

2013 HCI C2 Preliminary Examination
Paper 2 Answer Scheme (Updated 3rd September)

1. From paragraph 1, what two different functions did marriage perform for members of different cultures? Use your own words as far as possible. [2]

Lift	Paraphrase
Some viewed it as an essentially economic investment by means of arranged marriages tied to dowries ,	Some saw it as a necessary/principally/ fundamentally (adjective not required) business/financial/monetary arrangement/settlement/transaction based on matchmaking. (1)
others saw marriage primarily as a political relationship through which they could forge family alliances .	Some also viewed marriage mainly as means to establish/maintain power and influence connections/mutually beneficial unions through partnerships/ties with important <i>families</i> (allow). (1)

2. 'The so-called enlightened and progressive lobbies' (line 5). Explain the author's use of the word 'so-called' here. [1]

Lift	Inference
The so-called enlightened and progressive lobbies who now want to either abolish or mutilate the institution beyond recognition are not only blind to the time-honoured and tested merits of marriage, but also in grave danger of pushing us off a moral precipice that will cast society into a maelstrom of decadence and disarray.	'So-called' suggests/signals that the author considers such a term inappropriate/unjustified/specious - whilst this group of people may call themselves/consider themselves to be forward-thinking liberals, she does not consider them to be so (i.e. these 'self-professed' liberals are far from the genuine article). (1) <i>Accept:</i> <i>To show a mocking/derisory attitude towards these people whom she considers to actually be the opposite – they are actually 'blind' and backward.</i>

3. Using material from Paragraph 2 only, explain why governments strongly support the institution of marriage. Use your own words as far as possible. [2]

Lift	Paraphrase/ Inference
Since all governments are deeply interested in the stabilization and propagation of society	The two institutions are perfectly complementary in that marriage is the best way to achieve the two main aims of any government which are: To maintain order (<i>allow: harmony/peace</i>) (1) Whilst also increasing the population size (1)

4. i) Explain the meaning of the term 'slippery slope' (line 22).

[1]

Lift	Paraphrase/ Inference
This isn't just scaremongering or a hypothetical slippery slope - such after-effects have already been observed in countries that have legalized same-sex marriage.	A course of action that, once initiated/started, leads gradually but inexorably to disaster. (1) OR A course of action that, once initiated/started, is very difficult to stop and leads to things becoming increasingly worse/more serious. (1)

ii) Why does the author say that this particular slippery slope is not a hypothetical one? Use your own words as far as possible. [1]

Lift	Paraphrase/ Inference
This isn't just scaremongering or a hypothetical slippery slope - such after-effects have already been observed in countries that have legalized same-sex marriage.	She goes on to provide concrete evidence that her concerns are not imaginary/ mere conjecture/speculation. (1/2) With the example of how the legalization of same sex marriage (the start of the slippery slope) has already led to a further moral decline with the subsequent legalisation of three-way relationships. (1/2)

5. Suggest why the author ends Paragraph 3 with "What next?". [1]

Inference
EITHER: To alarm <u>the reader</u> /highlight the seriousness of the situation by suggesting much worse is yet to come. (1) To indicate <u>her own</u> alarm/shock – we have only just begun to descend a moral abyss and the worst is yet to come. (1) To indicate her incredulity – she can barely believe what is happening. (1) To signal her despair/disgust/ at the legal acceptance of such moral aberrations. (1) <i>Be generous here.</i>

6. Using material from paragraphs 4-6 only, summarise what the author has to say about the benefits of traditional marriage. 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.

Traditional marriage is of benefit to us because...

