

From Passage 1

1. What does the word “enshrined” (line 2) suggest about how Americans viewed freedom of speech? [1]

| From the Passage | Suggested Answer |
|--|--|
| This amendment enshrined the freedom of speech, as it was henceforth illegal to make any law that impeded on the freedom of religion, press, and the right to peacefully assemble or petition the government. | They saw it as sacred // something to be venerated/revered/protected // had high regard/ deep respect for it. |

2. Why has the author written the word “talking” in italics (line15)? [1]

| From the Passage | Suggested Answer |
|---|--|
| In talking about free speech, we are <i>talking</i> , not fighting . We are not settling our disagreement by arm-wrestling or a pistol duel. | (a) He wants to emphasise the contrast between the use of words to handle/manage disputes and the use of physically harmful ways//violence to do so. |

3. “As soon as you show up to a debate to argue against free speech, you have lost it” (lines 16–17).

Why does the author make this claim? **Use your own words as far as possible.** [3]

| From the Passage | Suggested Answer |
|---|---|
| The very thing we are doing when we ask whether free speech should be fundamental — exchanging and evaluating ideas — presupposes that we have the right to exchange and evaluate ideas ... As soon as you show up to a debate to argue against free speech, you have lost it. | (a) A discussion involving opposing viewpoints requires//is only possible with free speech. [1] (b) Thus, the person participating in such a discussion to oppose free speech, is already conceding defeat [1] (c) as he is actually proving that the other side is right//free speech is essential. [1] (<i>Inferred</i>) |

4. What “logic” is the author illustrating with the story of “The Emperor’s New Clothes” (line 26)? **Use your own words as far as possible.** [2]

| From the Passage | Suggested answer |
|--|--|
| The victimised subjects did little to resist the tyrannical regime. The reason that citizens did not resist is that they lacked common knowledge — the awareness that everyone shared their knowledge . People will expose themselves to the risk of reprisal by a repressive regime only if they know that others are exposing themselves to that risk at the same time. The story of “The Emperor’s New Clothes” illustrates the logic. When the little boy shouted that the emperor was naked, he was not telling them anything they did not | The logic he is illustrating is that (a) only when an oppressed people learn/realise that all the rest think alike/ in a similar way OR all the rest in society face the danger together with them [1] (b) will they be more likely to face the possibility of retaliation by an oppressive government// stand up to their oppressors [1] |

| | |
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| already know. But he was changing their knowledge nonetheless, because now everyone knew that everyone else knew that the emperor was naked. That emboldened them to challenge the emperor's authority with their laughter | |
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5. "humour is no laughing matter" (line 30).

Explain why this is a paradox. **Use your own words as far as possible.** [3]

| From the Passage | Suggested Answer |
|---|--|
| ...humour is no laughing matter — why humour, even when tasteless, is terrifying to dictators and protected by democracies. Humour, especially satire and ridicule, can stealthily challenge assumptions by forcing its audience to see that those assumptions lead to consequences that everyone recognises are absurd . | <p>(a) It seems <u>contradictory/absurd</u> to say that humour, which is the expression of something light-hearted/funny, is serious// has alarming consequences.</p> <p><u>In reality, it makes sense</u> because humour can</p> <p>(b) surreptitiously/furtively</p> <p>(c) go against/defy expectations/beliefs//basic norms/understandings</p> <p>(d) by making/compelling its recipients (to) recognise that these basic norms bring ridiculous/illogical ramifications/outcomes.</p> <p>(a) = 1m (a)+(c), (a)+(b) or (a)+(d) = 2m (a)+(b)+(c)/(d) = 3m</p> |

From Passage 2

6. Explain the author's use of the word "even" in the phrase "anyone who even questions free speech" (line 2). [2]

| From the Passage | Suggested answer |
|---|--|
| Millions of Americans support free speech... and that anyone who even questions free speech had better shut up . | <p>The word suggests that</p> <p>(a) Americans uphold the value of free speech to such an extent/ to such an extreme that// Americans' faith in the need for absolute freedom of speech is so strong that [1]</p> <p>(b) merely inquiring//having doubts/reservations about the value of free speech is intolerable/unacceptable to them [1]</p> |

7. How do the victims of hate speech suffer “more than” (lines 7–8) the victims of hate crime? **Use your own words as far as possible.** [1]

| From the Passage | Suggested answer |
|---|--|
| emotional harm... is even <u>more</u> long-lasting and traumatic | The injury/Their suffering can be <u>more</u> sustained/ enduring and <u>more</u> distressing/ harrowing/ disturbing/ upsetting/ shocking/ hurtful/ painful. |

8. Based on lines 14–16, what does the author suggest about how most defenders of free speech view those who argue against it? [2]

| From the Passage | Suggested Answer |
|--|---|
| Most defenders of free speech argue that those who pretend to be worried about the harms of free speech are more interested in trampling your right to say whatever you please. Arguments about harm are not even worth answering . | Those who argue against free speech are viewed by defenders of free speech as (a) insincere in their concerns about the evils of free speech // people who are not really concerned about the evils of free speech (b) show wanton/blatant/callous/brutal/flagrant disregard of // desire to crush others' right to free speech (c) illogical people// people with faulty reasoning // people to be treated with disdain (<i>Inferred</i>) Any 2 out of 3 pts = 2m |

