

## Passage 1

1. Explain what the author means by 'It usually feels good to chuckle and to feel "in on" the joke' (lines 1-2). **Use your own words as far as possible.** [2] *Literal*

From the passage	Suggested paraphrase
You may have <b>enjoyed</b> a good laugh at similar jokes created at the expense of certain groups. It <b>usually</b> feels <b>good</b> to chuckle and to feel "in on" the joke	(a) We <b>often/ typically/ normally/ most of the time (we) derive pleasure</b> from/ <b>positive emotions/ get a buzz/ feel happy</b> from
You may have enjoyed a good laugh at similar jokes created at the expense of <u>certain groups</u> . It usually feels good to chuckle and to feel ' <b>in on</b> ' the joke.  Our joking at <u>someone else's</u> expense even if they are not present sends a strong message defining ' <b>insiders</b> ' and ' <b>outsiders</b> '.	(b) having a <u>laugh at others</u> to appear <b>included</b> / to <b>determine who belongs or does not belong</b> .  <b><u>Must capture the context of (1) laughing at (2) someone else/others, even if it is lifted</u></b>  Accepted lifts: chuckle, joke, laugh  DNA: to separate people into groups (too neutral; doesn't convey feeling good because of sense of belonging to an in-group)

2. What is characteristic of American-style individualism in paragraph 3 (line 16)? **Use your own words as far as possible.** [2] *Literal*

From the passage	Suggested paraphrase
American-style individualism, which <b>pits</b> one person <b>against</b> the other in a <b>race</b>	In American-style individualism, individuals (a) <b>compete</b> against/ <b>rival</b> each other/ <b>beat/ fight</b> others (1)
to be the (b) <b>best, first,</b> (c) <b>fastest, or</b> (d) <b>smartest.</b>	(b) to <b>come out on top/ numero uno/ to prevail/ to triumph</b> / be the <b>greatest</b>  Lift: win  (c) be the <b>quickest</b> , or (d) the <b>most clever</b> .  <i>All 3 points required.</i>

3. What is the author implying by writing 'winning' in inverted commas in line 18? [2] *Inferential*

From the passage	Suggested paraphrase
Part of the 'winning' strategy is to intimidate, put down, or best others by discounting them and their position, opinion, or performance. When we 'zing' a group of people based on race, religion, sexual orientation, gender, weight, or other characteristics, we feel superior to them. When others laugh at our 'zingers', we feel affirmed and justified.	Definition 'winning' – to triumph, to come out victorious (presented in a positive light/ done morally/ rightly has a positive connotation)  Acceptable lift: win Must reference winning even if it is lifted, or implied  (a) Function (1) The word is <b>not used in its conventional sense/ its actual definition is not being used</b> .  (b) Context (1)

	<p>In context, the author refers to the practice of <b>undermining others</b> to succeed / <b>acting unethically/ immorally / doing whatever it takes</b> to succeed <b>rather than succeeding in a fair and square manner.</b></p> <p><b>BOD:</b>  <i>The author is <b>expressing disapproval/ disagreement/criticism</b> with the practice of <b>undermining others</b> to succeed / <b>acting unethically/ immorally / doing whatever it takes</b> to succeed.</i></p> <p><b>BOD:</b>  <i>The author is using <b>sarcasm/irony</b> to convey his view that we <b>are supposed to</b> gain an advantage over others through fair competition, <b>but</b> American individualism does not involve <b>fair competition</b>.</i></p> <p><b>BOD:</b>  <i>The author is <b>expressing doubt /skepticism, questioning</b> whether strategies such as intimidating and putting others down really allows one to truly triumph with negative humour.</i></p>
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5. In light of the passage as a whole, in what **two** ways is the concluding paragraph effective? [2] *Inferential*

