

**ANGLO-CHINESE JUNIOR COLLEGE
JC2 PRELIMINARY EXAMINATION 2021**

GENERAL PAPER

8807/02

Paper 2

INSERT

1 hour 30 minutes

READ THESE INSTRUCTIONS FIRST

This insert contains the passage for Paper 2.

This document consists of 3 printed pages.



Anglo-Chinese Junior College
General Paper Department

GP 8807_2
ACJC 2021

[Turn over

Dan Hancox discusses the power of crowds.

- 1 As lockdown loomed in March, I became obsessed with a football anthem for a team 400 miles away. I found a glorious video of 26,000 fans singing it after a long-hoped-for Scottish Cup win in 2016. I was entranced. I watched it again and again. The sight and sound of this collective joy was transcendent: tens of thousands of green-and-white scarves held aloft, everyone belting out the song at the top of their lungs. When the crowd hits the chorus, the volume levels on the shaky smartphone video blow their limit, exploding into a delirious roar of noise. If you get enough people singing together, with enough volume, it always sounds good. Our individual failings are submerged; we become greater than the sum of our meagre parts. 5
- 2 While many of us were missing crowds, the realities of Covid-19 meant they had taken on a completely new meaning. Gathering with others was suddenly, paradoxically antisocial: it suggested you were careless about viral transmission of a deadly disease, more interested in your own short-term social needs than the lives of strangers. The very sight of a crowd suddenly seemed alarming. We shook our heads at rumours of parties and shared pictures of festivals or gigs as if they were clips from horror films – gatherings of any kind became fatal. As lockdown begins to ease, people are again gathering to socialise in parks and on beaches, and to rail against injustice in Black Lives Matter and Extinction Rebellion protests, but crowds as we used to know them will not be coming back for many months to come. 10 15
- 3 Even before the Covid-19 lockdown, crowds have been under threat. Crowds have always had a bad rap: there is no gentle mob, no friendly pack. The same disinhibition that allows for moments of great joy can also enable grotesque crimes. The people who gathered to watch lynchings in the US or recent attacks on Muslims by groups of Hindu nationalists in India were not just bystanders but participants. Their presence and acquiescence helped make the violence possible. And just as the people at the back of the crowd empower those at the front, the reverse can be true. The hooligan firm leader who throws the first cafe chair across a moonlit plaza on a balmy European awayday makes it easier for more timid members of the crowd to cross their own 'cooperation threshold' and join in. Even celebratory or worshipful crowds can go wrong, and when they do, they generate an unmatched horror. Few things strike fear like the idea of mass panic, few words as chilling as 'caught up in a stampede' or 'trampled to death'. For some people, even a peaceful and orderly crowd can be scary, triggering intense anxiety or post-traumatic stress disorder. 20 25
- 4 The power of crowds has long fixated religious and secular leaders alike, who have sought to harness communal energy for their own glorification or to tame mass gatherings when they start to take on a momentum of their own. The medieval Christian church waged a long battle to eradicate unruly, ecstatic or immoderate dancing from the congregation. In later centuries, festivals, feast days and ecstatic rituals of countless kinds were outlawed for their tendency to result in drunken, pagan or otherwise ungodly behaviour. As industrialising cities exploded in size, the formal study of crowd psychology and herd behaviour emerged. Thinkers such as Gustave Le Bon helped promote the idea that a crowd is always on the verge of becoming a mob. Stirred up by agitators, crowds could quickly turn to violence, sweeping up even good, upstanding citizens in their collective madness. 'By the mere fact that he forms part of an organised crowd,' Le Bon wrote, 'a man descends several rungs in the ladder of civilisation.' 30 35 40
- 5 Informed by tragedies, uprisings and protests alike, for a long time, crowds were seen as inherently dangerous and lobotomising. But during the past couple of decades, a new understanding of the complexity of crowd behaviour has become increasingly influential. For most of us, a crowd can be an alluring thing because the desire to be among the throng seems to be innate. Gathering together for ritualistic celebrations – dancing, chanting, festivalling, costuming, singing, marching – goes back almost as far as we have any record of human behaviour. Dancing and music-making was a social glue that helped stone-age families join together in groups larger than the family unit, to hunt and protect themselves from predators. Rituals of collective joy are as intrinsic to human development as speech. 45

