense of cultural identity. A distinctive language helps nourish this sense of identity, but it is not an essential feature of cultural identity.

7

If we have assumed that culture is the sum total of the products of a people, we may have been focusing too exclusively on preservation of customs and the external features of that culture in our efforts to ensure cultural survival. Yet, culture is not just a display of exotic artefacts—feathered headdresses, shell belts, and stone pounders—to be displayed in the showcase of a museum. It is the pattern of life, the design for community living, that is found in a real people as they exist today. As long as these people survive, their culture is alive and well. How could any people possibly exist in a cultureless void, after all?

8

This rhetoric has led to suggestions that perhaps our emphasis on cultural survival is misplaced. Instead of guarding the ramparts against breaches of culture, we should be encouraging adaptation as a means of survival. The key to cultural survival, then, is not purely conservatism—hanging on tightly to all that we have received in the past—but a genuine sense of dynamism and a readiness to adapt to a changing world. Therefore, some of what we have understood in the past as either-or dichotomies ought to be re-examined in the light of this new model of culture.

9

This is not to say that cultural adaptation should be the be-all and end-all and cultural preservation should be dropped from the agenda. We ought to be wary about discarding features of the culture on the grounds that they are outmoded and useless. Often these features, or the spirit behind them, prove to be just what is needed in facing up to modernity. But some changes are necessary, even inevitable. We should not be afraid to adopt and adapt.

10

Consider Guam. If the island culture of Guam has not been swallowed whole over 300 years of colonial rule and during the intensive modernisation over the past fifty years, what are the chances that the dreaded globalisation is going to be able to do so? Perhaps about the same as the probability that Italy will look and smell and sound just like Germany after a given number of years of shared membership in the European Union. The widely shared fear throughout the world that globalisation will extract the exotic taste from all cultures so that peoples will be blended into the same bland batch of cultural dough is groundless. There are certainly legitimate concerns about globalisation, but this hardly seems one of them.

11

Over the years, cultural uniqueness will inevitably burst out in many ways, even in countries that complain of being saturated with westernisation. TV soap operas may be an American invention, but Japanese or Filipino or Latin American soap operas are clearly stamped with their own unique style. McDonald's serves up burgers in many countries around the world, but the menu reflects the subtle difference in taste from one place to the next. In Micronesia, the nose flute has given way to the guitar and lately to the keyboard, but the music today still reflects a distinctive island sound. The cultural genius of a people will not be denied.





**NANYANG JUNIOR COLLEGE**  
**JC2 PRELIMINARY EXAMINATION 2016**

Candidate's Name: \_\_\_\_\_ Class: \_\_\_\_\_ GP Tutor: \_\_\_\_\_

**GENERAL PAPER**

**8807/2**

Paper 2:

31 August 2016

1 hour 30

minutes

**ANSWER BOOKLET**

**INSTRUCTIONS TO CANDIDATES**

Write your name, class and GP tutor's name in the spaces at the top of the page.

Write in dark blue or black pen on both sides of the paper.

Do not use staples, paper clips, highlighters, glue or correction fluid.

Answer **all** questions.

The Insert contains the passage for the comprehension.

Note that 15 marks out of 50 will be awarded for your use of language.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.

<b>SAQs</b>	<b>/17</b>
<b>Summary</b>	<b>/ 8</b>
<b>AQ</b>	<b>/10</b>
<b>Language</b>	<b>/15</b>
<b>Total</b>	<b>/50</b>

*Read the passage in the Insert and then answer all the questions. Note that up to five of English*  
 This answer booklet consists of 7 printed pages including this page  
*throughout this paper.*

*NOTE: When a question asks for an answer IN YOUR OWN WORDS AS FAR AS POSSIBLE and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words or phrases from the passage.*

- 1 What does the word 'fretful' (line 3) tell us about the discussion? **Use your own words as far as possible.**

.....  
 ..... [1]

- 2 Explain what the author means by the "recent wave of concern" in lines 5-6.

.....  
 .....  
 .....  
 ..... [2]

- 3 In paragraph 2, what two similarities does the author see between cultural change and a tsunami? **Use your own words as far as possible.**

.....  
 .....  
 .....  
 ..... [2]

According to the author in Paragraph 3, what do we need to do to preserve culture?  
**Use your own words as far as possible.**

4

.....

.....

.....

..... [2]

What is the author's purpose in referring to the 'citadel' in line 22? **Use your own words as far as possible.**

5

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..... [2]

What does the question in lines 24-25 suggest about the way that cultural change has been perceived?

6

.....

..... [1]

Explain the author's use of the word "even" in line 34. **Use your own words as far as possible.**

7

.....

..... [1]

In Paragraph 9, what does the author consider to be unjustified reasons for discarding features of a culture? **Use your own words as far as possible.**

8

.....

..... [1]

What is the author implying when he refers to Italy and Germany in paragraph 10?

9 .....

.....

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..... [2]

In line 86, the author claims that the “cultural genius of a people will not be denied.” How does each of the examples in paragraph 11 illustrate his assertion?

10 .....

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..... [3]

Using material from Paragraphs 5-9 only (lines 30-71), summarise what the author has to say about what culture is made up of, why cultures survive despite change and how we should respond to cultural change.

- 11 Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

Culture is made up of .....

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In this article, Francis Hezel believes that while globalisation will affect culture, it will not wipe out the cultural identity of a people. How far would you agree with Francis Hezel's observations? Relate your opinions to you and your society.

This image shows a full page of primary-ruled paper. It features multiple sets of horizontal dashed lines spaced evenly down the page, providing a guide for handwriting practice. The paper is otherwise blank, with no text or other markings.

**THE END**



### SAQ

Read the passage in the Insert and then answer **all** the questions. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this Paper.

NOTE: When a question asks for an answer **IN YOUR OWN WORDS AS FAR AS POSSIBLE** and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words and phrases from the passage.

1. What does the word 'fretful' (line 3) tell us about the 'discussion' (line 3)? Use your own words as far as possible. [1]

From the passage	Answers Accepted
Fear of loss of culture, the occasion of much <b>fretful</b> discussion over the past two or three decades, still seems to be very much a live issue today.	The word 'fretful' tells us that there is a dialogue about the loss of culture.  <b>Note:</b> <b>Accept lift of "discussion".</b>

2. Explain what the author means by the "recent wave of concern" in line 6 [2]

From the passage	Answer
Perhaps the talk of globalization, fuelled by the awareness of an already changed cultural landscape, is responsible for the <b>recent wave of concern</b> .	The author means that we are a) presently seeing b) a great increase in anxiety over  1 point = 1 mark 2 points = 2 marks

3. In paragraph 2, what two similarities does the author see between cultural change and a tsunami? **Use your own words as far as possible.** [2]

From the passage	Answer
<p>Culture change is upon us, many fear, like a tsunami</p> <p>(a) advancing rapidly to the shore</p> <p>(b) threatening to <b>engulf whole populations, erasing them</b> and all memory of what they once held dear.</p> <p>(c) Once the wave washes over the island and retreats again, all we can expect to find is <b>the debris</b> of what formerly had been a living and vibrant culture.</p> <p>(d) The assumption here is that a people can endure only so much change, just as waves can beat against a building <b>for only so long</b> and <b>with only such an intensity before the entire building collapses. At some point</b> at the height of the storm, the waves will topple the edifice just as the impact of cultural change topples the culture. If the force of the cultural change persists, the culture is doomed.</p>	<p>Just like a tsunami, cultural change</p> <p>a) Progresses extremely quickly [s]</p> <p>b) Has the potential to ov all-encompassing/runs the societies/purges their historical</p> <p>c) So much so that what rem previously dynamic/energetic s</p> <p>d) Can only be resisted for so lon to it [inevitability]</p> <p>1 point = 1 mark 2 points = 2 marks</p>

4. According to the author in Paragraph 3, what do we need to do to preserve culture? **Use your own words as far as possible.** [2]

From the passage	Answer
<p>The watchword, then, is cultural preservation:</p> <p>(a) keeping a <b>close lookout</b> for whatever might <b>imperil</b> the culture, (b) <b>eradicating</b> anything <b>that threatens to suffocate those cultural forms we know as customs</b>, (c) <b>employing the same measures</b> we have learned to take <b>to preserve our wildlife</b>.</p>	<p>In order to preserve culture, we need to</p> <p>a) Be vigilant to prevent anything one's culture</p> <p>b) Completely remove all entities historical practices</p> <p>c) Utilizing the lessons garnered endeavours.</p> <p>1-2 points = 1 mark 3 points = 2 marks</p>

5. What is the author's purpose in referring to the 'citadel' in line 24? **Use your own words as far as possible.** [2]

From the passage	Answer
<p>It is imperative that we do so with redoubled diligence since failure would result in us losing not just some form of life symbolic of the culture, but the culture itself. Therefore, we man the watchtowers and keep a vigilant eye out for massive change—that last attacking force that will overwhelm the <b>citadel</b>, or the final towering wave that will wash away the remainder of our culture.</p>	<p>a) By referring to <b>citadels</b>, which <b>protecting cities from their fall/destruction of the city</b>,</p> <p>b) the author is emphasizing <b>the external threats/immense challenges wiped out/lost completely</b>.</p> <p>Only A = 0 marks B in its entirety = 1 mark A + B = 2 marks</p>

6. What does the question in lines 26-27 suggest about the way that cultural change has been perceived? [1]

From the passage	Answer
<p><b>If the flood is already upon us, what response can we make other than to stoically await the end?</b> Cultural change in Micronesia has been occurring for centuries, but never more intensely than during the past fifty years. The waves have long since started washing over these islands, and there is no indication that the storm will abate in this present era of globalization. We can expect much more of the same in the years ahead. Under these conditions, it would appear that our cultures are doomed.</p>	<p>It suggests that cultural change has been so overwhelming that we are unable to do anything about it.</p> <p>OR</p> <p>It suggests that cultural change is something that our preventive measures cannot stop.</p> <p>OR</p> <p>It suggests that cultural change is something that is inevitable.</p>

7. Explain the author's use of the word "even" in line 43. **Use your own words as far as possible.** [1]

From the passage	Answer
<p>Yet, cultures manage to survive for hundreds of years despite the many mutations they have undergone. A striking example of this is Japanese culture. What does life in urban Tokyo today, with men and women in Western business dress commuting to work by subway or bullet train, have in common with the days of the sworded samurai and the masters they served? Not much, on the surface of it all. Yet they are all Japanese, <b>even</b> a young one with spiked purple hair who sleeps on a park bench when he is not skateboarding.</p>	<p>a) The author is emphasising that even though Japanese culture has changed, it is still considered a Japanese culture.</p> <p>b) culture must be something that can withstand all adaptations.</p>

8. In Paragraph 9, what does the author consider to be unjustified reasons for discarding features of a culture? [1] UYOWAFAP

From the passage	Answer
We ought to be wary about discarding features of the culture on the grounds that they are <b>outmoded and useless</b> .	<p>The author cautions against discarding features that seem</p> <ul style="list-style-type: none"> <li>a) outdated</li> <li>b) and serve no practical purpose.</li> </ul> <p><b>Note:</b> <b>Must have both (a) and (b) for 1 mark.</b></p>

9. What is the author implying when he refers to Italy and Germany in paragraph 10? [2]

From the passage	Answer
Consider Guam. If the island culture of Guam has not been swallowed whole over 300 years of colonial rule and during the intensive modernization over the past fifty years, what are the chances that the dreaded globalization is going to be able to do so? Perhaps about the same as the probability that Italy will look and smell and sound just like Germany after a given number of years of shared membership in the European Union.	<ul style="list-style-type: none"> <li>a) By showing that Italy and Germany have lost their <b>identities</b> even after coming together as an economic entity (EU),</li> <li>b) the author is emphasising <b>that global actors/globalisation will lead to a loss in a society's culture.</b></li> </ul> <p>1 point = 1 mark 2 points = 2 marks</p>



10. In line 94, the author claims that “the cultural genius of a people will not be denied.” How does each of the examples in paragraph 11 illustrate his assertion? [3]

From the passage	Answer
<p>Over the years, cultural uniqueness will inevitably burst out in many ways, even in countries that complain of being saturated with westernization.</p> <p>(a) TV soap operas may be an American invention, but Japanese or Filipino or Latin American soap operas are clearly stamped with their own unique style.</p> <p>(b) McDonald’s serves up burgers in many countries around the world, but the menu reflects the subtle difference in taste from one place to the next.</p> <p>(c) In Micronesia, the nose flute has given way to the guitar and lately to the keyboard, but the music today still reflects a distinctive island sound. The cultural genius of a people will not be denied.</p>	<p>A1. The example of the TV soap opera shows how it can be innovative to tailor an American invention to local tastes.</p> <p>A2. and in the process, create something that is uniquely local.</p> <p>B1. The example of McDonald’s shows how it can be adapted to local tastes.</p> <p>B2. have been adapted by local people to create something that is uniquely local.</p> <p>C1. The example of the guitar and the keyboard shows how it can be able to use modern/western instruments.</p> <p>C2. to produce music with a local twist, creating something that is uniquely local.</p> <p>1 point = 1 mark 2 points = 2 marks 3 points = 3 marks</p>

## Summary

Using material from Paragraphs 5-9 only, summarize what the author has to say about **what culture is made up of**, **why cultures survive despite change** and **how we should respond to cultural change**.

Write your summary in no more than 120 words, not counting the opening words which are printed below. **Use your own words as far as possible.** [8]

Culture is made up of ...

	From the passage	Paraphrased
1	<b>a combination of distinctive</b> features that goes into the making of a Japanese,	<u>Culture is made up of a m</u> characteristics of a community.
2	Could it be due to a spirit that could be called Japanese, <b>however difficult it may be to articulate the features of this spirit? ... Not all these features can be articulated, not all of them are even discernible</b> , and certainly <b>not all of them are to be found in each individual from that culture.</b>	but its parameters/characteristics .
3	but through the social environment with its hundreds of personal interactions, each exemplifying in some way <b>how people ought to conduct themselves.</b>	Providing us with <b>a template</b> community.
4	<b>continuity of the culture transmitted</b>  OR  But there is an imprint of how life is meant to be lived <b>that is passed down from one generation to the next</b>	Cultures survive because the <b>predecessors/ancestors.</b>
5	Naturally it has evolved, perhaps very substantially, but its sameness is <b>rooted</b> in the people this design for living serves.	Cultures survive because of the society
6	nourished by <b>a remembrance of their past</b> , provides a people with a sense of cultural identity.	Culture is promoted by <b>historical</b>
7	A <b>distinctive</b> language helps nourish this sense of identity	A <b>unique</b> language promotes a group/community/society
8	the sum total of <b>the products of a people...</b> culture is not just a display of exotic <b>artefacts...</b>	Culture consists <b>not only</b> of community

9	It is the <b>pattern of life</b>  OR  The identity of any culture rests on much more than <b>the similarity between the lifestyle of a people and their descendants</b> three hundred years later.	but also the <b>routines / habits / rituals /way of life.</b>
10	the design for <b>community living</b>	A blueprint for <b>cohesiveness</b>
11	that is <b>found in a real people</b> as they exist today. As long as these people survive, their culture is alive and well...	and is made of of these elements <b>communities/societies</b> today.
12	<b>Instead of guarding the ramparts against breaches of culture</b>	<b>We should not entirely prevent other cultures</b>
13	we should be <b>encouraging adaptation</b> as a means of survival.	Rather, we should be <b>reading</b> characteristics of other cultures/n
14	The key to cultural survival, then, is not purely conservatism—hanging on tightly to all that we have received in the past—but a genuine sense of dynamism and a readiness to adapt to a changing world. Therefore, some of what we have understood in the past as <b>either-or dichotomies</b> ought to be re-examined  OR  not to say that cultural adaptation should be the <b>be-all and end-all</b> and cultural preservation should be dropped from the agenda.	And not perceive the issue as a conservation and modification  OR  We should <b>strike a balance</b> conservation of culture.
15	ought to be <b>wary</b> about <b>discarding</b> features of the culture on the grounds that they are <b>outmoded</b>	We <b>should be careful about</b> all of a culture because they are <b>out</b>
16	...and <b>useless.</b>	and <b>serve no practical purpose</b>
17	Often these features, or the spirit behind them, prove to be just <b>what is needed in facing up to modernity.</b>	This is because these are the <b>or cultural change today.</b>

18	But some <b>changes</b> are <b>necessary</b> ...	We need to acknowledge that so
19	...even <b>inevitable</b> .	And <b>unavoidable</b> .
20	We should <b>not be afraid</b> to <b>adopt</b> ...	And that we <b>must not be appreh</b>
21	<b>and adapt</b> .	and <b>modify them to suit one's c</b>

### Allocation of marks (Summary)

1-2 points = 1m

3-4 points = 2m

5-6 points = 3m

7-8 points = 4m

9-10 points = 5m

11-12 points = 6m

13-14 points = 7m

15 points and above = 8m

## AQ

12. In this article, Francis Hezel believes that globalization will affect but not wipe out/cause a loss of/lead to the loss of the cultural identity of a people (community). How far would you agree with Francis Hezel's observations? Relate your opinions to you and your society. [10]

Point	R	EX	AGREE	DISAGREE
<u>1</u>	<p><b>Paragraph 6</b> This sense of continuity over the centuries, nourished by a remembrance of their past, provides a people with a sense of cultural identity</p> <p>OR</p> <p>An imprint of how life is meant to be lived that is passed down from one generation to the next—not through the DNA, but through the social environment with its hundreds of personal interactions, each exemplifying in some way how people ought to conduct themselves.</p>	Cultural identity is found in the continuity of the culture transmitted through people of that community.	<p><b>Evaluation:</b> [Reasons for the presence of a cultural identity that has been passed down through generations]:</p> <ul style="list-style-type: none"> <li>Generally our culture promotes multigenerational living / at least multigenerational contact, hence there are platforms for children to hear from the older generation about their ways of life. Sometimes they're even involved in the process e.g. wrapping dumplings / rolling love letters.</li> <li>The focus in National Education or Citizenship Education on one key area: What makes us Singaporeans? has seen CCE lessons or Social Studies lessons focus on making young people aware of the lifestyles of their ancestors as well as the values they embodied. Schools conduct learning journeys to the National Gallery, heritage trails to places such as Little India, Kampong</li> </ul>	<p><b>Evaluation:</b> [Reasons for us lacking cultural identity/continuity of culture transmitted]:</p> <ul style="list-style-type: none"> <li>A perception among younger Singaporeans that our culture is inferior to other Asian cultures or to Western culture (E.g. Stephanie Koh who publicly declared she's not proud to be Singaporean: clearly she did not see much value in the values passed down to us from our ancestors e.g. respect for authority, adherence to rules) She is increasingly more representative of young people.</li> <li>Physical landscape constantly changing, with heritage sites or historical buildings replaced by more modern buildings e.g. old National Library building at Stamford Road, dragon-design playground (with such</li> </ul>

Glam etc. This helps young people to see connections between the lives their ancestors led and theirs.

**Evidence:**

- the Good Morning cloth evokes a sense of nostalgia among Singaporeans (used by the Samsui women and the coolies, and today in many homes, salons etc.) – iconic feature of Singaporean cultural identity
- Traditional rituals form an essential part of our festive occasions e.g. CNY reunion dinners, tossing yusheng, wrapping dumplings, ‘rangoli’ (Hindu homes’ decoration during Deepavali), Malay traditional dances
- ‘Guo da li’ wedding gifts still a tradition among many Chinese families despite the hassle of buying the many items required
- The form may have changed e.g. instead of having reunion dinner at home families now eat out at restaurants, but the importance of the family gathering together is still being

difficult to foster a sense of continuity, further eroding national identity)

**Evidence:**

- Young people travelling during CNY to escape the obligations of going on house visitations or giving red packets (shows that we care less about cultural practices and values such as filial piety, respect for the elderly etc.)
- Malay barber shops, mama shops giving way to more modern enterprises
- Many of the so-called ‘traditional’ items which signify the continuity of our cultures have been capitalised on by businesses for ‘Uniquely Singaporean’ merchandise to appeal to tourists e.g. lanterns, traditional clothes. They are hardly to be found in actual Singaporean homes.

			upheld.	
<b>2</b>	<p><b>Paragraph 6</b></p> <p>A distinctive language helps nourish this sense of identity, but it is not an essential feature of cultural identity.</p>	A distinctive language can contribute to the formation of a unique cultural identity.	<p>Singlish is an essential marker/defines the Singaporean identity. It is an important indicator of casual intimacy and is thus commonly used in informal situations such as with friends &amp; family, when taking a taxi or buying groceries. This strengthens social bonds between different groups of Singaporeans and some even feel that it is a social marker – someone who cannot switch between the two languages (Singlish and Standard English) is perceived to be posh, or worse still, not a real Singaporean. They may experience the repercussions of being ostracised. One local writer, Mr Gwee Li Sui, called Singlish “a linguistic heritage” because of how it reminds us of how culturally diverse we are. Hence, Singlish continues to be robust in its use even in spite of the ongoing campaign launched by the government in 2000 (the Speak Good English Movement) because it adds to our uniqueness as an immigrant</p>	<p>However, not all Singaporeans share this view of Singlish and argue that it is not an essential feature of our cultural identity. This group argues that Singlish lacks international intelligibility &amp; is an impediment to the development of proper literacy skills – which is why the Singapore government established the Speak Good English Movement in 2000 to counter all the ill effects of Singlish. The belief that underlies this campaign is that our cultural identity is rooted in the practice of strong cultural traditions which even if they evolve with time, will not be lost through the use of standard English. Hence, a distinctive language like Singlish, is not an essential feature of our</p>

			<p>society and is a badge of our cultural identity. Singlish is considered a stable and natural language with features and vocabulary supplied by its parent language (standard English) which has evolved with a distinct local flavour with words borrowed from local ethnic groups such as the Malays &amp; the Chinese predominantly ( egs “limkopi”; “kancheong spider”; “buay tahan”). Local rappers like Pek Jin Shen have even infused their lyrics with references to Singlish terms which they feel reflect facets of Singapore life &amp; identity (egs references to “Ah Bengs”; “girls so cantik”;&amp; “”kita tak takut”) i.e. some Singaporeans readily point to the fact that Singlish has actually nourished our sense of identity over the years .</p>	
<b>3</b>	<p><b>Paragraph 8</b></p> <p>we should be encouraging adaptation as a means of survival. The key to cultural survival, then, is not purely conservatism—hanging on tightly to all that we have received in the past—but a genuine sense of</p>	<p>We should respond to cultural change by being ready to adapt.</p>	<p><b>Evaluation:</b></p> <p>Singapore is a fairly westernised society. This doesn’t mean that we have forgotten our culture and heritage. In fact, the Chinese, Malay and Indian cultures are very much alive in our society. This is because our</p>	<p><b>Evaluation:</b></p> <p>Purists would say that adapting our culture in a changing world to ensure its survival is essentially diluting our culture. To them, conservatism is the way of ensuring that one’s culture</p>



dynamism and a readiness to adapt to a changing world.

OR

The key to cultural survival, then, is not purely conservatism—hanging on tightly to all that we have received in the past—but a genuine sense of dynamism and a readiness to adapt to a changing world.

OR

**Paragraph 9**

some changes are necessary, even inevitable. We should not be afraid to adopt and adapt.

people believe in the need to maintain our cultures so that we remember our roots. But at the same time, we understand that following the customs and traditions to the letter can be a pain. The young may be put off and this may very well lead to the extinction of our cultures because they no longer wish to practise customs and traditions which they deem as tedious. Hence we have adapted quite a fair bit of our customs and traditions to suit the present day.

**Evidence:**

In the past, Chinese families have their reunion dinner on the eve of the Lunar New Year. Nowadays, it is very common to hear of families having their reunion lunch instead of reunion dinner on the eve of the Lunar New Year or even having their reunion dinner days before the eve of the Lunar New Year. Before, it was a must to visit the elders in the family during the Lunar New Year; now it is increasingly common to hear of people travelling overseas for a holiday during the Lunar New

possible in a fast-changing world if they stand firm in their ways and at the same time, ensure that the next generation practises the customs and traditions religiously.

**Evidence:**

The Peranakan culture is very much alive even though they are generally very firm and fixed in their ways. Many of their customs and traditions that they practise today are essentially the same as that in the past. A case in point is Violet Oon, a well-known Peranakan chef. Her restaurants pride themselves as preparing dishes that “use recipes handed down through generations and are committed to following it to the letter”. It is the same with other Peranakan restaurants like True Blue Cuisine and Candlenut. Besides, go to any Peranakan gathering and what you usually hear spoken is Peranakan patois (I’m assuming this to be the case because I usually can’t understand what is spoken when I have to go for

			<p>Year so as to avoid visiting one's relatives.</p> <p>How our food has been adapted to suit our changing palate and/or to make more money? A case in point ... look at the range of mooncakes sold during the mid-autumn festival. We have mooncakes with durian filling, cheese filling etc to entice people to consume mooncakes which they probably wouldn't if businesses only stuck to producing the traditional baked mooncakes with lotus filling that the young don't usually like.</p>	
<b>4</b>	<p><b>Paragraph 10</b></p> <p>The widely shared fear throughout the world that globalization will extract the exotic taste from all cultures so that peoples will be blended into the same bland batch of cultural dough is groundless.</p> <p>OR</p> <p>Over the years, I have been impressed by the strange ways in which cultural uniqueness will burst out, even in countries that complain of being saturated with</p>	<p>There are many societies in the world today that have been influenced by globalisation but are still culturally unique.</p>	<p><b>Evaluation:</b></p> <p>I agree with the author that despite globalisation, cultures remain unique. Singapore is exposed to Western culture, but manages to retain the uniqueness of its culture. This cosmopolitan country is famous as a Food Paradise where the people enjoy a wide variety of food apart from the local cuisines of its main ethnic groups - the Chinese, Malays and Indians. While Singaporeans enjoy the international cuisines of many countries, including</p>	<p><b>Evaluation:</b></p> <p>I disagree with the author as globalisation will extract the exotic taste from cultures such that it will lead to the homogenisation of cultures. This is seen in the spread of western fast food that has become very popular in Singapore today. In fast paced Singapore, where busyness is a norm, speed and convenience are highly important. Fast food outlets are thus gaining more popularity because these are exactly the</p>

westernization. TV soap operas may be an American invention, but Japanese or Filipino or Latin American soap operas are clearly stamped with their own unique style. McDonalds serves up burgers in many countries around the world, but the menu reflects the subtle difference in taste from one place to the next.

OR

**Paragraph 5**

Yet, cultures manage to survive for hundreds of years despite the many mutations they have undergone.

Thailand, Japan, Italy and France, this has not threatened the popularity of the traditional local cuisine.

**Evidence:**

Hawker food, consisting of local dishes, is still popular despite the spread of western fast food chains and food from various countries.

The annual Singapore Food Festival celebrates the diverse flavours and amazing talent of Singapore's rich and unique food heritage.

Moreover, long queues form at hawker stalls that are known for their dishes. For example, people queue for 30 to 45 minutes to buy the famous Hill Street Tai Hwa Pork Noodle at Crawford Lane and Hong Kong Soya Sauce Chicken Rice and Noodle in Chinatown. In July 2016, these two hawker stalls were awarded a Michelin star each. This is the first time in Michelin history that Asian street stalls have been awarded the coveted star. Thus, the popularity of local cuisine proves that fear throughout the world that globalisation will lead

with very hectic schedules will have little or no time to prepare meals for their children. Thus, fast food has become popular for its taste and speed of preparation. Moreover, in a small country with limited space, fast food joints double up as study areas for young people and students to do their work.

**Evidence:**

The food offered by the fast food chains, be it McDonald's or Burger King's, which are popular in Singapore, are very similar. Despite attempts to customise the burgers to suit local tastes, like Burger King's Rendang Burger, which is a coconut-based curry from the Malay cuisine, the mainstay of the menus of fast food chains are similar, whether it is McDonald's or Burger King's or a host of fast food chains that are popular in Singapore. Thus, the exotic taste of the local cuisine is "blended into the same bland batch of cultural dough".

			to the loss of cultural uniqueness is groundless in Singapore.	
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**Raffles Institution**  
**2016 Year 6 Preliminary Examination**  
**General Certificate of Education Advanced Level**  
**Higher 1**

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## **GENERAL PAPER**

**8807/02**

Paper 2

**29 August 2016**

INSERT

**1 hour 30 minutes**

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### **READ THESE INSTRUCTIONS FIRST**

This Insert contains the passage for Paper 2.

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This document consists of **3** printed pages and **1** blank page.

*Carly Nyst examines the right to privacy and freedom of expression*

- 1 The Chinese government installs software that monitors and censors certain anti-government websites. Journalists and human rights defenders from Bahrain to Morocco have their phones tapped and their emails read by security services. Facebook takes down wall posts after States complain of “subversive material”. Google hands over user data to law enforcement authorities that include IP addresses, location data and records of communications. The US government conducts mass surveillance of foreign phone and internet users. 5
- 2 Each of these acts threatens both an individual’s freedom to express themselves, and their right to maintain a private life and private communications. In this way, privacy and free expression are two sides of the same coin, each an essential prerequisite to the survival of the other. To freely form and impart one’s political, religious or ethnical beliefs, one needs an autonomous, private space free from interference from the State, private sector or other citizens. Equally, infringements on the right to privacy – physical or online surveillance, monitoring of communications or activities, State intrusion into private, family or home affairs – prevent an individual from exercising their freedom of expression. 10 15
- 3 Such considerations are important, for in the modern world, almost every act online is an act of expression. Participating in an online chat, networking with friends and colleagues, surfing websites, reading news and downloading files -- these are all acts of imparting or accessing information. In online interactivity, there is content generated and stored, some of which is publicly available, most of which is amongst select individuals and groups. Yet each of these acts also generates transactional information, and can be monitored by unintended parties. In turn, nearly every act of expression is now observable to communications providers, and in turn, the State. 20
- 4 This scrutiny is without precedent. We could previously communicate with our friends and colleagues without it being known to anyone else. We could move around cities, countries and continents and meet with whomever we wished without it being known. We could follow and join groups and movements without having to disclose identities. The ability to act without being observed was innate to the act of expression and we benefited from privacy as we expressed ourselves by living our personal, political and professional lives. Most importantly, we believed that these were rights worth protecting, enshrining in constitutions and promoting through advocacy and protecting in law. 25 30
- 5 The protection of free expression is now generally considered a common good. Some States speak out in favour of its protection and admonish those who do not support it in the modern era, and in particular for the internet. No State, however, promotes the right to privacy. Now, when States speak often of promoting free speech and the importance of facilitating access to and use of the internet and new technologies, they rarely admit the implications of new technologies for the right to privacy. They support free expression in the modern context while ignoring the right to privacy that has so long enabled and supported free expression. 35 40
- 6 The failure of the international community to develop stronger support for the right to privacy may be due to the challenges in defining the content and contours of this right. It is undeniable that privacy does face a changing environment. New forms of data generation, storage, processing and surveillance have made it far from a static concept; its content and confines are being contested in never-ending games between individuals, governments and corporations; our own notions of privacy vary greatly 45

across historical periods, cultures and places.

