

## 2015 Prelim Paper 2

### From Passage 1

1. In paragraph 2, explain why guilt may be ‘understandable response’ to the host of problems we face. [2]

Text	Inferred
<p>“It’s up to me to change,” <b>we have been encouraged to think</b> (lines 3-4)</p> <p>I can vividly remember the first time I felt this kind of guilt: I was nine years old and saw a haunting black-and-white photo of a dead dolphin that had been hoisted on to a tuna boat. Fishing for tuna was killing dolphins, which would get caught in the nets and drown. I ate tuna, so apparently I, too, was to blame. (lines 4-5)</p>	<p>A: We are <b>conditioned</b> to believe that we are responsible for bringing about change. [1]</p> <p>B: We are guilty of <b>contributing towards the problems</b> by our consumerist behaviour. [1]</p>

2. How does the dolphin-safe logo illustrate the importance of individual choice in paragraph 3? [2]

Text	Inferred
<p>I insisted that my family boycott tuna, and we were not alone. After a large-scale boycott, tuna certified as “dolphin-safe” or “dolphin-friendly” was introduced and we started buying tuna again. My guilt was assuaged and I did not think about it again for more than a decade...I could see that the tuna boycott had been powerful, but the dolphin-safe logo of 1990, which eased my conscience, arose during the anti-regulatory Reagan-Thatcher era, which underlined the importance of individual consumer choice, rather than government oversight over large scale producers.</p>	<p>A: The tuna boycott by consumers led to the dolphin-safe production of tuna [1]</p> <p><b>Key idea: individual choice influences suppliers’ actions</b></p> <p>B: The dolphin-safe logo allows the consumers to exercise their choice to buy only tuna with the dolphin-safe logo OR to not buy tuna without the logo. [1]</p> <p><b>Key idea: see logo – buy or don’t buy?</b></p> <p>(Key idea: dolphin-safe, eco-friendly products that do not harm animals)</p> <p><b>Do not accept:</b> The dolphin-safe logo allows consumers to exercise their choice. [0] – clear context needed</p>

3. Why does the author use the word 'but' in paragraph 5? **Use your own words as far as possible.** [2]

Text	Paraphrased
	<p>A: (function/author's purpose/intention)</p> <p>The author is contrasting possibility vs reality OR emphasising/highlighting the limitations of the assumption OR emphasising the irony of the situation.</p> <p>Do not accept: Rebuttal</p>
<p>The rise of dolphin-safe, cage-free, organic, fair-trade, shade-grown, sustainable, cruelty-free, carbon-neutral products <b>suggested that responsibility for a wide array of problems was in the hands of individuals</b>, rather than being something that society, or the political system, needed to address.</p>	<p>B1: (context) Consumers have the power/ability to solve/alleviate a vast range of environmental and social problems.</p>
<p>But here is the thing: <b>most consumers continue to buy the same old stuff</b>. Only the portion of the industry that wants to cater to consumers with consciences has changed; the rest of the industry continues to use pesticides, or unfair trade, or destructive fishing gear – and can sell those products at lower prices to people who do not feel bad about buying them.</p>	<p>B2: (context) However, most of them choose to persist in their old environmentally unfriendly habits.</p> <p>2 or 0 – otherwise it won't make sense/no contrast.</p> <p>Some form of reference to author's purpose is okay to get A.</p>

4. '...we of course have more power than purchasing power.' (lines 33-34). What is the alternative power suggested by the author? [1]

The power of shaming

Answer must encapsulate 'guilt'.

X activism

X positive change

5. Using your own words as far as possible, explain the paradox in lines 35-36. [2]

Text	Paraphrased
The guilt that might mobilise a minority to activism has been co-opted and used as a marketing tool to distract that <i>same</i> minority with easy acts of consumption.	<p>A. The few who feel that they should shop ethically [1]</p> <p>B. Fall prey to the ploy that they have done their part/enough by their effortless buying choices. [1]</p>

7. In paragraph 10, why does the author believe that shame is seemingly less effective than guilt? Use your own words as far as possible. [1]

Text	Paraphrased
There are no financial returns from singling out bad products, bad banks or the worst air polluters. In contrast, products or industries marketed as “guilt-free” can be sold at higher prices. It is time to realise, however, that although guilt-free shopping might be a morally correct thing to do, it is not making enough of a difference. It does not lead to large-scale reform.	Shaming does not lead to monetary incentives for producers.

