

JC2 Preliminary Examination 2016

**GENERAL PAPER**

**8807/1**

**PAPER 1**

31 August 2016

**TIME** 1 hour 30 minutes

**READ THESE INSTRUCTIONS FIRST**

Write your name, class and GP Tutor's name on all the work you hand in.  
Write in dark blue or black ink 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 questions in this paper carry equal marks.

This question paper consists of 2 printed pages.

Answer **one** question from this Paper.

Answers should be between 500 and 800 words in length.

1. 'Science and business should be kept separate.' What is your view?
2. 'If the arts are regulated, they lose their value.' Do you agree? Discuss with reference to one of the following: performing arts, or visual arts.
3. 'Governments have no right to interfere with family matters.' Discuss with reference to your society.
4. Examine the view that government surveillance does not really contribute to greater security.
5. 'There is opportunity in every crisis.' Do you agree?
6. 'Negotiation, not the use of force, is the way to resolve political conflicts.' Discuss
7. 'There is no point in preparing for the future when we do not know what the future brings.' How far do you agree?
8. To what extent is it justified to use animals in scientific experiments?
9. 'It is more difficult to be a parent today.' Discuss.
10. To what extent do multi-national corporations worsen the levels of inequality in the world?
11. How far are young people today loyal to their country? Discuss with reference to your society.
12. 'People in the public eye should not be easily forgiven.' Do you agree?

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 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 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]

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]

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

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

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

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

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

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

8 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.**

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

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

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

10 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?

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

For  
Examiner's  
Use











**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 <u>fretful</u> 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 much <b>anxiousness/anxious</b> dialogue about the loss of culture.  <b>Note:</b> Accept lift of "discussion".

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 <u>recent wave of concern</u> .	The author means that we are a) presently seeing b) a great increase in anxiety over the loss of culture.  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]

<p>From the passage</p> <p>Culture change is upon us, many fear, like a tsunami</p> <p>(a) advancing rapidly to the shore</p> <p>(b) threatening to engulf whole populations, erasing them 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 the debris 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 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.</p>	<p>Answer</p> <p>Just like a tsunami, cultural change</p> <p>a) Progresses extremely quickly [speed]</p> <p>b) Has the potential to overwhelm entire societies/is all-encompassing/runs the risk of wiping out entire societies/purges their historical heritage [magnitude]</p> <p>c) So much so that what remains are the remnants of a previously dynamic/energetic society [extent of the effect]</p> <p>d) Can only be resisted for so long before the culture succumbs to it [inevitability]</p> <p>1 point = 1 mark 2 points = 2 marks</p>
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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]

<p>From the passage</p> <p>The watchword, then, is cultural preservation:</p> <p>(a) keeping a close lookout for whatever might imperil the culture, (b) eradicating anything that threatens to suffocate those cultural forms we know as customs, (c) employing the same measures we have learned to take to preserve our wildlife.</p>	<p>Answer</p> <p>In order to preserve culture, we need to</p> <ul style="list-style-type: none"><li>a) Be vigilant to prevent anything untoward from happening to one's culture</li><li>b) Completely remove all entities that might stifle certain historical practices</li><li>c) Utilizing the lessons garnered from our animal conservation endeavours.</li></ul> <p>1-2 points = 1 mark 3 points = 2 marks</p>
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5. What is the author's purpose in referring to the 'citadel' in line 24? Use your own words as far as possible. [2]

<p>From the passage 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 must 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>Answer</p> <p>a) By referring to citadels, which are important/essential in protecting cities from threats that will lead to the fall/destruction of the city,</p> <p>b) the author is emphasizing the need to preserve culture from external threats/immense changes to prevent it from being wiped out/lost completely.</p> <p>Only A = 0 marks B in its entirety = 1 mark A + B = 2 marks</p>
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6. What does the question in lines 26-27 suggest about the way that cultural change has been perceived? [1]

<p>From the passage.</p> <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>Answer</p> <p>It suggests that cultural change has been perceived to be something that is so overwhelming that we are unable to do anything about</p> <p>OR</p> <p>something that our preventive measures cannot stop</p> <p>OR</p> <p>something that is inevitable.</p>
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7. Explain the author's use of the word "even" in line 43. Use your own words as far as possible. [1]

<p>From the passage 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.</p>	<p>Answer</p> <p>a) The author is emphasizing that given that a young man, who behaves in ways uncharacteristic of a Japanese is still considered a Japanese,</p> <p>b) culture must be something intrinsic/inherent and it will withstand all adaptations.</p>
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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
<p>We ought to be wary about discarding features of the culture on the grounds that they are <b>outmoded and useless</b>.</p>	<p>The author cautions against discarding features just because they might 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]

<p>From the passage 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.</p>	<p>Answer</p> <p>a) By showing that Italy and Germany still retain their respective identities even after coming together as one political and economic entity (EU),</p> <p>b) the author is emphasising that interaction among different global actors/globalisation will not automatically lead to a loss in a society's culture.</p> <p>1 point = 1 mark 2 points = 2 marks</p>
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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 that broadcasters have to be innovative to tailor an American invention</p> <p>A2. and in the process, create something that is distinctively local.</p> <p>B1. The example of McDonald’s shows how Western fast food menus</p> <p>B2. have been adapted by local people to suit their local tastes to much success.</p> <p>C1. The example of the guitar and the keyboard shows how locals are able to use modern/western instruments</p> <p>C2. to produce music with a local twist, that still echoes characteristics of local/traditional music.</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 ...