- 7 Understanding and protecting privacy is also challenged by the constant evolution of technologies that transform the way we think about the private and public spheres. Technological change alters our relationships and interactions with governments and the corporate sector. It also changes how we think about the realisation and protection of human rights. In order to enjoy privacy of communications individuals must be able to exchange information and ideas in a space beyond the reach of the State, the private sector and other members of society. As technologies increase the reach of the State, place power in the hands of the private sector and create new societies and citizenries online, privacy protection is increasingly crucial. 50 55
  
- 8 However, even as the right to privacy is viewed by citizens as their safeguard from the State, it is viewed by the State as a barrier to control, an impediment to power. Privacy is at the heart of the most basic understandings of human dignity – the ability to make autonomous choices about our lives and relationships, without outside interference or intimidation, is central to who we are as human beings. Yet by the State that seeks to control its populace, it is viewed as an impediment, and is conceptualised as hampering security, development, and modernisation. Thus, individuals are forced to choose between starkly contrasting values: on one side there is dignity, freedom and individual rights. On the other, convenience, control and national security. All of these are false choices, pitting technology as a means for evil and privacy, the preserve of darker forces in society. 60 65
  
- 9 The idea that we must choose between privacy and security has too often pervaded the political and economic discourses, creating false dichotomies and spurring oversimplified arguments about the roles of technologies. The discussion reveals no consideration of the values and priorities tied up in privacy and security, no reference to the potentials of technology and no indication of the other choices that exist. It has instead cast security and privacy as competing concepts, rather than mutually reinforcing values. 70
  
- 10 Technologies have blurred the line between public and private thought and expression; courts across the globe are confounded by questions about how to characterise social media musings and blogs, how to think about data like location, IP addresses and cookies. Today, more than ever, privacy and free expression are interlinked; an infringement upon one can be both the cause and consequence of an infringement upon the other. This is likewise so in the case of communications surveillance. The things an individual says to another person, their intimate feelings and opinions: each of these pieces of information is incredibly sensitive and personal. They have long been considered the preserve of an individual's private life, yet they are now exposed to infiltration by the State without the need for consent or exceptional justification. 75 80

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**Raffles Institution**  
**2016 Year 6 Preliminary Examination**  
**General Certificate of Education Advanced Level**  
**Higher 1**

Candidate's Name

CT Group

GP Tutor

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**GENERAL PAPER**

**8807/02**

Paper 2

**29 August 2016**

Candidates answer on the Question Paper.

**1 hour 30 minutes**

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**READ THESE INSTRUCTIONS FIRST**

Write your name, CT group and GP tutor's name in the spaces at the top of this page.

Write in dark blue or black pen.

Do not use staples, paper clips, glue or correction fluid.

Answer **all** questions.

The Insert contains the passage for comprehension.

Note that up to **15** marks out of **50** will be awarded for your use of language.

The number of marks is given in brackets [ ] at the end of each question or part question.

For Examiner's Use	
Content	/35
Language	/15
TOTAL	/50

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This document consists of **7** printed pages, **1** blank page and **1** Insert.

Read the passage in the Insert and then answer **all** the questions which follow. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this Paper.

NOTE: When a question asks for an answer **IN YOUR OWN WORDS AS FAR AS POSSIBLE** and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words or phrases from the passage.

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written in this  
margin

1. What is the author's purpose in beginning with a list of examples in Paragraph 1?

.....

.....

.....

.....[2]

2. What is the author implying by writing "subversive material" in inverted commas in line 4?

.....

.....

.....

.....[2]

3. Explain why the author says that 'privacy and free expression are two sides of the same coin' (lines 9-10). **Use your own words as far as possible.**

.....

.....

.....

.....[2]

4. Using material from paragraphs 3-4 only (lines 17-32), summarise what the author has to say about human communication and surveillance.

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written in this  
margin

Write your summary in **no more** than 120 words, not counting the opening words which are printed below. **Use your own words as far as possible.**

*In the modern world, the author observes that.....*

[8]

No of words: \_\_\_\_\_

5. In lines 38-40, what contrasting attitudes does the author claim States have towards free expression and privacy? **Use your own words as far as possible.**

.....

.....

.....[1]

6. In lines 41-42, what explanation does the author offer for the international community's failure to develop stronger support for the right to privacy? **Use your own words as far as possible.**

.....

.....

.....

..... [2]

7. In paragraph 6 (line 43), the author claims that 'privacy does face a changing environment'. How does the remainder of the paragraph illustrate this assertion? **Use your own words as far as possible.**

.....

.....

.....

.....

.....

..... [3]

8. In lines 57-58, identify two words that show the contrast between the views of the citizen and the State on the right to privacy.

*Nothing to be written in this margin*

.....  
..... [2]

9. In paragraph 9, what three criticisms does the author make about the discussion on the roles of technologies? **Use your own words as far as possible.**

.....  
.....  
.....  
.....  
.....  
..... [3]

10. Carly Nyst discusses issues related to freedom of expression and the right to privacy. How far would you agree with her views, relating your arguments to your own society?

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written in this  
margin

[illegible]

..... [10]

7

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## Paper 2 Answer Scheme

**Important reminder for the A-levels:** Legibility is a fundamental requisite for written examinations. It is your responsibility as a candidate to ensure that your answers can be read by the examiners.

1. What is the author's purpose in beginning with a list of examples in Paragraph 1? [2]

Lifted	Own Words
<ul style="list-style-type: none"> <li>The Chinese government installs... from Bahrain to Morocco... The US government... (lines 1-7)</li> <li>Facebook takes down... Google hands over... (lines 1-7)</li> </ul>	<p><b>Purpose</b></p> <p>(a) To show/demonstrate/highlight/stress/emphasise/to create an impact and get readers to think about/to generate interest and draw attention to [1]</p> <p><b>Context</b></p> <p><i>Any sensible answer that shows understanding of context</i></p> <p>(b1) how prevalent/pervasive/common/real the monitoring/control/infringement of communications/privacy is [1]</p> <p>OR</p> <p>(b2) the range / variety / different ways in which government / companies control our communications</p>

2. What is the author implying by writing "subversive material" in inverted commas in line 4? [2]

Lifted	Own Words
<ul style="list-style-type: none"> <li>Facebook takes down wall posts after States complain of "subversive material". (lines 3-4)</li> </ul>	<p>Function:</p> <p>(a) The author is showing that it is not her view/she is presenting what States view the posts as/she is distancing herself from the perspective/she does not agree/disagrees/disapproval/doubtful/cynical with the view[1] *</p> <p>Context:</p> <p>(b) As this is merely the justification/complaint/pretext/excuse given by governments to Facebook/to remove what they find offensive. [1] (Alternatives: the government has a hidden agenda / the government's claim is baseless / a front...)</p>

3. Explain why the author says that “privacy and free expression are two sides of the same coin” (lines 9-10). **Use your own words as far as possible.** [2]

Lifted	Own Words
a) each an <b>essential prerequisite</b>	<ul style="list-style-type: none"> <li>Each is a</li> <li>(a) <b>vital/necessary/imperative/indispensable criterion/necessity/condition</b> (attempt to capture degree indicated by “essential” must be there– so ‘important’ would not strong enough to earn the mark.)</li> </ul>
b) to the <b>survival</b> of the other... (lines 10-11)	(b) for the existence of the other / the other to endure [1]

4. Using material from paragraphs 3-4, (lines 17-32), summarise what the author has to say about human communication and surveillance. [8]

Note: **Bolded** parts have to be captured and paraphrased in candidates’ re-expression. Underlined phrases/words are key ideas that need to be captured—the intensifiers, qualifiers and quantifiers.

*In the modern world, the author observes that...*

Lifted		Own Words
▪ ... act[s] online is an act of expression (lines 17-18)	<b>A</b>	▪ online undertaking/action/gestures are aimed at expressing/articulating oneself
▪ Acts of <b>imparting</b> (lines 19-20) [information]	<b>B</b>	▪ Actions used for conveying/communicating
▪ or <b>accessing</b> information (line 20)	<b>C</b>	▪ or obtaining/retrieving knowledge/ideas
▪ Content generated...(line 20)	<b>D</b>	▪ Information produced/created
▪ and stored (line 21)	<b>E</b>	▪ collected/cached/accumulated
▪ Publicly available (line 21)	<b>F</b>	▪ Is at the public’s disposal/ can be retrieved by members of the public
▪ Amongst selected individuals and groups (lines 21-22)	<b>G</b>	▪ shared with chosen/specific persons and communities (“certain” people acceptable)
▪ each of these acts also generates <b>transactional</b> information (line 22)	<b>H</b>	▪ these also account for online exchanges/interactions
▪ can be <b>monitored</b> .../ ...now <b>observable</b> ...(ln 23-24)	<b>I</b>	▪ can be tracked/closely watched
▪ by <u>unintended</u> parties (lines 23)	<b>J</b>	▪ by unexpected/uninvited parties/people /who were not meant to view/receive
▪ to communications providers (lines 24)	<b>K</b>	▪ almost every act is seen by communications providers
▪ and in turn, the State (line 24)	<b>L</b>	▪ and the government

▪ This <b>scrutiny</b> (line 25)	<b>M</b>	▪ this close/intense observation/ examination/gaze  <i>*Do capture intensity of 'scrutiny'</i>
▪ is without precedent (line 25)	<b>N</b>	▪ was not present/did not occur in the past
▪ We could <u>previously</u> communicate with our friends and colleagues (lines 25-26)	<b>O</b>	▪ Hitherto / then/before, we could interact with our associates
▪ <u>without it being known</u> to anyone else (line 26)	<b>P</b>	▪ concealed / hidden / obscured/ kept out of sight from others
▪ We could move around (line 26)	<b>Q</b>	▪ We could travel / be mobile
▪ meet with whomever we wished (line 27)	<b>R</b>	▪ gather / assemble with whomever we desire
▪ We could follow and join groups and movements (line 28)	<b>S</b>	▪ We could support / take active interests in groups/campaigns/organisations/ coalitions/ associate with others and align ourselves with beliefs
▪ without having to <b>disclose</b> identities (line 28)	<b>T</b>	▪ without revealing who we are
▪ The ability to act without being observed was <b>innate</b> to the act of expression (line 29)	<b>U</b>	▪ This freedom from being watched was intrinsic/inherent to the act of expression
▪ we benefited from privacy as we expressed ourselves by living our personal, political and professional lives. (lines 29-31)	<b>V</b>	▪ We profited/gained from privacy as we expressed ourselves throughout our lives/ across life's various aspects / in everything that we do
▪ we believed that these were rights worth <b>protecting</b> (line 31)	<b>W</b>	▪ We trusted/had faith that these rights deserved to be safeguarded/preserved/defended
▪ enshrining in <u>constitutions</u> (line 32)	<b>X</b>	▪ revered/ incorporated in our governing principles
▪ promoting through <u>advocacy</u> (line 32)	<b>Y</b>	▪ furthered/advanced/actively encouraged through activism
▪ protecting in <u>law</u> (line 32)	<b>Z</b>	▪ safeguarded through legislation

\*Consistent effort to paraphrase all words should be rewarded in language.

26 points in total

Points	Marks
1-2	1
3-4	2
5-6	3
7-8	4
9-10	5
11-12	6

13-14	7
15 and above	8

**Suggested summary: 24 points**

*In the modern world, the author observes that online gestures are aimed at expressing oneself<sup>A</sup>, conveying<sup>B</sup> or obtaining ideas<sup>C</sup>. Information produced<sup>D</sup> and cached<sup>E</sup> online is at the public's disposal<sup>F</sup>, though most of it is shared just with specific parties<sup>G</sup>. Such information can be tracked<sup>I</sup> by uninvited parties<sup>J</sup> and are visible to both communication providers<sup>K</sup> and the government<sup>L</sup>. This intense examination<sup>M</sup> was hitherto unknown<sup>P</sup>. Then, we could interact with associates<sup>O</sup> in a concealed manner<sup>P</sup>, travel<sup>Q</sup> and gather with whomever we desire<sup>R</sup> and even join campaigns and organisations<sup>S</sup> without revealing who we are<sup>T</sup>. The freedom from being watched was intrinsic to the act of expression<sup>U</sup> and we gained from privacy across life's various aspects<sup>V</sup>. Most of all, we trusted that these rights deserved to be guarded<sup>W</sup> through activism<sup>Y</sup> and legislation<sup>Z</sup>. (120 words)*

5. In lines 38-40, what contrasting attitudes does the author claim States have towards free expression and privacy? **Use your own words as far as possible** [1]

Lifted	Own Words
They <b>support</b> free expression in the modern context (lines 38-39)  while <b>ignoring</b> the right to privacy that has so long enabled and supported free expression. (lines 39-40)	<ul style="list-style-type: none"> <li>They welcome/back free expression</li> <li><u>Yet</u> they neglect/do not pay attention to the right to privacy which makes free expression possible ('oblivious' not accepted)</li> <li>- Important to have a contrast marker e.g. 'but/yet'</li> </ul>

All or nothing; no half marks

6. In lines 41-42, what explanation does the author offer for the international community's failure to develop stronger support for the right to privacy? **Use your own words as far as possible.** [2]

Lifted	Own Words
a) Challenges in defining the <b>content</b> (line 42)	<p>The author suggests that the failure may be due to</p> <p>(a) Difficulty in delineating/describing/explaining the substance/material/issues related to/subject matter</p> <p>OR</p> <p>the scope/coverage/reach//extent/how far and <i>this right extends</i></p>
b) and <b>contours</b> of this right (line 42)	(b) nuances/complexities/ ways in which this right vary/fine details

7. In paragraph 6 (line 43), the author claims that 'privacy does face a changing environment'. How does the remainder of the paragraph illustrate this assertion? **Use your own words as far as possible.** [3]

Lifted	Own Words
<p>a) <u>New forms of data generation, storage, processing and surveillance</u> have made it far from a <b>static</b> concept; (lines 43-44)</p> <p>b) its content and confines are being <b>contested</b> in never-ending games between <u>individuals, governments and corporations</u>; (lines 45-46)</p> <p>c) our own notions of privacy <b>vary greatly</b> across historical periods, cultures and places. (lines 46-47)</p>	<p>The remainder of the paragraph illustrates how</p> <ul style="list-style-type: none"> <li>• New technology means that privacy is dynamic/ever-evolving /no longer a fixed idea</li> <li>• Its very definition is constantly being argued over/fought over [between stakeholders of society]/hotly debated (<i>marker should be able to infer 2 parties</i>)</li> <li>• And our ideas of privacy have differed markedly/largely/significantly across time and culture</li> </ul>

8. In lines 57-58, identify two words that show the contrast between the views of the citizen and the State on the right to privacy. [2]

Lifted
<ul style="list-style-type: none"> <li>▪ Safeguard</li> <li>▪ Barrier/impediment</li> </ul> <p>To give two <b>words</b>, not one/two phrases. <b><u>All or nothing.</u></b></p>

9. In paragraph 9, what three criticisms does the author make about the discussion on the roles of technologies? **Use your own words as far as possible.** [3]

Lifted	Own Words
<p>The discussion reveals</p> <p>a) <u>no consideration</u> of the <b>values and priorities</b> tied up in privacy and security, (lines 70-71)</p> <p>b) no <u>reference</u> to the <b>potentials</b> of technology, (lines 71-72)</p> <p>c) no <u>indication</u> of the <u>other</u> <b>choices</b> that</p>	<p>The author criticises the discussion as having</p> <p>(a) No thought/deliberation of the ideals and imports bundled in privacy and security/what is most important with regards to privacy (<b><i>EITHER values OR priorities = 1m</i></b>)</p> <p>(b) No links/mentions/allusions to the promise/future benefits of technology/<u>capabilities</u> of scientific <u>development</u></p> <p>(c) No sign/suggestion/hint of other</p>

<p>exist. (line 72)</p> <p>d) It has instead cast security and privacy as <b>competing concepts</b>, rather than mutually <b>reinforcing</b> values. (lines 73-74) / “false dichotomies” (ln 69)</p> <p>e) “...spurring <b>oversimplified</b> arguments about the roles of technology” (ln 69-70)</p>	<p>possibilities/options</p> <p>(d) It has instead perceived privacy and security to be oppositional/contrasting ideas rather than values that support/strengthen each other</p> <p>(e) reductionistic/black-and-white arguments</p>
<p>5 possible points; ANY 3 points for 3m</p>	

10. Carly Nyst discusses issues related to freedom of expression and the right to privacy. How far would you agree with her views, relating your arguments to your own society? [10]

### Comments

Most students were able to achieve a band 2 (4-7marks); however not many were able to offer quality evaluation as well as cogent arguments and clear overall shape necessary for a top band.

A top band response would discuss the tensions between the concepts discussed (i.e., freedom of expression vs the right to privacy; security vs freedom of expression; security vs privacy), as opposed to discussing each issue in isolation. A mature, excellent response would recognize the inherent limitations faced by government and the sacrifices necessary for security, and weigh these with the rights of individuals to freedom of expression and privacy.

Better candidates also realized that the context of Western society is vastly different from the Asian/Singaporean one, thus many of Nyst’s concerns may not be reflective of the same concerns which citizens and government here have.

### Requirements

- Most students were able to accurately identify and adequately address the requirements of the question. However, most students failed to pick out points that collectively contributed to a clear overall position.
- Many students simply picked out issues that were convenient (having examples or some knowledge about), showing little attempt to manage their issue selection in achieving balance as well as a cogent argument (overall).
- In order to achieve the highest band, students must be able to pick out relevant points that accurately reflect the overall message of the author. Ideally, these should contribute to a response with a clear intent.

### Explanation

- Almost all the students were able to offer developments that were coherent and most were able to demonstrate an adequate level of understanding of the issues involved. However, some responses showed very superficial awareness of the local (Singapore) situation, with some offering isolated incidents as the norm.

### Evaluation

- Most students were able to offer some attempts at evaluation, however the bulk of these were neither quality nor convincing judgments.
- Most students picked out *isolated issues* and offered tangential evaluation without recognizing the overall message and underlying theme of the passage. Students must see that the big assertion that Nyst makes relates to citizen-state tension (Any evaluation that ignores that cannot score highly).
- (False/inaccurate assertions/beliefs) Many students offered examples of how the Singapore government monitors its citizens very closely. While these are not impossible (though very improbable), students need to show maturity of thought when making such claims. Any development/illustration must be within sensible limits and not be overly based on extreme/alternative views that are not representative of the mainstream perspective. “Your society” does not just mean you.
- Inaccurate/false claims made about genuine incidents weakened a great number of responses. Often this was due to candidates tended to conflate examples e.g. asserting that Amos Yee had been sued by Prime Minister Lee Hsien Loong (when this in fact happened to blogger Roy Ngerng). Some of these claims were also questionable e.g. claiming that Indonesian would-be terrorists had planned to attack Marina Bay Sands from Batam (true) and this had been discovered through online surveillance by our government (unlikely since Batam is outside our jurisdiction; ST reports suggest – and the key word is suggest rather than assert - it was Indonesian authorities that were alerted by the content of their Facebook chats and emails).
- When approaching the issue of freedom of speech (or any freedom), one useful approach in terms of evaluation is to examine the tradeoff or the consequent “harm” that comes along with such a freedom. Many students made sweeping claims without factoring in the issue of consequence, falsely assuming that any curtailment of freedom is unjust, unwarranted, intrusive and repressive.

### Coherence

- Most students were able to offer clear paragraph development and generally coherent responses.
- However almost all students failed to achieve any clear form of an overall cogent argument throughout the response.

Possible Issues	Potential Evaluation
(Paragraph 1) The author implies that States label material as “subversive” in an attempt to legitimize the removal of certain materials	While it is instinctive to be suspicious or critical of the intentions of the state; citizens need to be aware that very often, this perception could be skewed or based on limited/false information. In addition, the state usually has more resources and hence a more complete set of /perfect information about issues and threats, putting them in the best position to make such classifications. Furthermore, it may not always be possible for a state to be totally accountable to the average citizen due to security and sensitivity issues.

<p>(Line 11) The author claims that in order to freely form and impart our beliefs, we need to have autonomous, private spaces that are free from State interference.</p> <p>Or</p> <p>(line 14) State intrusion into our affairs prevent us from exercising our freedom of expression</p>	<p>State intrusion and intervention, while seen as a means of monitoring and control; is essential and necessary for the exercise of those very rights. In order for us to freely form, pass on as well as exercise our beliefs, we need to have a protected space, not only from the state, but from other citizens who may have differing positions, or may seek to disrupt and curtail our freedoms. In allowing the state to have some entry, we are actually able to better secure the bulk of our freedom through state managed rules and codes of conduct.</p>
<p>(Line 25) The level of corporate and state scrutiny is without precedent</p>	<p>The increase in the level of scrutiny may be at a historical high, but when examined against the backdrop of the increase in technology as well as the increase in the amounts of information made available, such an increment could be simply a proportionate rise; and the relative levels of invasiveness may not be witnessing as high an increase as claimed/perceived</p>
<p>(Line 30) We have benefited from privacy</p> <p>(Line 31) These rights were worth protecting</p>	<p>Privacy may have allowed us to benefit immensely in the past as we (as a nation) were developing a personal/citizen's voice and pushing/defining the boundaries of our political landscape. However as we develop in terms of maturity as a society/nation, our needs shift, and the gains from the absolute protection of these rights may pale in comparison with other more pragmatic gains/needs of our current situation.</p>
<p>(Paragraph 6) We face challenges in developing stronger support for privacy (defining, not static, contested, varying notions)</p>	<p>While it may seem increasingly difficult to develop a universal strategy/approach for the defense of privacy; what we need to realize is that each society and community has very different notions and expectations of privacy; and rather than see this difference as a challenge to the implementation of a universal concept of privacy, it could actually be positive elements in aiding each community in determining a suitable level of privacy for its specific needs.</p>
<p>(Paragraph 7) Technology has enabled the state to have greater reach, thus increasing the need for privacy protection</p>	<p>While technology has given the state greater reach, it has also allowed us to better protect our interactions and make our communications/online activities more secure</p>

**END**



**RIVER VALLEY HIGH SCHOOL**  
**YEAR 6 PRELIMINARY EXAMINATION II 2016**

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**GENERAL PAPER**

**8807/02**

**August 2016**

**Paper 2**

**1 hour 30 minutes**

INSERT

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READ THESE INSTRUCTIONS FIRST

This insert contains the passage for Paper 2.

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This document consists of **4** printed pages including the cover page.



River Valley High School  
EL/GP Department

**[Turn over]**

*Kangetge Nao challenges the institution of marriage.*

- 1 Our society expects us all to get married, and barring occasional exceptions, we all do just that. Getting married is a rather complicated business. It involves mastering the intricate dance of courtship, celebrating the often arcane rituals of marriage, and finally navigating the spat and squabble of domestic life. It is an enormously elaborate flurry of activity, much more so than finding a job, and yet while many resolutely remain unemployed, few remain unmarried. 5
- 2 All this would not be particularly remarkable if there were no question about the advantages, the joys, and the rewards of married life, but most people, even young millennials, know or have heard that marriage can be a hazardous affair. Of course, there is still marital success, unions made by people mature or fortunate enough to find the kind of mates they want, or who artfully blend giving and receiving. It is not these marriages that concern us here. We are concerned with the increasing number of others who, with naïveté, haplessness, and bumbling effort, grope or fling themselves into marital disaster. Parents, teachers, and concerned adults all counsel against premature marriage. But they rarely speak the truth – that contemporary marriage is a wretched institution. It spells the end of voluntary affection, of love freely given and joyously received. Beautiful romances are transmuted into dull legal unions, and eventually the relationship becomes constricting, corrosive, grinding, and destructive; the beautiful love affair becomes a bitter contract. 10 15
- 3 The basic reason for this sad devolution is that marriage was not designed to bear the burdens now being asked of it by modern society. It is an institution that met specific functional needs of a pre-industrial society and was not designed as a mechanism for providing friendship, erotic experience, romantic love, personal fulfilment, continuous lay psychotherapy, or recreation. Romantic love was thus considered tragic, or merely irrelevant; it was simply not designed to carry a lifelong load of highly emotional freight. Given such a legacy, the very idea of an irrevocable contract obliging the parties concerned to a lifetime of romantic effort is now utterly absurd. 20 25
- 4 Modern pressures have further burdened marriage with expectations it cannot fulfil. In industrialised, urbanised societies, our ties are as superficial as they are numerous. We search for community, and yet we know that the search is futile. Cut off from the support and satisfaction that flow from community, confused and searching singles can do little but place all of their bets on creating a community in microcosm: their own marriage. Out there all is phony! But between the romantic pair there is to be complete candour. No dishonest games! No hypocrisy! No misunderstanding! Yet paradoxically, what starts out as a tender coming together to share one's whole person is transmuted by too much togetherness into attack and counterattack, doubt, disillusionment, and ambivalence. Something precious and fragile is shattered, and soon another brave marriage will end. Little wonder then that marriage today is too often a prelude to domestic tragedy, or perhaps more frequently, to domestic pathos that is no less tragic for being mundane. 30 35
- 5 Even when we fall in love and willingly marry, we cannot deny that modern marriage is far from ideal. Soaring real estate prices in China are breaking up marriages, but not in the way you might expect. China has raised the down payment for second mortgages, limited apartment purchases, and banned commercial banks from offering loans to third-home buyers. To get around these restrictions, Chinese couples are flocking to companies which sell divorce papers for a mere 300 40

yuan<sup>1</sup>. Getting divorced allows couples to register properties under separate names. When marriage is so crudely commoditised, surely we should awaken from the spell of romance.

45

- 6 So, how do we hold on to the magic of marriage? We must release our death grip on outmoded structures, acknowledge the contradiction between the old and the new, and redefine love and marriage. Many accept the right of consenting adults to engage in whatever sexual and romantic relationships they choose, but oppose the legal recognition of those relationships. Such people miss the crucial point: marriage is not just a formal codification of relationships – it is also a defensive system designed to protect the interests of people whose economic and emotional security depends on the marriage in question. If we still want to find hope in love, eradicating the stigmas and taboos around marriage must be nothing less than this generation's moral obligation. 50
- 7 Already, this is happening. On 26 June, 2015, the White House lit up in rainbow colours to commemorate the Supreme Court's ruling that states cannot ban same-sex marriage, handing gay rights advocates their biggest victory yet. Marriage is no longer the sole province of heterosexual couples, and the legal protections of a committed companionship are now extended to a community that has too long been living in the margins. 55
- 8 Having cleft society's formidable deference to tradition, the most natural progression for marriage is to chip away at the monolithic myth of monogamy. There is no valid reason to hold off legalising polygamy because the case against it is animated almost wholly by irrational fear and cultural prejudice. (Sorry, romantics!) Polygamy was the norm for many of our hunter-gatherer ancestors. Monogamy only started flourishing when our ancestors began to settle down. It made it easier for fathers to divide and share valuable commodities with their children. Critics point out that group marriage has mostly worked out poorly for women. However, social science tells us that the very labels of illegality and taboo are precisely what appeal to people who currently tend towards marginalised lifestyles. Remove the labels, and you remove the abuse. Pedants proffer logistical problems – tax benefits, health insurance, intestacy laws – that plural marriage presents, which require altering core features and benefits that currently make up civil marriage. We must insist that rights to plural marriage not simply be dismissed out of short-term interests of logistics or political pragmatics. 60 65 70
- 9 Further redefining marriage is the idea that companionship rather than passion is a perfectly acceptable basis for marriage, as perfectly exemplified in asexual pairings. Some asexual people are in romantic relationships, others aren't. Some are sexually active for the sake of their partners or social pressure; some have never so much as kissed. Some think sex is disgusting, some are indifferent, and some think it is great for other people but have no wish to themselves. But what all asexual people have in common is that, while they may have a desire to connect with others, it is not sexually. If we stop defining our significant relationships as those that are romantic or sexual, being single – or married – will take on new meaning. After all, marriage should adapt to society's needs; the tail should not be wagging the dog. 75 80

[Please turn over]

<sup>1</sup> About 60 Singapore dollars.

- 10 And if the institution is so flawed – why get married at all? Cohabitation has become so common that it is almost antiquated not to ‘test drive’ a relationship before marriage. In the United States, cohabitation increased by nearly 900 percent over the last 50 years. In 2012, 7.8 million couples lived together without walking down the aisle, compared to 2.9 million in 1996. There are also economic benefits to cohabitation – those living together can split the costs of a household, and that means more money left over. 85
- 11 Society may shove us altar-ward, but it appears that we are willing lambs to the slaughter. A Pew Research study in 2011 found that more than 60 percent of Americans who had ever cohabited before marriage saw their living situation as a precursor, not an alternative, to wedded bliss. The fruit, it seems, remains tantalisingly sweet and unblemished. 90

**RIVER VALLEY HIGH SCHOOL**  
**YEAR 6 PRELIMINARY EXAMINATION II 2016**

CANDIDATE  
NAME

CLASS

INDEX  
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**GENERAL PAPER**

Paper 2

**8807/02**

**August 2016**

**1 hour 30 minutes**

Candidates answer on the Question Paper.

Additional Materials: 1 insert

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**READ THESE INSTRUCTIONS FIRST**

Write your class, index number and name on all the work you hand in.

Write in dark blue or black pen on both sides of the paper.

Do not use staples, paper clips, highlighters, glue or correction fluid.

Answer **all** questions.

The Insert contains the passage for comprehension.

Note that up to **15** marks out of **50** will be awarded for your use of language.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.