- 6 Detailed analytical research has produced ever more sophisticated insights into crowd behaviour, many of which disprove long-standing assumptions. Crowds have an amazing ability to police themselves, self-regulate and actually display a lot of pro-social behaviour, supporting others in their group. In the 2017 Manchester Arena terrorist attack, CCTV footage showed members of the public performing first aid on the wounded before emergency services arrived and Mancunians rushed to provide food, shelter, transport and emotional support for the victims. Strange things happen to our brains when we are in a crowd we have chosen to be part of. We do not just feel happier and more confident, we also have a higher threshold of disgust. This is why festival-goers will happily share drinks with strangers or Hajj pilgrims will share the sometimes bloody razors used to shave their heads. In a crowd, we feel safer from harm. 50 55
- 7 In place of the open crowd, nowadays we have come to understand a congregation of people primarily as a money-making opportunity. There is no greater evidence of the attenuated, monetised nature of the 21st century crowd than the rise of the events industry. Events are usually sponsored, probably with an admission fee, probably with a range of media partners, good for city-branding, good for tourism, orderly, pre-agreed, surveilled and dispersed at the agreed time. They have become an integral part of the contemporary city and the reimagining of its citizens as income-generating instruments. 60 65
- 8 Crowd behaviour in the 21st century has been conditioned by the new devices at our fingertips as much as the changing ground beneath our feet or the laws that govern its movement. New types of crowds are able to act in concert even before they meet; a 'social tsunami' coming from the next wave of mobile telecoms. The 2009 Iran Green Revolution, the 2011 Arab Spring, the Occupy movement – all of these 'movements of the squares' saw physical public space unexpectedly replenished with fresh, angry crowds that had established many of their initial networks and political education via the internet. 'Online inspiration, offline perspiration', as one slogan of the time put it. 70
- 9 The 21st century domestication of the crowd through policing, planning and management does not in itself snuff out its power. The experience of being part of a crowd can still change us in all manner of unexpected ways. If one thing should be retained from the debunking of the myth of the crowd as a single beast with one brain and a thousand limbs, it is precisely that the diversity of the individuals within the crowd is what makes it so vital. Far from behaving as one, everyone has different cooperation thresholds for participation and there are some who by their nature will always be the first in the pool. For better or worse, crowds empower more shy or conservative people to do what they might not have done otherwise: to pronounce their political beliefs, to proclaim their sexual orientation in public, to sing about their heartfelt feelings for football teams, to dance to Abba in the concourse of a major intercity railway station. 75 80
- 10 If we now have a better grasp of the complexity of crowd dynamics, the core truth about them is relatively simple: they have the potential to magnify both the good and bad in us. The loss of self in a crowd can lead to unthinkable violence, just as it can lead to ecstatic transcendence. Being a crowd member is not a muscle that will atrophy through lack of use – our knack for it and need for it, has a much longer history than the months we will be required to keep our physical distance. The desire to be part of the crowd is a part of who we are and it will not be dispersed so easily. 85

ANGLO-CHINESE JUNIOR COLLEGE
JC2 PRELIMINARY EXAMINATION 2021

CANDIDATE
NAME

INDEX
NUMBER

GENERAL PAPER

8807/02

Paper 2

1 hour 30 minutes

Candidates answer on the Question Paper.

Additional Materials: 1 insert

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.



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 In paragraph 1, how does the author illustrate his point that in a crowd, 'our individual failings are submerged; we become greater than the sum of our meagre parts' (lines 7-8)? **Use your own words as far as possible.**

[2]

- 2 Explain how gathering with others was deemed 'paradoxically antisocial' (line 10). **Use your own words as far as possible.**

[2]

- 3 Explain why people who gather to watch lynchings are 'not just bystanders but participants' (lines 21-22). **Use your own words as far as possible.**

[2]

- 4 In paragraph 4, why are leaders fixated on the power of crowds? **Use your own words as far as possible.**

[2]

5 Explain what Gustave Le Bon means when he says that 'a man descends several rungs in the ladder of civilisation' (lines 39-40) just by joining a crowd.

[1]

6 In paragraph 8, how do new devices at our fingertips condition crowd behaviour? Use your own words as far as possible.

[2]

7 According to the author, why is it a myth that the crowd is 'a single beast with one brain and a thousand limbs' (lines 76-77)? Use your own words as far as possible.

[2]

8 Suggest two reasons for the author's use of illustration in lines 81-83.

[2]

9 What is the author's purpose in contrasting crowd membership with a 'muscle' (line 87)? Use your own words as far as possible.

[2]

[This area contains 30 horizontal lines for writing.]