## From Passage 2

8. Identify **two** words in paragraph 2 which resonates with the idea that we are ‘perfectly poised between condemnation and celebration’ (line 9). [1]

‘Ambivalent’ and ‘contradictory’. [1 or 0]

9. How do the examples in paragraph 3 show that we are better off without shame? Use your own words as far as possible. [2]

Text	Paraphrased
<p>Shame, like guilt, is something we often feel we are better off without. The shame culture is strongly associated with oppression. So-called honour killings are inflicted on people who bring shame to their families, often for nothing more than loving the “wrong” person or, most horrifically, for being the victims of rape.</p> <p>In the case of gay people, shame has given way to pride. To be shameless is to be who you are, without apology.</p>	<p>The examples show that</p> <p>A: shame has led to cruel and unjust treatment of others [1],</p> <p>B: even causing deaths [1].</p> <p>C: Also, ostracised groups of people can enjoy freedom from stigma. [1]</p> <p>Accept any 2 possible points.</p>

10. In paragraph 5, explain **HOW** guilt and shame maintain morality respectively. [2]

Text	Inferred
Morality is in essence the means by which we control the way we treat each other to maintain as much peace, fairness and social harmony as is possible. Guilt works from the inside out, emerging in the privacy of your own conscience. You can feel guilty about something no one else ever finds out about. Shame works the other way around. Shame is all about how you are perceived in the eyes of others.	<p>A: Guilt makes us change our behaviour because we know we are wrong/we are pricked by our conscience.</p> <p>B: Shame makes us change our behaviour/keeps us on our toes because we are afraid of how others view us.</p>

11. According to the author in paragraph 6, why might Christians feel more guilt than others? **Use your own words as far as possible**. [1]

Text	Paraphrased
Guilt has most power when you have <b>a sense of a divine eye who sees what your peers might not</b> – a soul that can be stained without any physical sign of defilement.	<p>This is because they are convicted by an omnipresent God who knows when they have done wrong, even if it is not visible to others. [1]</p> <p>Key idea: Accountability to God God is watching...</p>

12. In paragraph 8, how may shaming be used negatively? **Use your own words as far as possible**. [1]

Text	Paraphrased
Because shame is a social mechanism, it can all too easily become a tool of bullying, a psychological form of mob violence. This is what Jon Ronson warns against in his book <i>So You've Been Publicly Shamed</i> , in which he worries about the causal cruelty of social media turning against people <b>often on the basis of flimsy or no evidence</b> .	Shaming can be employed to intimidate others.

## Summary

Using material from paragraphs 8 to 9, summarise the differences between guilt and shame, and how shame can be used to bring about positive 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.**

*Compared to shame, guilt is...*

Text		Paraphrased	Main Idea
<b>Differences</b>			
A	Psychologists suggest that guilt is largely a Western <b>phenomenon</b> (many Eastern cultures do not even have a word for it)	Guilt is mainly a Western...	Western concept
B	Compared to shame, it is also more <b>recent</b> (Shakespeare used the word "guilt" only 33 times, while he used "shame" 344 times).	...more <b>modern/contemporary</b> concept.	More recent
C	Guilt requires in the first place a <b>conscience</b> ...	It requires an <b>inner moral voice/a sense of right and wrong</b> ...	Conscience
D	...and makes you feel bad if you <b>transgress your own standards</b> .	which chastises you when you fail to live up to your own moral principles.	Transgression of standards
E	Because guilt requires a conscience, its use is <b>limited</b> to individuals,	In this way, guilt is <b>only</b> applicable / <b>restricted</b> to individuals.	Limited application (individuals)
F	since groups, such as the tuna-fishing industry, lack a conscience and therefore cannot feel guilty.	Hence, <b>groups</b> do not possess a collective moral voice and do not have the capacity to experience guilt.	Does not apply to groups
G	Yet, I believe we need shame now more than ever in this <b>self-promoting and self-indulgent world</b> ,	In this <b>self-serving/self-obsessed times / selfish culture</b> ,	(context)
H	and that it is possible to employ shame to serve us in new, <b>larger ways</b> .	shame can be put to use in novel and more <b>wide-reaching/bigger</b> ways.	New, larger ways
I	Unlike guilt, which is primarily a <b>private emotion</b> , shame can be...	Guilt is a <b>feeling known only by the individual</b> ,	Private emotion