For Examiner's Use	
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Language	/15
Total	/50

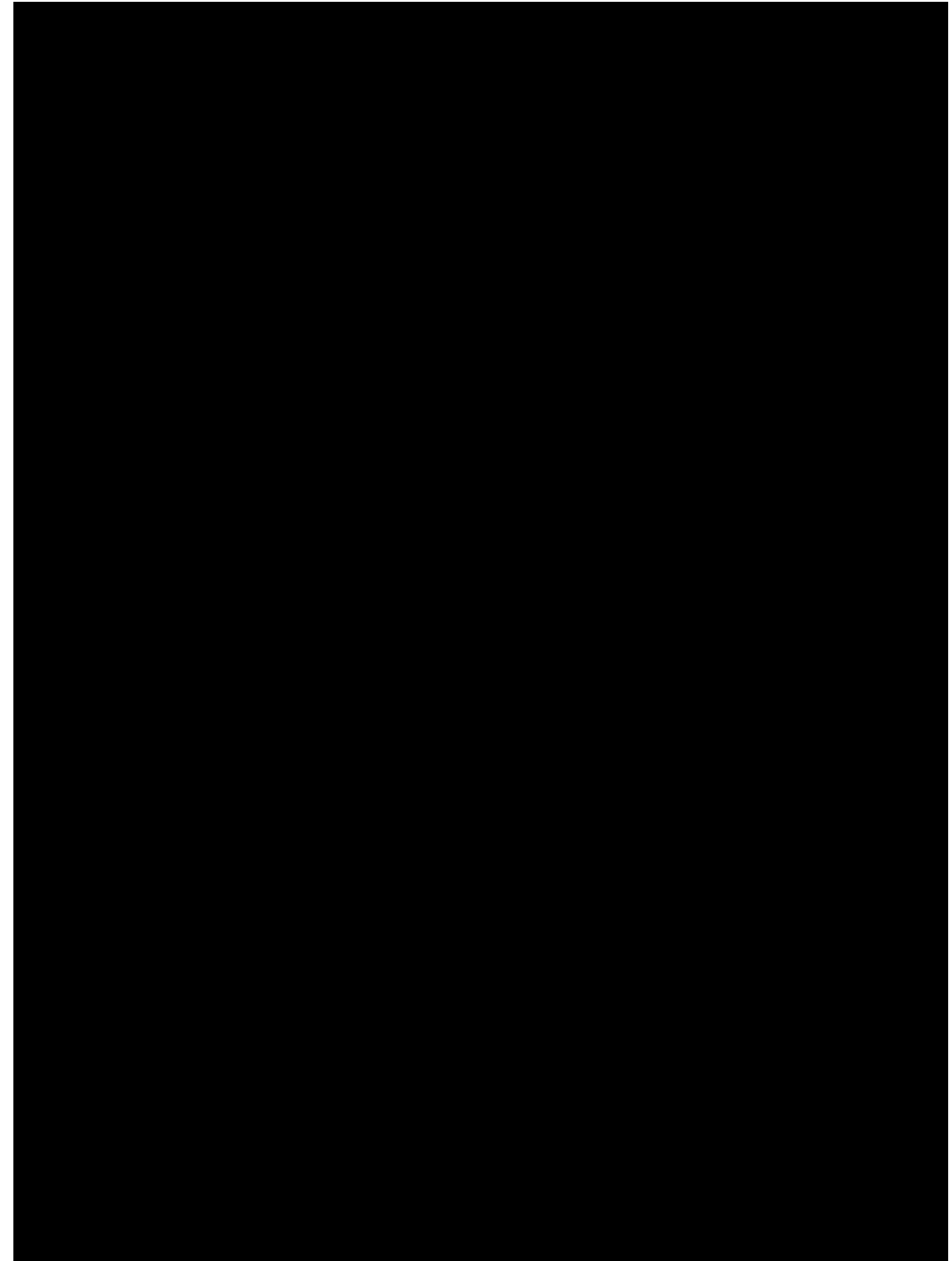
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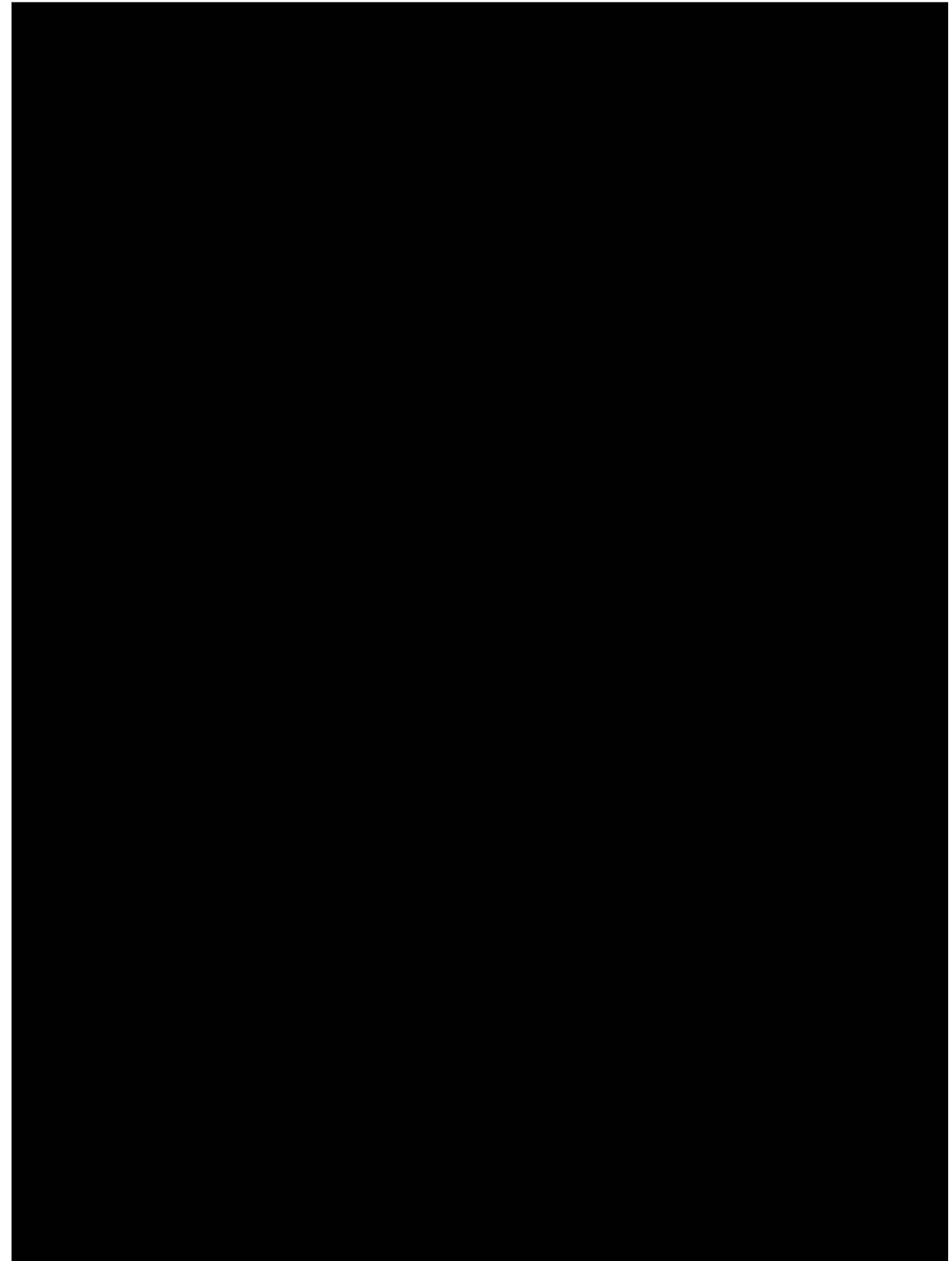


River Valley High School  
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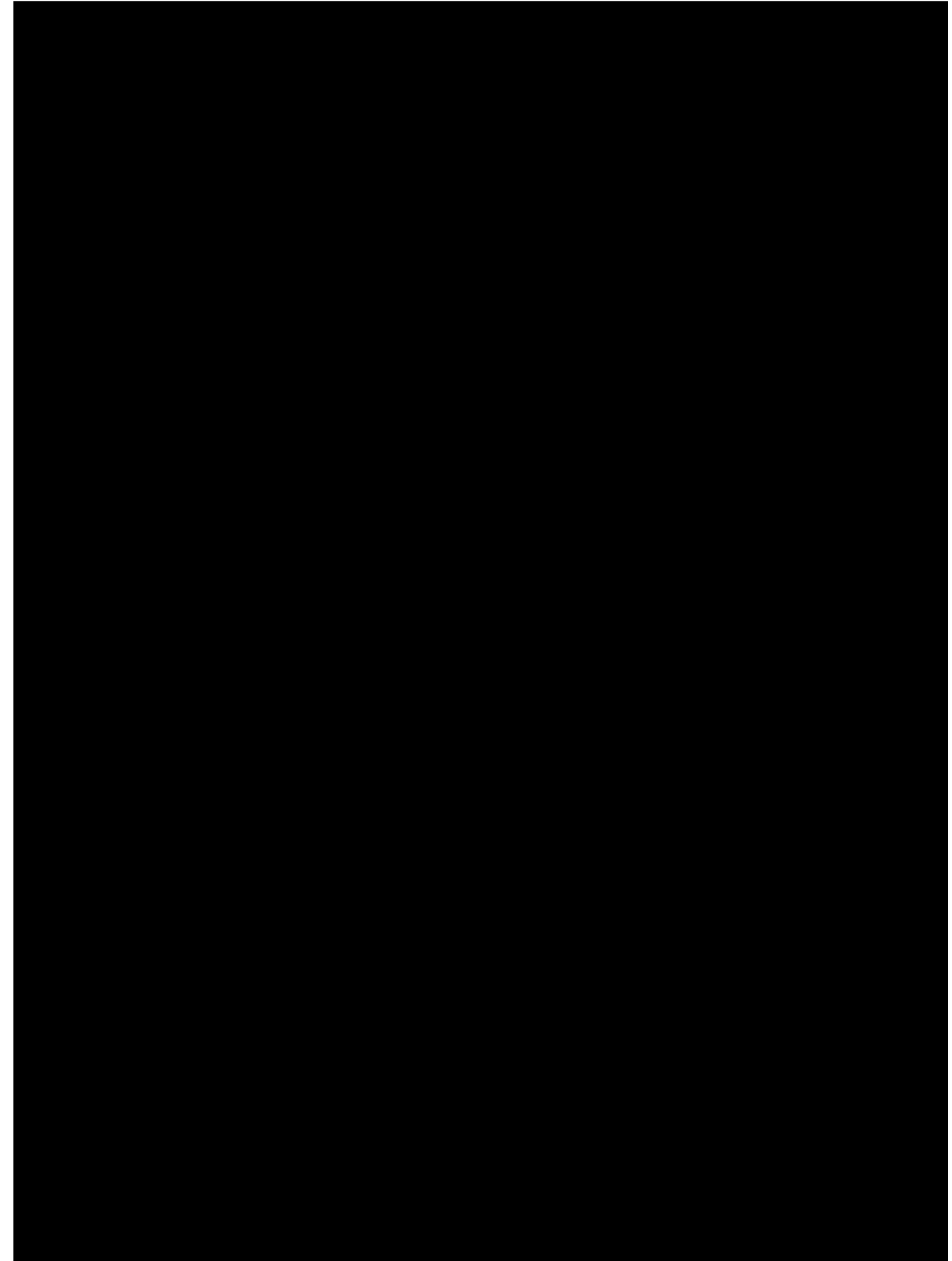
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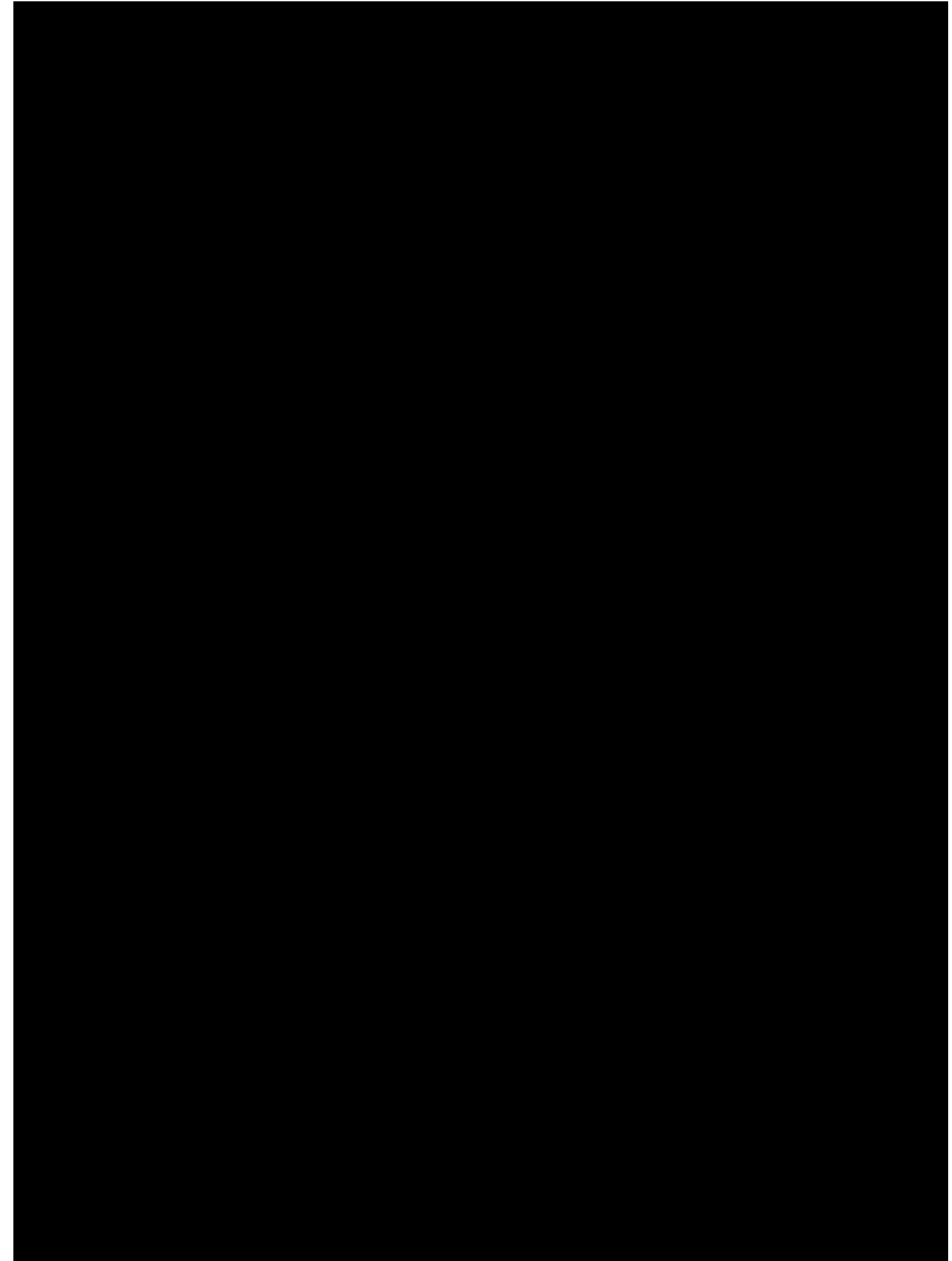


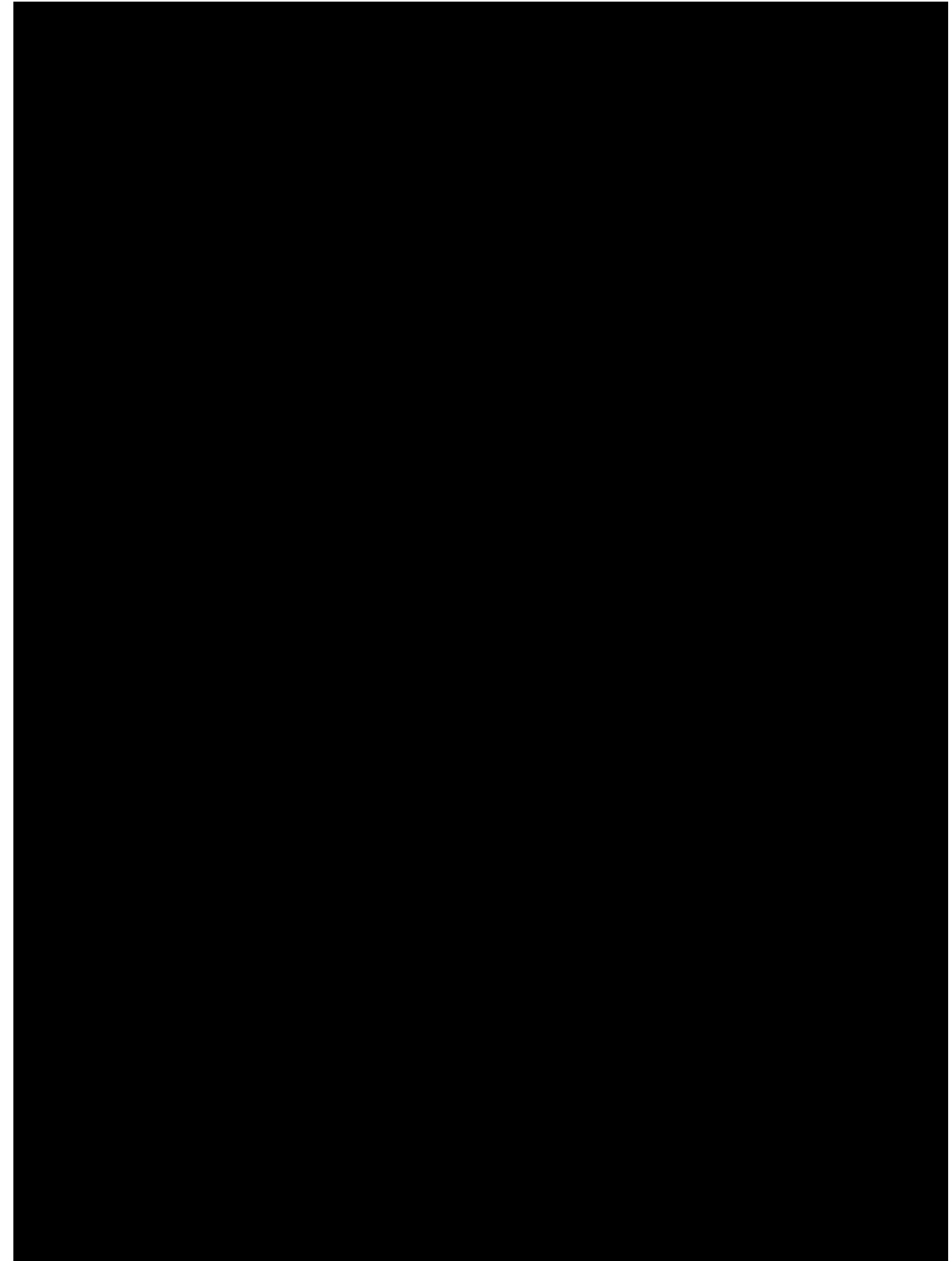


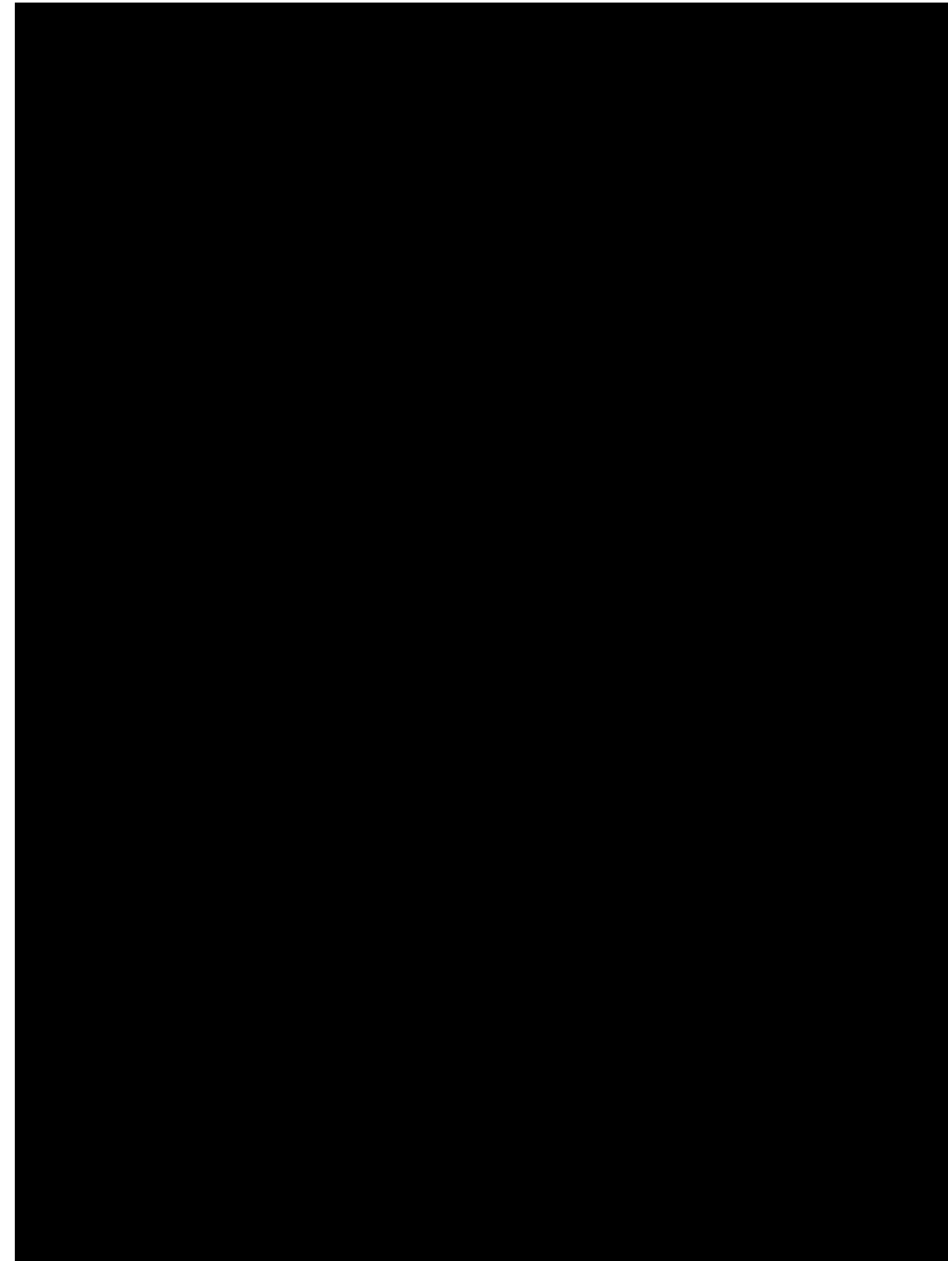












**RIVER VALLEY HIGH SCHOOL**  
**Y6 GP 2016**  
**PRELIM II ANSWER SCHEME**

1. What are the purposes of the author's opening statement? [2]

From the passage	Paraphrased
Our society expects <u>us</u> all to <u>get married</u> , and barring occasional exceptions, <u>we</u> all do <u>just</u> that.	<p>The author wants to...</p> <p>establish a common experience/engage audience with the reader through the use of the personal pronouns 'us' and 'we'.</p> <p>introduce /make us think the topic <u>of marriage</u>. (context required)</p> <p>emphasise our conformity to societal expectations of pursuing marriage.</p> <p>Note:</p> <ul style="list-style-type: none"> <li>Any 2 answers for 2 marks</li> <li>Do not award mark if student reads too much into the qn e.g. author is criticising...</li> </ul>

2. According to the author in paragraph 1, why is getting married 'a rather complicated business'? **Use your own words as far as possible.** [3]

From the passage	Paraphrased
<p>[A] It involves <b>mastering the intricate dance of courtship</b>,</p> <p>[B] <b>celebrating the often arcane rituals of marriage</b>, and finally</p> <p>[C] <b>navigating the spat and squabble of domestic life.</b></p>	<p>[A] It constitutes <b>gaining expertise in/ being familiar with/ spending time and effort</b> at the <b>complex</b> routine of dating/means to winning the affections of the other party.</p> <p>[B] Moreover, the <b>obscure</b> ceremonies of marriage were also <b>embraced /revelled in</b>.</p> <p>[C] Finally, married couples have to <b>deal with/ figure/ work out/ manage/ resolve</b> marital <b>disagreements/problems/conflicts</b>.</p> <p>Note:</p> <ul style="list-style-type: none"> <li>Point C: BOD for 'Sort out' (too informal)</li> <li>Do not accept 'dull' or 'undesirable' (aspects of marriage) as 'spat and squabble' is obviously about quarrelling</li> </ul>

3. In paragraph 1, what does the comparison of marriage to employment reveal about people's attitude towards marriage? [1]

From the passage	Inferred
It is an enormously elaborate flurry of activity, <u>much more so than finding a job</u> , and yet while many <u>resolutely</u> remain unemployed, few remain unmarried.	<p>People are <b>stubborn/obstinate/adamant/determined</b> OR <b>optimistic/keen/eager/enthusiastic about /willing to</b> getting married OR People think that marriage is <b>more important</b> than finding a job. (1)</p> <p>-----</p> <p>[despite it being even harder/even more inconvenient than seeking employment, as people are willing to work harder at getting married than getting a job].</p> <p>Note:</p> <ul style="list-style-type: none"> <li>Do not accept 'supporting'/'approving' of marriage as these do not express any difference from people's attitude towards employment</li> </ul>

4. According to the author in paragraph 2, what are the differences between marital success and marital disaster? **Use your own words as far as possible.** [3]

From the passage	Paraphrased
<p>Of course, there is still marital success, unions made by people [A]<u>mature</u> or [B]<u>fortunate</u> enough to find the kind of mates they want, or who [C]<u>artfully blend</u> giving and receiving.</p> <p>It is not these marriages that concern us here. We are concerned with the increasing number of others who, with [A]<u>naïveté</u>, [B]<u>haplessness</u>, and [C]<u>bumbling effort</u>, grope or fling themselves into marital disaster.</p>	<p>[A]<u>Wise vs gullible</u> Marital success is usually attained by people who are wise while people who fail at marriage are usually simple-minded /gullible/idealistic.</p> <p>[B]<u>Lucky/fortuitous vs unfortunate</u> Furthermore, people who succeed in marriage are lucky while people who do not are usually unfortunate. (also allow comparisons between lucky/unlucky)</p> <p>[C] <u>Skilful vs clumsy</u> Finally marital success requires a skilful handling of relationships/ difficult situations while marital disasters see people handling their relationships with uncertainty and clumsiness.</p> <p>Note:</p> <ul style="list-style-type: none"> <li><b>If student provides the explanation for only 1 side (success or failure), the acceptable answer must start off with 'The differences are...'</b></li> <li>Though we now award the mark even if there is no straightforward comparison, students must always bear in mind that they should present their answers in a clearly comparative manner</li> </ul>

5. Why does the author call contemporary marriage ‘a bitter contract’ (line 17)? **Use your own words as far as possible.** [2]

From the passage	Paraphrased / Inferred
Beautiful romances are transmuted into dull legal unions, and eventually the relationship becomes <b>constricting, corrosive, grinding, and destructive</b> ; the beautiful love affair becomes a bitter <u>contract</u> .	<p>Even though the marriage has become damaging, (1)</p> <p>one is still officially bound/committed to it. (1)</p> <p>Note:</p> <ul style="list-style-type: none"> <li>• The key answer for the first part is that of ‘damaging’</li> <li>• ‘Toxic’ (BOD) – not encouraged as it is figurative</li> <li>• do not penalise for use of legal for the second part</li> <li>• The word ‘contract’ should not be accepted in the answer unless it is also explained</li> </ul>

6. **Using your own words as far as possible**, explain the paradox which the author describes in lines 32-34. [1]

From the passage	Paraphrased
Yet paradoxically, what starts out as a <b>tender coming together</b> to share one's whole person is transmuted by <b>too much togetherness</b> into attack and counterattack, doubt, disillusionment, and ambivalence.	<p>The very intimacy or closeness experienced by the couple paradoxically results in breakdown / rift / destruction / conflict/ quarrel in marriage.</p> <p>Note:</p> <ul style="list-style-type: none"> <li>• Idea of closeness and intimacy should be the focal point of the paradox</li> </ul>

7. Why does the author use the word ‘mere’ in line 43? [2]

From the passage	Inferred
To get around these restrictions, Chinese couples are flocking to companies which provide divorce papers for a <u>mere</u> 300 yuan (SGD 60).	<p><u>Tone</u> (1): The author wants to emphasise/highlight the <b>absurdity/ludicrousness</b> of the situation –</p> <p><u>Effect</u> (1): that marriage can be reduced to a <b>small payment/token sum</b>. OR The author wants to highlight that it is <b>too/extremely/very easy</b> to dissolve a marriage.</p> <p>Note:</p> <ul style="list-style-type: none"> <li>• 2 part answer illustrating Tone and Effect</li> <li>• The marks can be separately awarded</li> <li>• ‘Undermined’ is not accepted as it is too neutral a tone</li> </ul>

8. In paragraph 10, why does the author compare cohabitation to a 'test drive'? [2]

From the passage	Inferred
And if the institution is so flawed - why get married at all? Cohabitation has become so common that it is almost antiquated not to 'test drive' a partner before marriage.	<p>Just as a test drive allows one to spot potential problems and <u>ensure compatibility</u>, cohabitation allows a couple to <u>assess if they are well-suited</u>.</p> <p>OR</p> <p>Just as a test drive allows one to assess compatibility <u>before the purchase of a car</u>, cohabitation allows a couple to <u>evaluate/conclude if they really do indeed want to commit to each other</u>.</p> <p>Note:</p> <ul style="list-style-type: none"> <li>• 2 or 0 answer</li> <li>• need to ensure <b>a coherent comparison</b> between the 2 aspects</li> <li>• do not accept simplistic answers: like car = like each other</li> </ul>

9. How does the metaphor in the concluding sentence illustrate the writer's point in paragraph 11? [1]

From the passage	Inferred
The fruit, it seems, remains tantalisingly sweet and unblemished.	<p>The delicious / tempting fruit demonstrates the attractiveness / appeal of marriage, coinciding with the author's previous claim that most Americans are still enamoured of marriage.</p> <p>Note: do not need to explain deliciousness of fruit <i>Accept any reasonable answer.</i></p>



## 10. Summary - To keep marriage relevant today,

	From the passage	Paraphrased
A	We must <b>release our death grip</b> on <b>outmoded</b> structures	we must <b>loosen / relax / let go of/ give up / stop emphasising/ not hold on to</b> + <b>outdated / irrelevant / obsolete</b> traditions / systems (2 parts)
B	<b>acknowledge</b> the <b>contradiction</b> <u>between the old and the new,</u>	<b>see/recognise / the clash/ conflict /incompatibility / mismatch</b> between the past and the present, (do not accept 'difference') (2 parts)
C	<b>redefine</b> love and marriage	and <b>change/ rethink / reconsider/ reconceptualise /reinvent</b> love and marriage.
D	Many accept the right of consenting adults to engage in whatever sexual and romantic relationships they choose, but <b>oppose the legal recognition</b> of those relationships.	We need <b>to allow / support /go against/ cannot challenge</b> the legalisation/ lawfulness of consensual unions. (accept use of 'legal')
E	Such people <b>miss the crucial point:</b> marriage is not just a formal codification of relationships	and <b>recognise that / cannot overlook the essence /crux / the most important idea</b>
F	it is also a <b>defensive system</b> designed to <b>protect</b> the interests of people	That it is also meant to <b>safeguard</b> the rights of those
G	whose <b>economic</b>	whose <b>financial / monetary / fiscal / material</b>
H	and <b>emotional security</b> depends on the marriage in question.	and <b>psychological stability / safety / feelings of safety</b> rely on marriage. (do not accept 'feelings' and 'mental stability')
I	If we still want to find hope in love, <b>eradicating the stigmas and taboos</b> around marriage must be	We should <b>eliminate / get rid of</b>  + the <b>shame / humiliation / ostracism /discrimination</b> (2 parts) (general idea of strong negative perceptions) of marriage
J	<u>nothing less</u> than this generation's <b>moral obligation</b> .	and prioritise it as our <b>duty</b> .
K	Marriage is no longer the sole province of heterosexual couples, and the legal protections of a committed companionship are now <b>extended</b> to a community that has too long <b>been living in the margins</b>	We also need to <b>include /expand</b> marriage to <b>the minority/ homosexuals/who have been living on the fringe / periphery of society</b> . (require the active verb of inclusion) (2 parts)
L	Having cleft society's formidable deference to tradition, the most natural progression for marriage is to <b>chip away at the monolithic myth</b> of monogamy.	Furthermore, we should slowly / gradually / progressively <b>remove / undermine / erode</b> (Challenge – BOD)  +the <b>widespread / entrenched / immovable belief /misconception</b> of traditional marriage (2 parts)
M	(as well as) <b>fear and cultural prejudice</b>	and along with it, (stop the) <b>dread/ anxiety</b> and <b>traditional / societal / entrenched bias</b> . Key idea: anxiety of breaking long-established traditions
N	<b>Remove the labels</b> , and you <b>remove the abuse</b> .	We should also <b>end / eradicate bias</b> ,
O	We must <b>insist</b>	and <b>demand / be firm</b>
P	Pedants proffer <b>logistical problems</b> (of plural marriages) (line 69) OR that rights to plural marriage <b>not simply be dismissed out of short-term interests of logistics or political</b>	that <b>bureaucratic obstacles / red tape</b> to plural marriages be removed. OR And not be <b>misled by myopic / practical concerns</b> . (do not accept 'economic' or word for word paraphrase which

	<b>pragmatism.</b> (line 72)	does not demonstrate understanding)
Q	Further redefining marriage is the idea that <b>companionship rather than passion is a perfectly acceptable basis</b> for marriage OR If we <b>stop defining our significant relationships</b> as those that are romantic or sexual, being single - or married - will take on new meaning.	A <b>close relationship / the warmth of a relationship / emotional intimacy</b>  + is just as important as <b>fervent attraction.</b> (2 parts)
R	Marriage should <b>adapt</b> to society's needs; the tail should not be wagging the dog.	Marriage should <b>adjust / accommodate /evolve /change</b> to suit society's needs.