[10]

Band	
Marks	

**ACJC General Paper Department
JC2 Preliminary Exam 2021 Paper 2 Answer Scheme (POST-EXAM PACKAGE)**

1. In paragraph 1, how does the author illustrate his point that in a crowd, 'our individual failings are submerged; we become greater than the sum of our meagre parts' (lines 7-8)? **Use your own words as far as possible.** [2]

From Passage	Paraphrased / Inferred
I became obsessed with a football anthem... I found a glorious video of 26,000 fans singing it ... everyone belting out the song at the tops of their lungs. (lines 1-5)	The author uses the illustration of fans singing a football anthem to show how
Our individual failings are submerged; we become greater than the sum of our meagre parts. (lines 7-8) OR If you get enough people singing together , with enough volume, it always sounds good . (lines 6-7)	(inferred) a person's inferior/poor/less impactful singing is hidden/ concealed/ obscured and the quality of singing becomes better/ is enhanced/ is more impactful in a group/ when they sing as a whole. OR and if enough people sing collectively/ in concert/ in tandem/ with one another, it always sounds pleasant/ beautiful/ gratifying/ more impactful regardless of the quality of each person's singing. NOTE: 2-part answer – quantity and quality for individual vs group; holistic understanding of the phrase is needed.

Question type: *Literal + Inference*

Examiner's comments:

This question was answered well by most students. Most students identified the illustration used by the author. Weaker responses overlooked the comparison between individuals and group, and merely stated the benefits of group singing. A handful of students lifted 'individual'.

2. Explain how gathering with others was deemed 'paradoxically antisocial' (line 10). **Use your own words as far as possible.** [2]

From Passage	Paraphrased / Inferred
Gathering with others was suddenly, paradoxically antisocial (line 10)	Congregating in a group <u>is typically/usually/normally/should be/supposed to be/used to be/ was seen as</u> being friendly/ caring about others. NOTE: The idea of a paradox/contrast may only appear in the second half of the student's answer.
you were careless about viral transmission of a deadly disease, (lines 11-12) OR more interested in your own short-term social needs than the lives of strangers. (lines 11-12)	But/Yet during the pandemic, this indicates thoughtless/ inconsiderate/ selfish behaviour towards/ a lack of caution/ concern for others. OR But/Yet during the pandemic, this shows that we are only/more concerned with/ focussed on our selfish goals/ desires (and not others). *Allow for lift of 'more'

Question type: *Literal + Inference*

Examiner's comments:

Many students did not provide a complete answer to this question. Weaker responses failed to show a paradox as they neglected how gathering used to be deemed a sociable act. A number of students lifted 'social' and 'own'.

3. Explain why people who gather to watch lynchings are 'not just bystanders but participants' (lines 21-22). **Use your own words as far as possible.** [2]

From Passage	Paraphrased / Inferred
Not just bystanders (line 21) OR Their presence and... (line 22)	These people are not mere/ only onlookers/ observers/ spectators/ passersby *Allow for lift of 'not just'
...but participants. Their... acquiescence (line 22) helped make the violence possible. (line 22) OR ...the people at the back of the crowd empower those at the front (lines 22-23)	(inferred) as they are (silently) giving permission/ support/ approval to enable such violence/ embolden perpetrators. NOTE: 2-part answer

Question type: *Literal + Inference*

Examiner's comments:

Most students did not provide a complete answer to this question. Weaker responses failed to address why people are 'not just bystanders'.

4. In paragraph 4, why are leaders fixated on the power of crowds? **Use your own words as far as possible.** [2]

From Passage	Paraphrased / Inference
...have sought to harness communal energy for their own glorification, (lines 30-31)	Leaders have sought to control/ use/ exploit communal energy for their personal/own power/ greatness/ aggrandisement *Allow for lift of 'own'
or to tame mass gatherings when they start to take on a momentum of their own (lines 31-32)	(inferred) or to control/ subdue/ curb mass gatherings when they start to go out of control/ threaten the leaders.

Question type: *Literal + Inference*

Examiner's comments:

This question was fairly well answered. Weaker responses did not accurately reflect the degree of 'glorification' or had a literal understanding of 'take on a momentum of their own'.

5. Explain what Gustave Le Bon means when he says that 'a man descends several rungs in the ladder of civilisation' (lines 39-40) just by joining a crowd. [1]

From Passage	Inferred
'a man descends several rungs in the ladder of civilisation.' (lines 39-40)	By being part of a crowd, a man becomes barbaric/ savage/ violent. NOTE: Intensity/degree needs to be reflected in answers.

Question type: *Vocab + Inference*

Examiner's comments:

Most students did not successfully answer the question. Weaker responses failed to accurately reflect the degree and intensity of the quote. A number of students also lifted 'civilised'.

6. In paragraph 8, how do new devices at our fingertips condition crowd behaviour? Use your own words as far as possible. [2]

From Passage	Paraphrased
are able to act in concert even before they meet (line 69) OR fresh, angry crowds that had established many of their initial networks (line 72)	New devices enable today's crowds to act in tandem/ together/ jointly/ collaborate/ coordinate even before they gather (physically)/ come together. OR New devices enable today's crowds to set up/ organise their original/ primary/ earliest connections/ groups in advance.
established... political education via the internet. (lines 72-73)	Today's crowds are also able to introduce/ disseminate ideological/ party teaching/ instruction/ indoctrination via the internet. OR Today's crowds learn/ gain knowledge about governance/ governmental affairs online.