From the passage	Suggested paraphrase
To be playful and humorous within the context of responsible dialogue takes great skill, energy, intelligence, and insight. Thoughtful, respectful people question the thinking of others in ways that do not discount them, their motives, or their ability to think, but rather focus on the assumptions, logic, or basis for their statements. With that, humour can be the foundation of a healthy and positive environment.	<p><b>Where the use of humour is concerned,</b></p> <p>(a) The author <b>reiterates his argument</b> that there is a <b>lack of responsible dialogue today leading to a toxic environment/ humour should be carefully crafted so that it can be the foundation of a healthy and positive environment</b>  DNA for context: generic reference to the author's argument e.g. "the cost of humour"</p> <p>(b) The author <b>makes a link back to the anecdotal introduction</b>, reiterating the issue of a <b>toxic environment, where humour was not used in a responsible manner.</b></p> <p>(c) The author <b>ends on a hopeful note/ concludes by saying that it is not all bad/ calls us to make a change</b> to turn humour into the foundation of a healthy and positive environment rather than a toxic one.</p> <p>(d) The author <b>rounds off his argument</b> about negative humour by <b>offering a possible solution to tackle its negative effects/humour in a toxic environment.</b></p>

## Passage 2

6. In paragraph 1, how does the author forcefully convey the point that 'Humour is everywhere' (line 4)? [1] *Inferential*

From the passage	Suggested paraphrase
Comedy is more than just a pleasant way to pass an evening, humour more than something to amuse. They are interwoven into the fabric of our everyday existence. Whether you are sharing an amusing story down the pub, making a self-deprecating joke after someone pays you a compliment or telling a dark joke at a funeral, laughter is expected and a lubricant in social settings. Humour is everywhere. But what is it for? Can humour, as comedy, change how we feel, what we think or even what we do?	<p>(a) The author uses <b>enumeration/listing</b> BOD: plethora/multiple/many/a range of examples DNA: examples Humour is evident in polar opposite situations / in both happy and sad situations.</p> <p>(b) to convey that humour is found in any situation/all around us.</p>

7. Explain what the author is suggesting when she compares laughter to 'a lubricant in social settings' (line 4). [2] *Inferential*

From the passage	Suggested paraphrase
Comedy is more than just a pleasant way to pass an evening, humour more than something to amuse. They are interwoven into the fabric of our everyday existence. <b>Whether you are sharing an amusing story down the pub, making a self-deprecating joke after someone pays you a compliment or telling a dark joke at a funeral</b> , laughter is expected and a lubricant in social settings.	<p>(a) <b>Just as</b> a lubricant functions to <b>reduce/prevent friction/abrasion</b> between surfaces OR <b>smoothen out things in contact with one another</b></p> <p>(b) when people <b>meet/in get-together situations</b>, laughter is able to help <b>people ease up/lighten up/be relaxed</b> in their interactions with others/<b>smooth out/ease</b> any awkwardness</p> <p>DNA: promote cohesion in the community</p> <p>BOD: feel comfortable with one another/relate to one another/be calm</p>

8. In paragraph 2, the author describes the functions of humour. What is one psychological function and one social function of humour suggested by the author? **Use your own words as far as possible.** [2] *Literal*

From the passage	Suggested paraphrase
Humour is a form of (a1) psychological <b>processing</b> , a <b>coping mechanism</b> that helps people to <b>deal with complex and contradictory</b> messages — a response to <b>conflict</b> and <b>confusion</b> in the brain. This, in part, is why we laugh in response to dark, confusing or tragic events that, on the face of it, should not be funny at all. Why, for example, would jokes circulate after 9/11 if we were not collectively grasping for ways to parse how unsettling and disruptive it was? Humour that is in bad taste or cruelly targeted at particular groups may generate conflict, but perhaps, humour is our way of (a2) <b>working through difficult subjects</b> or feelings.	<p><b>Psychological Function</b> (a) One psychological function is that humour enables us to <b>manage / handle / navigate</b> OR <b>figure out/ understand/ grasp/ grapple with/ internalise</b></p> <p><b>perplexing/ complicated</b> OR <b>tough/ challenging/ hard (to talk about)/ uncomfortable (topics)</b> OR <b>clashing ideas/issues / (ideas/issues) in tension with each other</b></p>
There is evidence that some types of comedy — including sophisticated satire, which is growing in popularity — perform a potent social function, from	<p><b>Social Function</b> Acceptable answers must reference <b>more than one person</b></p>