<b>Points</b>	1	2	3-4	5-6	7-8	9-10	11-13	>14
<b>Marks</b>	1	2	3	4	5	6	7	8

### Application Question:

Kangetge Nao challenges the traditional definition of marriage and proposes alternatives to keep marriage relevant. How applicable are her views to your society? [10]

### 2016 SAJC Prelim Exam Answer Scheme Draft 6

1. Which word in paragraph 1 suggests that the news is a distraction? [1m]

The word is 'interrupt'.

Unacceptable: 'put on hold' (reason: phrase)

2. In paragraph 1, what are the two traits of the news that are likened to 'breathing and blinking'? **Use your own words as far as possible.** [1m]

Lifted	Paraphrased
The news does not come with any instructions, because it is meant to be the <b>easiest</b> and <b>most unremarkable</b> activity in the world, like breathing or blinking.	<p>The traits are ...</p> <p>Easiest – simplest</p> <p>Most unremarkable – extremely / most ordinary / mundane / normal / insignificant</p> <p>Acceptable lift: most *Degree should be reflected</p> <p>Acceptable: most effortless and ordinary</p> <p>Unacceptable: very / highly</p> <p>Both parts are required to get 1m.</p>

3. Explain the irony in lines 3-7. [2m]

Lifted	inferred
We put our lives on hold in the expectation of receiving yet another dose of <b>critical</b> information about all the most <b>significant</b> catastrophes, romantic complications and trends to have befallen mankind anywhere around the planet since we last had a look. What we do receive is news about heavy rain in the tropics, a celebrity's extra-marital affair, the latest cartoon-inspired cafe...	<p>A: <u>We expect</u> the news to deliver the most important / impactful updates / reports</p> <p>B: <u>yet in reality</u>, we are provided with trivial / frivolous / non-essential / serious news.</p> <p>Acceptable lift: information</p> <p>Unacceptable: insignificant (cannot simply lift 'significant' in the text/ unimportant (cannot simply flip 'important)</p> <p>Note: Focus should be on the quality of the news and not the effect that the news has on us (eg less severe - X).</p> <p>0 or 2m</p>

4. Why does the author end paragraph 1 with [...] (line 7)? [1m]

Lifted	Inferred
What we do receive is news about heavy rain in the tropics, a celebrity's extra-marital affair, the latest cartoon-inspired cafe...	<p>A (Function/Purpose): The three dots show that the list is not exhaustive / the list goes on / there are more examples of / the possibilities are endless</p> <p>Unacceptable: A lot of / full of / variety of / abundance (not about the total quantity but the idea of 'more')</p> <p>B (Context): trivial / frivolous / non-essential / mundane news</p> <p>Both parts for 1m</p>

5. What does the author find surprising in lines 8 to 10? **Use your own words as far as possible.** [2]

Lifted	Paraphrased
For all its determined pursuit of the <b>peculiar</b> ,	A: (context) If the purpose of the news is to report on everything <b>unusual</b> ,
the surprising thing about the news is that	it is surprising that
it skilfully <b>avoids</b> ...	B: it manages to evade self-scrutiny / it is not critical of itself
- <b>training its eye on itself</b> ,	
- and the <b>predominant position</b> it has achieved in our lives.	C: and it has neglected to question / examine / cover its primary / key / main role in our lives.
	A+B OR A+C = 2m A+B+C = 2m No A = 0m

6. According to the author in paragraph 3, what are the similarities between our responses both to the news and to religion? **Use your own words as far as possible.** [3m]

Lifted	Paraphrased
In the developed economies, the news now occupies a position of power at least equal to that formerly enjoyed by the faiths.	
It demands that we approach it with some of the <u>same</u> <b>reverence</b> we would once have harboured of the faiths.	A: We venerate the news like a religion / we give them the same level of honour / devotion / respect / admiration / awe / utmost importance
	Acceptable lift: same
Here, <u>too</u> , we hope to <b>receive revelations</b> ,	B: we wish to be enlightened / obtain new insights / wisdom
	X guidance / advice / discoveries
learn who is <b>good and bad</b> ,	C: we differentiate between people who are morally upright and who are corrupt,
<b>understand suffering</b> and	D: why we endure hardships / trials/ tribulations,

the unfolding <b>logic of existence</b> .	<p>E: and discover the meaning / purpose of life</p> <p>1 points – 1m 2-3 points – 2m 4-5 points – 3m</p>
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7. In paragraph 3, why does the author refer to the news as an ‘assumption-laden perspective’? **Use your own words as far as possible.** [3m]

Lifted	Paraphrased
...it does not <b>merely report</b> on the world,	<p>A: The news does not only document world events / does not simply present global happenings / give out information of the world</p> <p>OR</p> <p>(inferred) The news provide objective information / it does not just give us facts / into believing that it is objective / reported with a lot of biasness [1m]</p>
but is instead constantly at work <b>crafting</b> a new planet in our minds	<p>B: but actively shaping / inventing / creating our world view / new paradigms [1m]</p>
in line with its own often highly distinctive <b>priorities</b> .	<p>C: and often has its own agenda / purpose as it selectively reports events based on what it thinks is important. [1m]</p> <p>Acceptable lift: own</p>

8. Why does the author use the examples of *Romeo and Juliet* and Vincent Van Gogh in paragraph 4? [2m]

Lifted	Inference
<p>From an early age, it is deemed <b>more</b> important for us to know how to make sense of the plot of <i>Romeo and Juliet</i> than how to decode the front page of <i>The Guardian</i>. We are <b>more</b> likely to hear about the significance of the famous painter, Vincent van Gogh's use of colour than to be taken through the effects of the celebrity photo section of <i>Daily Mail</i>. ...Yet, it is disturbing that people seldom attempt to educate us about the words and images proffered to us every hour by the news. ... We are never systematically inducted into the <b>extraordinary capacity</b> of news outlets to influence our sense of reality.</p>	<p>A (Function): They serve as a <u>contrast</u> to the news...</p> <p>Or other appropriate sign-posts to show contrast (eg unlike)</p> <p>B (Author's point):  B1 - by showing how we pay <u>more attention</u> to classical works than the news</p> <p>OR</p> <p>B1 - by showing how we pay <u>less attention</u> to the news</p> <p>X not about being taught to understand the news</p> <p>(comparison between classical works and the news must be evident)</p> <p>B2 - even though the news is equally OR more powerful in influencing / shaping our lives.</p> <p>Unacceptable lift: influence our sense of reality (whole phrase)</p> <p>A only = 0  B1+B2 only = 0  A+B1 = 1  A+B2 = 1  A+B1+B2 = 2</p>

9. What does the phrase 'cocooned in classrooms' (line 33) suggest about our education in school? [1m]

Lifted	Inferred
Cocooned in classrooms for only our first eighteen years or so ...	Education gives us limited exposure / shields us from reality. / We are sheltered and protected in school / isolates in classrooms / alienates us from the world

10. How do the two conclusions about India and women in paragraph 9 support the author's point in paragraph 10? [1m]

Lifted	Inferred
<p>To what increase in <b>wisdom</b> did all these news stories <b>contribute</b>, beyond leaving behind conclusions, for example, that India is over-populated and that women are different from men?</p> <p>To ask why the news matters is not to presume that it does not, but to suggest the rewards of approaching our intake <b>more critically</b>.</p>	<p>A: The two conclusions reveal that our response is simplistic / reductive / shallow / superficial / does not lead to deeper understanding</p> <p>B: and supports the author's point that we should be more evaluative when reading the news.</p> <p>Both parts are needed to get 1m.</p> <p>Unacceptable lifts: wisdom, contribute, critically</p>



11. Using material from paragraphs 6 – 8 of the passage, summarise the reasons why people keep checking the news.

Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

*We keep checking the news because...*

	Lifted	Paraphrased	Main Idea
A	<b>Dread</b> has a lot to do with it. (line 41)	<b>Anxiety / fear / uneasiness</b>  Lift: worry/worrisome  X: doubts / curiosity	Dread
B	After even a short period of being cut off from news, our apprehensions have a <b>habit of accumulating</b> . (lines 41-42)	Our worries tend to <b>grow</b> in the absence of news updates	a habit of accumulating
	and hence, after a time, it has a habit of <b>growing worrisome</b> in its own way. (line 48)	Our <b>fears build up</b> ...  Note: Award for BOTH A and B  Lift: worry/worrisome	See A and B
C	We know <b>how much</b> is liable	We are aware of the <b>severity / extent / scale / degree</b>	How much
D	and <b>how fast</b> (line 43)	and <b>speed / rate / how quickly / rapidly</b>	how fast
E	to go <b>wrong</b> (lines 42-43)	things to go <b>awry / get out of hand</b>	go wrong
F	In the immediate vicinity, there might well be <b>stability</b> . (line 45)  (example: In the garden, a breeze may be swaying the branches of the plum tree and dust may slowly be gathering on the bookshelves in the living room.)	Even though we may be enjoying <b>tranquility / peace / the calm / serenity</b>	stability

G	But we are aware that such serenity does not do justice to the <b>chaotic</b> fundamentals of existence (line 47)	we know that in reality, the world is experiencing <b>disorder / turmoil</b> / does not give credit to how complicated being alive is / catastrophic basis of life  X: complexities/ uncertainties	chaotic
H	Our background awareness of the possibility of catastrophe explains the small pulse of <b>fear</b> we may register <b>as we wait for</b> news notifications to appear on our phones. (lines 48-50)	This causes us to feel slightly <b>uneasy</b> whenever we <b>anticipate</b> updates / <b>expect</b> disasters to happen / subconscious acknowledgement of impending disaster	fear we may register as we wait for news notifications
I	<u>Inferred</u> : It is a version of the <b>apprehension that our distant ancestors must have felt</b> in the chilly moments before dawn, as they wondered whether the sun would ever find its way back into the skies. (lines 50-52)	<u>Inferred</u> : This fear is <b>inherited / passed down</b> from our <b>predecessors</b> / fundamental <b>instincts</b> of...	our distant ancestors must have felt
J	Yet there is a particular kind of <b>pleasure</b> at stake here too. (line 53)	However, we experience <b>satisfaction / joy / delight / happiness / contentment / enjoyment</b> too.  Note: a kind of morbid or perverse kind of pleasure here but need not mention explicitly here	pleasure
K	The news, however <b>dire</b> it may be – and perhaps especially when it is at its <b>worst</b> – (lines 53-54)	The most <b>unfavourable / horrific</b> updates  Note: Degree is not needed	Dire
L	can come as a <b>relief</b> (lines 54-55)	can ease our <b>anxiety / comfort / refuge / give us a break</b>  Note: L and P can be interchangeable but the same word is not allowed. Only credit once if same word is used.	Relief

M	from the <b>claustrophobic burden</b> of living with ourselves,	as we feel <b>trapped</b> by the pressure of coping with our own lives,	claustrophobic burden
N	of forever trying to <b>do justice to our own potential</b> (line 55)	of constantly <b>proving ourselves</b>	do justice to our own potential
O	and of struggling to <b>persuade people to take our ideas and needs seriously.</b> (lines 55-56)	and earning the <b>respect of / recognition / approval</b> from others / <b>convince people of our views / opinions / justify ourselves</b>	persuade people to take our ideas and needs seriously
P	It can be an <b>escape</b> from	The news <b>distracts</b> us / provides us with an alternative / another avenue / pathway  Note: L and P can be interchangeable but the same word is not allowed. Only credit once if same word is used.	an escape from our preoccupations
Q	our <b>preoccupations</b> (line 56) ...  OR  than those we have been <b>uniquely allotted</b> , (line 57)  OR to drown out our own <b>self-focused apprehensions</b> and <b>doubts</b> . (lines 57-58)	<b>problems / concerns of our own / personal issues / our individual struggles</b> and <b>insecurities / self-centered concerns</b>  X selfish / 'than ours' only  Note: must refer to <u>own</u> problems / concerns etc	self-focused apprehensions and doubts
R	to locate issues that are <b>so much graver</b> (lines 56-57)  and to allow these <b>larger</b> concerns (line 57)	with issues that are <b>more severe</b> than	to locate issues that are so much graver
S	such <b>outer turmoil</b> is precisely what we might <b>need</b> (lines 58-59)	Such <b>disorder</b> in our surroundings is <b>necessary</b>  Note: Must get T to get S	Outer turmoil
T	in order to usher in a sense of <b>inner calm</b> . (line 59)	To soothe / reassure us.  Note: Must get S to get T	a sense of inner calm

U	These occurrences, so <b>inconceivable</b> , (lines 62-63)	News that is <b>unbelievable</b> / <b>unimaginable</b> / unthinkable  X – unpredictable / unexpected	inconceivable
V	invite us to feel <b>sane by comparison</b> (line 63)	help us to feel <b>relatively normal</b> / normal by contrast  Note: must have both parts to get the point	Sane by comparison
W	because of our <b>predictable routines</b> , (line 63)	as we have <b>established</b> order / <b>repetitive</b> / mundane lifestyles	predictable
X	and how we have successfully <b>restrained</b> our <b>darkest</b> desires, (lines 63-64)	and <b>control</b> over our <b>most sinister</b> / <b>evil</b> intentions / keep our demons at bay  Note: Degree is needed	successfully restraint

# **ST ANDREW'S JUNIOR COLLEGE**

## **JC2 PRELIMINARY EXAMINATION**



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**GENERAL PAPER**

**8807/02**

Paper 2

**Friday, 26 August 2016**

**INSERT**

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**READ THESE INSTRUCTIONS FIRST**

This Insert contains the passage for Paper 2.

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This document consists of **4** printed pages.

## Alain de Botton writes about how we respond to the news.

- 1 The news does not come with any instructions, because it is meant to be the easiest and most unremarkable activity in the world, like breathing or blinking. After an interval, usually no longer than a night, we interrupt whatever we are doing in order to check the news. We put our lives on hold in the expectation of receiving yet another dose of critical information about all the most significant catastrophes, romantic complications and trends to have befallen mankind anywhere around the planet since we last had a look. What we do receive is news about heavy rain in the tropics, a celebrity's extra-marital affair, the latest cartoon-inspired cafe... 1 5
- 2 The news is committed to laying before us the most unusual and 'important' issues in the world. For all its determined pursuit of the peculiar, the surprising thing about the news is that it skilfully avoids training its eye on itself, and the predominant position it has achieved in our lives. 'Half of Humanity Daily Spellbound by the News' is a headline we are never likely to see from organisations that are otherwise devoted to reporting on the remarkable and the noteworthy, the corrupt and the shocking. 10
- 3 Societies become modern when the news replaces religion as our central source of guidance and our touchstone of authority. In the developed economies, the news now occupies a position of power at least equal to that formerly enjoyed by the faiths. It demands that we approach it with some of the same reverence we would once have harboured of the faiths. Here, too, we hope to receive revelations, learn who is good and bad, understand suffering and the unfolding logic of existence. The news knows how to render its own mechanics almost invisible and therefore hard to question. It speaks to us in a natural unaccented voice, without reference to its own assumption-laden perspective - it fails to disclose that it does not merely report on the world, but is instead constantly at work crafting a new planet in our minds in line with its own often highly distinctive priorities. 15 20
- 4 From an early age, it is deemed more important for us to know how to make sense of the plot of *Romeo and Juliet* than how to decode the front page of *The Guardian*. We are more likely to hear about the significance of the famous painter, Vincent van Gogh's use of colour than to be taken through the effects of the celebrity photo section of *Daily Mail*. We are led to theatres and museums and solemnly informed that certain works by long-dead artists could transform our perspectives and change our lives. Yet, it is disturbing that people seldom attempt to educate us about the words and images proffered to us every hour by the news. We are not encouraged to consider what might happen to our worldview after immersion in *Vanity Fair* and *Cosmopolitan* magazines, *South China Morning Post* or *Hokkaido News*, *The New York Times* or *Sydney Morning Herald*. We are never systematically inducted into the extraordinary capacity of news outlets to influence our sense of reality. 25 30
- 5 For all their talk of education, modern societies neglect to examine by far the most influential means by which their populations are educated. Cocooned in classrooms for only our first eighteen years or so, we effectively spend the rest of our lives under the tutelage of the news entities which wield infinitely greater influence over us than any academic institution can. Once our formal education has finished, the news is the teacher. It is the single most significant force setting the tone of public life and shaping our impressions of the community beyond our own walls. It is the prime creator of political and social reality. As revolutionaries well know, if you want to change the mentality of a country, you do not head to the art gallery, the department of education or the homes of famous novelists; you drive the tanks straight to the nerve centre - the news headquarters. 35 40
- 6 Why do we, the audience, keep checking the news? Dread has a lot to do with it. After even a short period of being cut off from news, our apprehensions have a habit of accumulating. We know how much is liable to go wrong and how fast: an A380 plane may rupture its fuel line and cartwheel into the bay in flames, or a virus from an African bat may leap the species barrier and infiltrate the air vents of a crowded Japanese commuter train. In the immediate vicinity, there might well be stability. In the garden, a breeze may be swaying the branches of the plum tree and dust may slowly be gathering on the bookshelves in the living room. But we are aware that such serenity does not do justice to the chaotic fundamentals of existence and hence, after a time, it has a habit of growing worrisome in its own way. Our background awareness of the possibility of catastrophe explains the small pulse of fear we may register as we wait for news notifications to appear on our phones. It is a version of the apprehension that our distant ancestors must 45 50

have felt in the chilly moments before dawn, as they wondered whether the sun would ever find its way back into the skies.

- 7 Yet there is a particular kind of pleasure at stake here too. The news, however dire it may be – and perhaps especially when it is at its worst – can come as a relief from the claustrophobic burden of living with ourselves, of forever trying to do justice to our own potential and of struggling to persuade people to take our ideas and needs seriously. It can be an escape from our preoccupations to locate issues that are so much graver than those we have been uniquely allotted, and to allow these larger concerns to drown out our own self-focused apprehensions and doubts. A famine, a flooded town, a serial killer on the loose; such outer turmoil is precisely what we might need in order to usher in a sense of inner calm. 55
- 8 Today the news informs us of a man who fell asleep at the wheel of his car and drove off an overpass, killing a family of five. Another item speaks of a university student, beautiful and promising, who went missing after a party and was found in pieces in the trunk of a minicab five days later. These occurrences, so inconceivable, invite us to feel sane by comparison because of our predictable routines, and how we have successfully restrained our darkest desires of never yet having poisoned a colleague or classmate. 60
- 9 What does all this news do to us over time? What remains of the months, even years we spend with it in aggregate? Whither those many excitements and fears: about the missing child, the budget shortfall and the unfaithful general? To what increase in wisdom did all these news stories contribute, beyond leaving behind conclusions, for example, that India is over-populated and that women are different from men? 65
- 10 To ask why the news matters is not to presume that it does not, but to suggest the rewards of approaching our intake more critically. 70

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# ST ANDREW'S JUNIOR COLLEGE

## JC2 PRELIMINARY EXAMINATION



Name: \_\_\_\_\_ (     )

Civics Group: \_\_\_\_\_

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**GENERAL PAPER**

**8807/02**

Paper 2

**Friday, 26 August 2016**

**1 hour 30 minutes**

**ANSWER BOOKLET**

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### READ THESE INSTRUCTIONS FIRST

Write your name, Civics Group and register number on all the work you hand in.  
Write in dark blue or black pen on both sides of the paper.  
Do not use staples, paper clips, highlighters, glue or correction fluid.

Answer **all** questions.

The Insert contains the passage for comprehension.

**(Note that 15 marks out of 50 will be awarded for your use of language.)**

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [   ] at the end of each question or part question.

For Examiner's Use	
Content	/35
Language	/15
Total	/50

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This document consists of **6** printed pages and **1** Insert.

Read the passage in the Insert and then answer **all** the questions. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this paper.

For  
Examiner's  
Use

**NOTE:** When a question asks for an answer IN YOUR OWN WORDS AS FAR AS POSSIBLE and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words or phrases from the passage.

1. Which word in paragraph 1 suggests that the news is a distraction?

..... [1]

2. In paragraph 1, what are the two traits of the news that are likened to 'breathing and blinking'? **Use your own words as far as possible.**

..... [1]

3. Explain the irony in lines 3-7.

.....  
.....  
..... [2]

4. Why does the author end paragraph 1 with three dots (...) (line 7)?

.....  
..... [1]

5. What does the author find surprising in lines 8 to 10? **Use your own words as far as possible.**

.....  
.....  
..... [2]

6. According to the author in paragraph 3, what are the similarities between our responses to the news and to religion? **Use your own words as far as possible.**

.....

.....

.....

.....[3]

7. In paragraph 3, why does the author refer to the news as an 'assumption-laden perspective'? **Use your own words as far as possible.**

.....

.....

.....

.....[3]

8. Why does the author use the examples of *Romeo and Juliet* and Vincent Van Gogh in paragraph 4?

.....

.....

.....[2]

9. What does the phrase 'cocooned in classrooms' (line 33) suggest about our education in school?

.....

.....[1]

10. How do the two conclusions about India and women in paragraph 9 support the author's point in paragraph 10?

.....

.....[1]

294

12. In this article, Alain de Botton writes about how we respond to the news. How far are his views reflective of your society?

This image shows a full page of primary-ruled paper. It features multiple sets of horizontal dotted lines spaced evenly down the page, providing a guide for handwriting practice. The background is white, and there are no margins or other markings present.



Name:	CG:	GP Tutor:
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**SERANGOON JUNIOR COLLEGE**  
**JC2 Preliminary Examination 2016**

**GENERAL PAPER**

Paper 2  
INSERT

**8807/02**

**29 August 2016**  
**1 hour 30 minutes**

**READ THESE INSTRUCTIONS FIRST**

This Insert contains the passage for Paper 2.

Write your **name** and **CG** in the spaces at the top of this page.

**Submit the insert** together with your answer booklet at the end of the examination.

This document consists of **3** printed pages and **1** blank page.

*Vani Bahl writes about the importance of both old and new buildings to cities.*

- 1 Nearly everyone will say that certain songs, scents or tastes bring it all back. A distinctive smell can immediately and powerfully make us recall an experience. The songs of one's adolescence can immediately transport one back to a time and a series of feelings long forgotten. To taste the food of one's childhood or homeland can cause people to have sudden and sometimes quite unexpected memories. The same can be said for cities. A city without old buildings is like a man without memory. 5
- 2 Among the admirable and enjoyable sights to be found along the sidewalks of big cities, the ingenious adaptations of old buildings for new uses is the most enduring one. A glance on the patina of the old walls of these buildings evokes nostalgia. For a moment, the stone whispers the stories of the days long gone, the life stories of the generations of people who have lived in and around it. These buildings give a character to the neighbourhood and are visually pleasing and cohesive. It is in this context that old buildings play an irreplaceable role in creating an image of the city: a sense of place, a sense of belonging. 10
- 3 How would it be to wake up one morning to find that your neighbourhood has been replaced by modern buildings? The familiar old building that you walked past every day and got accustomed to is no longer there to offer solace. You feel you have lost a friend; you feel you have been alienated in your own home. What surround you now are the new high-tech buildings, which are like babies - charming but nothing to tell. Old buildings have two basic qualities, aesthetic and historical, both linked to durable cultural symbols. The district must mingle buildings that vary in age and condition, including a good proportion of old ones. This mingling must be fairly close grained. 15 20
- 4 Jane Jacobs, in "Life and Death of American Cities", has listed the need for aged buildings as one of the four conditions to "Generators of Diversity". Old buildings do not necessarily imply museum pieces or old buildings in an excellent and expensive state of rehabilitation - although these make fine ingredients - but also a good lot of plain, ordinary, low-value old buildings, including run down old buildings. The 1950s saw America start a massive campaign of urban renewal to obliterate old buildings. The planning utopians were enchanted by the idea of "socially meaningful communities". Real communities were bulldozed to make way for the virtual. Some of the finest buildings were lost. These had high ceilings, thick sound proofing, spacious halls, beautiful marble as well as wood and metal ornamentation delights that new buildings cease to provide. Across the country from New York City's Penn Station to Detroit's Neo- French Renaissance city hall to hundreds of Victorian frame houses in San Francisco, the old buildings continued to fall. However, the 1970s saw change. New catchwords were preserve, conserve, recycle and rehabilitate. With the passing of the National Historic Preservation Act of 1966, old buildings got much awaited recognition. Today, Boston's market place revival attracts over a million people and more than \$80 million annually. San Francisco's pioneering Ghirardelli Square, an old chocolate factory, has become an internationally famous shopping centre. 25 30 35
- 5 It's all about balance. A city with nothing but modern skyscrapers would surely lose its aesthetic charm, its creative energy and its urban vitality. However, a city with no new construction risks turning into a museum: a beautiful but stuffy repository of artwork by dead people, frequented only by the rich and tourists. Take another look at Georgetown to see what I mean. It's commercially vibrant because it has old fancy restaurants, not new interesting ones. No one remotely cool lives in Georgetown anymore. It's too expensive, and consequently too overrun with well-heeled graduates from private colleges with connections in high places. 40 45
- 6 Neighbourhoods with more new buildings are a lot more diverse and creatively energetic. It's certainly true that row houses with steps leading to the front door draw people onto the street while skyscrapers with their own gyms, eateries, and underground parking lots can



suck life away from the streets. However, filling in empty lots — or replacing the occasional architecturally undistinguished low-rise building — with taller new apartment buildings and ground-floor retail does not necessarily do any harm. Washington, D.C. has done just that in gentrifying locales such as Logan Circle, Columbia Heights and U Street in recent years. Their pedestrian and commercial vitality has also simultaneously grown by leaps and bounds.

7 Neighbourhoods with well-preserved old buildings can indeed be aesthetically charming, but their real estate is astronomical. The high prices and their inevitable result — which is that the neighbourhoods become richer, less diverse, and more conservative over time — is the price we pay for preserving their architecture. At least writers and other regular folks exiled far away can walk around those neighbourhoods and marvel at their beauty. But if we are to maintain the affordability that nurtures creativity and diversity in a city like Washington, San Francisco, or New York, we need more supply of housing and office space to meet demand.

8 Tall buildings are not just luxury condos. They are middle-income and low-income housing. They are also office buildings. When the cool new media companies incubated in little old buildings succeed and grow, they need big enough spaces to house all their employees. In other words, they need skyscrapers. The much-maligned skyscraper has enabled cities to add vast amounts of floor space using the same amount of ground area. Given the rising demand for centre-city real estate, the skyscraper seemed like a godsend. The problem was that many city centres already had existing buildings in them. Cities needed to tear down in order to build up. With the addition of skyscrapers, New York grew economically and industries expanded. They gave factory owners and workers space that was both more humane and more efficient. Hence, it is wrong to deny that majestic skyscrapers are part of our architectural heritage, helping to make our cities vital and beautiful places. New ones, when done well, can be an exhilarating addition to their surroundings.

9 In championing the preservation of old buildings, a group of activists tried to showcase the benefits of low-rise housing with a photograph of the Manhattan skyline from a Brooklyn roof. But it's a view of skyscrapers! Yes, you need development restrictions in Brooklyn to achieve it, but what is Manhattan without some skyscrapers to look at? Historic preservation and low-rise zoning are wise in some situations and some areas, but not merely as an abstract principle to apply without discretion. Preservationists should absolutely stand up for that which is worth preserving. Not all buildings that are old and small are better than ones that are new and big. A healthy city needs a healthy mix and more critically, a healthy city needs freedom to grow.

10 Cities change. It is their nature. Those which stop changing stop being cities. Cities that change entirely, though, cease to be themselves. Let us not forget that destruction is permanent. If in the name of efficiency we condemn the old today, what will be the fate of tomorrow?

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<b>Name:</b>	<b>Civics Group:</b>	<b>GP Tutor:</b>
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**SERANGOON JUNIOR COLLEGE**  
**JC2 Preliminary Examination 2016**

**GENERAL PAPER**

**8807/02**

Paper 2

**29 Aug 2016**

**1 hour 30**

**minutes**

Candidates answer on the Question Paper.

**READ THESE INSTRUCTIONS FIRST**

For Examiner's Use	
Short-Answer Questions	/17
Summary	/8
Application Question	/10
Content	/35
Language	/15
Total	/50

Write in dark blue or black pen.

Do not use paper clips, highlighters, glue or correction fluid.

Answer **all** questions.

The Insert contains the passage for comprehension.

Note that **15** marks out of **50** will be awarded for your use of language.

The number of marks is given in brackets [ ] at the end of each question or part question.

This document consists of **7** printed pages, **1** blank page and **1** Insert.

**[Turn over**

*Read the passage in the Insert and then answer **all** the questions which follow below. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this Paper.*

*NOTE: When a question asks for an answer **IN YOUR OWN WORDS AS FAR AS POSSIBLE** and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words or phrases from the passage.*

1. How is a city without old buildings “like a man without memory” (line 6)?

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....

.....  
....

.....[2]

2. In paragraph 2, what is the most lasting feature of a big city? **Use your own words as far as possible.**

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.....  
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.....[2]

3. What does the author mean by “visually pleasing and cohesive” (line 12)?

.....

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.....

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.....[2]

4. What contrasts does the author make between the feelings engendered by the old buildings and those by the new ones in paragraph 3? **Use your own words as far as possible.**

.....

...

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...

.....

...

.....[2]

]

5. In line 27, what does the word “utopians” suggest about city planners in the 1950s?

.....

.....

[1]

**[Turn over**

6. Why has the author written “socially meaningful communities” (line 28) in inverted commas?

.....  
.....[1  
]

7. Explain the author's use of the word "bulldozed" in line 28.

.....  
.....  
.....[2  
]

8. How does the author demonstrate the idea that "old buildings got much awaited recognition" (line 35) in paragraph 4? **Use your own words as far as possible.**

.....  
.....  
.....  
.....[2  
]

**[Turn over**

9. Using material from paragraphs 6 to 8, summarise what the writer has to say about why we need new and old buildings.

Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

We need new buildings because

[illegible]





**[Turn over**

12. Vani Bahl writes about the need to have new buildings alongside old ones in cities. To what extent do you agree or disagree with her views? Illustrate your answer by referring to the ways in which you and your society regard urban landscape.