	Lift	Paraphrase
1	children flourish when raised by their married biological parents	Children thrive/develop very well/blossom when nurtured/looked after/brought up by their legally wed /genetic/natural parents <i>Allow lift: parents</i>
2	to provide a well-anchored home for the rearing of children	To furnish a stable/steady/secure household for bringing up/nurturing/raising children <i>Allow lift: children</i>
3	the most effective way to transform a man into a responsible husband and father,	The best/most successful/viable method to convert/change/ a man into a dependable/reliable spouse and parent <i>Allow lift: father</i>
4	And a woman into a nurturing wife and mother	And woman into a supportive/caring/cherishing spouse/wife and mother <i>Allow lift: wife and mother</i>
5	ensuring that a child will bond with his biological parents.	Guaranteeing that a child will strongly connect with/become attached to/forgo a close relationship with his blood/birth/natural parents <i>Allow lift: parents</i>
6	co-habitation does not give a child the same psychological security.	Living together without being married/unmarried partners do not provide the child with mental/emotional stability/ reassurance/feeling of safety
7	best way to guarantee that children will be provided with the basics of life...	Soundest/most effective method to ensure the young will be granted/afforded with life's necessities/fundamentals/essentials
8	...raised in ways that are more likely to mould them into model citizens	Brought up using methods/strategies that will shape/develop them into reliable exemplary members of society/ the community
9	happier	More contented (allow satisfied) <i>Not accepted: joyful, cheerful, ecstatic, delighted, blissful, jovial</i>
10	wealthier	Richer/better-off/more affluent/well-off
11	more productive members of society	More useful/valuable/contributing <i>Do not allow: efficient/effective</i>
12	married women are less prone to chronic illness than single women.	Married women are healthier/ less likely to suffer from long-term/persistent illness than unmarried women
13	the life expectancy of married women is considerably higher than single women	They live much longer than unmarried women
14	a civilizing influence on men	They have an improving/wholesome/edifying/salubrious/ refining effect on their partners (allow 'domesticating' but not 'taming') <i>NB: This is very difficult to express in any politically correct paraphrase!</i>
15	single men have almost six times the probability of being incarcerated as married men	Unmarried men are much more likely to be imprisoned/jailed
16	men who live with their biological children are more involved in neighbourhood improvement projects and charitable organizations,	Men who stay with their birth/natural/own children tend to give more back to the community/be more altruistic/self-sacrificing
17	more attached and attuned to their own siblings, adult children, and aging parents.	Closer to/more devoted to and in harmony with their family
18	ideal culmination of a loving relationship	Marriage is the most desirable/natural conclusion to/end/result of an affectionate/tender connection/bond <i>Allow lift: 'relationship'</i>
19	natural desire for a family	And a couple's understandable/only to be expected wish/longing/yearning for children <i>Allow lift: 'family'</i>

20	a venerable	It is a highly esteemed/revered/venerated/respected
21	and sacred institution	Religious/sacrosanct/holy tradition/custom/practice
22	one of the keystones of a stable	a cornerstone/foundation/central building block/linchpin of a durable/lasting/sturdy/solid/secure/steady
23	morally upright society.	Righteous/respectable/virtuous/decent community <i>Allow lift: society</i>
24	a tried and tested,	A reliable/trusted/dependable
25	time-honoured institution	and well-respected because of its long/ancient history

18 + points	8	7 - 8 points	4
15 - 17 points	7	5 - 6 points	3
12 - 14 points	6	3- 4 points	2
9 -11 points	5	1 - 2 points	1

Sample Summary:

Traditional marriage is of benefit to us because children nurtured by their natural parents thrive in a stable household. It creates dependable fathers and caring mothers who deeply connect with their children, whereas unmarried partners fail to provide emotional stability. Marriage ensures children get life's necessities, shaping them into contented, richer, valuable and exemplary members of society. Married women are healthier, live much longer than unmarried women, and have a wholesome effect on their partners. Unmarried men are jailed more often. Natural fathers are more altruistic and closer to their families. Marriage is the natural conclusion to an intimate attachment and understandable yearning for children. A venerated and sacrosanct tradition, it is trusted and well-respected because of its long history and the cornerstone of a secure, decent community.