(a) <b>breaking taboos</b> to (b) <b>holding those in power to account</b> .	<p>(b1) Comedy is used to <b>defy/ go against any negative/prohibited tradition/ behaviours/ conventional ideas that are deemed harmful/ immoral/ offensive</b> <u>to the community/ us</u>  BOD: foil negative preconceived notions society has  Acceptable lift: social/society (already in the question)</p> <p>(b2) Comedy is a tool to <b>make people in authority answerable</b> for what they have done; OR  <b>blame people in positions of authority</b> for something that has occurred/ <b>assign responsibility to the/implicating people in high positions</b> for their perceived wrongdoing</p> <p>(Any one of the above)</p>
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9. Explain what is meant by the claim that satire can ‘afflict the comfortable and comfort the afflicted’ (line 21). **Use your own words as far as possible.** [2m] *Literal*

From the passage	Suggested paraphrase
<p>She believes that comedians have a role to play in articulating and <b>challenging</b> some of the most pressing issues of the day, filtering the political realities of contemporary Britain — especially what she sees as those <b>afflicted by overt injustices from the government</b> — through humour. ‘Politics can leave you beleaguered, plagued, miserable,’ she says. ‘It is that maxim where they say, “<b>Satire is to afflict the comfortable and comfort the afflicted.</b>”’ That is why humour is important. It is useful for other people in the way it actively provides a counterbalance to <b>bigotry and prejudice</b>, as well as understanding the types of humour that reinforce negative stereotypes. ‘<b>I want to make sure I’m punching up, not punching down,</b>’ she adds.</p>	<p>What the author means is that satire can be used to  (a) <b>provoke/compel thought in/ strongly/severely upset the point of view of/ give a <u>wake up call to/ frustrate/ cause distress</u> to those in power/ better off/ well-placed/ well-positioned in society/ benefitted from unfair policies/</b> some people who have been too much <b>at ease / contented with the status quo /their lives</b></p> <p><b>Lift: challenging</b>  <b>Acceptable lift: stereotypes, prejudice</b>  DNA: target; less at ease, corrupt</p> <p>(b) <b>help ease/assuage the pain of/ grant reprieve/relief/ bring peace to/ console <u>those in troubling times/ the underclass/</u> those who are <u>mistreated/victimized/suffering/</u> those who have been <u>badly/ adversely</u> affected by the status quo/ what is generally accepted in society.</b></p> <p>Accept: suffering from discrimination/those we discriminate against  DNA: calm down</p>

10. How does the author connect logic to the comic in lines 25-27? **Use your own words as far as possible.** [2] *Literal*

From the passage	Suggested paraphrase
<p>Very often what comedians can do is use <b>logic</b> to <b>make comical sense</b> of <b>painful things</b>.</p> <p>By using <b>logic</b> as a <b>framing mechanism</b> to tell <b>jokes, complicated emotions and arguments</b> can be articulated when they are otherwise offensive.</p>	<p>Comic artists can  (a) employ <b>reason</b> to <b>process/ see/ understand/ gain perspective</b> on  (b) the <b>upsetting/ unsettling/ uncomfortable</b> issue OR  how to talk about <b>complex issues/ideas/disagreements</b> OR</p>

	<p>how to talk about <b>complex feelings from a humorous dimension/angle/aspect/</b> in a funny way</p> <p>DNA: issue (without explanation of specific characteristics in bold) Lift: comedy, laughter Acceptable lifts: articulate, express</p> <p><b>2 or 0 marks – the connection must be explained</b></p>
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4. Using material from paragraphs 4-5 only (lines XX), summarise what the authors have to say about the effects of negative humour.