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## 2016 JC2 PRELIM: Paper 2 Suggested Answer Scheme

1. How is a city without old buildings “like a man without memory” (line 6)? [2]

Text	Paraphrase / Inferred
Nearly everyone will say that certain songs, scents or tastes bring it all back. A distinctive smell can immediately and powerfully make us recall an experience. The songs of one's adolescence can immediately transport one back to a time and a series of feelings long forgotten. To taste the food of one's childhood or homeland can cause people to have sudden and sometimes quite unexpected memories. The same can be said for cities. <b>A city without old buildings is like a man without memory.</b>	<p>a) A man without memory does not have memories which are <b>part of a person / define a person / provide a sense of self / understanding of one's self / sense of identity</b> [1]</p> <p>b) Similarly, the lack of old buildings in a city means there is <b>no sense of rootedness / nothing to convey information</b> about a <b>community's culture / heritage / growth</b>. [1]</p> <p>*A alone cannot be awarded            *A can be awarded when there is an attempt of B            *B alone can be awarded            *Idea of “without memory/old buildings” must be present. Answers which focus on the function/importance of memory/old buildings will not be awarded.</p>

2. In paragraph 2, what is the most lasting feature of a big city? **Use your own words as far as possible.** [2]

Text	Paraphrase / Inferred
Among the admirable and enjoyable sights to be found along the sidewalks of big cities, the <b>(a) ingenious</b> <b>(b) adaptations</b> of old buildings <b>(c) for new uses</b> is the most enduring one.	<p>(a) The creative / inventive / resourceful ability            (b) to modify / change / transform the old buildings            (c) so that they fulfil fresh purposes.</p> <p>2 points = 1 m            3 points = 2 m</p>

3. What does the author mean by “visually pleasing and cohesive” (line 12)? [2]

Text	Paraphrase / Inferred
These buildings give a character to the neighbourhood and are <b>visually cohesive</b> . It is in this context that old buildings play an irreplaceable role in creating an image of the city: a sense of place, a sense of belonging.	<p>The <b>old</b> buildings (subject must be identified)</p> <p>(a) are attractive / beautiful / pretty / appealing and [1]            (b) Not out of place with the rest of the buildings / not look awkward / look like they belong with the rest of the buildings / in harmony with the rest of the buildings / fit nicely into the neighbourhood [1].</p> <p>*no subject = 0m</p>

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4. What contrasts does the author make between the feelings engendered by the old buildings and those by the new ones in paragraph 3? **Use your own words as far as possible.**[2]

Text	Paraphrase / Inferred
The familiar old building that you walked past every day and got accustomed to is no longer there to offer <b>solace</b> . You feel you have <b>lost a friend</b> ; you feel you have been <b>alienated</b> in your own home. What surround you now are the new high-tech buildings, which are like babies - <b>charming but nothing to tell</b> .	<p><b>(a) Contrast 1</b> [old buildings = provide <u>solace</u> (comfort/warmth/support) vs new buildings = feel <u>alienated/lost a friend</u> (isolated/distanced/alone)]</p> <ul style="list-style-type: none"> <li>• <b>Old buildings offer comfort / are relatable while new buildings make you feel like a stranger / out of place.</b></li> <li>• <b>Old buildings would make one feel like home due to their recognisable features as opposed to new ones which make an individual feel out of place.</b></li> <li>• <b>Old buildings are able to provide one with comfort which new ones fail to – as one is often left feeling lonely and isolated / empty / a sense of loss.</b></li> </ul> <p><i>Do not accept: solace is not peace/quiet</i></p> <p><b>(b) Contrast 2</b> (charming but nothing to tell)  <b>FOCUS on presence/absence of past/memories?</b>  [old buildings evoke memories/nostalgia vs new buildings provide no feelings for the place/disconnected/no rootedness]</p> <ul style="list-style-type: none"> <li>• <b>New buildings provide <u>no sense of attachment / identity</u> while old buildings provide a sense of nostalgia.</b></li> </ul> <p>Note:</p> <ol style="list-style-type: none"> <li>1. Explicit match in difference between old buildings and new buildings in point (a)</li> <li>2. (b) must be inferred</li> <li>3. Difference must be given for BOTH old buildings and new buildings to treat it as a single valid contrast.</li> <li>4. To indicate a1 + a2 and b1 + b2 in our marking</li> </ol>

5. In line 27, what does the word “utopians” suggest about city planners in the 1950s? [1]

Text	Paraphrase / Inferred
The 1950s saw America start a massive campaign of urban renewal to obliterate old buildings. The planning <b>utopians</b> were enchanted by the idea of “socially meaningful communities”.	<p>It suggests that they were <b>positive</b> to the extent of being <b>unrealistic</b></p> <p>OR</p> <p>It suggests that they were <b>idealistic</b></p> <p>OR</p> <p>It suggests the city planners in the 1950s had some <b>grand plans</b> about urban planning but these plans are actually <b>unrealisable</b>.</p> <p>Note: Need to capture the idea of ‘perfection’ + ‘impracticality’</p>



6. Why has the author written “socially meaningful communities” (line 28) in inverted commas? [1]

Text	Paraphrase / Inferred
The 1950s saw America start a massive campaign of urban renewal to obliterate old buildings. The planning utopians were enchanted by the idea of “ <b>socially meaningful communities</b> ”. Real communities were bulldozed to make way for the virtual.	<p>The author wanted to highlight that “socially meaningful communities” was not actually achieved as people were instead alienated / isolated from one another due to the changes made in urban planning.</p> <p>OR</p> <p>The author questions the concept of “socially meaningful communities” because instead of becoming more cohesive / united, people are more alienated / isolated from one another due to changes in urban planning.</p> <p>OR</p> <p>The urban planners’ successful attempt to destroy old buildings to artificially construct new buildings to promote a sense of togetherness / belonging did not occur. It is because the destruction led to the removal of these positive qualities.</p> <p>*socially meaningful = anything that adds value to a community          *understanding of socially meaningful communities + purpose of quotation marks + context of changes to urban planning / destruction of old buildings must be present          *students can lift ‘socially’ and ‘community’</p>

7. Explain the author’s use of the word “bulldozed” in line 28. [2]

Text	Paraphrase / Inferred
The 1950s saw America start a massive campaign of urban renewal to obliterate old buildings. The planning utopians were enchanted by the idea of “socially meaningful communities”. Real communities were <b>bulldozed</b> to make way for the virtual.	<p>The author wants to emphasize</p> <p>(a) the careless / forceful / insensitive / ruthless / violent / aggressive OR the disregard for the consequences in the [1]          (b) destruction of real communities / character or history of the city. [1]</p> <p>*context = real communities/people + emotional attachment to old buildings</p> <p>e.g. The author wants to emphasize the destruction of real communities (1m: b)          e.g. The author wants to emphasize the destruction of old buildings (0m)          e.g. The author wants to emphasize the insensitive destruction of old buildings (1m: a)          e.g. The author wants to emphasize the insensitive destruction of old buildings which have cultural value to the people(2m)</p>

8. How does the author demonstrate the idea that “old buildings got much awaited recognition” (line 35) in paragraph 4? **Use your own words as far as possible.** [2]

Text	Paraphrase / Inferred
<p>(a) With the <b>passing of</b> National Historic Preservation Act of 1966, old buildings got much awaited recognition.</p> <p>(b) <b>Boston’s market place... San Francisco’s pioneering Ghirardelli Square</b> revival</p> <p>(c) <b>attracts over a million people / internationally famous shopping centre</b> and</p> <p>(d) <b>more than \$80 million</b> annually</p>	<p>The idea that old buildings got much awaited recognition through</p> <p>(a) the <b>implementation / institution</b> of the National Historic Preservation Act of 1966,</p> <p>(b) the author’s reference to Boston’s marketplace and San Francisco’s Ghirardelli Square (need to mention both buildings or refer to marketplace and chocolate factory)</p> <p>(c) which draws huge numbers of people / throngs of visitors OR it is well-known <u>worldwide</u> / a consumer paradise and</p> <p>(d) large economic profit to America / generates large revenue</p> <p>*intensifier must be present for (c) &amp; (d)</p> <p>2 points – 1m 3-4 points – 2m</p>

9. Using material from paragraphs 6 to 8, summarise what the author has to say about why we need new and old buildings.

Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

We need new buildings because...

Pt	From the passage	Paraphrased
a	Neighbourhoods with more new buildings are <b>A LOT MORE DIVERSE</b> (line 47)	New buildings add <b>much variety</b> to the housing estate OR New buildings create a <b>vastly different</b> atmosphere
b	and <b>creatively energetic</b> (line 47)  *context of people allowed	And are full of vitality / vigour / liveliness / dynamism / stimulating OR And much enthusiasm
c	row houses with steps leading to the front door <b>draw people onto the street</b> (line 48)	terrace houses attract people outdoors / out of their homes OR entrances of old buildings lure people out
d1	<b>Filling in empty lots - or replacing</b> the occasional architecturally undistinguished low-rise building with taller new	When new buildings with shopping facilities take the place of the old ones OR Making use of unused spaces to build high rise buildings with

	apartment buildings with taller new apartment buildings and <b>ground-floor retail</b>	street level shops	
d2	Washington, D.C. has done just that in <b>gentrifying locales</b> *d1 must be attempted for d2 to be awarded	It helps to <b>elevate the status</b> of the area / revive the area / makes the area more exclusive	
e1	(In the various locations that have been gentrified) pedestrian and commercial <b>vitality</b> *d1/d2 must be attempted for e1 to be awarded *BOTH pedestrian and commercial should be present	The <b>vibrancy</b> of pedestrian and commercial activity / shopper traffic and business / Business activities and traffic will also	
e2	has also <b>simultaneously grown by leaps and bounds.</b> (line 54) *e1 must be present for e2 to be awarded	<b>increase tremendously at the same time</b>	
f	Neighbourhoods with well-preserved old buildings can indeed be <b>aesthetically charming</b> (line 56) *context of well-preserved old buildings is necessary for f, g & h. *Lift of "well" is allowed	Old buildings that are maintained well / properly maintained in good condition can truly <b>be beautiful / pleasing to the eye</b> OR Areas become <b>visually attractive</b> when there are architecture that are well-conserved/maintained.	
g	writers and other regular folks exiled far away can walk around those neighbourhoods and <b>marvel at their beauty</b> (line 60) *context of well-preserved old buildings is necessary for f, g & h.	People / tourists can visit places with old buildings and <b>wonder / appreciate their loveliness / enjoy the aesthetic treat</b> allowing visitors to appreciate the places' charm.	
h	but their real estate is <b>astronomical</b> (line 57)	(We need new buildings because) the cost of well-preserved <i>old</i> property is <b>extremely high / so expensive that it is unaffordable</b>	(We need new buildings because) the cost of well-preserved <i>old</i> property is <b>extremely high.</b>
i	But if we are to <b>maintain the affordability...</b> *for right side only		New buildings drive down the price of real estate, which
j	the high prices and their inevitable result - which is that neighbourhoods become <b>richer</b> , (line 58) *h is required to award j, k, l	<i>Results in</i> a sense of exclusivity/elitism, *h must be attempted for j, k, l to be awarded *j, k, l must be logically linked	creates inclusiveness, *i must be attempted for j, k, l to be awarded

		to h	
k	<b>LESS</b> diverse (line 58) OR [new] <b>that nurtures creativity and diversity</b> in a city (line 60)	impedes <b>innovation/variation</b> ,  *h must be attempted for j, k, l to be awarded	<b>We need new buildings because...</b> they foster <b>innovation/variation</b>  *i must be attempted for j, k, l to be awarded,
l	more conservative (line 58)	and creates a more traditional / more conventional / old-fashioned / less progressive / less inclined to new ideas / less closed-minded community *h must be attempted for j, k, l to be awarded	<b>We need new buildings because...</b> and less traditional / less conventional / less old-fashioned / more progressive / more open *i must be attempted for j, k, l to be awarded
m	But if we are to <b>maintain</b> the <b>affordability...</b> <b>ii</b>  *i must be attempted for m to be credited  we need <b>MORE</b> supply of <b>housing and office space</b> to meet demand <b>[m]</b>	New buildings bring down the prices <b>[credit for i]</b>  By increasing the areas for accommodation and work <b>[m]</b> (thus solving the problems above)  *i must be attempted for m to be credited	    New buildings <b>increase the areas for accommodation and work [m]</b> (how do new buildings bring down the prices)  *i must be attempted for m to be credited
n	<b>Tall buildings</b> are <b>not just luxury condos</b> . They are <b>middle-income and low-income housing</b> (line 63) *context of <i>tall</i> buildings must be present either in n, o	<b>Skyscrapers / tall buildings</b> are not merely for the rich; they are also meant for the poor or the average income group / sandwiched class, OR <b>Skyscrapers / tall buildings</b> provide homes for people from a variety of income groups / the average income.	
o	They are also <b>office buildings</b> (line 64) *context of <i>tall</i> buildings must be present either in n, o	and for <b>corporations / businesses</b>	
p	When the cool new media companies incubated in little old buildings <b>succeed</b> and <b>grow</b> (line 65)	When start-ups / companies / businesses / firms <b>thrived / flourished / achieve and develop / expand</b> ,	
q	they need <b>big enough spaces</b> to <b>house</b> all <b>their employees</b> . (line 66)  *p must be attempted for q to be awarded	they now require <b>more room to accommodate / put up all their workers</b> OR they require <b>new areas to accommodate staff</b> .	
r	The much-maligned <b>skyscraper</b> has enabled cities	<b>Tall buildings/skyscrapers</b> have allowed cities to <b>tremendously</b>	

	to <b>add vast</b> amounts of floor space using the <b>same amount of ground area</b> (line 68) *context of skyscrapers must be present **'same' and 'ground area' can be lifted	<b>increase</b> the work area based on the <b>same / equal amount of land area/space</b> OR <u>Tall buildings/skyscrapers</u> created <b>a lot more area</b> with the <b>same base</b> OR <u>Tall buildings</u> <b>greatly increase</b> space efficiency
s	Given the <b>rising demand</b> for <u>centre-city real estate</u> , the skyscraper seemed like a <b>godsend</b> . (line 69) *context of city & skyscraper must be present	Given the <b>increasing need for land/property</b> in city, <u>tall buildings</u> are an <b>huge welcome / a windfall / like a blessing from above / the answer</b>
t1	With the addition of <u>skyscrapers</u> , <b>New York grew economically and</b> (line 71) *context of skyscrapers must be present	As a result, <b>New York / cities / states</b> that have <u>tall structures</u> <b>progressed financially / commercially</b> OR With new <u>tall buildings</u> , <b>cities become richer</b>
t2	<b>industries expanded</b> *context of skyscrapers must be present	businesses grew
u	They gave factory owners and workers space that was both more <b>humane</b> (line 72)	Employers showed kindness by providing <b>larger areas / not cramming workers in small spaces</b> OR More spaces also <b>meant better working conditions</b> for the blue-collared workers OR workplaces are <b>friendlier / more comfortable</b>
v	and more <b>efficient</b> (line 73)	That enabled the work to be <b>done faster / more productively / more effectively</b> OR which results in <b>increased productivity</b>
w	<b>Majestic skyscrapers are part of our architectural heritage</b> , *context of skyscrapers should be present	<b>Grand / awe-inspiring / magnificent</b> <u>tall buildings / skyscrapers</u> can also be considered as our <b>identity / culture</b> ,
x	Helping to make our cities <b>vital</b> and <b>beautiful</b> places (line 74) *context of skyscrapers should be present	Making our cities <b>integral / essential / necessary / very important</b> and <b>aesthetically pleasing</b> locations
y	New ones, when <b>done well</b> , (line 74) can be an <b>exhilarating</b> addition to their surroundings (line 75)	New buildings which are <b>thoughtfully developed / well-constructed</b> can add to the <b>excitement</b> / be an <b>invigorating / inspiring addition</b> to the environs

Points	1 - 2	3 - 4	5 - 6	7 - 8	9	10 - 11	12 - 13	14 and above
Marks	1	2	3	4	5	6	7	8

10. Explain the irony in lines 75 – 77. [1]

Text	Paraphrase / Inferred
In championing preservation of old buildings, a group of activists tried to showcase the benefits of low-rise housing with a photograph of the Manhattan Skyline from a Brooklyn roof.	<p>One would have expected the activists to fight for what they believe in using pictures of old buildings.</p> <p>But they did so by showing a photograph of the Manhattan skyline showing new/tall buildings [1].</p> <p>OR</p> <p>It is expected that preservationists who are championing the preservation of old buildings would be critical of high rise buildings and would not want to encourage the building of high rise buildings.</p> <p>But in reality they did so by showing the view of skyscrapers which seems to show support for skyscrapers [1].</p> <p>*new buildings = high buildings, old = low *both new &amp; old buildings need to be present</p>

11. What point is the author making in the ending question of paragraph 10? [2]

Text	Paraphrase / Inferred
Cities change. It is their nature. Those which stop changing stop being cities. Cities that change entirely, though, cease to be themselves. Let us not forget that destruction is permanent. If in the name of efficiency we condemn the old today, what will be the fate of tomorrow?	<p>(a) We should not destroy old buildings / We should not be in a hurry to destroy old buildings [1m]</p> <p>(b) because these buildings are beneficial to the future generations / as we may regret it in time to come / as the never-ending cycle of destruction will never end.[1m]</p> <p>*context of old buildings or city must be present</p>

12. Vani Bahl writes about the need to have new buildings alongside old ones in cities. To what extent do you agree or disagree with her views? Illustrate your answer by referring to the ways in which you and your society regard urban landscape. [10]

Argument from the text	Agree	Disagree
<p>"A city without old buildings is like a man without memory (lines 5-6)</p> <p>OR</p>	<p>Many old buildings in Singapore indeed create a sense of rootedness and conveys information about a city's growth and transformation in our short 50 years of independence. CHIJMES, for instance, used to be a Catholic school for girls and a chapel. The complex</p>	

<p>“...creating...a sense of place” (line 13)</p> <p>OR</p> <p>“...historical ... cultural symbol” (line 19)</p>	<p>also used to house an orphanage where unwanted babies were left for the nuns to take care of. Today however, it has been transformed into a place with exciting dining and nightlife options it houses today. At the same time, its green lawns, marble waterfalls, courtyards and neoclassical buildings still convey information about its past. Its existence amid the bustle of the city and the tall modern office buildings shows how the infrastructure and city layout has changed over the years.</p> <p>(Other old buildings for discussion could include museums such as the National museum of Singapore, Asian Civilisation Museum, Old Ford Motor Factory, mosques such as Masjid Hajjah Fatimah at Beach Road, churches such as St Andrew’s Cathedral etc)</p>	
<p>“Among <b>the admirable and enjoyable sights</b> to be found along the sidewalks of big cities, the <b>ingenious adaptations of old buildings</b> for new uses is the most enduring one” (lines 7-8)</p> <p>OR</p> <p>“These buildings give a character to the neighbourhood and are <b>visually pleasing and cohesive</b>” (lines 11-12)</p>	<p>Although Singapore does not have many cities as Singapore itself is one big city, there are many old buildings in Singapore which have been renovated and yet remain a pleasing sight amidst modernisation and new buildings. Built in the 19th century, Lau Pa Sat or Telok Ayer Market was gazetted as a national monument in 1973. It is situated in the heart of the financial district and stands out distinctively with its octagonal shape and ornamental columns. Though a graceful clock tower and a new cast-iron supporting structure were added during renovation, its original shape was retained. Yet, amidst the largely tall</p>	

<p>OR</p> <p>Aesthetic... cultural symbol (line 19)</p>	<p>office buildings in Raffles Place/Tanjong Pagar, its dome-like structure is an appealing view. Its 54 stalls and 14 mini restaurants truly reflect cosmopolitan Singapore.</p> <p>(Other old buildings could include Victoria Concert Hall and Capitol Building which used to be a theatre but now houses luxury restaurants and retail shops)</p>	
<p>“For a moment, the stone whispers the stories of the days long gone, the life stories of the generations of people who have lived in and around it” (lines 9-11)</p> <p>OR</p> <p>...creating...a sense of belonging (line 13)</p>	<p>This argument is indeed true of many old buildings in Singapore. Take the Lookout Tower located in Toa Payoh Town Park for instance. Built in 1972, the Lookout Tower has grown to be an endearing landmark to past and current residents of Toa Payoh. Though it is now no longer possible to climb the tower, it is a landmark that many people identify with as being synonymous with the estate and has been a popular wedding photography site before the modern parks and gardens were built. The tower's gaining of conservation status in 2009 is truly a testament to its historical, aesthetic, emotional and social value to the town and its residents.</p>	
<p>“The familiar old building ...offer solace. You feel you have lost a friend; you feel you have been alienated in your own</p>		<p>Singapore’s pioneer generations are likely to find the writer’s view relatable. To accommodate the housing needs of the growing</p>



home. What surround you now are the new high-tech buildings, which are like babies - charming but nothing to tell" (lines 15-18)		population, many old houses / buildings in places such as Punggol, Sengkang and Tampines have been torn down to make way for high rise Housing Development Blocks (HDB). For almost two centuries, Raffles Place has been the designated business centre of Singapore. However, in the past few decades, many new buildings have sprouted around Raffles Place. Whether it be the financial district or residential areas, many of the elderly in Singapore hold fondly to their memories of Singapore's past. Beyond their aesthetic appeal, current new buildings hold no special meaning for them.
<p>It's all about balance.</p> <p>A city with nothing but modern skyscrapers would surely lose its aesthetic charm, its creative energy and its urban vitality. (line 39-40)</p>		<p>Orchard Road, the shopping paradise, is mostly made up of new skyscrapers (hotels and shopping malls such as Marriot Hotel, Ion and Paragon. However, it definitely has not lost its aesthetic charm or urban vitality. CK Tang and Marriot is uniquely designed to represent its Chinese oriental looks that stood out from the rest of the buildings. Opposite CK Tang is Ion, which was designed by a leading architect who won awards for Ion, which is known to have a futuristic, unique, progressive and urban design. Furthermore, the pavement along Orchard road are lined up public art sculptures for display. Young undergrads are also basking at the streets, singing the latest pop songs and performing dances, adding on to the creative energy of the streets.</p>
[It's all about balance.]	Some areas within Chinatown	While it is true that Chinatown

<p>However, a city with no new construction risks turning into a museum: a beautiful but stuffy repository of artwork by dead people, frequented only by the rich and tourists. (line 40-42)</p>	<p>such as Neil Road have indeed become the exclusive area for the rich and tourists. The shophouses along Neil road had been redeveloped and rented out for Food &amp; Beverage businesses such as pubs and fine-dining restaurants. For example, The Library is found along Keong Saik Street. On the surface, it looked like a library but then there is a secret bar behind the shelves. One will usually only see expats with their families and friends having brunches and beer on Sunday morning. Hardly do the locals, especially those who live near Chinatown, would go near there these days as there are definitely cheaper dining options available.</p> <p>Clarke Quay – has also been revamped where pubs, clubs and restaurants are – is also the place where only the rich and tourists gather.</p>	<p>and Little India are touristy places as the areas are part of the conservation districts which have been redeveloped to make it more attractive for visitors, many locals still frequent Chinatown and Little India. During festive seasons such as Chinese New Year, Chinatown will be the definite go-to place for Singaporean Chinese to stock up the Chinese New Year goods. It is the same for Little India.</p> <p>Katong – Many locals still dine there. The famous Katong Laksa is also well-known amongst the locals as well as the tourists.</p> <p>Haji Lane – Many young Singaporeans like to shop at this quaint street where they can get interesting and unique items from the local designers who set up their shops there.</p>
<p>Neighbourhoods with more new buildings are a lot more diverse and creatively energetic.</p>	<p>Pinnacle @ Duxton was the new series of HDB flat that was added to an old estate of Tanjong Pagar. The area was meant to be an ageing district as most of the elderly and pioneers who lived in the nearly 40-year old flats used to be the only ones who populate the area. However, with the addition of Pinnacle, many new and younger families shifted to Tanjong Pagar. The children of these young families start to liven up the area too. A new primary school, Cantonment Primary School, was also built to cater to children of these young</p>	<p>Balestier Road used to be the then-Orchard Road where youngsters hang out in the 1960s. However, as the area age, it was no longer crowded like before. Despite new developments along the road such as hotels and condominiums built, the vitality that it used to have was not revived. Instead, the area became known to be sleazy where prostitutes scout for customers as the cheap motels are everywhere in that area.</p>

	families.	
(gentrifying locales) pedestrian and commercial vitality has also simultaneously grown by leaps and bounds.	Tiong Bahru old HDB estate known for the spiral staircase had been revamped. Now it is known to be the hipster area where many interestingly themed cafes popped up in the past 5 years. Many youngsters started hanging out in that area especially when they are café-hopping on a weekend. Other examples include Clarke Quay, Boat Quay, Rochester Park.	
Neighbourhoods with well-preserved old buildings can indeed be aesthetically charming, but their real estate is astronomical. (line 56)...	According to Lonely Planet, the five “Singapore micro-‘burbs on the rise” are Tiong Bahru, Keong Saik, Everton Park, Jalan Besar, and Geylang. These neighbourhoods have one thing in common: the preservation of historical buildings such as heritage flats, shophouses and hotels. Due to this, locals and expats pay a premium to own a home in these areas, which cost more per square metre as compared to more heartland areas such as in Singapore. In order to maintain the affordability of these housing neighbourhoods, more housing and offices are needed to offset the demands. Indeed, the neighbourhoods in Singapore, whether old or new, contain an apt balance of commercial, housing, and public amenities, with a strong focus on meeting the demands of a burgeoning population in a land-scarce city. All this contributes to lowering the cost of real estate in heritage neighbourhoods.	Although the real estate prices of neighbourhoods with well-preserved historical buildings are exceptionally high, there are property cooling measures in place to
But if we are to maintain the affordability that nurtures creativity and diversity in a city like Washington, San Francisco, or New York, we need more supply of housing and office space to meet demand. (line 60-63)		

<p>Tall buildings are not just luxury condos. They are middle-income and low-income housing. (line 64)</p>	<p>Housing Development flats house more than 80% of the population. They range from studio apartments to maisonettes, providing a range of affordable housing for Singaporeans. Block 37 Circuit Road (when it was built in the 1960s, it was considered a tall building) houses 570 2/3-room flats for low-income families. The tallest HDB flats can reach a height of 40 storeys (Toa Payoh Central).</p>	<p>Arguably, The Pinnacle@Duxton was built to provide affordable public housing. It is a 50-storey residential development in Singapore's city center, on a historically significant Tanjong Pagar site. But it is more recognised for holding the record for the highest average price of new flats purchased directly from HDB, and the most expensive resale four-room flat (\$990,000) – clearly unaffordable for the average Singaporean. Tall buildings such as The Pinnacle redefine the idea of public housing for the middle or low-income as the cost is almost equivalent to a small luxury condominium unit.</p> <p>Other tall luxury condominiums: skysuites@Anson, altez@Enggor Street (both are 250m tall)</p>
<p>They are also office buildings. When the cool new media companies incubated in little old buildings succeed and grow, they need big enough spaces to house all their employees. In other words, they need skyscrapers. (line 65-66)</p> <p>The much-maligned skyscraper has enabled cities to add vast amounts of floor space using the same amount of ground area. Given the rising demand for centre-city real</p>	<p>Given that Singapore is a landscarce city, efficient use of space is necessary. UOB Plaza, One Raffles Place, Republic Plaza are just several skyscrapers in the central business district offer vast amounts of office space to meet our needs.</p>	<p>Singapore is a very densely populated city – it is ranked 3<sup>rd</sup> behind Macau and Monaco as one of the most densely populated countries in the world. The number of skyscrapers in the CBD area almost threaten to block</p>

estate, the skyscraper seemed like a godsend. (line 67-68)		
<p>Hence, it is wrong to deny that majestic skyscrapers are part of our architectural heritage, helping to make our cities vital and beautiful places. (line 73)</p> <p>New ones, when done well, can be an exhilarating addition to their surroundings. (line 74)</p>	The Marina Bay Sands integrated resort, OUB Plaza one, Tanjong Pagar Centre (which displaced the tallest buildings in Singapore at 290m), etc. add to our iconic skyline. Tourists flock to the Marina Bay/CBD area to catch a glimpse of these buildings, especially at night.	
<p>Historic preservation and low-rise zoning are wise in some situations and some areas, but not merely as an abstract principle to apply without discretion. (Lines 80-82)</p>	In the 1960s and 1970s, faced with limited land, overcrowded slums, rapid population growth, and the pressure to make economic progress, the primary goal of urban renewal was to re-house people and redevelop large tracts of the city centre to transform it into a modern and efficient hub for business and industry. The run-down condition of the old buildings meant that much work had to be done to restore and revitalise them as part of Singapore's built heritage for future generations. The Urban Redevelopment Authority's conservation programme has been conferred the prestigious ULI Award for Excellence 2006: Asia Pacific by the Urban Land Institute (ULI), an international non-profit education and research institute.	
<p>Preservationists should absolutely stand up for that which is worth preserving.</p>	Singaporeans are outspoken about preservation of old public spaces which hold fond	

(lines 82-83)	<p>memories for them. Social media is often the platform that is being used to gather views and rally support. However some go overboard by being antagonistic or mislead the public into thinking the worst about the government's plans. For the Rail Corridor, even though the government has declared that the corridor will be preserved but wanted ideas on the form that it can take, a group of 'preservationists' calling itself the Ministry of Adventure made misleading remarks, with claims about the "planned destruction" and "demise" of the rail corridor, and that the government intends to turn it into another park connector.</p>	
<p>Not all buildings that are old and small are better than ones that are new and big.</p> <p>(line 83)</p>	<p>The Former National Library Building at Stamford Road opened in 1960 was 10,000 sq metres in area. It was taken down in 2004 to make way for the Fort Canning Tunnel to help ease traffic flow into the city. The new National Library at Bugis is a 13-storey building of 60,000 sq metres which could comfortably accommodate books for adults, children as well as a large reference library.</p>	<p>Many pre-war shop houses along early settlement districts like Chinatown, Little India, Geylang and Kampong Glam areas despite being low and small have a charm that cannot be replicated by taller structures. These older buildings once housed the living quarters of the early migrants while the ground floor was used for shops selling Chinese herbs and provisions. Many of them are now converted to cafes and restaurants. The high-rise buildings definitely have an edge in functional value because of the better use of the area to house more trades and offices but these buildings lack the same feeling that you get with the old ones.</p>

<p>A healthy city needs a healthy mix and more, critically, a healthy city needs freedom to grow. (lines 83-84)</p>	<p>New buildings that are taller and have the capacity to house larger numbers of employees in a smaller piece of land optimises land use and benefits larger numbers. The old Raffles Institution building where the current Raffles City stands is an example where the old needs to make way for the new. The school did not have much architectural merit and much of the space was taken up by a large school field. Eventually it made way for the shopping mall and two hotels which together make up Raffles City. In the vicinity, which is the Civic District of Singapore, there are numerous well-preserved old buildings which date back to colonial times. This interesting blend of old and new make for a very attractive city with attractive sights for the tourists to enjoy.</p>	
<p>Let us not forget that destruction is permanent. If in the name of efficiency we condemn the old today, what will be the fate of tomorrow? (lines 86-88)</p>	<p>The old red brick National Library Building was demolished to make way for a tunnel despite the rallying call for preservation.</p> <p>URA made public their definitive decision to demolish the National Library building as "it was not of great architectural merit and should not be conserved." From March to April 1999, there arose a huge groundswell of public dissent in the media over the National Library building's fate, as well as the drastic physical alterations of its environs. A number of featured columns by journalists touched on</p>	

gradually disappearing heritage landmarks, as well as shared memories of Singaporeans.
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**2016 JC2 GP Preliminary Examination  
Paper 2 Suggested Answers**

**From Passage 1**

**1. Explain why the author says ‘not all acts of deception are lies’ (line 1). Use your own words as far as possible. [2]**

<ul style="list-style-type: none"> <li>• <b>Omissions</b> ... can be forms of deception, but they are not quite lies. We may <b>skirt</b> the truth... (l.6-7)</li> <li>• but we do <b>not deliberately manufacture falsehood or conceal</b> important facts to the detriment of others. To lie is to <b>intentionally mislead</b> others when they <b>expect honest communication</b>. (l.7-9)</li> </ul>	<ul style="list-style-type: none"> <li>• To not talk/ avoid talking about something/ to leave out/ dodge facts [1] <b>Note:</b> Do not accept hide</li> <li>• is not the same as hiding/ withholding the truth or to fabricate/ make something up <b>on purpose</b> to cause others to have the wrong impression when others are unsuspecting. [1]</li> </ul>
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**2. Explain what the author means by ‘ethical mirage’ (line 44). Use your own words as far as possible. [2]**

<ul style="list-style-type: none"> <li>• Justified government deception is a kind of ethical mirage: Just when you think you are reaching for it, the facts usually suggest otherwise. (l.43-45)</li> </ul>	<ul style="list-style-type: none"> <li>• Just as a mirage is an image that appears to be real but is actually an illusion, [1] <b>Note:</b> Accept false front, veneer, façade</li> <li>• governments appear/ seem to have morals when they lack such morals. [1]</li> <li><b>Note:</b> <ul style="list-style-type: none"> <li>• Key point is the illusion. Do not accept answers which talk about feelings/ impression/ figment of imagination.</li> <li>• <b>Structure must be present</b> for any marks to be awarded i.e. students must attempt to provide the literal meaning of ‘mirage’.</li> </ul> </li> </ul>
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3. In paragraph 6, what are the three main reasons the author finds lies unacceptable? Use your own words as far as possible. [3]

<ul style="list-style-type: none"> <li>• <b>private vice</b> and <b>public evil</b> are <b>kindled</b>... (l.47)</li> <li>• and <b>sustained</b> by lies. (l.47)</li> <li>• Acts of adultery and other personal betrayals... generally require a <b>moral defect</b>... (l.47-49)</li> <li>• Our dishonesty not only <b>influences</b> the choices they make... (l.50) / Every lie is an assault on the <b>autonomy</b> of those we lie to. (l.51-52)</li> </ul>	<ul style="list-style-type: none"> <li>• He argues that most wrongdoings are generated/ started/ stoked/ propagated/ fuelled [1] <b>Note:</b> Do not accept 'encouraging'</li> <li>• and perpetuated/ maintained by lying. [1] <b>Note:</b> idea of continuity</li> <li>• Lying is a weakness in ethics/ flaw in one's character [1] <b>Note:</b> Do not accept 'lying shows problems/ issues in our values'; can accept 'lack of <b>right</b> values'</li> <li>• and it also affects/ hinders/ hampers the <b>decisions of others</b>. / It undermines others' capacity for <b>independent decision-making</b>. // It impacts negatively <b>others'</b> sense of self. [1] <b>Note:</b> Do not accept 'hurt/ injure people'</li> </ul> <p>(Any 3 points for 3 marks)</p>
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4. Explain how 'lies are the social equivalent of toxic waste' (line 56). Use your own words as far as possible. [2]

<ul style="list-style-type: none"> <li>• Everyone is potentially <b>harmed</b> by their <b>spread</b>. (l.56-57)</li> </ul>	<ul style="list-style-type: none"> <li>• Similar to how toxic waste is poisonous to everybody, [1]</li> <li>• untruths/ lies can proliferate/ circulate/ be disseminated and have injurious/ damaging/ detrimental ramifications/ effects on everybody / hurt others. [1]</li> </ul> <p><b>Note:</b> intensity of 'toxic' needs to be shown. Do not accept 'bad' or 'negative'.</p>
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5. Using material from paragraphs 2–4 (lines 10–38) only, summarise what the author has to say about why and how people tell lies.