Positive Change			
J	(shame is) used to <b>influence the way</b> groups – <b>even</b> entire industries – <b>behave</b> .	...and can even be employed <b>to shape the actions of large corporations</b>	Influence how larger (business) groups behave/act
K	Shame can also be <b>used by the weak</b> against the <b>strong</b> .	Shame can <b>empower/be employed by the vulnerable</b> to take action against the <b>powerful...</b>	Empower the weak
L	Environmental groups traced the responsibility for mountaintop removal in Appalachia to nine banks that financed the coal companies involved, and singled them out year after year (by 2014, the fifth year of the campaign, both Wells Fargo and JPMorgan Chase have pledged to end their financial relationship with mountain-top-removing coal companies).	(generalised) It has succeeded in <b>stopping the profiteering ways of large companies/industries at the expense of the environment</b> .	Past success – stopping corporations profiteering ways
M	Shaming can also be used against entire countries.	It can also be employed to stop <b>governments/states/nations...</b>	Influence how countries behave (can lift countries)
N	Human rights groups persuaded the US government to stop executing juvenile offenders by pointing out that only seven countries apart from America (Bangladesh, Iran, Iraq, Nigeria, Pakistan, Saudi Arabia and Yemen) had executed juveniles since 1990. In 2005, the US Supreme Court outlawed juvenile executions.	(generalized) <b>...from violating the basic rights of their citizens.</b>	Past success – stopping countries' violation of human rights

## Application Question

Jennifer Jacquet argues that shaming can lead to positive social action while Julian Baggin believes that acts of shaming need to be used with caution. To what extent are the author's views convincing and which view is more applicable to you and your society?

### Passage 1

Text	Evaluation
<p><b>Para 3</b>  <i>I could see that the tuna boycott had been powerful, but the dolphin-safe logo of 1990, which eased my conscience, arose during the anti-regulatory Reagan-Thatcher era, which underlined the importance of individual consumer choice, rather than government oversight over large scale producers. If demand changed, the argument went, supply would respond.</i></p>	<p><b><u>Not Convincing:</u></b>  This largely did not affect our society and we were not large tuna consumers and the boycott of 1990s of tuna did not really affect Singaporean consumers' choice as far as tuna was concerned.</p> <p><b><u>Convincing:</u></b>  But there was concern in other areas especially in the consumption of Sharks Fin</p>
<p><b>Para 4</b>  <i>that responsibility for a wide array of problems was in the hands of individuals, rather than being something that society, or the political system, needed to address.</i></p>	<p><b><u>Not Convincing:</u></b>  Singaporeans are rather a passive community and do not see themselves as making a difference.  Most, look to the government to lead the way in the solving of environmental problems. Singaporeans think that without government support and encouragement nothing can be done.</p> <p>Most Singaporeans are also indifferent or passive.  Consumption is a way of life in Singapore. We do not see the processes and therefore do not care where or how the food comes from, we just consume.</p>
<p><b>Para 5</b>  <i>Only the portion of the industry that wants to cater to consumers with consciences has changed; the rest of the industry continues to use pesticides, or unfair trade, or destructive fishing gear – and can sell those products at lower prices to people who do not feel bad about buying them. This is how entire industries shirk reform, while niche products ease the consciences of the few.</i></p>	<p><b><u>Not Convincing:</u></b>  Those who buy organically grown food are also few. Singaporeans being practical do not want to pay higher prices for these goods.</p> <p>The industry therefore is not at all concerned as there is no pressure from the consumer. So largely it does not cater to the small number of activists.</p> <p><b><u>Convincing:</u></b>  Those who look for the products are environment friendly are very, very few.</p>
<p><b>Para 6</b>  <i>Although guilt is an appropriate response to social</i></p>	<p><b><u>Not Convincing:</u></b>  In Singapore, where its citizens have been politically passive, any kind of activism was frowned upon. It had</p>