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.**

*Negative humour can result in ...*

Points	From the passage	Suggested paraphrase
<b>Paragraph 4</b>		
a)	When we are the targets,  we may pay the price in <b>lowered self-esteem</b> ,	Those who become the objects of attention/ those who are earmarked/ those who are the butt/object of the joke/ under attack,  we may/might/could suffer from <b>decreased sense of self/ self-regard / self-respect / self-worth/ self-perception</b>
b)	self-doubt,	Lack of confidence/assurance in one's abilities/ more insecure
c)	anxiety,	Be worried/ fearful/ uneasy/ stressed
d)	and loss of energy.	Experience lethargy / listlessness / tiredness  BOD: exhausted DNA: enthusiasm
e)	It is <b>hard to stay motivated</b> at work  <i>Context of 'work' must be mentioned</i>	Making it <b>challenging/difficult to remain driven/ inspired/ enthusiastic possess a strong desire to do well / succeed</b> at their job / in your career  Accepted lift: work
f)	when you begin to <b>question your credibility</b> within the organisation.  <i>Context of 'organisation'/workplace/work must be mentioned</i>	One might start to <b>cross-examine one's own abilities/ talents/ worth</b> in the company/ corporation they work in  Accepted lift: organisation DNA: reliability
g)	Fear <b>weakens</b> the <b>immune system</b> ,	Worry/anxiety <b>reduces</b> our <b>body's natural defence mechanisms</b>
h)	which <b>increases illnesses</b>	makes one <b>susceptible to sickness/ diseases</b>
i)	and ( <b>increases</b> ) <b>absenteeism</b> .	and <b>prone to taking sick leave / days off</b>
j)	... the <b>offended</b> person falls into the <b>double bind</b>	The person being <b>denigrated/ disparaged</b> experiences <b>irreconcilable demands/ two courses of undesirable choices</b>  OR falls into a <b>difficult/ challenging/ tense situation</b>

k)	of being <b>insulted</b> and then told not to feel <b>insulted</b> .	They are <b>mocked / disrespected/ scorned</b> but are directed not to be affected  OR, They are <b>gaslighted/ their feelings of hurt are discredited</b>
l)	In fact, the retort 'Can't you take a joke?' <b>implies</b> that you are <b>overly sensitive</b> .  <i>Context of 'not being able to take a joke' must be mentioned</i>	When they are excessively reactive, they will be <b>deemed/ seen/ perceived</b> as someone who is <b>too easily affected/ too touchy / too susceptible/ too serious/ too soft to take a joke</b>
m)	This puts the labeller <b>in control</b> and the labelled as <b>unworthy</b> of a <b>valid complaint</b> .	The labeller will have <b>power over</b> the victim and the victim is <b>undeserving</b> in <b>voicing their unhappiness / to speak out when they are wronged / undeserving of voicing a well-founded grievance</b>  <i>Must capture the two parties involved</i>
<b>Paragraph 5</b>		
n)	[as] someone on the sidelines listening and observing, we may feel that our <b>personal integrity</b> has been <b>eroded</b> .  <i>Context of 'the sidelines' must be mentioned</i>	Passive onlookers sense that their <b>moral code</b> has been <b>breached/</b> they are <b>less honourable / their values are corrupted</b>
o)	If we laugh at negative humour, we are <b>tacitly agreeing</b> with the joke teller  <i>Context of 'laughing at the joke' must be mentioned</i>	while to join in the amusement is to <b>concur</b> with the perpetrators <b>without overtly stating it</b>  <b>BOD: passive</b> <b>Accept: suggest/imply, insinuate</b>
p)	and <b>buying in</b> to his or her <b>point of view</b> .	and show (unquestioning) <b>support</b> for their <b>opinion/perspective</b>  <b>BOD: encouraging such behaviour</b>
q)	If we do not laugh, we <b>risk</b> being <b>excluded</b>  <i>Context of 'do not laugh' must be mentioned</i>	yet, to refrain from joining in puts us in <b>danger of/ makes us prone to being ostracised/facing rejection/ left out</b>  <b>Accept: may become ostracised/discriminated from the group ('may' conveys the uncertainty in 'risk')</b> <b>BOD: may be discriminated against</b>
r)	or the <b>butt</b> of the <b>next</b> joke.	or we could <b>subsequently</b> be the <b>target/object of ridicule</b>  Lift: abuse
s)	We may be <b>chided</b>	We could be <b>criticised / reprimanded / berated/ scolded</b>
t)	But <b>although</b> it may <b>seem</b> like <b>harmless fun</b> , negative humour can be <b>emotional bullying</b>	<b>Despite appearing</b> to be <b>innocent</b> jest/joke/humour, negative humour can <b>deeply wound/hurt one's feelings</b>
u)	or <b>verbal abuse</b> in its <b>most vicious</b> form	<b>spoken insults</b> with the greatest (degree of) / <b>most brutal /savage/ ferocious</b>  <b>Accept: use words to torment others</b> Accepted lift: most