	<b>From the passage</b>	<b>Paraphrased</b>
<b>1</b>	a combination of distinctive features that goes into the making of a Japanese,	Culture is made up of a mixture/amalgamation of unique characteristics of a community.
<b>2</b>	Could it be due to a spirit that could be called Japanese, 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, and certainly not all of them are to be found in each individual from that culture.	but its parameters/characteristics are not easily defined
<b>3</b>	but through the social environment with its hundreds of personal interactions, each exemplifying in some way how people ought to conduct themselves.	Providing us with a template of acceptable behaviours in a community.
<b>4</b>	continuity of the culture transmitted	Cultures survive because they are inherited from our predecessors/ancestors.

	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>	
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 their ability to <b>embed</b> themselves in society
6	nourished by a <b>remembrance of their past</b> , provides a people with a sense of cultural identity.	Culture is promoted by <b>historical memory/recalling their heritage</b>
7	A <b>distinctive</b> language helps nourish this sense of identity	A <b>unique</b> language promotes a sense of belonging to a cultural 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 all of <b>the items</b> created by a community
9	It is the <b>pattern of life</b>	but also the <b>routines / habits / customs / commonly practiced rituals /way 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.	
10	the design for <b>community living</b>	A blueprint for <b>cohesiveness</b>

11	that is found in a real people as they exist today. As long as these people survive, their culture is alive and well...	and is made of of these elements that are manifested in actual communities/societies today.
12	Instead of guarding the ramparts against breaches of culture	We should not entirely prevent the introduction/influence of other cultures
13	we should be encouraging adaptation as a means of survival.	Rather, we should be ready/willing to take on certain characteristics of other cultures/modifying our cultures
14	<p>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</p> <p>OR</p> <p>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.</p>	<p>And not perceive the issue as a <b>zero-sum game</b> between cultural conservation and modification</p> <p>OR</p> <p>We should <b>strike a balance</b> between modification and conservation of culture.</p>
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 should be <b>careful about abandoning</b> aspects/characteristics of a culture because they are <b>outdated</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 ones that are <b>essential in tackling cultural change today</b> .

18	But some changes are necessary ...	We need to acknowledge that some modifications are essential
19	...even inevitable.	And unavoidable.
20	We should not be afraid to adopt...	And that we must not be apprehensive to accept...
21	and adapt.	and modify them to suit one's culture.

**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
1	<p><u>Paragraph 6</u> 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>	<p>Cultural identity is found in the continuity of the culture transmitted through people of that community.</p>	<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</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</li> </ul>

conduct learning journeys to the National Gallery, heritage trails to places such as Little India, Kampong 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

Library building at Stamford Road, dragon-design playground (with such changes taking place rapidly, 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.

			<p>now eat out at restaurants, but the importance of the family gathering together is still being upheld.</p>	
<p><b>2</b></p>	<p><b>Paragraph 6</b> A distinctive language helps nourish this sense of identity, but it is not an essential feature of cultural identity.</p>	<p>A distinctive language can contribute to the formation of a unique cultural identity.</p>	<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</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 Singaporean identity.</p>

			<p>Good English Movement) because it adds to our uniqueness as an immigrant 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>	
3	<p><u>Paragraph 8</u> 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</p>	<p>We should respond to cultural change by being ready to adapt.</p>	<p><b>Evaluation:</b> 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</p>	<p><b>Evaluation:</b> 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</p>

have received in the past—but a genuine sense of 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.

very much alive in our society. This is because our 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

ensuring that one's culture survives. They believe that this is 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 family gatherings).

			<p>New 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>	
<p>4</p>	<p><b>Paragraph 10</b></p> <p>The widely shared fear 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 Thailand,</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 things that they offer. Parents</p>

<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.</p> <p>OR</p> <p><u>Paragraph 5</u> Yet, cultures manage to survive for hundreds of years despite the many mutations they have undergone.</p>	<p>Japan, Italy and France, this has not threatened the popularity of the traditional local cuisine.</p> <p><b>Evidence:</b> 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 to the</p>	<p>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.</p> <p><b>Evidence:</b> 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".</p>
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			loss of cultural uniqueness is groundless in Singapore.	
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JC2 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.*

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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. 5
- 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. 15
- 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. 20
- 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. 25
- 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. 30  
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- 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. 50
- 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? 55  
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- 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. 65
- 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. 70
- 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. 75
- 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. 80  
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