Write your summary in no more than 120 words, not counting the opening words which are printed below. [8]

People lie in order to...

Lifted Answer		Suggested Paraphrase
• ... so that others will <b>form beliefs that are not true</b> , (l.10)	<b>A1</b>	• mislead others,
• to <b>avoid embarrassment</b> , (l.10)	<b>A2</b>	• escape humiliation/ shame,
• ... to <b>exaggerate their accomplishments</b> , (l.10-11)	<b>A3</b>	• brag about/ flaunt/ overemphasise/ inflate their achievements,
• ... to <b>disguise wrongdoing</b> . (l.11)	<b>A4</b>	• cover up/ mask their mistakes.
• They <b>make promises they do not intend to keep</b> . (l.11-12)	<b>A5</b>	• and fail to honour their words/ have no intention to live up to their words.
• They <b>conceal defects in their products or services</b> . (l.12)	<b>A6</b>	• They lie also to hide the flaws/ problems/ shortcomings in their work/ goods/ merchandise and
• ... to <b>mislead competitors to gain an advantage</b> (l.12-13)	<b>A7</b>	<b>Note:</b> Don't accept weakness • to give themselves an edge over their <b>rivals</b> and
• Many lie to friends and family members to <b>spare the feelings of others</b> . (l.13-14)	<b>A8</b>	• Many lie to avoid hurting/ out of consideration for their close kin/ loved ones.
• <b>Elected officials ignore long term problems</b> (l.20-21)	<b>B1</b>	• Politicians disregard/ dismiss/ overlook/ neglect <b>future</b> issues
• because they <b>must pander to the short-term interests</b> of voters. (l.21)	<b>B2</b>	• to please their present electorate. / for <b>temporary/ immediate</b> political gain.
• People working for insurance companies ... <b>deny desperately ill patients the care they need</b> . (l.22-23)	<b>B3</b>	• Insurers refuse medical payout/ payment to the very sick
• ... <b>rely on technicalities</b> ... (l.22)	<b>B4</b>	• on grounds of loopholes/ fine print/ escape clause/ specialised language/ jargon.
• CEOs and investment <b>bankers run extraordinary risks</b> because (l.23)	<b>B5</b>	• Bankers/ Financiers take huge chances in their ventures
• they <b>reap the rewards of success</b> without suffering the <b>penalties</b> of failure. (l.23-24)	<b>B6</b>	• since they <b>gain</b> without any loss to themselves.
• <b>Lawyers</b> continue to <b>prosecute</b>	<b>B7</b>	• Lawyers deliberately/ knowingly/

<b>people they know to be innocent</b> (l.24-25)		intentionally charge people wrongly
• because <b>their careers depend on winning cases.</b> (l.25-26)	<b>B8</b>	• to keep their jobs/ stay employed/ chalk up their success count/ increase their success rate/ better their job prospects.
• Our government <b>fights a war on drugs ... that it pretends to solve.</b> (l.26-27)	<b>B9</b>	• The government appears/ seems to control/ stamp out drug problems
• ... <b>creates the very problem of black market profits and violence</b> (l.26-27)	<b>B10</b>	• when its policies are responsible for <b>creating illegal trade and crimes.</b>
• <b>Pharmaceutical</b> companies... <b>misleading the public about the safety and efficacy</b> of their drugs. (l.32-33)	<b>C1</b>	• Medical companies also lie about the reliability and benefits of their medicines
• ... <b>conscious attempts to rig the data.</b> (l.34)	<b>C2</b>	• by manipulating the statistics and
• ... <b>routinely hide negative results.</b> (l.36)	<b>C3</b>	• omitting unfavourable outcomes.
• Consequently, ... <b>funded trials are four times as likely to show the benefits of a new drug.</b> (l.37-38)	<b>C4</b>	• The results of medical experiments sponsored by such companies are often positive/ to highlight the positive effects/ advantages of their products/ medicine.

**Mark scheme (20 points)**

1 point	1 mark	5-6 points	4 marks	11-12 points	7 marks
2 points	2 marks	7-8 points	5 marks	≥ 13 points	8 marks
3-4 points	3 marks	9-10 points	6 marks		

**From Passage 2**

**6. What is the author's intent in asking a series of questions in paragraph 1? [1]**

Lifted Answer	Suggested Paraphrase
<ul style="list-style-type: none"> <li>Is it true that we can radically simplify our lives...? Should we consider white lies...? Is fibbing to make someone feel better...? (l.2-5)</li> </ul>	<ul style="list-style-type: none"> <li>He uses different / diverse /varied situations where people lie to show the moral ambiguity that lying throws up. [1] /</li> <li>He wants us to think about the varied/ intensity of situations/ circumstances where lying may be more necessary than others. [1] /</li> <li>He wants to provoke thought/ wants readers to think deeper/ further. [1]</li> </ul> <p><b>Note:</b> Do not accept 'intrigue/ attract the reader', 'raising scepticism/ doubt', 'directly challenging/ disagreeing'</p>

**7. Why has the author placed inverted commas around 'only once' (line 12)? [1]**

Lifted Answer	Suggested Paraphrase
<ul style="list-style-type: none"> <li>Yet Harris, ..., tells us how he lied to his five-year-old daughter 'only once' (l.11-12) (inferred)</li> </ul>	<ul style="list-style-type: none"> <li>He is casting doubt on Harris. / He does not think Harris has been truthful. / He does not believe what Harris is saying. [1]</li> </ul> <p><b>Note:</b> Accept neutral words like cynical/ sceptical/ disbelieving Do not accept sarcastic, sardonic, irony, paradox, critical, mocking etc</p>

**8. Explain why the author 'felt no compunction' (line 28) lying to his daughters about the use of the guillotine. Use your own words as far as possible. [2]**

<ul style="list-style-type: none"> <li>... to <b>protect</b> the innocence of very young children (l.22-23)</li> <li>No good <b>reason</b> to explain the details of fundamentalist religious terrorism... or medieval torture... (l.24-25)</li> </ul>	<ul style="list-style-type: none"> <li>He felt that/ was doing his job as a parent to shield his children from cruelty/ trauma/ stress [1]</li> <li>and that there was no need/ necessity/ a lack of strong/ convincing/ pressing cause/ basis for telling them gory/ graphic truths/ cruelty. [1]</li> </ul>
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**9a. In paragraph 5, why does the author say leading 'a life without self-deception would be hard to navigate' (line 37-38)? Use your own words as far as possible. [2]**

<ul style="list-style-type: none"> <li>We <b>fool ourselves</b> into doing a lot of <b>difficult and painful and expensive but good and worthy</b> things... Doing <b>truth-laid-bare cost-benefit analyses</b> of every decision we face is <b>no way to confront the challenges of life.</b> (l.38-41)</li> </ul>	<ul style="list-style-type: none"> <li>To cope with the difficulties one faces in life, [1]</li> <li>it is not feasible/ possible/ advisable to deliberate over/ carefully think through each moment/ action. [1]</li> <li>We need to fool/ delude/ trick ourselves into doing daunting yet beneficial tasks. [1]</li> </ul> <p>(Any 2 points for 2 marks)</p>
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**9b. What is he implying about telling lies? [1]**

(inferred)	<ul style="list-style-type: none"> <li>He is implying that lies are necessary/ inevitable/ part and parcel of life/ intrinsic/ part of human nature. [1]</li> </ul> <p><b>Note:</b> Do not accept beneficial, helpful, acceptable, justified</p>
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**10. Suggest one reason why the author decided to lie about the title of his article. [1]**

Lifted Answer	Suggested Paraphrase
<ul style="list-style-type: none"> <li>I admit I've deceived you. I do not have a third. There was just something about the headline... that seemed a little lacking. (l.42-43)</li> </ul>	<p>He wanted</p> <ul style="list-style-type: none"> <li>to show the reader that lying is no big deal/ not all bad. /</li> <li>to make the title sound better/ good/ interesting. /</li> <li>to include a witty/ clever punchline in the paragraph.</li> </ul> <p><b>Note:</b> Do not accept normal, make readers reflect, raise awareness, promote his article, controversial, inject humour</p>

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**11. Sam Harris writes about why people lie and the consequences of lying, while Steven Mazie argues that there are good reasons for telling lies. How far would you agree or disagree with the opinions expressed in these two passages? Relate your views to your own society.**

**R1: How far would you agree or disagree with the author's opinions**

- state your stand in relation to each observation from both passages
- strive for some balance within your stand for each observation

**R2: The author's opinions [R2a for the 1st issue/ R2b for the 2<sup>nd</sup> issue and so on]**

- the author's opinions must be those which are related to the reasons for people lying and consequences of lying
- look through the passage for those reasons cited by the author

**You and your society**

- the relevant characteristics of your society must be clearly spelt out right at the start and discussed throughout the AQ answer.
- do not engage in generic discussions about the topic of lying
- to ensure that your discussion is clearly related to your society. You should refer to the traits of people in your society –
  - their lifestyles, mind-set, attitudes, behaviour
  - circumstances that are prevalent in your society, e.g. conservative, pragmatic, face-saving culture...
- different groups of people in your society – different groups will exhibit different traits, have different experiences and as a result, the same observation is true to different degrees for different groups

**Requirements:**

- The AQ response should address **both passages**.
- There should be at least **one issue on the consequences of lying** and at least **one issue on good reasons for lying**
- Apply clearly to Singapore's context. Reference to Singapore should not only appear in the example.
- Address 'how far you would agree or disagree' - explain the exceptions & discuss the extent.
- There must be a clear explanation to show the relevance of the example to the question requirement.

**From Passage 1**

**Observation 1 (appeal to logic)**

**Harris claims that many people 'lie so that others will form beliefs that are not true, to avoid embarrassment, to exaggerate their accomplishments and to disguise wrongdoing.' (l.10-11)**

- **There is a diminished sense of self-responsibility that accrues to people in my society, Singapore, when they lie to influence the beliefs of others around them. The common thread is that they intentionally want to deceive or mislead others; what they might differ in is in terms of whether their intentions are pure or malicious. (EV/EX)**

- Among Asian parents in Singapore, there is a tendency to shy away from revealing to others exactly how well their child is doing, for example in school. **This most probably stems from the practice of the virtues of modesty and humility. (EX)** Yet, this is gradually changing as more and more young parents appreciate the value of practising the virtues of candour and honesty, and rid themselves of the mindset that being frank about their child's achievements is being boastful. (EV) There is also the prevalence of a face-saving culture among parents, as they play down the accomplishments of their children. (EV)

- In 2015, a man lied about his address in order to register his child in a prestigious school for Primary 1. **Despite knowing the consequences of providing false information, the 'kiasu' mentality of Singaporean parents and the strong desire for academic success pushes them to lie. (EV)**

- With increased competition among retailers in Singapore, there has been a surge in unscrupulous or unethical business practices being reported, as well as complaints made to bodies such as CASE. Jover Chew, a former owner of a shop selling mobile telephones in Sim Lim Square, misrepresented his products continuously in his sales pitches to his customers, and hence caused them to believe they were paying for what they truly intended to purchase. However, after they had made their purchase, he then introduced other hidden aspects of the sale that they had to fork out more money for. In his case, he was wilfully lying to his customers in pre-sale pitches. **Such behaviour, however, was not condoned by netizens on social media (EV)**, and when a video went viral showing Chew abusing a kneeling Vietnamese customer in his shop, this proved to be Chew's undoing.

- Even though it is mandatory for donation collectors to produce a copy of the collector's Certificate of Authority, issued by the police or the National Council of Social Service, it is often difficult for the donors to tell if the documentation is legitimate or otherwise. It is easy for these wrongdoers to exploit this loophole and forge the documentation to further their scams. Moreover, most people do not even bother to check such documents as it may be embarrassing or too troublesome to expose the cheats. **Being Asians, Singaporeans prefer to avoid embarrassing situations. Given that many Singaporeans also tend to be preoccupied with many other aspects of their lives, they would prefer not to be troubled by such nitty-gritty details. (EV)**

### **Observation 2 (relevance across time/ relevance to stakeholders)**

Harris argues that in different cross-sections of society, there are cases of 'otherwise normal men and women' who are caught up in lying and consequently 'making the world much less good than it could be' (I.19-20), thus shining the spotlight on individuals who lack integrity and cause harm with their lies.

However, in the context of Singapore, which boasts a strong culture (or ethos) of being corruption-free, there is an unspoken agreement among people that honesty is the best policy. This arguably does not hold true for the majority of



individuals here. Yet, it may also be considered as an institutionalised form of indoctrination, whereby this ethos subsumes the predilection of human nature to fallibly serve one's self-interest, and to lie if necessary to achieve such an end.

- Politicians are paid higher than those from other countries, in recognition of their intellectual competencies and abilities, not to mention their academic credentials. The headhunting is systematic with an eye to renewal of leadership. **As such, these politicians will be paid commensurate to their expectations if they were to be in the private sector, and would thus have less propensity to be involved in corruption (EG/EV).** This is important as politicians control much of the sovereign wealth and resources of the nation, and have to therefore be men of impeccable character. (EV/EX) As a further validation, in Transparency International's Corruptions Perception Index 2015, Singapore was ranked the 8<sup>th</sup> least corrupt nation in the world. (EG/EV)
- Despite the increasing work demands today, more man-in-the-street Singaporeans have surfaced as unsung heroes or paragons of honesty and integrity. Taxi-drivers would return money and valuables unconditionally to passengers who have left them in their taxis. Valuing honesty and truth is inculcated in schoolchildren, and there are regular sessions of acknowledgment of students who have upheld the truth. **However, it could also be said that this form of honesty is very much controlled and that there might be instances of default or of mere paying of lip service. (EX/EV)**
- Public officials are held to high standards. The NKF scandal was broken by mainstream media, The Straits Times, in 2005. Subsequently, high-flying CEO T T Durai was convicted of embezzlement, and took a long time to recover from the public recrimination, with the help of Gerard Ee being brought in to manage the NKF during the crisis. **This was a clear indication that no one, even if he was a high-flying and respected official, would be above the law when it came to lying and being dishonest about public money. (EV/EX)**

### **Observation 3 (differences across societies/relevance to stakeholders)**

Harris claims that many people have become 'painfully aware that our trust in government, corporations and other public institutions have been undermined by lies' (l.28-29).

Harris further argues that lies that are huge have 'led many people to reflexively distrust those in positions of authority' (l.39). This also applies to those who are carrying identification of their positions of authority or authorisation.

- In a **relatively conservative Asian society** like Singapore, there has been a traditional tendency on the part of the people to behave in accordance with the rules of civil obedience. This is often demonstrated through the showing of trust in 'public institutions' by the people, instead of their organising themselves into groups in order to protest or to carry out activities that comprise civil disobedience. (EV)
- **However, there has been an increasing trend towards being more aligned with Harris' claim** that people have become cognisant that such trusted institutions have been lying and, as a result, have eroded the trust of the people (EV).

Furthermore, the manner of carrying out rectification or restitution on the part of these public offices has been less than forthcoming. It is hence **difficult to expect people to continue to exhibit what the government and other public offices might deem to be appropriate acquiescent or compliant behaviour, in the face of falsehoods or deceptions that have not been satisfactorily cleared up (EV).**

- The recent AGO report on lack of financial management in government expenditures is a case in point (EG). While we acknowledge that there would be instances when financial management could have areas for improvement, the amount of money involved, across a sizeable number of government ministries and statutory boards, evokes a high level of distrust in the people, who are taxpayers and hence stakeholders **in how public money is to be spent (EX/EV).**

- Further to the above example, news of hairline cracks found in some new MRT trains, resulting in their being shipped back to the Chinese manufacturer, was broken by Factwire, a HK-based online journalism portal. This embarrassed the LTA and SMRT, as they were found to have been covering up the incident, by not having said anything about it. This thus brought into question the transparency of large organisations that owed a duty of care to the public. **While the glaring omission was a serious breach of public trust, Minister Khaw came forth to explain in the media that this was undertaken with good intentions, in the name of public safety and for the sake of not alarming citizens unnecessarily. (EV)**

- In 2015, BreadTalk was found guilty of deception, in misleading consumers about the fresh preparation of its soya bean milk, which actually originated from beverage giant Yeo Hiap Seng and was re-packaged by them. Though BreadTalk apologised and made restitution by selling the drink from dispensers instead, the apology did little to quell criticism from customers, and severely impacted their business. BreadTalk's explanation on its Facebook page attracted over 300 comments, mostly acrimonious, including allegations of cover-ups by BreadTalk staff. **This backlash from social media shows how companies that wilfully deceive consumers in Singapore would be highlighted by the check-and-balance mechanism of social media, and subsequently bear the brunt of a loss of reputation and credibility. (EV)** Similarly, in the case of timeshare companies, over 100 cases are filed annually in Singapore with CASE or the police, alleging wrongdoing through salespersons misrepresenting facts or misleading consumers, thus resulting in contractual breaches. This alarming statistic was highlighted in Parliament by Mr Iswaran, Minister for Trade and Industry, and **became a cause for concern. (EX)**

- In response to concerns about some recent high-profile cases involving ex-school principals embezzling school funds (e.g. ex-Principal of Maris Stella High School) or procuring the services of under-aged prostitutes (ex-Principal of Pei Chun Public School), teachers who hold positions of authority in educating children have witnessed a partial erosion of trust for educators. **The cases involving teachers having affairs with their students and thus being exposed as having lied to their charges and abused their trust further undermined public confidence in teachers' exemplary conduct and trustworthiness. The seriousness of the situation warranted a nationwide MOE-initiated re-training of all educators in Code of Conduct practices they had to adhere to.** There have also been criminal breach of trust and falsification cases involving high-ranking government officials (e.g. a former CPIB chief), as well as those who are custodians of public organisations such as Pastor Kong Hee of City Harvest Church and his lies about

not using church funds to finance the music career of his wife Sun Ho; Reverend Ming Yi of Ren Ci Hospital was similarly found guilty of embezzlement to finance the purchase of a race-horse and a condominium).

- In July 2016, a string of scientific data falsification cases involving researchers from multiple institutions in Singapore were exposed in an investigation. This led to six papers being retracted, academic appointments terminated and one PhD degree revoked. Professor Kambadur held joint appointments at NTU's School of Biological Sciences and A\* Singapore Institute for Clinical Sciences, both of which have since been terminated. **The public's trust in key tertiary institutions such as the Nanyang Technological University, the National Neurological Institute and A\*Star has been severely eroded as a result. (EV)**

- There have been several instances of fake donation schemes in which syndicates masquerade as legitimate charity organisations to ask for donations and swindle people of their money. It was reported by the Straits Times in 2013 that even two years after their misdeeds were first highlighted, fake fund-raisers are still soliciting donations under the name of the Yellow Ribbon Project. However, the project has continuously stressed that it was neither conducting any public fund-raising nor had authorised anyone to do so on its behalf. In similar vein, the Singapore Red Cross, the Society for the Physically Disabled (SPD), the Diabetic Society of Singapore, St Luke's ElderCare and Willing Hearts have all reported that their names were abused by so-called "fund-raisers". **Such scams do legitimate charities no favours, and the public has since then become chary of and averse to donating to these organisations, due to the confusion and the high propensity of being a victim of a scam. (EV)**

From Passage 2

### Observation 1 (relevance to stakeholders)

**Mazie argues that Harris' stance is 'absolutist' (I.1) and that he fails to recognise that not all lies are the same as 'white lies' (I.3) and 'fibbing to make someone feel better' cannot be viewed in the same way as intentionally deceiving someone. This is especially true in the context of Singapore and it is vital to distinguish between the different types of lies.**

- Psychologists often refer to white lies as 'pro-social lying' or 'social lies' that protects one's feelings and can actually be good for a relationship. It could help to smooth over an awkward situation and protect fragile egos. If you could spare someone's feelings, what harm is there in telling a lie? Yes, the dress may be hideous, but do we really need to hurt one's feelings? Yes, the proposal idea may be ridiculous, but do we have to discard one's efforts?
- The face-saving culture generally makes Singaporeans smooth over difficult situations. In work settings or even school settings, social lying makes it easier for us to function and, at times, save face, or help us to keep up appearances better. Many employees in Singapore would assure their boss that it is no problem working long hours in hope of better prospects for future promotion. Conversations can avoid becoming awkward and unnecessarily rude, and social interactions, including friendships and romantic relationships, could easily be derailed if people were to tell each other the truth all the time. Yes, there may be an intention to deceive, but it is well intended.

- It also serves as a form of self-preservation. Within the Third Culture Kid (TCK) [TCK is a term used to refer to children who were raised in a culture outside of their parents' culture for a significant part of their development years.] community, there is much distaste for the question, 'Where are you from?' It's indicative of the confused identity that comes innately with a TCK status. This is most often seen among returning Singaporeans who at times end up lying as they are uncertain about the reactions they will get or they see no point in having to explain their range of countries they have resided in or why there is a stark difference in how they sound and look. Such a basic instinct to protect oneself, cannot be lumped together with wrongful or criminal deception and this is obviously a good reason for lying.

### **Observation 2 (appeal to values/ relevance across time)**

**Mazie argues that telling lies can protect the innocence of very young children (I.22-23). Though it may seem morally wrong to advocate lying and being a negative role model to children, it does seem true that telling lies may be necessary, especially to protect young children. It may be wiser to wait till the child is more 'mature' (I.34) and that would enable them to handle the information better.**

- Why would a young child need to know the gory truths about a rape, murder or terrorism just because it is in the news every day? Even adults cannot wrap their minds around why such things are happening. How does one then explain this to a child who has no concept at all? Hiding such details does not equate to lying. It does seem extremely reasonable that we spare the child the unnecessary details or the grim truths where it is of little or no relevance to the child at the moment.
- Given the safe and secure Singapore, it is only natural for parents to want to protect their child from the harsh realities of the world. Furthermore, the highly wired Singaporean society enables the children to have access or enables them to potentially encounter numerous harmful or unnecessary material. As a result, it is only natural that Singaporean parents have become more protective of their children in recent years and would take precautionary measures to ensure that their child is safe.
- In July 2014, the National Library removed two children's books from the shelves in response to the public's complaints that these books do not promote family values and are not appropriate for children. 'And Tango Makes Three' is based on the true story of a pair of male penguins who raise a chick together; 'The White Swan Express' features adoptive parents such as a lesbian couple. Conservative Singaporean parents felt that these books were not promoting 'pro-family' values and were viewed to be against the traditional norms of our society. However, it is important to recognise that there are exceptions within our society. A group of young and educated parents, organised a reading session of the above mentioned books and view this exposure as a natural process that need not be hid from children.
- However, while it is important to protect children, being over-protective may result in more harm than good. The conservative nature often makes Singaporeans shy away from discussing taboo subjects. So even in the case where the child is of an appropriate age or maturity, it is unlikely that parents would talk to their child. In the old days, parents could avoid speaking to their children about taboo subjects like sex. However in today's society, with the high Internet penetration rate, children are IT-savvy at a very young age and are resourceful. The digital age threats are pervasive which has resulted in the introduction of Cyber wellness and Sexuality

Education programmes in schools. Despite the availability of such programmes, it is not unusual to see parents opting their child out of the programme. Not preparing children to face handle the information may result in greater harm. As such, it may be wiser to tailor the information according to the child and circumstances rather than merely protecting them blindly.

**Observation 3 (appeal to logic, relevance to stakeholders)**

**Mazie suggests that life without some self-deception would be hard to navigate (I. 37-38) At first glance, we may dismiss this as being morally flawed, but if we look at it logically, it does seem valid. It is extremely true that ‘doing truth-laid-bare cost-benefit analyses of every decision we face is no way to confront the challenges of life’ (I.40-41)**

- An absolute moral rule such as ‘never lie’ suggests that one must tell the truth in all circumstances, regardless of the consequences. But we live in the real world. Singaporeans are a pragmatic lot. We might value honesty and want to be honest, but we sometimes value other qualities at the same time, such as compassion or loyalty. Sometimes, two goals come into conflict. If one tells the truth, one will be unkind, and if one says something kind, it will be a lie. Sometimes when people lie to the ones they love, it is because they are valuing something else more than honesty. Maybe they are trying to be loyal, or to avoid hurting the other person's feelings.
- From an early age, Singaporeans are taught that not everything can be shared in public. There is importance placed on being ‘politically correct’ and exercising tact in how one relates to others. Many assure their team mates that they are coping fine and not overwhelmed with work in order not to hurt team dynamics. Such situations are often harmless and are obviously apparent and necessary in our daily lives.
- Furthermore, though it may sound wrong, some jobs or situations does require one to lie. Lying to patients does destroy the trust between a patient and doctor. However, good doctors care deeply for their patients. Most would want as far as possible to spare them physical and psychological pain and would occasionally find it hard to resist the temptation to give hope even if there seems to be none. It is also not uncommon for relatives of terminally ill patients to ask the doctors not to reveal the diagnosis to the patients. The Singapore Medical Council made a provision for it in its Ethical Code and Ethical Guidelines. Section 4.2.4.2 of the ethical code states: "There may be instances of a patient's relatives asking that the patient not be told that he has a fatal or socially embarrassing disease. A doctor may not withhold this information from the patient unless the doctor determines that this is in the best interest of the patient. Doctors shall recognise the role of the family in the decision about whether to disclose a diagnosis to a patient and address their concerns adequately."
- While this might be true, it is important to note that self-deception cannot be condoned at all times. It is important to take note of the intent and circumstances and becoming comfortable with lying can result in one lying out of convenience rather than necessity.

**GENERAL PAPER**

**8807/02**

Paper 2

**29 August 2016**

INSERT

**1 hour 30 minutes**

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**READ THESE INSTRUCTIONS FIRST**

This Insert contains the passages for Paper 2.

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This document consists of **4** printed pages.

**Passage 1.** *Sam Harris discusses the problems with lying.*

- 1 Deception can take many forms, but not all acts of deception are lies. A person might pretend not to notice an acquaintance passing by on the street. A person might not acknowledge that a guest has said something stupid. When asked 'How are you?', most of us reflexively say that we are well, understanding the question to be merely a greeting, rather than an invitation to discuss our career disappointments, our marital troubles, or the condition of our bowels. Omissions of this kind can be forms of deception, but they are not quite lies. We may skirt the truth at such moments, but we do not deliberately manufacture falsehood or conceal important facts to the detriment of others. To lie is to intentionally mislead others when they expect honest communication. 5
- 2 People lie so that others will form beliefs that are not true, to avoid embarrassment, to exaggerate their accomplishments and to disguise wrongdoing. They make promises they do not intend to keep. They conceal defects in their products or services. They mislead competitors to gain an advantage. Many lie to friends and family members to spare their feelings. However, when we presume to lie for the benefit of others, we have decided that we are the best judges of how much they should understand about their own lives. Unless someone is suicidal or otherwise on the brink, deciding how much he should know about himself seems the quintessence of arrogance. What attitude could be more disrespectful of those we care about? 10 15
- 3 In many walks of life, we find otherwise normal men and women caught in the same trap and busily making the world much less good than it could be. Elected officials ignore long-term problems because they must pander to the short-term interests of voters. People working for insurance companies rely on technicalities to deny desperately ill patients the care they need. CEOs and investment bankers run extraordinary risks because they reap the rewards of success without suffering the penalties of failure. Lawyers continue to prosecute people they know to be innocent because their careers depend on winning cases. Our government fights a war on drugs that creates the very problem of black-market profits and violence that it pretends to solve. 20 25
- 4 Most of us are now painfully aware that our trust in government, corporations, and other public institutions have been undermined by lies. Lying has precipitated or prolonged wars. When the truth finally emerges after wars, people grow more cynical and come to doubt the legitimacy of any military intervention, whatever the stated motive. Pharmaceutical companies have also been widely criticised for misleading the public about the safety and efficacy of their drugs. This misinformation comes in many degrees, but some of it is surely the result of conscious attempts to rig the data. New drugs are often compared with placebos rather than with standard therapies. More egregious still, pharmaceutical companies routinely hide negative results. For certain drugs, more than 50 per cent of the trial data has been withheld. Consequently, the industry-funded trials are four times as likely to show the benefits of a new drug. 30 35
- 5 Big lies have led many people to reflexively distrust those in positions of authority. As a result, it is now impossible to say anything of substance on numerous subjects without many expressing paralysing doubts about even the most reputable sources of information. The need for state secrets is obvious. However, the need for governments to lie to their own people seems to me to be virtually non-existent. Justified government deception is a kind of ethical mirage: Just when you think you are reaching for it, the facts usually suggest otherwise. The harm occasioned whenever lies of this kind are uncovered is all but irreparable. 40 45

6 Most forms of private vice and public evil are kindled and sustained by lies. Acts of adultery and other personal betrayals, financial fraud and government corruption generally require a moral defect: a willingness to lie. By lying, we deny others our view of the world. Our dishonesty not only influences the choices they make. It often determines the choices they can make – in ways we cannot always predict. Every lie is an assault on the autonomy of those we lie to. 50

7 The lies of the powerful lead us to distrust governments and corporations. The lies of the weak make us callous toward the suffering of others. The lies of the conspiracy theorists raise doubts about the honesty of whistle-blowers, even when they are telling the truth. Lies are the social equivalent of toxic waste. Everyone is potentially harmed by their spread. 55

**Passage 2.** *Steven Mazie argues that there are reasons for telling lies.*

1 I found myself with furrowed brow over Sam Harris' absolutist stance against telling tales. Is it true that we can radically simplify our lives and improve society by merely telling the truth in situations where others often lie? Should we consider white lies as sinful as blatant lies? Is fibbing to make someone feel better as morally outrageous as lying to the world about a sexting affair or a scandal? 5

2 As a new fan of the Netflix series *House of Cards*, I find Harris' red line against deception curious. You do not have to admire the two-faced, manipulative characters on the show to find a smidgen of yourself in there somewhere. You also do not have to be a Machiavellian to see some truth in Machiavelli's dictum that success requires exercising a little cunning. If you forswear playing the fox, you will eventually get played for the fool. Yet Harris, doe-eyed and staring straight into the camera, tells us how he lied to his five-year-old daughter 'only once'. He recounted how they were looking for nursery rhymes on the Internet and landed on a page that showed a 16<sup>th</sup>-century woodcut of a person being decapitated. He was hurriedly scrolling elsewhere and his daughter demanded to know what they had just seen. He said something silly, 'That was an old and very impractical form of surgery.' According to him, this left his daughter perplexed and she remained unaware of man's inhumanity to man to this day. However, I doubt that even that lie was necessary. 10 15

3 This little example serves to establish Harris as nearly as human as the rest of us. Even moral absolutists can err, he implies, but they can mend their ways. But is there anything to mend here? What exactly is wrong with the way Harris responded to his daughter's question? His anecdote illustrates one good reason to lie: to protect the innocence of very young children. I am not arguing parents should present the world as all sugarplums and fairy dust. My claim is that there is no good reason to explain the details of fundamentalist religious terrorism to a three-year-old, or medieval torture to a four-year-old. When my daughters were three and four and we arrived on this page of the book 'Madeline and the Bad Hat', the question inevitably arose: what is that thing? I explained away the guillotine 20 25



as a device for chopping onions. And I felt no compunction about telling the lie.

