

Year 6 Preliminary Examination II

General Paper

PAPER 1

AUG 2016

8807/1

1 HOUR 30 MINUTES

NAME

CLASS

INDEX NO.

READ THESE INSTRUCTIONS FIRST

Write your name, class, index number and question number clearly on all pages of your answer script, including the cover 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 one question.

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

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

QUESTION NUMBER	
CONTENT (30 marks)	
LANGUAGE (20 marks)	
TOTAL (50 marks)	

Answer **one** question.

Answers should be between 500 and 800 words in length.

1. 'Young people today no longer value relationships.' Is this a fair comment?
2. Consider the claim that we increasingly confuse image with reality in today's world.
3. Is it true that happiness is increasingly unattainable in your society?
4. 'The poor suffer when we focus on the environment.' Discuss.
5. 'Capital punishment has no place in the modern world.' Comment.
6. Should developed countries do more to solve global issues?
7. 'Threats unify rather than divide a country.' Is this true of your society today?
8. 'Schools are no longer the key to overcoming ignorance.' Do you agree?
9. 'Only the selfish succeed.' What are your views?
10. 'Honesty is the best policy.' Is this true of journalism today?
11. Is it more worthwhile to spend money on sport or the arts in your society?
12. 'Only with technology can we overcome inequality.' Comment.

YEAR 6 PRELIMINARY EXAMINATION II 2016

CANDIDATE
NAME

CLASS

INDEX
NUMBER

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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

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	
Content	/35
Language	/15
Total	/50

This document consists of 8 printed pages, and 1 insert.



River Valley High School
EL/GP Department

[Turn over]

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.

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 purposes of the author's opening statement?

[2]

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]

3. In paragraph 1, what does the comparison of marriage to employment reveal about people's attitude towards marriage?

[1]

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]

5. Why does the author call contemporary marriage 'a bitter contract' (line 17)? **Use your own words as far as possible.**

[2]

6. **Using your own words as far as possible,** explain the paradox which the author describes in lines 32-34.

[1]

7. Why does the author use the word 'mere' in line 43?

[2]

8. In paragraph 10, why does the author compare cohabitation to a 'test drive'?

[2]

9. How does the metaphor in the concluding sentence in paragraph 11 illustrate the writer's point in paragraph 1?

[1]

11. Kangetge Nao challenges the traditional definition of marriage and proposes alternatives to keep marriage relevant. How far would you agree with her claims? Relate your opinions to your own society.

For
Examiner's
Use

**Y6 GP 2016
PRELIM II ANSWER SCHEME**

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"> • Any 2 answers for 2 marks • Do not award mark if student reads too much into the qn e.g. author is criticising...

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 mastering the intricate dance of courtship,</p> <p>[B] celebrating the often arcane rituals of marriage, and finally</p> <p>[C] navigating the spat and squabble of domestic life.</p>	<p>[A] It constitutes gaining expertise in/ being familiar with/ spending time and effort at the complex routine of dating/means to winning the affections of the other party.</p> <p>[B] Moreover, the obscure ceremonies of marriage were also embraced /revelled in.</p> <p>[C] Finally, married couples have to deal with/ figure/ work out/ manage/ resolve marital disagreements/problems/conflicts.</p> <p>Note:</p> <ul style="list-style-type: none"> • Point C: BOD for 'Sort out' (too informal) • Do not accept 'dull' or 'undesirable' (aspects of marriage) as 'spat and squabble' is obviously about quarrelling

In paragraph 1, what does the comparison of marriage to employment reveal about people's attitude towards marriage? [1]

From the passage	Inferred
<p>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>	<p>People are stubborn/obstinate/adamant/determined OR optimistic/keen/eager/enthusiastic about /willing to getting married OR People think that marriage is more important than finding a job. (1)</p> <hr/> <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"> Do not accept 'supporting'/'approving' of marriage as these do not express any difference from people's attitude towards employment

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"> If student provides the explanation for only 1 side (success or failure), the acceptable answer must start off with 'The differences are...' 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

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 constricting, corrosive, grinding, and destructive ; 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"> • The key answer for the first part is that of 'damaging' • 'Toxic' (BOD) – not encouraged as it is figurative • do not penalise for use of legal for the second part • The word 'contract' should not be accepted in the answer unless it is also explained

