

2020 RAFFLES INSTITUTION
YEAR 6 GENERAL PAPER PRELIMINARY EXAMINATION
PAPER 2 SUGGESTED ANSWER SCHEME

Note:

- **Bolded words are meant to be paraphrased**
- **Underlined words are key ideas that need to be captured**
- **Brackets indicate optional elements OR are instructions to markers**

1. How do the examples in lines 1-6 support the author's view that such feasts were both 'awe-inspiring' and 'occasionally disconcerting' (lines 8-9)? [2m]

From the passage/Lift		Suggested Answer	Marks
		The examples support the author's view by referring to	
<u>Ten thousand</u> desert rats, <u>10,000</u> fish, <u>14,000</u> sheep, <u>1,000</u> lambs, <u>1,000</u> fat oxen and many more creatures slaughtered, cooked and served: that is how Ashurnishabal of Mesopotamia (883-859 BCE) pampered almost 70,000 guests for 10 days. The Archbishop of York's enthronement feast in 1466 CE required <u>104</u> oxen, <u>2,000</u> geese, <u>1,000</u> capons, <u>1,000</u> sheep, <u>400</u> swans, <u>12</u> porpoises and seals, and a <u>great number</u> of other birds and mammals.	a	(inferred) the <u>sheer/vast quantity</u> OR <u>large variety</u> of animals to show how these feasts were 'awe-inspiring'. <i>Key idea: anything depicting the ENORMOUS number OR WIDE variety</i> <i>Note: The connection to 'awe-inspiring' must be made.</i> <i>Focus: animals, not feast/meat.</i>	1
<u>slaughtered</u> , (cooked and served)	b	These feasts were also 'occasionally disconcerting' because these animals were <u>killed</u> for consumption/eating/feasting. <i>Do not accept: wastage, excess, unsustainable eating.</i> <i>Note: The connection to '(occasionally) disconcerting' must be made.</i>	1

2. Using material from paragraphs 2 and 3 only, summarise what the author has to say about the advantages and consequences of our 'lavish and omnivorous tastes' (line 11).

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.** [8m]

Our lavish and omnivorous tastes served us well because....

From the passage	Point	Remarks/Suggested paraphrase/answer
Paragraph 2		
routinely dined to capacity (l.12)	A	We constantly ate to fullness/satiety
on a wide variety of nutritious fare (l.12)	B	on many kinds/a range of healthy foods
save us from malnutrition (l.12)	C	To deliver/rescue us from lack of nutrition/malnourishment
and starvation (l.12)	D	And hunger
Food quality and quantity, (l.13) (accept either one)	E	(in a time when) the standard and / OR the amount of food (<i>accept either one</i>) <i>Do not accept: supply/sources</i>
were unpredictable (l.13)	F	Was uncertain/doubtful/irregular
and contingent upon human forces (l.13)	G	And dependent on human effort/action <i>Focus: man-made</i>
as well as the vagaries of weather and natural cycles (l.14)	H	As well as the unpredictability of climate/nature <i>*EFGH provide the context for why our tastes were advantageous to us</i>
we adapted to periodic scarcity , (l.15)	I	we adjusted to regular/occasional/intermittent shortages
leaping at any chance (l.15)	J	Jumping at/pouncing on/grabbing/seizing every opportunity <i>Do not accept: merely taking the opportunity</i>
to <u>pile on</u> calories and <u>storable</u> nutrients (l.15 -16) (accept either one)	K	to load up/add on to the storage of energy and/OR nourishment/sustenance (<i>accept either one</i>) <i>Accept: eating a lot to purposefully load up</i> <i>Do not accept: stockpile/hoard, carbohydrates/proteins/minerals</i>
Those who were quick-witted enough to see an opportunity (when it presented itself) (l.17-18)	L	The clever/alert ones who chanced upon an opening (when it appeared) <i>Note: Reference to 'the clever ones' must be made known in either LMN or O. Restrict penalty to just 1 point.</i>
and had the physiological means to convert extra calories into fat, (l.18-19)	M	and had the biological/physical ability to convert additional energy into fat.
were more likely to survive long stretches between meals, (l.19)	N	They were more capable of enduring long periods without eating
and to raise healthy offspring (l.19-20)	O	and raise healthy children.
Paragraph 3		
revolution, the agricultural, which allowed food storage (l.22)	P	The agricultural revolution enabled us to stockpile food.
As civilisations sprang up, the main beneficiaries* (see point R) (l.22-23)	Q	As societies emerged/advanced, the rulers/elites <i>Note: Reference to 'rulers' must be made known in either QRST or U. Restrict penalty to just 1 point.</i>
of stuffed grain bins and successful herding (l.23)	R	(inferred) who could take advantage of the abundance of food
– pharaohs, kings and other rulers* – could stage banquets (l.23-24)	S	could hold lavish feasts <i>Do not accept: parties/dinners</i>