4 Some time later, once the girls were fully aware that real-life dead chickens are an essential ingredient in chicken soup, I disclosed that the guillotine was actually used to chop off the chickens' heads. They gulped but did not freak out. Most notably, they did not seem horrified or insulted that I had withheld this information from them. A little later, I went a step further and explained that guillotines were not designed only, or primarily, for chickens. My girls understood that as they became more mature, they were able to handle more information about this neck-slicing apparatus without bursting into tears. They appreciated, quietly but surely, that I did not spill all the beans when they were wee. 30 35

5 Nobody should aspire to living a lie, but a life without some self-deception would be hard to navigate. We fool ourselves into doing a lot of difficult and painful and expensive but good and worthy things, from running marathons to having children to going to graduate school. Doing truth-laid-bare cost-benefit analyses of every decision we face is no way to confront the challenges of life. 40

6 So my article, Three Good Reasons to Tell a Lie, gives you two good reasons to tell a lie. I admit I have deceived you. I do not have a third. There was just something about the headline "Two Good Reasons to Tell a Lie" that seemed a little lacking.

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**TEMASEK JUNIOR COLLEGE  
PRELIMINARY EXAMINATION 2016**

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CANDIDATE'S NAME

CLASS

GP TUTOR'S NAME

**GENERAL PAPER**

**8807/02**

Paper 2

**29 August 2016**

**1 hour 30 minutes**

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Candidates answer on the Question Paper.

Additional Materials: 1 Insert

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**READ THESE INSTRUCTIONS FIRST**

Write your name, class and GP tutor's name on all the work that you hand in.

Write in dark blue or black pen.

Do not use staples, paper clips, highlighters, glue, correction fluid or correction tape.

Answer **all** questions.

The Insert contains the passages for comprehension.

Note that up to **15** marks out of **50** will be awarded for your use of language.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.

For Examiner's Use	
Content	/35
Language	/15
Total	/50

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This document consists of **6** printed pages.

[Turn over

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Read the passages in the insert and then answer **all** the questions which follow below. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this paper.

**NOTE:** When a question asks for an answer IN YOUR OWN WORDS AS FAR AS POSSIBLE and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words or phrases from the passage.

### From Passage 1

- 1 Explain why the author says 'not all acts of deception are lies' (line 1). **Use your own words as far as possible.**

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..... [2]

- 2 <sup>F</sup> Explain what the author means by 'ethical mirage' (line 44). **Use your own words as far as possible.**

.....

.....

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..... [2]

- 3 In paragraph 6, what are the three main reasons the author finds lies unacceptable? **Use your own words as far as possible.**

.....

.....

.....

.....

..... [3]

- ..... [2]

**5** Using material from paragraphs 2–4 (lines 10–38) only, summarise what the author has to say about why and how people tell lies.

Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

People lie in order to .....

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.....  
 ..... [8]

**From Passage 2**

**[Turn over**

**6** What is the author's intent in asking a series of questions in paragraph 1?

.....  
 ..... [1]

**7** Why has the author placed inverted commas around 'only once' (line 12)?

.....  
 ..... [1]

**8** Explain why the author 'felt no compunction' (line 28) lying to his daughters about the use of the guillotine. **Use your own words as far as possible.**

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 .....  
 .....  
 .....  
 ..... [2]

**9a** In paragraph 5, why does the author say leading 'a life without self-deception would be hard to navigate' (lines 37–38)? **Use your own words as far as possible.**

.....  
 .....  
 .....  
 ..... [2]

**9b** What is he implying about telling lies?

.....  
 ..... [1]

**10** Suggest one reason why the author decided to lie about the title of his article.

..... [1]

**[Turn over**

**11** Sam Harris writes about why people lie and the consequences of lying while Steven Mazie argues that there are good reasons for telling lies. How far would you agree or disagree with the opinions expressed in these two passages? Relate your views to your own society.

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[Turn over

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..... [10]

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*Brendan O'Neill defends individualism and thinks we need more, not less individualism today.*

- 1 It is a funny scene in a comedy film where a mob gathers outside their leader's home in the hope that he will dispense some wisdom they might live their lives by. Instead he tells them to think for themselves, because "You are all individuals". "We are all individuals," the mob intones, robotically. "I'm not," pipes up a lone, individualist voice, only to be shushed by the unthinking crowd. Observing the debate about individualism, I often feel like that dissenting bloke in the film. Today, we are surrounded by politicians and thinkers who chant that, for the worse, we are all individuals now; that we live under a "cult of the individual", which has elbowed aside communitarian values and replaced them with a secular religion of self-satisfaction. I want to cry, "No we don't!" We are not all individuals, sadly. In fact, individualism, the exercise of individual autonomy and the expression of individual thought, has never been weaker than it is today. And that is a very bad thing. We live in a society not beset by individualism, but bereft of it. 5
- 2 The belief that individualism is rampant, and is a highly destructive force, has united politicians and thinkers. Former Prime Minister of the United Kingdom, David Cameron has pronounced selfishness and individualism as the big scourges of our age. A professor and fellow of the American Academy of Arts and Sciences, Michael Sandel, chucks intellectual hand grenades at the modern West's worshipping of aggressive individualism. He fulminates against the "unencumbered self" of our age: the idea that the individual should be left alone by states to choose his own values and ends. Apparently it would be better if the self were encumbered, ideally by the values of his betters. There are also complaints about the "dog-eat-dog individualism" of our age, which has made the working classes obsessed with climbing the social ladder. Academics have called this the "rootless individualism" of modern Britain, where community identity is on the wane and we have all become self-interested consumers. 15
- 3 That anti-individualism can unite everyone from rabble-rousing politicians to nonsense-spouting academics suggests that a herdlike thoughtlessness is a far bigger problem right now. It speaks to the absence of one of the key components of any meaningful culture of individualism: eccentricity of thought and a willingness to challenge the dominant narrative of the age. 25
- 4 The truth is that the risk-taking, self-reliant, self-asserting individual that was once celebrated is only notable by his absence today. If true individualism means being self-willed, autonomous, maintaining some resistance to the groupthink of the times one finds oneself in, then it is quite clear we are experiencing a crisis. Far from bowing and scraping before the individual, modern society constantly tames him, wrapping him in red tape and gagging his more eccentric thoughts. A massive amount of energy is now devoted to circumventing the exercise of autonomy and cultivating a craven dependence of the individual upon the state. 30
- 5 Consider the rise of state nannying. These modern forms of authoritarianism call into question the very ability of the individual to make good and sensible decisions. State nannying seeks to relieve individuals entirely of the apparently stressful task of making life choices. Through fiddling with the environments in which we make choices about how to go about our daily lives, the state wants to 35

make the exercise of autonomy a thing of the past. Today, governments have become the surrogate willpower of the people, exercising willpower on our behalf and making choices for us. The nanny state is encroaching into almost every area of our lives, giving us less liberty to live as we wish. 40

- 6 The key new ideologies of our age are remarkably hostile to the very idea that individuals are capable of using free will to improve their characters and determine their destinies. Today, there is the belief that everything from a person's sexuality to his political leanings is genetically determined, a gift of the accidental shape of his brain rather than something he can choose or cultivate or command. New addiction theories, which claim individuals can get hooked on everything from Dairy Milk to TV shopping, similarly promote the idea that the individual is not an assertive creature but more like an amoeba in a Petri dish, being reshaped by all sorts of forces beyond his control. Meanwhile, "early years" theory — the increasingly influential notion that what happens to a child in the first five years of life determines his future fortunes — promotes the idea that we are sealed by past experience rather than determined by thought and action. 45 50
- 7 Modern society is hostile to the expression of individual thought too. We have pathologised certain ways of thinking, depicting thoughts that fall outside of the mainstream as mental illnesses, hence the rise of the term "phobia" to brand intellectual outliers. Hate Brussels? You are Europhobic. Unsure about gay marriage? You are homophobic. Don't think Islam is the greatest thing since sliced bread? You are Islamophobic. Twitter is held up by some as evidence of our creepily individualistic society with its morass of bedroom-bound typists talking about themselves and their views to no one in particular. In truth, Twitter also speaks to the erosion of individualism: say something daring or untoward in that forum and watch the Twitch-hunters come running, demanding you relinquish your views and conform. 55 60
- 8 The individual is under assault. Society fears individualism because it thinks it makes people irresponsible, thinking more about themselves than their neighbours. It is often thought that individualism undermines social solidarity and communal considerations. These views are spectacularly wrong.
- 9 Far from encouraging irresponsibility, true individualism makes people more morally aware and conscious of their behaviour. As philosopher John Stuart Mill argued, it is only through being free to exercise his autonomy and determine his life's destiny that an individual can become a fully rounded, morally responsible being, since the human faculties of perception, judgement, discriminative feeling, mental activity, and even moral preference, are exercised only in making a choice. In contrast, the individual who is denied the right to choose his course in life, and to express and conduct himself as he sees fit, is merely an "ape-like imitator" of what others have decreed to be "right". It is also wrong to depict individualism as the killer of social bonds, because strong-willed, capable individuals are far more likely to think socially and virtuously than are meek, pathetic folk cajoled by their betters into slavishly behaving and thinking "correctly". 65 70
- 10 What individualism really seeks to disturb is monotony of type, slavery of custom, tyranny of habit, and the reduction of man to the level of a machine. In response to today's deeply conformist, autonomy-stifling, fatalistic society, I can think of nothing better than disturbing absolutely everything by unleashing the individual and his true urges, instincts and thoughts. 75



# TAMPINES JUNIOR COLLEGE

## JC 2 PRELIMINARY EXAMINATION



CANDIDATE  
NAME

CIVICS GROUP

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TUTOR

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### GENERAL PAPER

8807/02

Paper 2

26 August 2016

1 hour 30 minutes

Candidates answer on the Question Paper

Additional Materials: 1 Insert

#### READ THESE INSTRUCTIONS FIRST

Write your name and class on all the work you hand in.

Write in dark blue or black pen.

Do not use staples, paper clips, glue or correction fluid.

Answer **all** questions.

The Insert contains the passage for comprehension.

Note that up to **15** marks out of **50** will be awarded for your use of language.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.

#### For Examiner's Use

Qn 1		Qn 7		MARKER 1	
Qn 2		Qn 8		MARKER 2	
Qn 3		Qn 9		MARKER 3	
Qn 4		Qn 10		MARKER 4	
Qn 5		Qn 11		MARKER 5	
Qn 6		Qn 12			
Sub-total		..... / 35		AVE LANG MARK	..... / 15

*This document consists of 6 printed pages.*

*Read the passage in the Insert and then answer **all** the questions. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this Paper.*

*For  
Examiner's  
Use*

**NOTE:** *When a question asks for an answer **IN YOUR OWN WORDS AS FAR AS POSSIBLE** and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words and phrases from the passage.*

- 1 Why does the author use the word “robotically” in line 3? **Use your own words as far as possible.**

.....  
.....[1]

- 2 Give three of individualism thinkers in lines 19-22. **Use your own words as far as possible.** negative impacts mentioned by

This document consists of 7 printed pages

.....  
.....  
.....  
.....  
.....[3]

- 3 In paragraph 3, what is the author's attitude towards politicians and academics (lines 23-24)?

.....  
.....[1]

- 4 In lines 24-26, what attributes does the author consider to be “key components of any meaningful culture of individualism”? **Use your own words as far as possible.**

.....

.....

.....

.....[2]

- 5 What is the author implying by the use of the phrase “the truth is” in line 27?

.....

.....[1]

- 6 Explain in what ways the author thinks modern society has deprived us of individualism in lines 30-31. **Use your own words as far as possible.**

.....

.....

.....

.....[2]

- Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

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8 What is the author suggesting by the use of the word "belief" in line 44?

.....  
 .....[1]

9 What does the phrase "increasingly influential" suggest about the "early years" theory (line 49) and how has it impacted individualism in society?

.....  
 .....  
 .....  
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 .....[2]

10 What is the author's purpose in asking the series of questions in lines 54-56?

.....  
 .....[2]

11 In paragraph 8, the author states that society's fears of individualism are "spectacularly wrong". Identify the reasons given in paragraph 9 which support this claim. **Use your own words as far as possible.**

.....  
 .....  
 .....



- 12 Brendan O'Neill thinks that individualism has been unfairly blamed for social problems and calls for the return of individualism. How far would you agree with his observations, relating your arguments to your own society?

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Read the passage in the Insert and then answer **all** the questions. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this Paper.

NOTE: When a question asks for an answer **IN YOUR OWN WORDS AS FAR AS POSSIBLE** and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words and phrases from the passage.

- 1 Why does the author use the word “robotically” in line 3? **Use your own words as far as possible. [1]**

Lifted	Paraphrase
Instead he tells them to think for themselves, because ‘You are all individuals’. ‘We are all individuals,’ the mob intones, <b>robotically</b> . ‘I’m not,’ pipes up a lone, individualist voice, only to be shushed by the unthinking crowd.	The author wanted to emphasise how the crowd of people responded <u>mechanically/ as if they were programmed</u> .

- 2 Give three negative impacts of individualism mentioned by thinkers in lines 19-22. **Use your own words as far as possible. [3]**

Lifted	Paraphrase
There are also complaints about the ‘ <b>dog-eat-dog</b> individualism’ of our age, which has made the working classes <b>obsessed with climbing the social ladder</b> .	We <u>care only about/ preoccupied with/ desiring only to improve our status in the community/ rise through the ranks/ attain highest position in society</u> , even if <u>it is at the expense of others</u> . [1]
Academics have called this the ‘ <b>rootless individualism</b> ’ of modern Britain, where <b>community identity is on the wane</b>	We <u>no longer have a sense of belonging in society/ we no longer feel like a part of a bigger society/ group/ diminishing concern for common interests/ concerns of bigger society</u> [1]
and we have all become <b>self-interested consumers</b> .	we now only <u>seek to benefit ourselves through the accumulation of wealth and goods</u> [1]

- 3 In paragraph 3, what is the author’s attitude towards politicians and academics (lines 23-24)? **[1]**

Lifted	Paraphrase
“That anti-individualism can unite everyone from <b>rabble-rousing politicians</b> to <b>nonsense-spouting academics</b> suggests that a herd like thoughtlessness is a far bigger problem right now.”	The author is <u>critical of them/ looks down on them/ holds them in low regard</u>

- 4 In lines 24-26, what attributes does the author consider to be “key components of any meaningful culture of individualism”? **Use your own words as far as possible. [2]**

Lifted	Paraphrase
It speaks to the absence of one of the key components of any meaningful culture of individualism: <b>eccentricity of thought</b> and a willingness to <b>challenge the dominant narrative</b> of the age.	The author feels that the ability to <u>perceive things differently/unconventionally</u> [1]  and the ability to <u>go against prevailing norms</u> are important aspects of being a unique individual [1]

- 5 What is the author implying by the use of the phrase “the truth is” in line 27? **[1]**

Lifted	Paraphrase
The truth is that the risk taking, self-reliant, self-asserting individual that was once celebrated is only notable by his absence today.	The author wants to convey that we might think that individualism is currently being promoted but actually it is quite the opposite.  <b>Note:</b> Question is not asking what the phrase means. Question is asking to explain the use of the phrase in context.

- 6 Explain in what ways the author thinks modern society has deprived us of individualism in lines 30-31. **Use your own words as far as possible. [2]**

Lifted	Paraphrase
Far from bowing and scraping before the individual, modern society constantly <b>tames</b> him, <b>wrapping him in red tape</b> and <b>gagging</b> his more <b>eccentric thoughts</b> .	Modern society has enslaved the individual/ robbed him of his independence/ made him docile/ submissive/ weak-willed  binding/ suffocating/ engulfing him with rules/ bureaucratic restrictions  and deprived him of the ability to think unconventionally/ suffocating his more diverse/ creative ideas  <b>Note: 3pts = 2m 1-2pts = 1m</b>

- 7 Using material from paragraphs 5-7 only, summarise what the author has to say about how individualism is suppressed today.

Write your summary in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.**

Today, individualism is curbed by...

A. The rise of <b>state nannyism</b>	Overprotective governments
B. (that) <b>call into question</b> the very <b>ability</b> of the individual to make <b>good and sensible decisions</b>	that doubt the individual's capacity/capability for rational/prudent judgement
C. (State nannyism) seeks to <b>relieve individuals entirely</b> of the apparently <b>stressful task</b> of <b>making life choices</b>	So these governments completely take away the responsibility/burden/problem of decision-making from the individual.
D. Through <b>fiddling</b> with the <b>environments</b> in which we make choices about how to go about our daily lives	This is done by controlling/manipulating/influencing the context/circumstances in which the individual leads his life.
E. The <b>key new ideologies of our age</b> are remarkably <b>hostile</b>	The dominant/critical/prevaling theories/ideals today are opposed/averse
F. to the very idea that <b>individuals are capable of using free will</b> to <b>improve their characters</b>	To the notion that individuals are able/have the ability to improve/enhance/better their nature/personality/temperament/disposition
G. <b>and determine their destinies</b>	And control/shape their future/fate.
H. Today, there is the belief that everything from a person's sexuality to his political leanings is <b>genetically determined</b>	The view seems to be that an individual's way of thinking is inborn/innate/inherent
I. <b>rather than</b> something he can <b>choose</b> or <b>cultivate</b> or <b>command</b>	Instead of something of his preference/liking OR Instead of something which he could acquire/develop OR Instead of something which he could control
J. promote the idea that the individual is not an <b>assertive</b> creature	This seems to suggest that the individual is not an independent/autonomous/free entity
K. (but) <b>reshaped</b> by all sorts of forces <b>beyond his control</b> .	But one who is transformed/moulded/created/formed by power/influences that cannot be prevented
L. <b>sealed</b> by <b>past experience</b> rather than determined by thought and action.	The individual is also thought to be defined by his personal background/history/life story
M. <b>Modern society</b> is hostile to the expression of individual thought too.	The contemporary/current/present-day community/world is also opposed to individualism.
N. certain ways of thinking, depicting <b>thoughts that fall outside of the mainstream</b> as <b>mental illnesses</b>	Any ideas/alternative perspectives that are considered unconventional/unorthodox/different are dismissed as irrational/borne out of unsound mind

O. <b>brand</b> intellectual <b>outliers</b>	And the person labelled/stigmatised as a deviant/dissident/odddity/misfit
P. demanding you <b>relinquish</b> your views	And asked to renounce/give up his radical outlook
Q. and <b>conform</b> .	and comply/observe/follow the norm.

**17 points altogether**

**Mark Range:**

1-2 pts: 1m 5-6 pts: 3m 9-10 pts: 5m 13 pts: 7m

3-4 pts: 2m 7-8 pts: 4m 11-12 pts: 6m 14 pts and above: 8m

**Sample summary:**

Today, individualism is curbed by overprotective governments that doubt the individual's capacity for rational judgement, so they completely take away the responsibility of decision-making from the individual. This is done by controlling the circumstances in which the individual leads his life. The prevailing theories oppose the notion that individuals are able to improve their temperament and shape their future. The view is that an individual's way of thinking is inborn instead of something which he could develop. This suggests that the individual is not an independent entity, but one who is moulded by influences he cannot control. The individual is thought to be defined by his personal background. The current world is also opposed to individualism. Ideas considered unconventional are dismissed as irrational.

118 words

8 What is the author suggesting by the use of the word "belief" in line 44? [1]

Lifted	Paraphrase
Today, there is the <b>belief</b> that everything from a person's sexuality to his political leanings is genetically determined, a gift of the accidental shape of his brain rather than something he can choose or cultivate or command.	The author is suggesting that this is an opinion and not a fact.

9 What does the phrase "increasingly influential" suggest about the "early years" theory (lines 49) and how has it impacted individualism in society? [2]

Lifted	Paraphrase
Meanwhile, 'early years' theory — the <b>increasingly influential</b> notion that what happens to a child in the first five years of life determines his future fortunes — promotes the idea that we are sealed by past experience rather than determined by thought and action.	The phrase suggests that the theory is gradually gaining popularity [1]  and is therefore eroding individualism. [1]

10 What is the author's purpose in asking the series of questions in lines 54-56? [2]

Lifted	Paraphrase
Hate Brussels? You are Europhobic. Unsure about gay marriage? You are homophobic. Don't think Islam is the greatest thing since sliced bread? You are Islamophobic.	The author asks the series of questions to <b>emphasise/ highlight/ bring to our attention</b> [1]  the <b>excessive extent to which current communities are opposed to individualism/</b> thinking independently/ going against popular opinion/ prevailing opinion and norms. [1]

11 In paragraph 8, the author states that society's fears of individualism are "spectacularly wrong". Identify the reasons given in paragraph 9 which support this claim. **Use your own words as far as possible.** [2]

Lifted	Paraphrase
Far from encouraging irresponsibility, true individualism makes people more <b>morally aware</b> and <b>conscious</b> of their behaviour.  It is also <b>wrong to depict individualism as the killer of social bonds</b> , because <b>strong-willed, capable individuals</b> are far more <b>likely to think socially</b> and <b>virtuously</b> than are meek, pathetic folk cajoled by their betters into slavishly behaving and thinking 'correctly'.	Individualism makes people behave more ethically and they know that their actions have consequences on others rather than being selfish and reckless and rash. [1]  Individualism also promotes communal cohesiveness as determined/forceful and competent people will always act altruistically/ put others before themselves unlike those who are bound by popular opinion. [1]

12 Brendan O'Neill thinks that individualism has been unfairly blamed for social problems and calls for the return of individualism. How far would you agree with his observations, relating your arguments to your own society? [10]

Author's point	Agree	Disagree
1. The author argues that a common argument against individualism is that it has caused 'community identity to be on the wane' and led to people becoming 'self-interested consumers'. (lines 21-22)	Agree with common argument against individualism  In the context of Singapore society, housing arrangements, the pace of life today, the pressures of school work, the prevalence of dual-career families and smaller family units have led to an increasing focus on the individual. Singaporeans are also increasingly influenced by news of developments elsewhere, which shapes their expectations. Better education and greater confidence have led to a willingness to speak out and	Disagree with common argument against individualism  In difficult circumstances, people cooperate and band together. While it has been argued that Singaporeans are individualistic, as Singaporeans queued in the hot sun for hours awaiting their turn to pay their last respects to Mr Lee Kuan Yew in Parliament House, acts of kindness sprouted up around them. From iced drinks to flowers to fans and chairs for senior citizens, eateries and businesses located along the queue spontaneously handed out free items. This shows that even in a competitive and individualistic society, when the occasion calls for it, people do come



	<p>articulate their demands. The result is more individual empowerment and a decline in social solidarity. In response to this shift from communitarianism to individualism, which is deemed a worrying trend, a set of five national shared values were created to anchor Singapore society. The shared values revolve around the idea of nation before community and society above self, family as the basic unit of society, community support and respect for the individual, decisions made on the basis of consensus, not conflict and racial and religious harmony.</p>	<p>together for a common good.</p>
<p>2. The author argues that overprotective governments doubt the individual's capacity for rational judgement, so they completely take away the responsibility of decision-making from the individual. (lines 34-36)</p>	<p>It has been argued, in an attempt to dominate all aspects of personal life, the Singapore government has exhorted Singaporeans to be nicer, to speak better English, and even not to chew gum. These campaigns were meant to nurture unity and harmony in a diverse society. The government has even tried to encourage well-educated citizens to marry and have children only with their counterparts. In addition, harsh punishments are meted out to enforce conformity. Draconian measures are taken against drug dealers and illegal immigrants. Senior ministers also filed costly libel suits against troublemaking politicians.</p>	<p>However, whether through the ballot box or various feedback channels, Singapore citizens have put pressure on the government to loosen up and listen to their views. Singaporeans are more educated and are bravely speaking up on many issues, from the rising cost of living including medical costs, to the high prices of property, to the rapid influx of foreigners who compete for jobs on equal terms with Singapore citizens. As a result, while the government has tended, in the past to view any feedback or complaints as a 'bad thing', today, the government is seeking new avenues of engaging the people. In the past, mass demonstrations were not allowed and there was not a space for Singaporeans to express their critical ideas to the government. In recent years, however, the government set aside The Speakers' Corner for restricted free speech. There was even a mass protest against the Population White Paper endorsed by Parliament held at The Speakers' Corner. There is also a growing number of blogs dedicated to critical discussions of government policies and issues. A growing number of Singaporeans are speaking up, and expressing their critical analysis of the socio-political scene in Singapore via online blogs and sharing news via social networking sites.</p>
<p>3. The author thinks that the present-day world is opposed to individualism. Ideas considered unconventional are dismissed as irrational and the person with</p>	<p>Singapore's laws have often been criticised as restricting freedom of expression. The arrest of Amos Yee on charges of wounding religious feelings, for example, has caused much debate over the freedom of expression in Singapore. Yee's case has even</p>	<p>However, it has been argued that forms of expression that were previously not offensive to a religious group for decades, has become increasingly offensive in recent years because there is a concerted agenda by certain people or groups to exploit existing laws to advance their agenda and to stifle public discussion. The fear is that</p>

those views is labelled a deviant and asked to renounce his radical outlook and follow the norm. (lines 52-54)	gathered international attention. Supporters of Yee's arrest have argued that religious feelings must be respected for the sake of racial and religious harmony. This position has a lot of support within Singapore, as many citizens have been taught in local schools of the damage done by the race and religious riots here in the 1950s and the 1960s. It is common, for example, for Singaporeans to speak up against attempts to offend religious feelings, even when they do not belong to the religious group which is being insulted. Many citizens see efforts to "catch" offenders of religious feelings as a public duty.	this may actually lead to more insularity and hamper integration efforts in Singapore. So, acceptance of differing opinions may be the key to harmony in a multi-ethnic society such as Singapore. Although by Singaporean standards, Yee may be an extreme case of offending religious feelings, the idea that one's views or beliefs should be shielded from criticism, analysis or ridicule may not necessarily make Singapore a more mature society. While the rule of law is to be respected, it has been argued that more discussions based on fact, rationality and civility should be encouraged.
4. The author thinks that 'far from encouraging irresponsibility, true individualism makes people more morally aware and conscious of their behaviour'. (lines 65-66)	In the context of Singapore, the herd instinct is apparent from the serious business of investments and buying property to the frivolous long queues that form for the purchase of Hello Kitty toys, the opening of the Hello Kitty café and concert tickets. This herd mentality manifests itself in a more destructive form when Singaporeans adopt a lynch mob mentality, as was evident in the case of people who have become the target of online vitriol after their derogatory comments online, subjecting them to abusive, hateful, unrestrained viciousness online. It is thus important for people to step back and consider issues rationally and exercise good judgement before taking action. In this sense, individualism may make people more morally aware and conscious of their behaviour rather than just behave collectively and follow the crowd. It is this desire to help build civic society that has prompted individuals like Rovik Jeremiah Robert and Leon Heng to create The Hidden Good project. The idea for The Hidden Good started when the duo saw how no one was willing to sit on the empty "reserved" seat on a crowded train, due to a fear of getting STOMPed. They also found out that Singaporeans were struggling to find why they would stay in Singapore and what their	In the context of Singapore, individualism may take the form of 'kiasuism' or the 'fear of losing out'. It is a label attached to Singaporeans and paints an ugly picture of them as people who think of themselves first and are always trying to get ahead in one way or another. 'Kiasuism' stems from greed and promotes envy and selfishness. Several scenarios of the 'kiasu' behaviour of Singaporeans have been cited, including the common piling of food at buffet tables to get maximum value for money, hogging of library books and refusal to give way on the roads and in elevators or trains.