Word count: 120

7. Explain the metaphor used in the last sentence of the passage and comment on its effectiveness. Use your own words as far as possible. [2]

Lift	Paraphrase/ Inference
That, is exactly why the government should encourage healthy traditional marriages, not open the flood gates to a welter of misguided alternatives that would result in our society being inundated by moral chaos.	<p>The metaphor is one of an irresponsible government releasing the restraints holding back a deluge/tidal wave/torrent of water, thus overwhelming/engulfing/drowning the populace and leaving utter destruction in its wake. (1)</p> <p>It is effective because:</p> <p>It is a dramatic/vivid/powerful image It forcefully conveys the drastic/disastrous/catastrophic impact/consequences of such a move: society would be in complete moral mayhem/tumult/upheaval/turmoil/anarchy.(1)</p> <p><i>Brave students might argue that it is ineffective because it is hyperbolic/melodramatic/scaremongering/alarmist – allow this as long as the catastrophic nature of the image is conveyed</i></p>

Questions from Passage B

8. What criticisms does the author make of weddings in the third sentence of the first paragraph? Use your own words as far as possible. [2]

Lift	Paraphrase
Apart from weddings being commercialised, exorbitant, formulaic, and often fraught rites of passage	<p>Exploited for financial gain / profit</p> <p>Unreasonably/excessively expensive / overpriced</p> <p>Unoriginal/clichéd/imitative/mechanical</p> <p>And usually/frequently tense/stressful/anxious/traumatic</p> <p>1 point – 0m, 2 points – 1m, 3-4 points – 2m</p>

9. Why does the author place inverted commas around the words 'gainfully employed' (line 12)? [1]

Lift	Inference
Traditionally, married women were merely domestic drudges while their male partners were 'gainfully employed'.	<p>To highlight the prejudice and discrimination of the age/society's unfair/inequitable and iniquitous reward system: men were paid and recognised for their work outside the home, while women were not rewarded/ respected/acknowledged for their contributions. (1)</p> <p>OR</p> <p>To highlight the prejudice that existed in those days – the term was synonymous with a paid job - housework was not perceived as 'real work'/neither valued nor considered valuable. (1)</p>

10. What does the 'standing joke' (line 23) about marriage tell us about the way in which the institution is regarded today? Use your own words as far as possible. [2]

Lift	Inference
<p>It is a standing joke today</p> <p>that marriage can be defined as that brief transitional stage</p> <p>between a cordial pre-nuptial agreement and an acrimonious divorce.</p>	<p>(A 'standing joke' is one that everybody is familiar with because it is repeated so often but nonetheless provides continual amusement)</p> <p>The joke tells us that:</p> <p>Marriage is now mocked/disparaged/derided (1)</p> <p>OR:</p> <p>viewed very cynically (1)</p> <p>BECAUSE:</p> <p>Everybody expects it not to last very long (1)</p> <p>OR:</p> <p>It starts with the mutual expectation that it won't last and ends predictably in a bitter/rancorous break up. (1)</p>

11. 'Before its abolition in the eighteenth century, slavery had also been a commonly accepted and well-respected institution for thousands of years' (lines 37-38). How does this example support the author's argument? Use your own words as far as possible. [2]

Lift	Inference
The appeal to tradition, extolling marriage as a tried and tested, time-honoured practice, is equally specious.	<p>He is using the example to demonstrate that the 'appeal to tradition' is an erroneous/unsound/fallacious argument. Just because something has lasted/been practiced for a very long time does not necessarily validate it/mean that it must be desirable. (1)</p> <p>As evinced by the fact that we now see slavery as palpably iniquitous/abhorrent/wrong and we find it difficult to imagine why or how our ancestors regarded it as perfectly 'natural'/'normal' for thousands of years. (1)</p> <p>OR:</p> <p>In the past, slavery was a legalised and acknowledged practice. It is now a shameful relic of the past. (1)</p> <p>The writer draws a parallel between slavery and the traditional institution of marriage, hinting that the latter is also an extremely undesirable/restrictive custom/practice that will eventually become similarly obsolete/outmoded. (1)</p>

12. Application Question

Algernon Tobias and Jane Paul express very different views about the value of traditional marriage and the desirability of alternatives. Which writer's arguments do you find more persuasive? Discuss the relevance of this debate to yourself and your own society.