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 tender coming together to share one's whole person is transmuted by too much togetherness 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"> • Idea of closeness and intimacy should be the focal point of the paradox

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 absurdity/ludicrousness of the situation –</p> <p><u>Effect</u> (1): that marriage can be reduced to a small payment/token sum. OR The author wants to highlight that it is too/extremely/very easy to dissolve a marriage.</p> <p>Note:</p> <ul style="list-style-type: none"> • 2 part answer illustrating Tone and Effect • The marks can be separately awarded • 'Undermined' is not accepted as it is too neutral a tone

3. In paragraph 10, why does the author compare cohabitation to a 'test drive'? [2]

From the passage	Inferred
<p>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>	<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"> • 2 or 0 answer • need to ensure a coherent comparison between the 2 aspects • do not accept simplistic answers: like car = like each other

9. How does the metaphor in the concluding sentence illustrate the writer's point in paragraph 11? [1]

From the passage	Inferred
<p>The fruit, it seems, remains tantalisingly sweet and unblemished.</p>	<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
We must release our death grip on outmoded structures	we must loosen / relax / let go of / give up / stop emphasising / not hold on to + outdated / irrelevant / obsolete traditions / systems (2 parts)
acknowledge the contradiction between the old and the new,	see/recognise / the clash/ conflict / incompatibility / mismatch between the past and the present, (do not accept 'difference') (2 parts)
redefine love and marriage	and change/ rethink / reconsider/ reconceptualise /reinvent 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.	We need to allow / support /go against/ cannot challenge the legalisation/ lawfulness of consensual unions. (accept use of 'legal')
Such people miss the crucial point: marriage is not just a formal codification of relationships	and recognise that / cannot overlook the essence /crux / the most important idea
it is also a defensive system designed to protect the interests of people	That it is also meant to safeguard the rights of those
whose economic	whose financial / monetary / fiscal / material
and emotional security depends on the marriage in question.	and psychological stability / safety / feelings of safety rely on marriage. (do not accept 'feelings' and 'mental stability')
If we still want to find hope in love, eradicating the stigmas and taboos around marriage must be	We should eliminate / get rid of + the shame / humiliation / ostracism /discrimination (2 parts) (general idea of strong negative perceptions) of marriage
nothing less than this generation's moral obligation.	and prioritise it as our duty.
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	We also need to include /expand marriage to the minority/ homosexuals/who have been living on the fringe / periphery of society. (require the active verb of inclusion) (2 parts)
Having cleft society's formidable deference to tradition, the most natural progression for marriage is to chip away at the monolithic myth of monogamy.	Furthermore, we should slowly / gradually / progressively remove / undermine / erode (Challenge – BOD) +the widespread / entrenched / immovable belief /misconception of traditional marriage (2 parts)
4 (as well as) fear and cultural prejudice	and along with it, (stop the) dread/ anxiety and traditional / societal / entrenched bias. Key idea: anxiety of breaking long-established traditions
1 Remove the labels, and you remove the abuse.	We should also end / eradicate bias,
2 We must insist	and demand / be firm
Pedants proffer logistical problems (of plural marriages) (line 69) OR that rights to plural marriage not simply be dismissed	that bureaucratic obstacles / red tape to plural marriages be removed. OR And not be misled by myopic / practical concerns

	pragmatism. (line 72)	does not demonstrate understanding)
2	Further redefining marriage is the idea that companionship rather than passion is a perfectly acceptable basis for marriage OR If we stop defining our significant relationships as those that are romantic or sexual, being single - or married - will take on new meaning.	A close relationship / the warmth of a relationship / emotional intimacy + is just as important as fervent attraction. <i>(2 parts)</i>
	Marriage should adapt to society's needs; the tail should not be wagging the dog.	Marriage should adjust / accommodate / evolve / change to suit society's needs.

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

YEAR 6 PRELIMINARY EXAMINATION II 2016

GENERAL PAPER

8807/02

August 2016

Paper 2

1 hour 30 minutes

INSERT

READ THESE INSTRUCTIONS FIRST

This insert contains the passage for Paper 2.

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



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

yuan¹. 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

- 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