

JC2 PRELIMINARY EXAMINATION

GENERAL PAPER

8807/1

PAPER 1

26 August 2016

1 hour 30 minutes

Additional materials: Writing Paper

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 **one** question.

Note that **20** marks out of **50** will be awarded for your use of language.

At the end of the examination, fasten all your work securely together.
All the questions in this paper carry equal marks.

Answer **one** question from this Paper.

Answers should be between 500 and 800 words in length.

1. 'A society that does not value the Arts lacks identity.' Do you agree?
2. Does global aid really improve the lives of those who need it the most?
3. Is social media to blame for our ignorance?
4. Can your society do without the elite?
5. 'Increasing life expectancy is always a desirable goal.' Do you agree?
6. 'A civilised society is characterised by tolerance.' Discuss.
7. 'Technology has imprisoned rather than liberated us.' Is this a fair comment?
8. Is education for girls the cure for poverty?
9. To what extent should immigration be blamed for social ills today?
10. 'It is increasingly difficult to tell right from wrong today.' How far do you agree?
11. 'Businesses should be concerned with environmental protection.' How realistic is this position?
12. 'Politics should not be the business of the common man.' What is your view?

JC2 PRELIMINARY EXAMINATION

Name: _____ ()

Civics Group: _____

GENERAL PAPER

8807/02

Paper 2

Friday, 26 August 2016

1 hour 30 minutes

ANSWER BOOKLET

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

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. 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]

12. In this article, Alain de Botton writes about how we respond to the news. How far are his views reflective of your society?

A series of horizontal dotted lines for writing the answer to question 12.

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2016 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 easiest and most unremarkable activity in the world, like breathing or blinking.	The traits are ... Easiest – simplest Most unremarkable – extremely / most ordinary / mundane / normal / insignificant Acceptable lift: most *Degree should be reflected Acceptable: most effortless and ordinary Unacceptable: very / highly Both parts are required to get 1m.

3. Explain the irony in lines 3-7. [2m]

Lifted	inferred
<p>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...</p>	<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
<p>What we do receive is news about heavy rain in the tropics, a celebrity's extra-marital affair, the latest cartoon-inspired cafe...</p>	<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
<p>For all its determined pursuit of the peculiar,</p> <p>the surprising thing about the news is that it skilfully avoids...</p> <ul style="list-style-type: none"> - training its eye on itself, - and the predominant position it has achieved in our lives. 	<p>A: (context) If the purpose of the news is to report on everything unusual,</p> <p>it is surprising that</p> <p>B: it manages to evade self-scrutiny / it is not critical of itself</p> <p>C: and it has neglected to question / examine / cover its primary / key / main role in our lives.</p> <p>A+B OR A+C = 2m A+B+C = 2m No A = 0m</p>

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
<p>In the developed economies, the news now occupies a position of power at least equal to that formerly enjoyed by the faiths.</p> <p>It demands that we approach it with some of the <u>same</u> reverence we would once have harboured of the faiths.</p> <p>Here, <u>too</u>, we hope to receive revelations,</p> <p>learn who is good and bad,</p> <p>understand suffering and</p>	<p>A: We venerate the news like a religion / we give them the same level of honour / devotion / respect / admiration / awe / utmost importance</p> <p>Acceptable lift: same</p> <p>B: we wish to be enlightened / obtain new insights / wisdom</p> <p>X guidance / advice / discoveries</p> <p>C: we differentiate between people who are morally upright and who are corrupt,</p> <p>D: why we endure hardships / trials/ tribulations,</p>

<p>the unfolding logic of existence.</p>	<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
<p>...it does not merely report on the world,</p> <p>but is instead constantly at work crafting a new planet in our minds</p> <p>in line with its own often highly distinctive priorities.</p>	<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> <p>B: but actively shaping / inventing / creating our world view / new paradigms [1m]</p> <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 more 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 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 <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 extraordinary capacity 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 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?</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 more critically.</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	Dread has a lot to do with it. (line 41)	Anxiety / fear / uneasiness Lift: worry/worrisome X: doubts / curiosity	Dread
B	After even a short period of being cut off from news, our apprehensions have a habit of accumulating . (lines 41-42)	Our worries tend to grow in the absence of news updates	a habit of accumulating
	and hence, after a time, it has a habit of growing worrisome in its own way. (line 48)	Our fears build up ... Note: Award for BOTH A and B Lift: worry/worrisome	See A and B
C	We know how much is liable	We are aware of the severity / extent / scale / degree	How much
D	and how fast (line 43)	and speed / rate / how quickly / rapidly	how fast
E	to go wrong (lines 42-43)	things to go awry / get out of hand	go wrong
F	In the immediate vicinity, there might well be stability . (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 tranquility / peace / the calm / serenity	stability

G	But we are aware that such serenity does not do justice to the chaotic fundamentals of existence (line 47)	we know that in reality, the world is experiencing disorder / turmoil / 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 fear we may register as we wait for news notifications to appear on our phones. (lines 48-50)	This causes us to feel slightly uneasy whenever we anticipate updates / expect 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 apprehension that our distant ancestors must have felt 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 inherited / passed down from our predecessors / fundamental instincts of...	our distant ancestors must have felt
J	Yet there is a particular kind of pleasure at stake here too. (line 53)	However, we experience satisfaction / joy / delight / happiness / contentment / enjoyment too. Note: a kind of morbid or perverse kind of pleasure here but need not mention explicitly here	pleasure
K	The news, however dire it may be – and perhaps especially when it is at its worst – (lines 53-54)	The most unfavourable / horrific updates Note: Degree is not needed	Dire
L	can come as a relief (lines 54-55)	can ease our anxiety / comfort / refuge / give us a break 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 claustrophobic burden of living with ourselves,	as we feel trapped by the pressure of coping with our own lives,	claustrophobic burden
N	of forever trying to do justice to our own potential (line 55)	of constantly proving ourselves	do justice to our own potential
O	and of struggling to persuade people to take our ideas and needs seriously. (lines 55-56)	and earning the respect of / recognition / approval from others / convince people of our views / opinions / justify ourselves	persuade people to take our ideas and needs seriously
P	It can be an escape from	The news distracts 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 preoccupations (line 56) ... OR than those we have been uniquely allotted , (line 57) OR to drown out our own self-focused apprehensions and doubts. (lines 57-58)	problems / concerns of our own / personal issues / our individual struggles and insecurities / self-centered concerns 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 so much graver (lines 56-57) and to allow these larger concerns (line 57)	with issues that are more severe than	to locate issues that are so much graver
S	such outer turmoil is precisely what we might need (lines 58-59)	Such disorder in our surroundings is necessary Note: Must get T to get S	Outer turmoil
T	in order to usher in a sense of inner calm. (line 59)	To soothe / reassure us. Note: Must get S to get T	a sense of inner calm

U	These occurrences, so inconceivable , (lines 62-63)	News that is unbelievable / unimaginable / unthinkable X – unpredictable / unexpected	inconceivable
V	invite us to feel sane by comparison (line 63)	help us to feel relatively normal / normal by contrast Note: must have both parts to get the point	Sane by comparison
W	because of our predictable routines , (line 63)	as we have established order / repetitive / mundane lifestyles	predictable
X	and how we have successfully restrained our darkest desires, (lines 63-64)	and control over our most sinister / evil intentions / keep our demons at bay Note: Degree is needed	successfully restraint

JC2 PRELIMINARY EXAMINATION

GENERAL PAPER

8807/02

Paper 2

Friday, 26 August 2016

INSERT

READ THESE INSTRUCTIONS FIRST

This Insert contains the passage for Paper 2.

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
- 0 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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