Question type: *Literal*

Examiner's comments:

This question was answered well by most students. A number of students lifted 'political'.

7. According to the author, why is it a myth that the crowd is 'a single beast with one brain and a thousand limbs' (lines 76-77)? Use your own words as far as possible. [2]

From Passage	Paraphrased
debunking of the myth of the crowd as a single beast with one brain and a thousand limbs (lines 76-77) OR Far from behaving as one, (line 78)	It is a myth as the crowd does not actually act/ conduct itself unanimously/ in the same way.
it is precisely that the diversity of the individuals within the crowd is what makes it so vital. (lines 77-78)	Instead, the crowd has a variety of/ an assortment of/ dissimilar/ heterogeneous people
Far from behaving as one, everyone has different cooperation thresholds for participation OR and there are some who by their nature will always be the first in the pool. (lines 78-80)	and everyone has varying/ dissimilar levels/ limits of willingness to collaborate/ work together/ involve themselves/ join crowds. (NOTE: accept the idea of 'participation' as 'cooperation') OR and some will join more willingly (than others) / some will join before others / earlier (than others).

(1-2 pts = 1m, 3 pts = 2m)

Question type: *Literal*

Examiner's comments:

Most students did not provide a complete answer to this question. Weaker responses overlooked identifying and rejecting the myth that the crowd is 'a single beast with one brain'. Some students lifted 'different cooperation thresholds'.

8. Suggest two reasons for the author's use of illustration in lines 81-83. [2]

From Passage	Inferred
crowds empower more shy or conservative people to do what they might not have done otherwise: to pronounce their political beliefs, to proclaim their sexual orientation in public, to sing about their heartfelt feelings for football teams, to dance to Abba in the concourse of a major intercity railway station. (lines 81-83)	The author uses the examples of actions that require greater courage and enthusiasm to support his claim that crowds empower shy and conservative people to do what they otherwise would not.
	The author uses a variety of examples to make his point about crowd behaviour more relatable for readers from various backgrounds.
	The author uses a variety of examples to show that there is a wide range of causes/motivations/reasons that can rally people.
	The author uses examples of varying degree of severity to show that the effect of being in crowds can apply to any situation, no matter how serious or sensitive.
	The author uses the example of people singing for football teams to link to his opening paragraph about showing support for football teams with anthems sung by a crowd.
	*Accept any logical answer.

(Any 2 reasons for 2m)

Question type: Inference

Examiner's comments:

Most students answered this question well. Weaker responses overlooked the range of examples and merely focused on specific individual examples.

9. What is the author's purpose in contrasting crowd membership with a 'muscle' (line 87)? **Use your own words as far as possible.** [2]

From Passage	Paraphrased / Inferred
being a crowd member is not a muscle (lines 86-87)	[Function] The author (uses a metaphor/ an analogy/ a comparison) so that the reader can better understand/ relate to how crowd membership is different as
our knack for it and need for it (line 87) OR The desire to be part of the crowd is a part of who we are , (line 89)	our desire to be a crowd member is innate/ inherent/ intrinsic/ natural to us
Being a crowd member is not a muscle that will atrophy through lack of use (lines 86-87) OR and it will not be dispersed so easily. (line 89)	and will not disappear/ weaken/ fade away (unlike a muscle that will weaken through lack of use).

(1-2 pts = 1m, 3 pts = 2m)

Question type: Literal + Inference

Examiner's comments:

Most students did not provide a complete answer to this question. Weaker responses did not identify the purpose of the contrast made and overlooked how our desire to be part of the crowd is innate.

Some common language errors (throughout the section)

Wrong: The author is 'trying to say'...

Correct: The author is saying that...

Wrong: To... (incomplete sentence)

Correct: It is to... / The author wants to...

Wrong: use of 'amount' for countable nouns - 'amount of people'

Correct: The number of people

10. Using material from paragraphs 5-7 only (lines 41-66, summarise what the author has to say about the functions and benefits of crowds. 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 want to be part of a crowd because.....