v)	<b>Over time</b> , it can <b>strip</b> us of our <b>sensitivity</b>	<b>Eventually</b> , it can <b>take away</b> our <b>consideration/ responsiveness/ awareness/ perceptiveness</b> towards others  <b>Acceptable lift: time</b> <b>Lift: erode, 'over time' (blatant lift with no attempt to paraphrase)</b>
w)	<b>empathy</b>	<b>Ability to put themselves in someone's shoes/ feel like them/ ability to share one's feelings</b>
x)	<b>Compassion</b>	<b>care/ feel kindness</b> for others  <b>BOD: love</b>
y)	It is <b>easy to be a critic</b> ; it <b>does not take much talent to find fault</b> with others. (inferred)	It is facile/ we are more prone to succumb to the downside/ lesser side of our nature to pick on other's shortcomings

**25 points**

Marks	1	2	3	4	5	6	7	8
Points	1-2	3-4	5-6	7	8-9	10-11	12-13	14+

**2022 CJC Prelim P2**

11. One author highlights some concerns about the possible effects of humour on individuals and society, while the other embraces humour. How far do you agree with the opinions expressed in these two passages? Support your answer with examples drawn from your own experience and that of your society.

R1: Reference to the authors' claim

R2: How far do you agree

R3: from your own experience and that of your society

Passage/ Paragraph	Author's claim	Extent of agreement/ disagreement	Examples
<b>PASSAGE 1</b>			
Paragraph 4	When we are the targets, we may pay the price in lowered self-esteem, self-doubt, anxiety, and loss of energy. It is hard to stay motivated at work when you begin to question your credibility within the organisation. Fear weakens the immune system, which increases illnesses and absenteeism ... This puts the labeller in control and the labelled as unworthy of a valid complaint.	<p><b>Agree</b></p> <p>When one is ridiculed, it would often elicit strong responses of shame, fear and anger, and other negative emotions, resulting in a lower sense of self as the individual would wonder if what was said is true and feel that he/she is being rejected by the people around him. As social individuals, people desire acceptance from others. Singaporeans tend to care about 'face' and how they are perceived by others. Coupled with the fact that Singapore is hyper-competitive, and one's standing among friends, family or society is important for most, it would be a big blow to the individual's ego, if he were to be mocked, laughed at, and rejected. Those who are unable to manage and cope with such mockery might end up voluntarily withdrawing and in worse case scenarios, choose to end their life, to avoid the pain of having to live with such shame.</p> <p>The power of microaggressions is in its cumulative effect, and such incidents, when</p>	<p>Personal anecdotes can be provided of how they have been made fun of, or jokes have been made on their physical appearance, manner of speech, race, abilities etc., that might have led to them feeling disillusioned, and having lost a sense of self-esteem.</p> <p>Casual racism is the manifestation in the form of jokes or casual remarks. Some</p>