Refer specifically to relevant material from both passages as well as your own knowledge and opinions to support your points.

The two passages present opposing viewpoints on the issue of marriage and the question requires the student to apply the points raised by the authors to issues that affect Singapore society. Both passages adopt an adversarial tone in the defence of their own positions. The dismissive and derisory tone of both writers is evident from the use of semantics and various language comparison tools.

Passage 1 is a classic, reactionary piece in response to the winds of change affecting modern society, while Passage 2 presents a radical response to the new construct and definition of marriage. The question requires the student to analyse the logic of the writers' arguments in addition to exercising his moral judgment in order to assess whether the arguments are flawed. The passages contain several types of flawed arguments that students can easily identify in any argumentative text.

Passage A

Tobias *exaggerates* the effects of non-traditional notions of marriage and his claim that the deconstruction of marriage will 'push us off a moral precipice' is just scaremongering.

Tobias employs *fallacious arguments* by presenting the 'obvious' conclusion that the legislation of same-sex marriages causes a sharp drop in marriage rates. The cause-effect relationship is unclear as there may be other contributing factors to plummeting rates.

He employs *emotive language and false analogies* to deride the pernicious effects of encouraging 'misguided alternatives'.

He employs 'arguments' which are actually *beside the point*. The argument that married women are less prone to chronic illness than single women has no relevance whatsoever to whether or not marriage is a decision for them to make in their lives. One does not get married in order to live longer.

Passage B

Paul employs *emotive language* to describe the actions of opponents of traditional marriage. They 'mutilate' the institution of marriage, and they will also push us off 'a moral precipice', casting us into a disordered and tumultuous state. A redefinition of marriage would 'emasculate' the institution itself.

He employs *false analogies/emotive language* to deride the institution of marriage. It is described as 'no more than institutionalized slavery'.

His claim that proponents of traditional marriage are 'losing the war-and they know it' largely reflects Western society which celebrates individual rights over collective social well-being. His claims *may not be valid* in conservative Singapore where many view the family as the basic building block of society.

His arguments distort the truth with *sins of omission*. The relationship between the parents and loving care from two parents are not the only factors influencing the development of the child into a well-balanced adult.

Passage 1 (Possible arguments in agreement with Tobias)	Explanation and Evaluation
<p>Para 2</p> <p>'Since all governments are deeply interested in the stabilization and propagation of society, they naturally promote and regulate this specific type of relationship above all others.'</p>	<p>Tobias asserts that heterosexual marriages will lead to social harmony and stability. The children born out of these marriages will eventually take on an active role as productive members in society. Hence, governments will give their fullest support to heterosexual marriages above other alternatives.</p> <p>For example, the Singapore Prime Minister stresses that Singapore is a conservative society and he does not encourage activists to champion gay rights. In response to calls by the homosexual community to repeal Section 377A which has its roots in our British colonial era, PM Lee maintained that sex between men should stay criminalised. Singapore's interest in promoting tradition marriage is also reflected in her investment in the Social Development Network, which was set up to create opportunities for singles with marriage in mind, to meet. Membership is free and basic benefits are extended to all resident singles.</p>
<p>Para 4</p> <p>'By all measurable indicators, children flourish when raised by their married biological parents. The principle of traditional marriage has always been to provide a well-anchored home for the rearing children.'</p>	<p>The traditional family is a source of contentment and security for the growing child. The arrangement of a traditional family unit can also provide the child with a sound moral upbringing. The Asian family has its roots in Confucian beliefs. Family life is seen as a training ground for life in society. It is at home in the family that the child learns to deal with problems that he or she will face later in the world. The family is perceived to be responsible for educating the child to be a good member of society. Heterosexual marriage benefits children by bringing with it a host of social resources, some as tangible as legal and regulatory protections, others as intangible as social recognition and respectability.</p>