No	From the text		Paraphrased
1.	the desire to be among the throng seems to be innate. (line 44)	1.	It is inherent/ intrinsic/ natural.
2.	Gathering together for ritualistic celebrations (lines 44-45)	2.	People come together for ceremonies/ festivities/ observances.
3.	Dancing and music-making was a social glue that helped stone-age families join together (lines 46-47)	3.	They help to bond/ connect groups of people *Allow for lift of 'together'
4.	in groups larger than the family unit (line 47)	4.	in the community/ beyond their immediate kin/ relatives. *Allow for lift of 'family'
5.	to hunt (line 47)	5.	(inferred) Crowds were formed to help people obtain food/ sustenance/ resources
6.	and protect themselves from predators (line 48)	6.	and defend/guard themselves against/shield themselves from being preyed on/threats/danger.
7.	Rituals of collective joy (line 48)	7.	(inferred) Crowds enable communal/ shared happiness
8.	are as intrinsic to human development as speech. (lines 48-49)	8.	which is essential to/ important/necessary for our progress/ advancement/ growth.
9.	Crowds have an amazing ability to police themselves, (lines 51-52) OR self-regulate (line 52)	9.	Crowds are capable of governing/ controlling themselves.
10.	they display a lot of pro-social behaviour (line 52)	10.	Crowds show civic-mindedness/ conduct themselves in a manner to benefit society/ promote societal interests/ relations, *Allow for lift of 'social'
11.	supporting others in their group (lines 52-53)	11.	assisting/ helping/ aiding people around them.
12.	We do not just feel happier (line 56)	12.	People in a crowd experience <u>greater</u> levels of joy/ delight/ pleasure
13.	and more confident, (lines 56-57)	13.	and feel <u>more</u> self-assured/ secure in themselves. *Allow for lift of 'more'
14.	we also have higher threshold of disgust. (line 57)	14.	They also have <u>increased</u> tolerance for the repulsive/ revolting. OR They also have <u>reduced</u> levels of revulsion/ loathing. *Allow for lift of 'higher'
15.	in a crowd, we feel safer from harm. (line 59)	15.	In a crowd, we feel/have a sense/perception that we are <u>better</u> protected/ <u>more</u> sheltered from/ <u>less</u> threatened by danger. *Allow for lift of 'feel'
16.	nowadays we have come to understand a congregation of people primarily as a money-making opportunity (lines 60-61) OR reimagining of its citizens as income-generating instruments (lines 65-66)	16.	Today's crowds are also seen as a chance to gain/ earn profits/ revenue.
17.	Events are... good for city-branding, (line 63)	17.	Events with crowds are beneficial for the image/ reputation building of countries and cities,
18.	good for tourism, (lines 63-64)	18.	they help to attract travellers/ foreign visitors/ sightseers,
19.	They have become an integral part of the contemporary city (lines 64-65)	19.	and have become fundamental/ essential/ critical/ necessary to modern/ new/ current/ today's metropolis/ urban centres.

Allocation of Marks:

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

Examiners' comments: Many students demonstrated strong summarising skills. Most responses conveyed their points in the required number of words, though there were a few that went well beyond the limit of 120 words. Most responses gave convincing synonyms for the key terms, except 'pro-social behaviour'. Some students also missed out the comparative modifier for points 12-15.

11. In this article, Dan Hancox observes that crowds have the potential to magnify both the good and bad in us. How far do you agree with Hancox's observations, relating your arguments to your experience and that of your society?

Requirement

Students should...

- describe and explain the benefits and problems that crowds bring about
- show understanding and engage with the ideas and views raised in the passage
- support their views with relevant examples from their own society

Explanation

Students should discuss some of the following in relation to their own society:

- the benefits and problems that crowds bring about
- the various political, economic, social and cultural impact of crowds
- why and how people enjoy being part of crowds and the positive and negative outcomes of doing so

Evaluation

Students should...

- question/show reasons to explain if the author's ideas are applicable or not applicable to their own society
- provide insightful analysis of the benefits and problems crowds can lead to in their own society and raise relevant issues that have emerged/are emerging
- critically evaluate the underlying benefits and problems that crowds bring about
- provide cogent development of arguments
- give examples from their own society to support their views

Coherence

Students should...

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

Examiners' comments:

- Stronger students addressed different types of crowds, including digital crowds, online mobs etc.
- Stronger students went beyond confining their evaluation of Singapore to the specific example provided.
- Some students had vague references to crowds or illustrated the Singaporean context without reference to crowds, instead of providing and evaluating specific examples of crowds in Singapore.
- Weaker responses did not use their examples well, and did not show how the example illustrated the reference thoroughly.

11. In this article, Dan Hancox observes that crowds have the potential to magnify both the good and bad in us. How far do you agree with Hancox's observations, relating your arguments to your experience and that of your society?