to repay political favours (l.24)	T	to return/reciprocate political favours
or use them as a sign of power over the have-not majority. (l.24-25)	U	or use this to hold sway over/control the disadvantaged masses. <i>Accept: superiority and other direct paraphrases</i>
The fantastic feast became part of folklore, for the elite (l.25-26)	V	These elaborate feasts became part of mythology/legend/tradition/oral history (for the elite).
socioeconomic inequality was a fact of life in Europe, Asia and <u>many other parts of the civilising world</u> (l.26-27)	W	Since poverty/inequality was a reality/common <u>globally/across the world</u> <i>Accept: widespread/prevalent/everywhere</i>
Food became a signifier of class and a measure of rank (l. 27)	X	Food became an emblem/symbol of status
when some people started to command more food resources than others. (l.27-28)	Y	When some could (had the power/ability to) control/acquire/manage more food resources more than others <i>Do not accept: authorise/having more food</i>

Maximum of 25 points

Points	1-2	3-4	5-6	7-8	9-10	11-12	13-14	≥15
Mark	1	2	3	4	5	6	7	8

Our lavish and omnivorous tastes served us well because constantly eating to fullness (a) delivered us from malnourishment (c) and hunger (d). The amount of food available (e) was uncertain (f) and dependent on human effort (g) as well as the unpredictability of climate (h). We adjusted to regular shortages (i), jumping at every opportunity (j) to load up on nourishment (k). The clever ones who chanced upon an opening when it appeared (l) and had the biological ability to convert additional energy into fat (m) were more capable of enduring long periods of scarcity (n) and raising healthy children (o). As societies emerged the rulers (p) who could take advantage of the abundance of food (q) could hold lavish feasts (r) to return political favours (s) or control the disadvantaged masses (q). These elaborate feasts became part of legend for the elite (u).

120 words / 20 points = 8m

3. According to the author, in lines 29-31, why were food-utopia stories popular in medieval Europe? **Use your own words as far as possible.** [3m]

From the passage/Lift		Suggested Answer	Marks
		They were popular because...	
in a time of famine and epidemics	a	during a time of starvation/desperate lack of food/extreme food scarcity/period of intense hunger and pandemics/widespread diseases/illnesses <i>Note: Both ideas need to be captured. The intensity of the food scarcity must be captured.</i>	1
<u>Dreaming</u> of a paradise of easy eating	b	<u>fantasising</u> about a heaven on earth/world where food was in abundance OR <u>imagining</u> they could consume all they wanted	1

became a popular escape for <u>beleaguered</u> peasants	c	<p>became a way for peasants to cope with/manage their <u>misery</u>.</p> <p>OR</p> <p>forget/run away from or distract them from their <u>troubles</u>.</p> <p><i>Note: Answers must make reference to the pain/misery the peasants are trying to escape.</i></p>	1
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4. Why, according to the author, are today's marketers able to 'exploit consumer lust' without having to be 'historically savvy' (line 47)? **Use your own words as far as possible.** [2m]

From the passage / Lift		Suggested Answer	Marks
		<p>According to the author, they can do so because even without being historically savvy*,</p> <p><i>Note: *this is a precondition set in the question; there is no need for the candidate to paraphrase this</i></p>	
today's marketers can <u>exploit</u> consumer <u>lust</u> based on human nature alone	a	<p>today's merchants/sellers can <u>take advantage of/manipulate</u> consumers <u>simply/just</u> based on their intrinsic/innate greed.</p> <p><i>Note: Candidates must get the exploitation and how it is the only strategy needed.</i></p>	Mark range
it <u>might be</u> one of the easiest ways to get consumers to part with their money:	b	It <u>could be/possibly be</u> (one of) the simplest ways to get them to spend money	
boggle their minds with food worthy of a feast,	c	by confusing/disorienting/overwhelming them with abundant/too many food choices	
making it easy to acquire and consume.	d	that makes consumption convenient .	