9. What was the price of free speech that the Europeans were “unwilling to pay” (line 39)? **Use your own words as far as possible.** [2]

| From the Passage | Suggested Answer |
|--|--|
| ...genuine pain and intimidation . In America, where everyone had the right to speak their mind, civil-rights and women's-rights advocates were subjected to vile abuse in public and private, and gay men and lesbians endured decades of deafening homophobic propaganda before the tide of public opinion turned. | The price that the Europeans were unwilling to pay was (a) real hurt (b) and inducement of fear in/bullying of (c) minority groups (<i>inferred</i>) 1-2 pts = 1m 3 pts = 2m |

10. Using material from paragraphs 3–5, summarise what the author has to say about why free speech can be harmful and needs to be limited, and the rationale for allowing it.

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.** [8]

Free speech can be harmful because...

| | From the Passage | Suggested Paraphrasing |
|--|---|------------------------|
| | <i>Why free speech can be harmful and needs to be limited</i> | |

| | | |
|----|---|--|
| 1 | verges on becoming corrosive (I.22) | it can become caustic/destructive |
| 2 | Exercised by an unconstrained media (I.22–23) ..the damage that its unfettered exercise may cause (I.30) | when deployed by (a) <i>completely free/unbridled/unrestrained/uncontrolled</i> press/publishers/content providers |
| 3 | commentators seek to incite reaction (I.23) | whose pundits/correspondents/ analysts aim to provoke/rouse/whip up responses |
| 4 | (with) ever more inflammatory words (I.23–24) | with increasingly provocative/fiery/explosive comments |
| 5 | those tapping away behind screens of anonymity (I.24) | or by those commenting without revealing their identities/while hiding their identities. |
| 6 | hideous, hurtful things are said (I.24–25) | Dreadful/Ugly/Horrendous/Monstrous and distressing/destructive/nasty/unkind/ malicious/upsetting comments are made |
| 7 | (This can make people) fearful (I.24) | which make people anxious/frightened/scared/wary, |
| 8 | (This can make people) angry (I.24) | enraged/annoyed/hostile |
| 9 | (This can make people) defensive (I.24) | and guarded/over-sensitive/easily offended/prickly. |
| 10 | It does not turn the level of civilization up (I.24–25) | It fails to make society develop/advance/progress/more cultured, |
| 11 | (There are issues of) security (I.26) | undermines protection of the community/society |
| 12 | and personal safety (I.26) | and (the protection of) individuals |
| 13 | (There are issues of) the value of truth and honesty (I.26) | It erodes/decreases the significance/worth/importance of accuracy/correctness and integrity/veracity |
| 14 | (There are issues of) the need to treat others with respect (I.26–27) | and the obligation/duty/necessity to be considerate/courteous/ have regard for people. |
| 15 | ignorant, dishonest, malicious, corrupt words (I.27–28) | Uninformed, untruthful, hateful and fraudulent utterances, |
| 16 | can also do enormous damage (I.28) | cause immense/great destruction/harm. |
| 17 | democratic institutions (I.34) | Constitutional/egalitarian/representative/lected structures/bodies/establishments |
| 18 | can be destroyed from within (I.34) | can be torn apart/wrecked/ravaged/severely damaged from the inside |
| 19 | incitement to racial hatred, (I.36–37) | when freedom of speech is abused to evoke hostility of ethnic groups |
| 20 | and propaganda for war (I.37) | or indoctrinating/ conditioning the citizenry for armed conflict/battle |

| | | |
|---|--|---|
| 21 | ...pay...a price in genuine pain (l.39–40) | resulting in real hurt |
| 22 | and intimidation (l.40) | and bullying/ terrorising/ coercion/threatening |
| 23 | civil-rights and women's-rights advocates were subjected to vile abuse in public and private (l.40–41) gay men and lesbians endured decades of deafening homophobic propaganda (l.42) | <i>Point from example</i> of minority/marginalised groups |
| <i>Rationale for allowing free speech</i> | | |
| 24 | It must be that we prefer that people harm each other, and society, through speech than through bullets and bombs (l.45–46) | However, it is better for people to hurt one another with words than with weapons . |
| 25 | That does not mean there are no casualties (l.47–48) | But this does not rule out people getting hurt/victimised //People may still get hurt/be victimised |
| 26 | it does not mean the right side will always win . (l.48) | nor does it guarantee that the correct party will prevail in a debate.// Sometimes the wrong party will be victorious .// The victor may not be correct . |

| No. of points | Marks |
|---------------|-------|
| ≥ 14 | 8 |
| 12-13 | 7 |
| 10-11 | 6 |
| 9 | 5 |
| 7-8 | 4 |
| 5-6 | 3 |
| 3-4 | 2 |
| 1-2 | 1 |