References	Guiding Questions / Discussion Issues	Agree	Disagree
<p>Drawback: Being in a crowd is selfish</p> <p>The author argues in paragraph 2 that in the context of the pandemic today, 'gathering with others was suddenly, paradoxically antisocial: it suggested you were careless about viral transmission of a deadly disease, more interested in your own short-term social needs than the lives of strangers'. (lines 10-12)</p>	<p>Is gathering in crowds considered selfish in Singapore?</p> <p>Does gathering in crowds show that people care more about short-run social interests than society's well-being?</p>	<p>Singaporeans are commonly criticised for lacking civic-mindedness, and our concern for others often does not extend beyond our family and friends. In October 2019, at the Singapore Bicentennial Conference, veteran diplomat Tommy Koh lamented that Singapore was a First World country with Third World people. Moreover, for many of us, 'society' is an abstraction, whereas friends and family are an immediate reality.</p> <p>Consequently, we typically put our immediate urge to socialise ahead of society's seemingly more distant need for social distancing, even when the latter is more important. This is evident from our repeated social distancing failures throughout the covid-19 crisis. Notably, when Phase 2 of the post-Circuit Breaker period began on 19 June 2020, Singaporeans flocked to public places including ION Orchard, Daiso, and IKEA. Likewise, even on day one of Singapore's reversion to Phase 2 (8 May 2021), large crowds were still reported at eateries and hawkker centres.</p>	<p>The author rightly argues that society's need for safety outweighs individuals' need to socialise. However, characterising the latter as simply selfish lacks nuance. Less privileged segments of Singaporean society are considerably more deprived than others of human contact, itself an important human requirement. For instance, migrant domestic workers only started getting a mandatory day off in 2013; even then, employers impose tight controls over their movements. Moreover, migrant workers were locked down after covid-19 exploded in their dormitories in April 2020. Like domestic workers, they are given limited time away from work, on pain of forced repatriation. Thus, it is unsurprising that large crowds gathered at Lucky Plaza and Peninsula Plaza, which are popular migrant worker hangouts, in April 2021. Admittedly, this was a problematic social distancing failure. That said, it was also understandable considering migrant workers' greater deprivation of social contact vis-à-vis society generally.</p>
<p>Drawback: Crowds can turn members violent</p> <p>'Crowds have always had a bad rap: there is no gentle mob, no friendly pack. The same disinhibition that allows for moments of great joy can also enable grotesque crimes.' (lines 18-20)</p> <p>'Stirred up by agitators, crowds could quickly turn to violence, sweeping up even good, upstanding citizens in their collective madness.' (lines 37-38)</p>	<p>Do crowds in Singapore embolden their participants to commit crimes?</p> <p>Are crowds inherently violent?</p>	<p>As a small and vulnerable city-state, Singapore is understandably wary of crowds' potential threat to national stability and security. Singapore has had a long history of riots, including the Maria Hertogh riots (1950), the Hock Lee bus riots (1955), the race riots (1964 and 1969), and the Little India riot (2013). In particular, the race riots were emboldened by political agitators, who irresponsibly incited crowds to violence for their selfish partisan gain. Additionally, the Little India riot's relative recency indicates that riots are no longer truly a thing of the past. While still rare, they remain a real possibility. Accordingly, the state is so wary of crowds that it still enforces Emergency-era laws against 'unlawful assembly'. This is so even when it apparently contradicts our constitutional rights to free association and assembly.</p>	<p>Considering Singapore's well-enforced and strict laws, along with Singaporeans' predominantly law-abiding nature, violent crowds are a fairly distant threat today. For instance, joining an unlawful assembly with a deadly weapon, even without committing violence, can be punished with 5 years in jail and/or caning. Moreover, Singaporean institutions are much stronger today than they were in Singapore's formative years. In the 1950s and '60s, Singapore's national identity was still nascent, and thus prone to destabilising influences such as communism and communalism. This was exacerbated by gross socioeconomic inequality arising from colonial exploitation, and the imperialist 'divide and rule' policy that played off ethnic groups against each other. By contrast, Singaporeans' material needs are largely met today, and Singapore has matured through over 50 years of fairly successful nation-building. Many Singaporeans thus feel they have too much to lose by rioting, and too little to riot over.</p>
<p>Drawback: Crowds threaten leaders</p> <p>The author argues in paragraph 4 that 'the power of crowds has long fixated religious and secular leaders alike, who have sought to... tame</p>	<p>Do crowds threaten Singaporean leaders' hold on power?</p> <p>Can crowds be manipulated to</p>	<p>To the government, crowds are threatening as activists mobilise crowds to protest against state policies, and catalyse broader dissent against the ruling party. By way of illustration, Return Our CPF (2014) and Singapore for Singaporeans (2013) expressed sharp disagreement with the government over state control of pension monies and immigration. These large-scale protests reminded Singaporeans of the</p>	<p>In our democratic society, the government requires the people's backing. Consequently, while the government is wary of crowds it does not sanction, it also views state-approved gatherings as an opportunity to mobilise the people. This is evident from National Day Rallies, which publicly affirm our prime minister's popular support, and his prerogative to set the country's direction. Similarly, the Overseas Singaporean Unit reaches out</p>