Marks	1m	2m
Points	1-2	3-4

5. What is the purpose of the rhetorical question at the end of paragraph 6? [3m]

From the passage/Lift		Suggested Answer	Marks
		It is used to ...	
	a	[Function] assert/emphasise/persuade/influence the reader/provoke the reader to think or consider/empathise with the situation <i>Note: A cannot be awarded in isolation</i>	1m each Must have point A
... watching millions of passenger pigeons pass overhead, darkening the sky for days: would <u>you</u> stop and wonder if shooting wagonloads of them every week was a bad long-term plan? (It is easy to blame the <u>people of other times</u> and other circumstances for ecological short-sightedness)	b	[Context] <u>that anybody, including the reader,</u> would not have thought of conservation/prudent or judicious hunting to be necessary OR <u>people in the past</u> cannot be blamed for their myopic stance on the environment/ <u>one</u> can empathise with or understand their decision	
<u>...watching millions of passenger pigeons...</u> but imagine standing in a field in 19 th century Pennsylvania	c	[Context] given the <u>over-abundance</u> of pigeons/birds/live animals/animal food sources. OR given the lack of awareness of ecological concerns or the need for conservation. <i>Accept: massive (some effort to capture the scale of the situation)</i> <i>Do not accept: just food</i>	

6. Explain the author's use of the word 'squeamishness' in line 65. **Use your own words as far as possible.** [2m]

From the passage/Lift		Suggested Answer	Marks
		The author uses the word 'squeamishness' (to show that/because)	
A certain squeamishness about <u>death</u>	a	[Meaning] this feeling of being disturbed/upset/distressed/extremely uncomfortable/very uneasy about <u>death</u> OR [Meaning] highlight the ambivalence/conflict within us about <u>death</u> <i>Do not accept: We do not feel good/feel bad (too vague), feel sick/ queasiness (too literal), uneasy</i>	Mark range* 1m = A+B or A+C 2m = A+B+C

		<i>on its own (intensity not sufficiently captured), disgusted (wrong)</i>	
<u>coexists</u> with the understanding that any non-vegetarian meal <u>costs</u> a life.	b	[Context] <u>comes together</u> with the knowledge that we are (intentionally) sacrificing a life <i>Key idea: intention, human responsibility</i> <i>Do not accept: an animal dies</i>	
perhaps not entirely unlike our own in <u>anatomy and emotional qualities</u> .	c	[Context] which might be <u>biologically and emotionally</u> similar to our own (for the purposes of personal consumption).	

Marks	1m	2m
Points	1-2*	3

7. Why does the author include the examples between the dashes in lines 77-78? **Use your own words as far as possible.** [2m]

From the passage/Lift		Suggested Answer	Marks
		The examples are included	
– whether it is the hyperbole of a spectacular feast or the fantasy of a place where food is easily available and worry-free or the idea of \$3-million tuna –	A	[Function] as support/to show/to illustrate the idea/point that/emphasise/make the point that <i>Note: A cannot be awarded in isolation or when there is an incorrect reference / no reference to B or C</i>	Mark range
once again	B	[Context] regardless of the era/repeatedly/consistently/throughout history <i>Accept: In the past as well as now</i>	
<u>products</u> of the <u>imagination</u> ... erase animals' realities .	C	[Context] the excessive/lavish/ostentatious <u>products</u> of our <u>creation/invention</u> deny animals their existence /result in the death of the animals. <i>Note: Point C must capture the cause and effect relationship – if they don't see this relationship, they are missing the point of the paragraph.)</i> <i>Do not accept: removing the identity of animals</i>	

Marks	1m	2m
Points	1-2	3

8. Explain the author's use of the exclamation mark in line 91. **Use your own words as far as possible.** [2m]

From the passage/Lift		Suggested Answer	Marks
		The author uses the exclamation mark	
	a	[Function] to show/emphasise/highlight	Mark range
... so <u>biology</u> cries Eat it! Famine sticks in our <u>cellular memory</u>	b	[Inferred] that our <u>innate</u> urges are <u>extremely</u> difficult to control OR how <u>intense</u> our hunger is because of our <u>innate</u> biology/genetics/DNA OR how our <u>instinctive physiological</u> needs (that we have inherited) <u>compel</u> us into consuming animals <i>Note: answers must capture intensity to indicate that candidates know the purpose of the exclamation mark</i>	
the fat and protein in meat provide some of the best actual insurances against it (famine)	c	because meat is one of the most effective ways to defend ourselves against it/prevent it (famine).	