Passage 1 (Possible arguments in opposition to Tobias)	Explanation and Evaluation
<p>Para 2</p> <p>'To put it simply, marriage is not about adults; it is about children. And if marriage revolves around procreation, it makes perfect biological sense to restrict it to one man and one woman.'</p>	<p>The premise that marriage is about children is not correct, hence the conclusion drawn is in error. The conclusion that marriage should be restricted to one man and one woman is hence, questionable.</p>
<p>Para 3</p> <p>'It (redefinition of marriage) would emasculate the institution itself. After same-sex marriage was legislated in Spain in 2005, marriage rates plummeted. The same happened in Netherlands.'</p>	<p>Tobias presents a simplistic analysis of the plummeting marriages rates after the legalisation of same-sex marriages. He does not give consideration to the other factors that can cause a drop in marriage rates.</p> <p>For example, Singapore's general marriage rate for citizen males decreased from 53.1 per 1,000 unmarried males in 1999 to 41.5 in 2009, while that for citizen females decreased from 56.0 to 38.2 over the same period. Heterosexual marriages declined despite the ban on same-sex marriage in Singapore. According to the National Population and Talent Division (PMO), Singaporeans cited financial constraints, career and the lack of readiness for marriage as reasons for putting off marriage.</p>
<p>Para 3</p> <p>'Redefining marriage obscures its meaning and dilutes its purpose, thereby discouraging people from taking it seriously.'</p>	<p>A new marriage construct may not necessarily mean that people will not take marriage seriously. This causal relationship is claimed even though there is no proof that this relationship actually exists. The 'False Cause' fallacy attributes a cause and effect relationship when none is proven to exist.</p>

<p>Para 4 'Moreover, the married parent-children relationship is the best way to guarantee that children will be provided with the basics of life and be raised in ways that are more likely to mould them into model citizens.'</p> <p>Para 5 'From a human rights perspective, it is equally unacceptable that another person's moral views should justify an infringement of the rights of homosexuals to marry and raise children.'</p> <p>Para 6 'That is exactly why the government should encourage healthy traditional marriages, not open the flood gates to a welter of misguided alternatives that would result in our society being inundated by moral chaos.'</p>	<p>Tobias labels alternatives to traditional marriages as 'misguided'. He is in support of governments forbidding same-sex couples of the right to raise children and the chance to provide a nurturing and stable environment for them. But homosexuals are also individuals who form society's makeup. Hence, they should not be discriminated against and deprived of exercising their rights in setting up a family.</p> <p>Evidence gathered by the American Academy of Paediatrics reveal that close to 2 million American children already are being raised by gay and lesbian parents. 'Scientific evidence affirms that children have similar developmental and emotional needs and receive similar parenting whether they are raised by parents of the same or different genders,' AAP said, citing research over the last 30 years. One 2010 study in the journal of Pediatrics found teenagers with lesbian moms performed better in school and had fewer social problems, for example, when compared to teens with a mother and father.</p> <p>Tobias presents the effects of traditional marriage and alternative partnerships as a false dichotomy. He exaggerates the effects of alternative partnerships by employing emotive scaremongering tactics to convince the reader that Man is on a gradual descent into an unwanted moral chaos (slippery slope argument).</p>
<p>Para 6 'It is not only a <u>venerable</u> and <u>sacred</u> institution but also one of the keystones of a stable and morally upright society. As such, we face a crucial challenge to preserve, as well as a compelling responsibility to promote, such a <u>tried and tested</u>, <u>time-honoured</u> institution.'</p> <p>Title of the passage '<u>Holy</u> Matrimony'</p>	<p>Tobias uses semantic scaffolding to construct an image of marriage as a binding commitment that is revered and made in the presence of God. It is sacred and hence Man is bound by covenant to keep his vow to God. There is an invalid assumption that all of Mankind is religious which Paul refutes in Paragraph 5 of Passage 2 'In modern secular societies, the religious arguments for marriage are palpably untenable.'</p> <p>Tobias also contradicts himself by declaring the need to promote the 'tried and tested, time-honoured' marriage institution. He had pointed out the out-moded marriage practices of dowry-giving and formation of political alliances in Para 1. However, these practices have died out in several parts of the world. Dowry-giving had flourished in much of medieval Europe but these wedding observances are fast losing ground. He has conveniently ignored the variations of different aspects of marriage over time. Time-honoured? Not quite.</p>