<p>mass gatherings when they start to take on a momentum of their own'. (lines 30-32)</p> <p>Benefit: Crowds bond the community</p> <p>In paragraph 5, Hancox argues that people gather for ritualistic celebrations' (line 45). And such gatherings were 'a social glue that helped stone-age families join together in groups larger than the family unit'. (lines 46-47)</p>	<p>benefit leaders in Singapore?</p> <p>Do Singaporeans gather in large crowds for ritualistic celebrations?</p> <p>Do such gatherings in Singapore serve as a social glue to bring extended families and communities together?</p>	<p>government's perceived lapses regarding such significant national problems. Moreover, they handed the opposition an opportunity to criticise the ruling party while proposing more popular alternative policies. Consequently, mass protests considerably increased these issues' prominence in the 2015 and 2020 general elections.</p> <p>Singaporeans often gather for ritualistic celebrations, especially during ethnic or religious festivals such as Chinese New Year, Hari Raya, Thaipusam and Christmas. During the festivals, extended families, religious communities, friends and colleagues gather to celebrate these occasions together. Singaporeans also gather nationwide at times to celebrate national events such as our National Day. The annual National Day Parade, held typically at the Padang, the Floating Marina or the National Stadium, is very popular among Singaporeans, with thousands of Singaporeans balloting for tickets to the parade celebration, a time when citizens gather to show their love and patriotism for their country.</p> <p>Singaporeans enjoy gathering in large crowds to celebrate festivals and memorable days and events as it is common for Singaporeans to have close-knit extended families and communities. An Asian society, Singapore values building communities. A very small and dense country, Singaporeans also have their families and friends within close distance, and can easily gather to celebrate together.</p> <p>The government also encourages communities to celebrate festivals together, as seen from the permits given to temples for the Thaipusam celebration or for the yearly bazaars such as Chinese New Year night markets at Chinatown or the month-long Hari Raya night market at Geylang Serai before these festivals that attract crowds that want to soak up the atmosphere of these festivals.</p>	<p>to overseas Singaporeans through Singapore Day. This is a single-day gathering designed to give Singaporeans a 'slice of home while overseas'. While ostensibly a national event, political leaders frequently make unannounced visits, as Prime Minister Lee Hsien Loong did at the 2014 London event. This inadvertently reminds overseas Singaporeans of our leaders' good governance and personal concern for them.</p> <p>Increasingly, Singaporeans no longer favour gathering in large crowds to celebrate festivals and events. With Singaporeans leading hectic and busy lifestyles, they see such festivals merely as a good break from their work, and often just want to stay in at home to get a good rest. Some even take short trips to get away from celebrating these festivals, as seen by an increase in the number of people getting away during the Chinese New Year holidays or National Day holidays.</p> <p>With families getting smaller and more nuclear, and with neighbours getting less familiar with each other with our kampong spirit a thing of our history, evident from dual-income families with children placed in childcare centres the whole day and perpetually closed home doors, most Singaporeans do not gather in large groups to celebrate, and thus, crowds are unable to serve the purpose of being a social glue in Singapore.</p>
<p>Benefit: Crowds display pro-social behaviour</p> <p>The author argues in paragraph 6 that 'crowds have an amazing ability to police themselves, self-regulate and actually display a lot of pro-social behaviour, supporting others in their group.' (lines 51-53)</p>	<p>Are crowds in Singapore well-behaved?</p> <p>Do members of a crowd in Singapore support and help one another?</p>	<p>Singaporeans are generally orderly and well-behaved, even in crowds. This is due to the strict enforcement of rules, laws and regulations in Singapore. As a result, Singaporeans are very used to following rules and orders. At concerts or exhibitions, crowds queue up in an orderly manner, even if the queues are very long. Singaporean crowds also do not litter much, because Singaporeans have been conditioned to not litter, with the littering fines that are issued to offenders on a regular basis. In addition, rubbish bins are usually located within close distances and event organisers often provide trash bags for participants to bag their trash. Thus, crowds in Singapore do police and regulate themselves.</p>	<p>There has been little evidence of pro-social behaviour in crowds in Singapore. Singaporeans are generally onlookers or bystanders in any situation, and even in emergencies or situations which require their help, few Singaporeans actually step up to offer others their assistance and support. This is largely due to a mind-your-own-business mentality where few Singaporeans will interfere in the affairs of strangers, even if they are all gathered together.</p> <p>Perhaps this is why on the rare occasion when Singaporeans do offer their assistance, it becomes worthy of note and praise. In 2015, a man who was trapped under a lorry was rescued by 30 passers-by who helped tilt the vehicle to get him out. A video</p>