	<p>places in society stood for. With the intention of creating spaces and methods of engagement to get Singaporeans involved in talking about what it means to be Singaporean, and to build the Singaporean society, the 2 youth founded The Hidden Good. They thought that a hidden camera show would be interesting and something that people would likely want to watch. Through the show, they suggested to people that there is good in society, and raise awareness of some of the issues facing society. In this way, they tried to fight negativity with positivity. So when people do not just join in the crowd and do what everyone else is doing, they can make a lot of difference to society.</p>	
<p>5. The author believes that individualism encourages diversity of views, enables people to challenge social norms so that they will not be 'reduced to the level of a machine'. (lines 75-76)</p>	<p>Singaporeans are turning to the internet to spark positive change in their society. People are less afraid of expressing their views online. For example, when a Vietnamese tourist fell victim to a rogue trader at Sim Lim Square, the netizens sprang into action. Some sought to punish the shop owner, others aided the tourist. Eventually, the government and consumer watchdog stepped in and looked at how to bolster legislation to better protect consumers. When an outcry broke out over the National Library Board's removal of three controversial children's titles containing homosexual references, there was an outpouring of views on social media, petitions were made online, a reading event was held and local writers also pulled out of NLB events. Eventually, Communications and Information Minister Yaacob Ibrahim instructed the NLB to place two of the titles in the adult section. A 19-member independent committee to review titles for the NLB was set up. The social media has granted different voices an accessible outlet to spread news and garner support which might bring about positive changes in society.</p>	<p>It has been argued that an emphasis on the self is accompanied by a corresponding devaluation of others. So, instead of encouraging a diversity of views, individualism leads to a society that is more self-centred and lacks empathy. In 2008, for example, more than 1,400 Serangoon Gardens residents, alarmed at the prospect of having foreign workers as neighbours, signed a petition against the construction of a dormitory for foreign workers. They cited concerns of higher crime rates and lower property values, and sparked off a debate on the attitudes of Singaporeans towards foreign workers and the issue of integration. The Government relented partially, making various changes to the development plan, including building a \$2 million access road so that buses transporting the workers to the dormitory could bypass the Serangoon Gardens area. Similarly, in 2012, a group of Bishan residents petitioned against the construction of a 260-bed nursing home, which is to be six to eight storeys high. They bemoaned the loss of the site as a football field, and others complained that the new building would block the air flow into their homes, leaving them with no choice but to use their air-cons. These examples show when there are voices just looking out for their own well-being, the good of society may be compromised.</p>

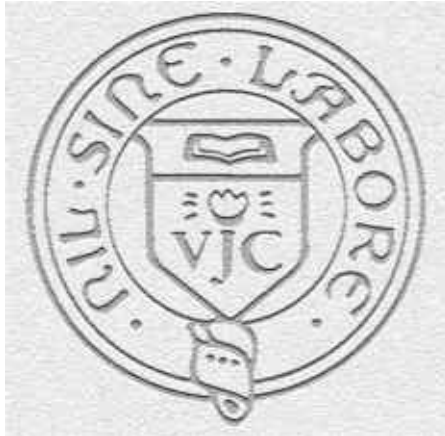
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# VICTORIA JUNIOR COLLEGE

## PRELIMINARY EXAMINATION

**GENERAL PAPER**

**Paper 2**



**8807/02**

### INSTRUCTIONS TO CANDIDATES

Write your Name and Civics Class in the spaces provided in the answer paper.

Answer **all** questions.

If you need to use extra sheets of writing paper for a question, fasten all your work securely together with the answer sheets.

The number of marks is given in brackets [ ] at the end of each question or part question.

Note that 15 marks out of 50 will be awarded for your use of language.

**This question paper consists of 9 printed pages including this page.**

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### *The Economist writes about time poverty*

- 1 The predictions sounded like promises: in the future, working hours would be short and vacations long. Economic progress and technological advances had already shrunk working hours considerably, and there was no reason to believe this trend would not continue. Whizzy cars and even more time-saving tools and appliances guaranteed more speed and less drudgery in all parts of life. Social psychologists even began to fret: whatever would people do with all their free time? 5
- 2 This has not turned out to be one of the world's more pressing problems. Everybody, everywhere seems to be busy. In the corporate world, a "perennial time-scarcity problem" afflicts executives all over the globe, and the matter has only grown more acute in recent years. These feelings are especially profound among working parents. As for all those time-saving gizmos, many people grumble that all these bits of wizardry chew up far too much of their days, whether they are mouldering in traffic, navigating robotic voice-messaging systems or scything away at e-mail – sometimes all at once. 10
- 3 Why do people feel so rushed? Part of this is a perception problem. On average, people in rich countries actually have more leisure time than they used to. The problem is less how much time people have than how they see it. Ever since a clock was first used to synchronise labour in the 18<sup>th</sup> century, time has been understood in relation to money. Once hours are financially quantified, people worry more about wasting, saving or using them profitably. When economies grow and incomes rise, everyone's time become more valuable. When people see their time in terms of money, they often grow stingy with the former to maximise the latter. Workers who are paid by the hour volunteer less of their time and tend to feel more restless when they are not working. After all, the more valuable something becomes, the scarcer it seems. 15 20
- 4 Individualistic cultures, which emphasise achievement over affiliation, help cultivate this time-is-money mindset. This creates an urgency to make every moment count. Larger, wealthy cities, with their higher wage rates and soaring costs of living, raise the value of people's time further still. New Yorkers are thriftier with their minutes – and more harried - than residents of Nairobi. London's pedestrians are swifter than those in Lima. The tempo of life in rich countries is faster than that of poor countries. A fast pace leaves most people feeling rushed. The relationship between time, money and anxiety is something noticeable in the post-war boom years. Though economic progress and higher wages had raised everyone's standard of living, the hours of "free" time people had been promised had come to nought. If anything, time was used more carefully during that era than a century ago. When people are paid more to work, they tend to work longer hours, because working becomes a more profitable use of time. So the rising value of work puts pressure on all time. Leisure time starts to seem more stressful, as people feel compelled to use it wisely or not at all. 25 30 35
- 5 That economic prosperity would create feelings of time poverty looked a little odd in the 1960s, given all those new time-saving blenders and lawnmowers. But there is a distinct correlation between privilege and pressure. In part, this is the conundrum of wealth: though people may earn more money to spend, they are not simultaneously earning more time to spend it in. This makes time – that frustratingly finite, 40

unrenewable resource – feel more precious. Complaints about insufficient time come disproportionately from well-off families. Those with bigger pay packets still feel more anxiety about their time. “The more cash-rich working Americans are, the more time-poor they feel,” reported Gallup, a polling company, in 2011. Few spared a moment to feel much sympathy. 45

6 The explosion of available goods has only made time feel more crunched, as the struggle to choose what to buy or watch or eat or do raises the opportunity cost of leisure (that is, choosing one thing comes at the expense of choosing another) and contributes to the feeling of stress. The endless possibilities afforded by a simple internet connection boggle the mind. When there are so many ways to fill one’s time, it is only natural to crave more of it, and pleasures always feel fleeting. 50

7 The ability to satisfy desires instantly also breeds impatience, fuelled by a nagging sense that one could be doing so much else. More than a fifth of internet users will abandon an online video if it takes longer than five seconds to load. When experiences can be calculated according to the utility of a millisecond, all seconds are more anxiously judged for their utility. New technologies such as e-mail and smartphones exacerbate this impatience and anxiety. E-mail etiquette often necessitates a response within 24 hours, with the general understanding that the sooner the better. Managing this constant and mounting demand often involves switching tasks or multi-tasking, and the job never quite feels done. 60

8 If leisureliness was once a badge of honour among the well-off in the 19<sup>th</sup> century, then busyness – and even the stressful feelings of time scarcity – has become that badge now. To be stressed for time has become a sign of prosperity, an indicator of social status, and one that more people are inclined to claim. This switch is only natural in economies where the most impressive people seem to have the most to do. 65

9 Alas time, ultimately, is a strange and slippery resource, easily traded, visible only when it passes and often most highly valued when it is gone. Most people worry over how it flies, and wonder where it goes. Cruelly, it runs faster as people get older, as each accumulating year grows less significant, proportionally, but also less vivid. Experiences become less novel and more habitual. The years soon bleed together and end up rushing past, with the most vibrant memories tucked somewhere near the beginning. And of course the more one tries to hold on to something, the swifter it seems to go. 70  
75



Content	/35
Language	/15
Total	/50

Candidate's Name: \_\_\_\_\_

Candidate's Civics Class: \_\_\_\_\_

### Paper 2 (50 marks)

Read the passages in the insert and then answer **all** the questions which follow. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this Paper.

Note: When a question asks for an answer **IN YOUR OWN WORDS AS FAR AS POSSIBLE** and you select the appropriate material from the passages for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words or phrases from the passages.

#### Paragraph 1

**1 (a)** Explain clearly the difference between "prediction" and "promises" (line 1).

[2]

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**(b)** What is the author referring to? **Use your own words as far as possible.**

[1]

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**2** "Whatever people would do with all their free time?" (line 6). Explain what the social

psychologists are concerned about. **Use your own words as far as possible.**

[1]

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### Paragraph 2

**3** Why are the feelings more “profound among working parents” (line 10)?

[1]

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**4** What does the word “wizardry” (line 11) suggest about the perception of time-saving gizmos?

[1]

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### Paragraph 3

**5** What does “actually” (line 15) suggest about time for people in rich countries?

[1]

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### Paragraph 4

- 6** Explain the irony in the phrase “leisure time starts to seem more stressful” (lines 36-37).  
[2]

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**Paragraph 5**

- 7** Explain what is meant by the phrase “few spared a moment to feel much sympathy” (lines 46-47) in response to the Gallup poll results and why.  
[2]

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**Paragraph 7**

- 8** Explain clearly what the word “nagging” (line 54) suggests.  
[1]

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**Paragraph 8**

**9 (a)** Explain what the phrase “badge of honour” (line 63) means.

[1]

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**(b)** In what way has this “badge of honour” (line 63) changed? **Use your own words as far as possible.**

[1]

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**(c)** What assumption is made about those in modern times who have little to do?

[1]

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**Paragraph 9**

**10** Why is time especially “cruel” (line 70) to people as they get older?

[1]

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**11** What does the phrase “bleed together” (line 72) suggest about the way the past appears to people as they age?

[1]

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**12** Using material from **paragraphs 3 to 5**, summarise the reasons why time has become scarcer. Write your answer in **no more than 120 words**, not counting the opening words which are printed below. **Use your own words as far as possible.** [8]

## One reason why people feel so rushed ...

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**13** In this article, the author examines the problem of time poverty. How far do you agree with his observations with reference to you and your society? [10]

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**End of Paper**

### 2016 VJC Preliminary Exam Answer Scheme

1. (a) Explain clearly the difference between “predictions” and “promises” (line 1). [2]

From the Text	Explanation
	'Predictions' are forecasts of what can/is likely/expected to happen in the future [1]  'Promises' guarantee what will happen in the future [1]

**Examiners' comments:** A few students did not understand 'promises' in the context of the passage, seeing 'promises' as agreements between people.

- (b) What is the author referring to? *Use your own words as far as possible.* [1]

From the Text	Possible paraphrase
<b>Working hours</b> will be <b>short</b> and <b>vacations long</b>	He is referring to people having to labour less and will gain more time for leisure [1]

**Examiners' comments:** Few students did not paraphrase keywords like 'work'.

2. “Whatever people would do with all their free time?” (line 6). Explain what the social psychologists are concerned about. *Use your own words as far as possible.* [1]

From the Text	Possible inference and paraphrase
	They are concerned that people will have so much leisure time that they would be at a loss/have a problem as to how to spend it.

**Examiners' comments:** Most students read too much into the line and gave answers which stated that people would run out of leisure activities to do or engage in criminal / decadent activities.

3. Why are the feelings more “profound among working parents” (line 10)? [1]

From the Text	Explanation
	These working parents feel very strapped for time because they face the dual demands of their jobs and having to raise children.

**Examiners' comments:** Many students gave general answers, referring to “family commitments”, instead of “child-raising duties” that are specific to parents.



4. Why does the word “wizardry” (line 11) suggest about the perception of time-saving gizmos? [1]

From the Text	Possible Inference
	It suggests that they are perceived to be wondrous/ almost magical.

**Examiners’ comments:** A lack of understanding of “wizardry” or misinterpretation of it as being associated with witchcraft led to irrelevant answers that suggest the evil and negative outcomes of technology.

5. What does “actually” (line 15) suggest about time for people in rich countries? [1]

From the Text	Possible inference
	It suggests that people in rich countries have more leisure time in reality than they think they do.

**Examiners’ comments:** Most students understood the question and drew a contrast between the amount of time that people in rich countries have in reality and how much they perceive they have.

6. Explain the irony in the phrase “leisure time starts to seem more stressful” (lines 36-37). [2]

From the Text	Explanation
	<p>It is ironic because leisure time is supposed to be relaxing and enjoyable, but now it has become a source of anxiety.</p> <p>This happens because people feel compelled to use their time to earn money.</p> <p><i>Both points needed to get 2 marks. No marks for partial answer.</i></p>

**Examiners' comments:** Most students did not explain accurately and specifically the reason for the anxiety faced by people during their leisure time, if at all. Many simply referred to "using time wisely" or "using time to do something else". Answers were written without any reference to the context beyond what was in the quoted phrase.

7. Explain clearly what is meant by the phrase "few spared a moment to feel much sympathy" (lines 46-47) in response to the Gallup poll results and why. [2]

From the Text	Explanation
	<p>The phrase means that not many people pity/feel sorry for the wealthy Americans who complained about not having time. [1]</p> <p>This is because most people think that these wealthy people do not really have a serious problem as they are already living more comfortably than the less wealthy/People are jealous/envious of the wealthy and think their lack of time is a trivial problem. [1]</p>

**Examiners' comments:** Many students did not understand who "few" refers to and saw them as the wealthy instead of those from the lower and middle income classes. Most also wrongly thought it was because of time-poverty that people did not have time to sympathise with others.

8. Explain clearly what the word "nagging" (line 54) suggests. [1]

From the Text	Explanation
	It suggests that the idea that one could be doing many other things is always playing at the back of people's minds/is persistently present.

**Examiners' comments:** Some students only gave the meaning of the word "nagging", without contextualising it – what is persistently present?

9. (a) Explain what the phrase "badge of honour" (line 63) means. [1]

From the Text	Explanation
	It refers to a symbol of one's achievement/sign/indicator of something that one is proud of.

**Examiners' comments:** A few students wrongly referred to the "badge of honour" as "prosperity" or "wealth".

(b) In what way has this "badge of honour" (line 63) changed? Use your own words as far as possible. [1]

From the Text	Explanation
...leisureliness was once a badge of honour...then busyness – and even the stressful feelings of time scarcity – has become that badge of honour now	Previously, the sign of one's status was the ability to have time to relax/enjoy oneself/ not have to work. Today, it has changed such that being constantly occupied with tasks to do is the indicator of success/social standing.

**Examiners' comments:** Most students answered the question well by referring to the past and present context to illustrate clearly the change.

(c) What assumption is made about those in modern times who have little to do? [1]

From the Text	Inference
	It assumes that these are unimportant/insignificant people OR It assumes that these people are poor as they are not using their time to earn more money.

**Examiners' comments:** Most students identified the assumptions correctly, though some thought those who have little to do are unemployed.

10. Why is time especially "cruel" (line 70) to people as they get older? [1]

From the Text	Explanation
	Time is especially cruel to older people as it seems to pass very quickly, precisely because these people have little time left/are approaching the end of their lives.

**Examiners' comments:** Most students merely rephrased lines 70-72, without showing understanding of why time is especially cruel to old people.

11. What does the phrase "bleed together" (line 72) suggest about the way the past appears to people as they age? [1]

From the Text	Possible Inference
	<p>It suggests that the memories of past events become foggy and they appear to merge/become less distinguishable from each other.</p> <p><i>The focus of the answer lies in the memories becoming difficult to differentiate. Recognising that the memories become hazy is a bonus.</i></p>

**Examiners' comments:** Many students took *“blood”* literally and associated memories with pain, failing to see the context in which *“bleed”* is used.

12. Summarise the reasons why time has become scarcer.

[8]

a.	The problem is <b>less how much</b> time people have than how they <b>see</b> it (lines 15-16)	The issue is not the amount of time we have but how we perceive it / our perspective
b.	Once <b>hours</b> are <b>financially quantified</b> (line 18),	When money becomes a measure of time,
c.	people worry more about <b>wasting, saving</b> or <b>using</b> them <b>profitably</b> . (lines 18-19)	we worry more about squandering, keeping or utilising time gainfully/lucratively.
d.	When economies <b>grow</b> and incomes <b>rise</b> , everyone's time become more <b>valuable</b> (lines 19-20)	When economies expand and incomes increase, everyone's time becomes more precious
e.	When people <b>see</b> their time <b>in terms of</b> money, they often grow <b>stingy with the former to maximise the latter</b> (lines 20-21)	When people perceive their time as cash, they become miserly with their time in order to increase their wealth/earn more.
f.	After all, the more <b>valuable</b> something becomes, the <b>scarcer it seems</b> (line 23)	The more precious something becomes, the rarer it appears
g.	<b>Individualistic cultures</b> , which emphasise <b>achievement</b> over <b>affiliation</b> ,	Societies which focus on the self, stressing attainment/success over relationships/bonds
h.	help <b>cultivate</b> this time-is-money <b>mindset</b> (lines 24-25)	help nurture this time-is-money attitude.
i.	This <b>creates</b> an <b>urgency</b> to <b>make every moment</b>	This generates a pressing need to

	<b>count</b> (line 25)	use every second gainfully/properly
j.	<b>Larger, wealthy cities</b> , with their <b>higher wage rates and soaring</b> costs of living,	Bigger urban centres, with their greater salaries and rising overheads,
k.	<b>raise the value</b> of people's time <b>further still</b> (lines 26-27)	push up the cost of people's time even more
l.	The <b>tempo</b> of life in <b>rich countries</b> is <b>faster</b> than that of <b>poor countries</b> . (lines 29-30)	The speed of life in wealthier nations is greater than that of less well-off ones
m.	A fast pace leaves <b>most</b> people feeling <b>rushed</b> (lines 29-30)	A greater speed of life makes majority/many people feeling harried
n.	Though economic <b>progress</b> and <b>higher wages</b> had raised everyone's <b>standard of living</b> (lines 31-32),	Economic achievements and greater salaries had bettered everyone's material well-being,
o.	the <b>hours of "free"</b> time people had been <b>promised had come to nought</b> (lines 32-33)	but the large amounts of leisure time that we had been assured of have disappeared.
p.	If anything, time was used more <b>carefully</b> during that era <b>than a century ago</b> (lines 33-34)	(inferred) People began to use time more cautiously than in the past
q.	When people are <b>paid more</b> to work, they tend to work <b>longer hours</b> (lines 34-35),	When people are given higher remuneration/increased pay to work, they work for greater durations
r.	because working becomes a more <b>profitable</b> use of time (line 35)	because work becomes a more financially gainful use of time.
s.	So the <b>rising value of</b> work puts <b>pressure</b> on all time (line 36)	The increased worth of work puts strain/tension on all time.
t.	<b>Leisure time</b> starts to seem more <b>stressful</b> , as people feel <b>compelled</b> to use it wisely or not at all (lines 36-37)	Our play seems more anxiety-ridden, as people feel coerced to use playtime meaningfully/prudently or refrain from playing.
u.	But there is a distinct correlation between privilege and pressure ... Those with bigger pay packets still feel more anxiety about their time (lines 39-45)	(Inferred) The more you earn or the higher your status, the less time you seem to have.
v.	this is the conundrum of wealth: though people may earn more money to spend it, they are not <b>simultaneously</b> earning more time to spend it in (lines 40 -42)	This is the complex problem of being rich, people earn more money but they do not concurrently earn more time which allows them to spend the money
w.	This makes time – that <b>frustratingly finite / unrenewable resource</b> – feel more <b>precious</b> (lines 42-43)	This makes time, an exasperating, limited resource that cannot be replenished, feel more valuable

**Examiners' comments:** *Many students combined multiple points, which resulted in losing the respective points as key details were lost or omitted consequently. Some paraphrased unimportant details or examples, while others did not pay attention to the context of the points and ended up with repetitive points (e.g. time is valuable / time is scarce).*

*A total of 23 possible points (students only need to paraphrase 15 or more to get full marks)*

Number of points	Marks allocated
1-2	1
3-4	2
5-6	3
7-8	4
9-10	5
11-12	6
13-14	7
15 & above	8

### 13. The Application Question

In this article, the author examines the problem of time poverty. How far do you agree with his observations with reference to you and your society?

[10]

Mark Range	Descriptor
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<p><b>Band 1</b></p> <p><b>8-10</b></p>	<p><b><u>Notes for the marker:</u></b></p> <p><b>REQUIREMENTS</b></p> <ol style="list-style-type: none"> <li>1. Students must make systematic reference to the requirements of the question, with evidence of a balanced treatment.</li> <li>2. Students must also refer to the passage's ideas.</li> <li>3. Students must make a stand by evaluating the validity of the author's claims about the characteristics, causes and outcomes of time poverty, and provide justification in the form of relevant substantive evidence drawn from personal observations and their society.</li> </ol> <p><b>EXPLANATION</b> Shows <u>a good or very good understanding</u> of the terms and issues in both passages.</p> <p><b>EVALUATION</b> Students should make very convincing evaluations by making judgements and decisions and by developing arguments to logical conclusions. They should also include elaboration and support through personal insight and apt illustrations.</p> <p><b>COHERENCE</b> Student demonstrates a very clear shape and paragraph organisation and cogent argument.</p>
Mark Range	Descriptor
<p><b>Band 2</b></p> <p><b>4-7</b></p>	<p><b>REQUIREMENT</b></p> <ol style="list-style-type: none"> <li>1. Students cover requirements of the question adequately but not necessarily a balanced treatment.</li> <li>2. They identify ideas from the passage, possibly with minor misrepresentation of the points.</li> <li>3. They raise issues, but discussion is limited or superficial.</li> </ol> <p><b>EVALUATION</b> Student attempts to evaluate the extent to which the ideas are an accurate reflection of the situation in Singapore, but the evaluation is not always convincing, and tends to be superficial with limited development of ideas, and is not as thorough in support.</p> <p><b>EXPLANATION</b> Shows adequate level of understanding of terms and issues raised in the passage (which may include minor distortion).</p> <p><b>COHERENCE</b></p> <ol style="list-style-type: none"> <li>1. Paragraphing is sometimes helpful.</li> <li>2. There is a recognizable overall shape to the answer.</li> </ol>

	3. Arguments are generally cogent.
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Main Arguments & Explanations	Evidence / examples
<p><b><u>Paragraph 2</u></b></p> <p>Everybody, everywhere seems to be busy... and the matter has grown more acute in recent years.</p> <ul style="list-style-type: none"> <li>• Executives</li> <li>• Working parents</li> <li>• Users of bits of wizardry</li> </ul>	<p><b>Agree to a large extent:</b></p> <p>Singapore is known as a place where a hectic lifestyle is a norm. According to an OECD study two years ago, 15 year olds in Singapore devote 9.4 hours of homework a week, above the global average of 5 hours. Young adults in Singapore also work an average of 48 hours a week, compared to 45 in the USA and 41 hours in the UK. In a survey done in 2016 by “Families for Life”, about 50 percent of the 700 interviewees indicated that long working hours prevent them from spending more time with their families. Apart from our work-centric lifestyle, the survey also attributed a lack of quality time to the intrusion of the latest technology and gadgets, and the ubiquitous reach of social media. In times of economic downturn, the pressure to keep up at work is even more acute.</p> <p><b>Disagree to a large extent:</b></p> <p>Work-life balance has been a recent buzzword, especially amongst millennials who do not strive for career success alone, but who believe in the importance of personal growth and building social relationships too. As their numbers grow in the workforce, industry experts who monitor trends relating to the future of work point out that the conventional picture of an executive putting in long hours at work is set to change. The demands of millennials for more flexibility in their working hours and location of work are already giving rise to the trend of freelancer arrangements in Singapore. If the idea that “tracking work hours is not as important as achieving measurable results” takes hold, the number of hours that a Singaporean worker puts in at work may actually decrease in the near future.</p> <p>The civil service in Singapore has implemented a five-day work week arrangement for more than a decade, and introduced flexible work arrangements as well. Such measures, which are also being adopted by an increasing number of private sector firms, not only help workers cut down on the time spent commuting when they are working from home, but also result in workers spending less time at the office.</p>
<p><b><u>Paragraphs 3 and 4</u></b></p>	<p><b>Agree to a large extent:</b></p>



Feelings of “time poverty” is attributed to a perception problem – people see their time in terms of money, and they grow stingy with time to maximise money.

Individualistic cultures, which emphasise achievement over affiliation, cultivate this time-is-money mindset.

People tend to work longer hours when they are paid more to work.

#### **Paragraph 5**

Conundrum of wealth: People may earn more money to spend it, but they are not simultaneously earning more time to spend it in.

Singaporeans are known to live by the mantra “time is money”, and in an already hectic environment, saving time is a priority. An example to illustrate this is in the rate of car ownership in Singapore. Despite the fact that the cost of car ownership is one of the highest in the world, many Singaporeans still aspire to own one. This is because in comparison to cities such as London, Paris or New York, driving in Singapore is still attractive as it is much faster and more convenient as compared to public transport. The perception that owning a car cuts down on commuting time is very real, and if saving time is a priority, Singaporeans would rather pay more to reach their destinations faster than if they had to wait for a taxi or the MRT to arrive. This could explain the impatience of drivers on Singapore roads as well.

In addition, car ownership is viewed as a status symbol as well, and many adults, both young and old, use this as a way to signal that they have accomplished material success.

A cultural mindset that promotes strong work ethics and a motivation to achieve career success and earn more money also contributes to this need to stay connected to work.

#### **Agree to a large extent:**

According to the Ministry of Manpower’s Occupational Wage table, Singapore’s highest earners work as commodity brokers, medical doctors and lawyers. These jobs are also known to demand relatively long working hours with heavy responsibilities.

#### **Disagree to a large extent:**

The long working hours are not influenced by higher pay, as much as the work culture in Singapore. Staying late in the office is seen as a sign of working hard, and going off before the boss does is frowned upon, especially in companies that are more traditionally run. Coupled with the current uncertain economic environment, many workers are willing to work even harder than ever to ensure better pay and career progression, regardless of their pay scale.

#### **Agree to a large extent:**

Singaporeans are more compelled to keep up with work in a globalised environment. Working odd hours are the norm as well, due to technology. The average Singaporean has come a long way in terms of standard of living, and many workers today earn much more than

### **Paragraph 6**

Explosion of available goods has only made time feel more crunched...struggle to make decisions in the midst of so many choices afforded by the internet raises the opportunity cost of leisure, and contributes to the feeling of stress.

### **Paragraph 7**

The ability to satisfy desires instantly breeds impatience.  
New technologies such as email and smartphones exacerbate this impatience and anxiety.

their parents would have gotten for the same type of job. However, Singaporeans today appear to be more time-starved and stressed out as compared to their parent's generation. While the earlier generations of Singaporeans who lived and worked in the 1970s and 1980s appear to be less well-off, they seemed to have a lot more time to tend to family and personal matters, as compared to the present generation.

#### **Agree to a large extent:**

With more than 80% of Singaporeans connected to the Internet, the majority of the population has access to many activities that they can do in their free time, such as watch drama series on Netflix, catch up on current affairs on online news portals, connect with friends on social media platforms, play games, shop online, etc. The more plentiful the options, the greater the opportunity costs, since many activities are foregone by the users, who might therefore feel at a loss of what to do when faced with so many ways of spending their free time.

#### **Disagree to a large extent:**

Singaporeans are able to multi-task, and even maximise the utility of time by engaging in various activities simultaneously, opening multiple tabs and applications on their computers and smartphones respectively. According to a Today article, 3 in 5 Singaporeans engage in online activities while watching television. This efficient usage of leisure time is made possible through the rising influence of digital devices in people's lifestyles, which affords to them constant connectivity, so that Singaporeans do not need to stress about being unable to utilise their leisure time effectively.

#### **Agree to a large extent:**

Singaporeans, accustomed to relatively fast speeds of connectivity, are almost never satisfied and continue to opt for faster network speeds once they are available, as seen from increasing numbers of consumers switching their subscriptions to fibre optic networks from broadband. Local telecom Singtel is clearly aware of consumers' rising need for speed, marketing their service as "Ultra Fast Fibre Broadband Plan".

Our smartphones' abilities to "push" and notify us of emails, as well as instant messaging app Whatsapp's 'double-ticks' notification, have led to senders' expectations of swifter responses. This also leaves recipients feeling compelled to send their replies, even if they are engaged in other activities. As a recent survey by Randstand Workmonitor cited in Today states, more

### **Paragraph 8**

Busyness has become a badge of honour – to be stressed for time has become a sign of prosperity, an indicator of social status and one that more people are inclined to claim.

### **Paragraph 9**

Time is visible only when it passes and often most highly valued when it is gone.

Time runs faster as people get older...experiences become less novel and more habitual.

than half of Singaporean workers polled believe their bosses expect them to be contactable even when they are out of office.

#### **Agree to a large extent:**

In 2015, Minister of Manpower Lim Swee Say said that slowing down employees' pace could blunt the country's competitive edge and possibly lead to job losses. This implies that busyness is encouraged, so that the country's economy may thrive and that workers will not be at risk of unemployment and having their social status lowered. It is, thus, unsurprising that Singaporeans have among the longest working hours in the world.

#### **Disagree to a large extent:**

Singaporeans' busyness as a result of their long working hours has been cited as an obstacle to family time, according to at least half of those surveyed by national family council Families for Life (FFL). As 92% of those surveyed listed family as one of their top 3 priorities, it can be inferred that they would rather not be stressed for time and claim busyness as a badge of honour, since they would rather spend quality time with their family over meals and celebrations of special occasions.

#### **Agree to a large extent:**

Time may not always be valued and utilised productively, until it has run out and it becomes obvious just how much time has been wasted. E.g. Students who procrastinate on their exam preparations are often hard-pressed for time when their papers draw nearer and lament the time they have wasted earlier.

#### **Disagree to a large extent:**

Time is not necessarily most highly valued when it is gone. Time in the present and future, especially for the elderly, is valuable as well. The Council for Third Age (C3A) in Singapore honours seniors with the Active Agers Award to recognise those who value their remaining time in their twilight years by making meaningful use of it, by pursuing new hobbies or enjoying time with their loved ones.

Bucket lists, which people draw and attempt to accomplish in their later years so that they may die without regrets, often contain a list of aspirations that they have yet to fulfil. The experiences that they gain are, therefore, new to them.

### **Markers' comments for AQ**

#### **Meeting requirements of the question**

- Students did not always pick pertinent main arguments from the passage. For example, many students who chose to address the author's observation that working parents are stretched for time end up with shallow evaluation, limited to descriptions of their busy lives.
- Most students understood the need to address "your society". However, some students' attempts to give personal examples to address "you" were not always well-done. For example, their experiences as students do not lend themselves well to arguments looking at the stresses of working parents / adults who possess the time-is-money mindset.

#### **Quality of explanations**

- Many students did not show complete understanding of the author's arguments, especially the context in which they are made. For example, most students focused only on "impatience" in Paragraph 7, without realising that this impatience stems from "the ability to satisfy desires instantly", which is associated with "new technologies".

#### **Quality of evaluation/examples**

- Students also did not draw appropriate links between their examples and the key parts of the author's arguments. For example, while choosing to address the argument that the "explosion of available goods has only made time more crunched", students focused only on describing the array of goods available in SG, without considering how it leads to time poverty.
- Poor choice of examples. For example, to illustrate impatience, students often cited Singaporeans' displeasure / complaints about MRT breakdowns.

### **General Comments on written English**

The following weaknesses are common:

- **Subject-Verb agreement.** It was common to find students writing "It suggest ...", "The author claim..."
- **Use of tenses.** This was problematic especially with the wrong use of the present tense when referring to the past, e.g. "In the past, having free time is the badge of honour..."
- It is unidiomatic to write "the author's views are agreeable to me". It should be "I agree with the author's views". It is also wrong to write "I agree to the author's views".
- The use of "lesser time" when it should be "less time". "Lesser" suggests something is inferior by comparison!

- “Little” should be used when referring to small amounts of an uncountable noun or something very small in size. “Little people” (midgets?) should be written as “few people”.
- Some verbs like “highlight” and “criticise” cannot be followed by “that” but the object of the verb should follow. So, instead of writing “He highlights/criticises that...”, write “He highlights the problem of...” or “He criticises the mindset ...”
- Long, rambling sentences become clumsy and ungrammatical. The problem is usually comma splicing, where commas are used to join sentences that run on (and on). On the other hand, there are also sentence fragments passing off as complete sentences.
- Handwriting may not come under ‘Use of English’, but poor penmanship can make words look misspelt and illegible writing often results incoherence and affects the overall quality of the writing.