		<p>not addressed meaningfully, are left to simmer. This leads to the victim looking back on these incidents continuously, reinforcing the feeling that they do not belong. When someone experiences these forms of microaggression, it can trigger memories of similar incidents and of the trauma experienced, such that it becomes emotionally taxing on the individual affecting their emotional and psychological development. The resultant inferiority complex experienced leads to them wishing to disassociate themselves from their community since they have internalised the negative stereotypes and view their own community through such lens.</p> <p><a href="https://www.todayonline.com/big-read/big-read-short-rooting-out-everyday-racism-1932656">https://www.todayonline.com/big-read/big-read-short-rooting-out-everyday-racism-1932656</a></p> <p><b>Disagree</b></p> <p>This lowered perception of self may not be experienced by those who might be more stubborn and resilient. Rather than allowing themselves to be subject to such emotional turmoil, they make a concerted choice and effort to prove themselves to those who make fun of them, for example in working hard to demonstrate how capable they are contrary to what they have been mocked for.</p> <p>Others have developed specific strategies to counter negative humour by keeping a distance from the situation or the people, block out or ignore the people making fun of them, or even to use their own sense of humour to laugh themselves so that the perpetrators turn</p>	<p>Singaporeans would argue that there was a time not so long ago when people could crack racist jokes without anyone batting an eyelid. In their view, the country's racial groups had always been harmonious to the point of poking fun at each other, that it became 'acceptable' and normalised. This is something that most of the minority races in Singapore experience on a regular basis. Concrete examples of what might have been uttered within 'friend groups' can be raised to support the argument.</p> <p>Singaporean busker, Jeff Ng faced intense backlash online and others who poked fun at him said that they would follow him just to unfollow him to see his reaction. Despite being the butt of jokes, especially with the intense online and media scrutiny, he came back 'stronger' after a month-long hiatus, apologising for his mistake, claiming that he has learnt to respect the views of his audience and that he had learnt from his mistake and that he would be a better person.</p> <p>Singapore ministers have also committed some gaffes such as Heng Swee Keat's 'East Coast Plan' and in 2020, the trade and industry minister, Chan Chun Sing made the error in an interview while attempting to explain the city</p>
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		<p>their attention away from them, since there seems to have been a minimal impact on them.</p> <p>The degree to which one allows the mockery or jokes to get to them and their personal esteem is dependent on the individual's personal resilience, emotional strength to overcome and to block out such commentary. The stronger the person's character and self-belief, the lower the impact of jokes and negative humour on the individual</p>	<p>state's reliance on foreign trade by saying that cotton came from sheep and was mocked by the public. He was teased online: "CCS stands for Cotton Comes from Sheep". He took this incident in his stride, sheepishly admitting his error.</p>
Paragraph 5	<p>When we are not the intended victim of a mean-spirited jibe but rather someone on the side-lines listening and observing, we may feel that our personal integrity has been eroded... If we laugh at negative humour, we are tacitly agreeing with the joke teller and buying in to his or her point of view. If we do not laugh, we risk being excluded or the butt of the next joke... Over time, it can strip us of our sensitivity, empathy, and compassion.</p>	<p><b>Agree</b></p> <p>By and large, Singaporeans are more afraid to lose out (especially capitalistically) which is why we are known to be "kiasu". That is why when it comes to even mundane cases of negative humour, our tendency is to follow the crowd and laugh at the victim, as long as it does not jeopardise our careers (the converse can be true as well when we side the victim when it benefits our careers). And given that we are generally brought up with a conscience - thanks largely to our moral education programmes rolled out by MOE- we will feel our integrity strip away slowly.</p> <p><b>Disagree</b></p> <p>Some would argue that many Singaporeans, especially those in the workforce and living deep in a capitalist mindset where what is moral entails bringing in income for the family, would not feel the slightest embarrassment or guilt in laughing along even when it is wrong.</p>	<p>Personal anecdotes can be used, ranging from one's experience in school or from hearing stories of family members or friends in workplaces.</p>

PASSAGE 2			
Paragraph 3	Comedy is not just about getting laughs — it is about changing what we think and maybe even what we do...“Satire is to afflict the comfortable and comfort the afflicted... It is useful for other people in the way it actively provides a counterbalance to bigotry and prejudice, as well as understanding the types of humour that reinforce negative stereotypes.	<p><b>Disagree</b></p> <p>Singaporeans are known to be pragmatic and live under a paternalistic government and being a nation full of people whose preoccupation is to be productive in the capitalist sense, and to follow the rules as best as they can, no matter how unhappy it makes them, humour, realistically speaking, does little than to lighten the mood regarding the situation.</p> <p>Realistically, given our nature, humour of certain controversial kinds will only stir discomfort of the minute degree as people usually pay no need to these. Also, the government has been known to come down hard on these controversial jokes, either banning them or pulling them down from websites, or both.</p> <p>Lastly, the fact of the matter is that these egalitarian jokes are few and far between - indeed, the common Singaporean topic of humour centred around how we have been short-changed in life (mostly from governmental policies) even when we are well-off to begin with or when someone unfairly (and we Singaporeans don't tolerate these criminal cases) goes against the law, accounting for the rise of cancel culture here in society.</p> <p><b>Agree</b></p> <p>Admittedly, (some forms of) humour has indeed the power to cause some factions of the 'comfortable' so much distress that action</p>	<p>Consider cases of cancel culture such as the jokes and memes made about “the badge lady”, Lee Hsien Loong or any PAP minister for that matter, or Amos Yee, and how they all point to the fact that Singaporean humour targets, quite viciously in cancel culture fashion using mostly memes, certain public figures or criminals who have broken the law (the very ones that we hold dear or are strictly governed by, depending on how you look at it).</p> <p>Also consider the infamous Singaporean cross-dressing drag-queen comedian, Kumar, and his routine that centred around topics like homosexuality, race and even government</p>
Paragraph 5	When it comes to issues like social justice, humour can be a social corrective ... It validates shared experiences and gets people to think more flexibly to reframe situations.		