		Furthermore, being very conscious of their own image, Singaporeans behave themselves best when they are in a crowd. On their own, there may be occasional slips and disregard for the law. But in a crowd, Singaporeans fear the judgement from others and will behave as others do. Thus, crowds magnify good behaviour amongst Singaporeans.	was taken by another passer-by, and the video went viral. Instead, what might be a more common behaviour amongst Singaporeans can be seen from another traffic incident in 2016, where passers-by were more interested in taking pictures and videos of a man pinned under a double-decker bus instead of helping him.
<p>Benefit: Crowds provide safety</p> <p>The author argues in paragraph 6 that in a crowd we feel 'more confident' and 'safer from harm'. (line 59)</p>	Do Singaporeans feel safer in a crowd?	Due to our multi-racial and multi-religious society, Singapore has justified restricting our freedom of expression to maintain harmony in the country. Such a restriction has extended to criticisms of the government and its policies, and limitations placed on protests and demonstrations. As such, Singaporeans often fear speaking up and protesting against the government for fear of repercussions. However, in a crowd, with the support of many others, Singaporeans show greater courage to speak up as a result of the greater sense of security they feel. For instance, few have dared to speak up in question of the use of our Central Provident Fund (CPF) money because of the lack of public support, but many joined the Singapore for Singaporeans protest in 2013 when they saw the crowd turning up.	In or out of a crowd, Singaporeans feel safe. This is due to Singapore's strict enforcement of laws and low crime rates. With Singapore's efficient and effective police force, offenders are often caught quickly and punished harshly. Hence, Singaporeans can be alone or in small groups and yet still feel assured, confident and safe. This is evident by the number of women who go home alone in taxis late at night, without feeling the need for company for increased security.
<p>Benefit: Crowds are lucrative</p> <p>In paragraph 7, the author argues that today, we see 'a congregation of people primarily as a money-making opportunity'. (lines 60-61)</p>	Do crowds benefit Singapore economically?	<p>A pragmatic country that is focused on creating economic growth, it is true that the country and businesses have tapped on crowds for profits. Yearly, shopping malls and retail outlets draw crowds with their Great Singapore Sales, Christmas Sales, and Chinese New Year Sales that incentivise many Singaporeans to shop and spend more than they usually would. The sense of competition and fear of losing out that many Singaporeans have compel them to join in when they see many in the crowd doing so. With a large proportion of Singaporeans known to be affluent and generous in their spending, it is no wonder that businesses prepare to attract and cater to large crowds to make profits.</p> <p>Despite our space constraints, Singapore has also built facilities that allow for the congregation of people specifically for money-making opportunities. Our National Stadium, Indoor Stadium, Marina Bay Sands Convention Centre, Resort World Sentosa Convention Centre, and Suntec Singapore Convention & Exhibition Centre can all cater to a diverse range of large-scale events such as concerts, conferences, conventions and exhibitions. In fact, Singapore is voted as a top MICE (meetings, incentives, conferences and exhibitions) destination in the world. Our facilities are developed specially to attract large crowds of business travellers to our country to spend on hotels, dining, shopping and more. Given our strategic geographical location, this is very much possible, and given our small resident population, this is very much necessary for increased economic growth.</p>	<p>A technologically-savvy society, many Singaporeans have turned to online platforms to conduct their shopping. Online platforms offer many attractive discounts, made possible with the lack of overhead costs for companies, and give Singaporean shoppers a greater variety of products from overseas. Thrifty Singaporeans enjoy the competitive prices and greater variety of goods online, on top of the convenience and time saved, which makes online shopping even more attractive to busy Singaporeans who have little leisure time. For instance, e-commerce platforms such as Lazada and Shopee Singapore have attractive sales such as the monthly 1/1, 2/2, 3/3, 4/4, 5/5, 6/6, 7/7, 8/8, 9/9, 10/10, 11/11, 12/12 sales, Black Friday sales, and even Great Singapore Sales from June to July.</p> <p>The recent pandemic and the resultant paranoia have also made it more attractive, even necessary, to shop online, as shoppers avoid physical crowds in shopping malls under strict restrictions by the government. Thus, many businesses have hopped onto the e-commerce bandwagon to cope with such a change in shopping habits. Following the circuit breaker on 7 April 2020, total web visits on Shopee Singapore surged by 82% and recorded an average of 10.9 million monthly web visits. Hence, physical crowds are no longer needed for businesses to gain profits.</p>