<p><i>and environmental problems, the way we have addressed our guilt is not. As individuals, we of course have more power than just our purchasing power.</i></p>	<p>become a way of life to be apathetic, that one person cannot change society. We look to the government to bring about changes as the government has always taken the lead to do the right thing. So the Singaporean does not have any guilt, nor can he be shamed into doing the right thing.</p> <p>Singaporeans may not know that they have more than just purchasing power. Singaporeans also tend not really care and would unlikely be co-operated in any boycotts.</p>
<p><u>Para 7</u>  <i>.....used guilt and guilt-alleviation products that engage people primarily as consumers rather than as citizens. Guilt tactics have eclipsed the older strategy, shame.</i></p>	<p><b><u>Not Convincing:</u></b>          Guilt cannot be used on the Singaporean consumer as, if we extend the idea of guilt, all kinds of products need to be boycotted.</p>

## Passage 2

Text	Evaluation
<p><u>Para 1</u>          “The act of shaming has in recent years <b>surfaced in unexpected places</b>, such as social media platforms.”          “...find themselves facing <b>trial by hashtag</b>”</p>	<p><b><u>Convincing</u></b>          A valid observation of recent trends of online behavior as there has been a rise of such acts of online vigilantism across the world e.g. China – ‘human flesh search engine’.</p> <p>The prevalence of such keyboard warriors show that people are emboldened by the anonymity afforded by online platforms and are taking to them to humiliate those who fall short of societal norms. Such online vigilantism is problematic because it has the potential of escalating into an online lynch mob.</p>
<p>Para 3          “Shame, like guilt, is something we often feel we are better off without. The shame culture is strongly <b>associated with oppression.</b>”</p>	<p><b><u>Convincing</u></b>          Shaming of people who are ‘different’ can lead to social <b>discrimination and ostracism</b> in society. On a personal level, the individual is made to be a misfit or an outcast.</p> <p><b><u>Not convincing</u></b>          There is value to shaming when it is used appropriately: While it might be linked to oppression, when used in an appropriate manner, shaming people can be a powerful approach to induce the kind of behavioral change that programme designers seek as it is a negative emotion that people work hard to avoid. In order to avoid being shamed, people would change their personal behavior.</p>
<p>Para 5</p>	<p><b><u>Convincing</u></b></p>



<p>“There should be no question that we need shame. Morality is in essence the means by which we control the way we treat each other to <b>maintain as much peace, fairness and social harmony as is possible</b>. Both guilt and shame are central to this.”</p>	<p>Shame effectively deters people from behaving inappropriately, which socialises people to conform to social values and norms.</p> <p><b><u>Not convincing</u></b> Shame can be relentless, much more so in today’s wired society. Public shaming is corrosive to our social fabric as netizens grow increasingly obsessed with uploading and criticising even the most frivolous wrongdoing. This is rather cruel and is no different from bullying.</p>
<p>Para 8 “...we must be <b>mindful</b> of how easy it is to abuse it. Because shame is a social mechanism, it can all too easily <b>become a tool of bullying, a psychological form of mob violence</b>.”</p> <p>But if we are to use it, we ought to stop and think whether it is really merited. Hot-headed indignation too often leads to hasty judgment and the vile scene of the <b>masses turning on the vulnerable</b>.</p>	<p><b><u>Convincing</u></b> Our reaction to those who have violated social norms (spoken or otherwise) reveals much about ourselves, and the kind of society we are. Using shame to expose and punish the follies of others – whether they were intended or not – reflects a certain malice and brutality that is incongruous to the civilised and humane society that Singapore is aspiring towards. A hallmark of a civilised society is one that is gracious in its response to the ‘wrongdoer’ and just and even-handed in meting out the ‘punishment,’ especially if the ‘offender’ is from a vulnerable group of society (eg. young, poor, mentally unsound) and if his or her actions were not intentionally hurtful. This is particularly true if the significance or impact of the ‘misconduct’ is debatable.</p> <p><b><u>Unconvincing</u></b> Far from being a tool of bullying, shaming is necessary to enforce certain standards of respect, decency and morality that are important to a particular society.</p>
<p>Para 9 Shame is a strong moral medicine – and, as with any pharmaceutical, applying the wrong dose is worse than not using it at all.</p>	<p><b><u>Convincing</u></b> The use of shame to correct any form of misdemeanour can be seen as a setback to other important values in society, such as democracy and freedom of speech etc. It can also lead to societal backlash and undermine a country’s global image.</p>