Passage 2 (Possible arguments in agreement with Paul)	Evaluation and Explanation
<p>Para 4</p> <p>'But contrary to the apocalyptic prophecies of the champions of traditional marriage, its plummeting popularity does not spell either moral or social anarchy.'</p>	<p>Proponents of alternate views of marriage say that both traditional marriage and the nuclear family will become the new dinosaurs with the present high divorce rate and the fragmentation of the family. Divorce rates in Singapore are rising. According to the 2009 State of the Family Singapore Report, the total number of divorces in our city-state rose from 4,888 in 1997 to 7,226 in 2007. The existence of non-traditional family units in today's society, such as single parent families, divorced partners with families and unmarried heterosexual couples are on the rise. One cannot deny that an increasing number of children are being brought up in non-traditional families and this has not spelt moral or social anarchy for Singapore. In fact, the Singapore government is sympathetic to divorcees, especially when they have young children to support, face financial hardship and have no family support. In 2011, HDB allocated 670 public rental flats to divorcees with children. This was more than 20 per cent of the rental flats allocated in 2010. There is increasing recognition that there are different types of family nuclei.</p>
<p>Para 3</p> <p>'With traditional marriage finally exposed as no more than institutionalised slavery, being tied to the kitchen sink has lost what little appeal it ever had.'</p>	<p>Paul claims that traditional marriage is akin to slavery as it binds a woman to a home where she performs domestic labour for free. Marriage has lost its appeal in the modern world as women are no longer attracted to a life of domesticity. This is true in the context of modern Singapore as women are now better educated and they have more opportunities in life. 71.3% of women above 25 in Singapore have completed Secondary education (Source: 2010 statistics, Human Development Report United Nations) and they have an opportunity to pursue tertiary education or develop their own career. This leads to financial independence and they do not have to depend on their husbands for money. In addition, homemakers are not entitled to regular CPF contributions from an employer unlike the working woman. This exposes them to financial risk as they do not have a retirement nest egg or Medisave to pay for medical bills. Hence, there is no incentive for the educated female in Singapore society to be trapped in a traditional marriage.</p>

Passage 2 (Possible arguments in opposition to Paul)	Evaluation and Explanation
<p>Para 7</p> <p>'Once statutory rights have been accorded, social stigmas will gradually disappear and public acceptance will follow.'</p>	<p>A naïve prediction of the extent of public acceptance. It is tough to change the mind-sets of strait-laced Singaporeans as same-sex marriages is taboo in the eyes of many religions. Awarding statutory rights will not change the mind-sets of Singaporeans who hold on firmly to their religious beliefs. For example, the Senior pastor Lawrence Khong of the Faith Community Baptist Church is one vocal advocate against any change in Section 377A of the penal code. Islam also teaches that homosexuality is a sin.</p>
<p>Para 5</p> <p>'There is no legitimate basis for government to limit the freedom of an individual to structure his family in unconventional ways that he finds more satisfactory and satisfying than those imposed by existing institutions.'</p>	<p>It is not true that marriage does not pervade public space. Allowing same-sex marriage would be problematic as it would necessitate a review of other laws e.g. the CPF Act, Income Tax act and HDB policies. It would lead to the government having to bear the huge cost of revamping the policies governing Singapore in order to accommodate the lifestyle patterns of the homosexual community.</p>