		<p>needs to be made against it. Indeed, the prevalent cancel culture trend in Singapore has seen many politicians (especially those of the PAP) become easy targets due to rising angry sentiments against the ruling party by some members of community. And their favourite choice of weapon? Jokes, mostly in the form of memes. Whether they are justified is not the question- what is well-known is that they have a wide audience which alludes to and shows the applicability of this argument.</p> <p>Also, it is fair to say that even if much of these prejudicial sentiments were not totally erased so that we can say humour has “(changed) what we think and maybe even what we do” it has still planted a seed of thought in the people, or at least the younger and more receptive - and arguably more egalitarian - generation so that maybe in the future, big changes might be made as to how we plan policies, how we view people and who we are.</p>	
Paragraph 4	use logic to make comical sense of painful things. By using logic as a framing mechanism to tell jokes, complicated emotions and arguments can be articulated when they are otherwise offensive	<p><b>Agree</b></p> <p>This may be indeed the case as humour as argued by the author, has the potential to ease the tension and awkwardness of situations, such that when difficult subjects are discussed, and perspectives on such issues are presented and presented in a comical or humorous manner, the topic of discussion is thus presented in a more palatable manner. This allows the audience/listener to contemplate more easily what is being presented, thereby making them more open to opposing / alternative perspectives and perhaps, possibly acknowledging and accepting a particular perspective or to gain an understanding of that point of view.</p>	<p>Singaporeans enjoy going online to watch talk shows such as <i>The Late Night Show</i>, where very often, talk show hosts such as Trevor Noah, Stephen Colbert or Jimmy Fallon satirically discuss issues ranging from racism, conflict and war etc. Local talk show hosts such as Kumar or Mr Brown who publish social and political commentary get people laughing, but with an eye on getting their audience to reflect on local issues. On one occasion, Mr Brown made a satirical podcast about the incident that reimagined Gomez as Jeff Lopez, an office worker out for lunch who mistakenly accuses the bak chor mee stall uncle of messing up his order, our PM uttered the</p>

		<p>infamous, "You put out a funny podcast, you talk about bak chor mee, I will say mee Siam mai hum." This unique mix of misrepresenting Singaporean food culture and the PM's perceived detachment from the ground in Singapore ensured 'mee siam mai hum's merciless reference and parody in internet culture in the late 2000s.</p>
	<p><b>Disagree</b></p> <p>This claim assumes that the comedian possesses the skill to articulate sensitive issues without causing offence and that the audience is open enough to listen to and accept the comedian's perspective on the issue. Comedians are fallible or under the pretext of making jokes, they assume that they then have the freedom to 'joke' and say whatever they think, without due consideration of an individual's or group's circumstance, or the current political climate or the need to ensure good relations between groups. When jokes are made without thought, or fear or potential consequences in the name of humour, this can prove to be harmful rather than beneficial, especially when one's comments go viral, or the situation spirals out of control.</p>	<p>In 2016, A Singaporean comedian apologised for causing offence over a joke he made about Malaysia's leader. In a video that went viral Muhammad Fadzri, also known on stage as Fakkah Fuzz, made a pun that compared the word prime minister to "thief". One of the topics he commented on was the difference in terminology where "Singaporean Malays call a thief 'pencuri' while those in Malaysia call a thief 'perdana menteri' (the local term for prime minister)." Malaysia's Prime Minister Najib Razak had then been officially cleared of corruption in a long-running financial scandal that has gripped the nation at that time, but this video raised the ire of one Malaysian political group. In the one-minute clip which has since been removed from Facebook, the stand-up comedian touched on differences between Malay communities in Singapore and Malaysia.</p>