Marks	1m	2m
Points	1-2	3

9. Suggest one reason why the author claims that 'the land of the plenty is also the land of the lazy' (lines 91-92). [1m]

From the passage/Lift	Suggested Answer	Marks
the land of plenty is also the land of the lazy	<p>The author does so</p> <ul style="list-style-type: none"> to highlight the unfortunate outcome that abundance has led to indolence. to underline how easy we have made it for us to ignore / avoid the consequences of our actions by over-indulging further. to paint a bleak picture of the coming future where this abundance will lead to a vicious cycle of increasing laziness. to criticise people for being inactive/not doing something about the extinction of species. 	1m

	<i>Note: Accept any reasonable paraphrase as long as it is complete and makes sense.</i>	
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10. In this passage, Louise Fabiani discusses our omnivorous appetites and the drawbacks of our gluttony. How far do you agree or disagree with her views? Support your answer with examples drawn from your own experience and that of your society. [10m]

Possible Areas of Evaluation

Paragraph	Author argues that	Possible areas of evaluation
Paragraph 6	<p>One constant seems clear: gluttony – shameful or proud – persists as exuberant overeating at social gatherings, eating contests and shopping sprees at price-club MegaMarts.</p> <p>But by any other name it is still a reminder of the polarised privilege inherent in our more precarious past.</p>	<ol style="list-style-type: none"> 1. In the local context, conspicuous consumption of food is extremely relevant to the current generation of Singaporeans, many of whom participate in everyday exhibitionist displays of restaurant meals, large weekend feasts with family (i.e. comparison of reunion dinners at CNY, as well as Hari Raya morning feasts) as well as visits to newly opened or trendy food outlets (i.e. Shake Shack, A&W, etc.) on social media platforms. 2. There is a burgeoning culture surrounding all things food-related online, with social media influencers making a profession of writing food reviews, taking aesthetic photos of meals and even detailing the process of cooking to glorify the various meals that they consume. Gluttony also manifests in our grocery shopping, as evinced by the hoarding that occurred in the recent CB. 3. Additionally, the class stratification described by Fabiani is eminently applicable, as these social media posts clearly sub-divide the online community into the different income brackets that they belong to. The weekend brunch and café crowd delights in Alaskan King Crab as well as oyster consumption and 30-dollar sandwiches, while the heartland posts tend to focus on delicious bargains to be found in hawker centres. 4. This stratification is intertwined with the cultures we belong to: case in point, the Chinese, Malay and Indian weddings, for all the superficial differences, still place a heavy cache on providing a lavish feast for guests as a representation of the wealth and prosperity of the host family.
	Without having to be all that historically savvy, today's marketers can exploit consumer lust based on human nature alone. In fact, it might be one of the easiest ways to get	<ol style="list-style-type: none"> 1. Singapore has an active 24-hour eating scene, especially in famous eateries across the state (Newton Food Centre, East Coast, Swee Choon) as well as fast food

	<p>consumers to part with their money: boggle their minds with food worthy of a feast, making it easy to acquire and consume.</p>	<p>restaurants. This has only been exacerbated by the entry of island wide food delivery services.</p> <p>2. In line with our well-known pragmatism (and the consequent penny-pinching behaviour), many Singapore food trends lean heavily on the idea of abundance and value-for-money, perhaps most clearly seen in the tendency for hotels to offer high-tea and dinner buffets as well as the proliferation of all-you-can-eat hotpot and Korean barbecue places – a local adaptation as the original / native K-BBQ offers set portions.</p> <p>5. Perversely, such behaviour did not end when the pandemic hit, as Singaporeans gamely raided their nearby supermarkets to ensure that they could recreate the abundance of their favourite buffet places in their own homes.</p>
Paragraph 7	<p>While an easy kill is desired, it still feels wrong.</p> <p>A certain squeamishness about death coexists with the understanding that any non-vegetarian meal costs a life, perhaps not entirely unlike our own in anatomy and emotional qualities.</p>	<p>1. Non-vegetarianism is often the default option in Singapore – one only has to have a look at food options at buffets, hawker centres and school canteens. For many who shop for meat and fish at wet markets, seeing animals and animal parts is not anything to be very squeamish about.</p> <p>2. Given that many in Singapore do not cook very much or do not actually slaughter animals themselves, there is perhaps less evidence of this understanding that the author talks about, as people tend to be far removed from pieces of meat that come frozen from Australia or Argentina. We also live in such a highly urbanized environment that many children do not actually see the cows and chickens that their meat comes from.</p> <p>3. However, we are a multi-cultural, multi-religious society. There are a number of strict Buddhist and Hindu vegetarians, as well as some who have opted to become vegetarian/vegan for health reasons (their own, not necessarily that of the animals!). Supermarkets and restaurants in Singapore are increasingly offering vegan options such as the Impossible Burger which is often not very palatable for many vegetarians/vegans since it resembles the actual burger a little too closely!</p>
	<p>We grasp the cost, but gluttony – part of our biology – is still the rule. That biology is hardly unique, but even more problematic is the fact that culture acts upon it, creating a vast</p>	<p>1. Candidates could discuss Asian wedding feasts and the tendency to have far too much food and wastage. There is a general anxiety about what people may think if the feast is scaled down.</p>

	number of permutations that might be our fault alone.	<ol style="list-style-type: none"> 2. There is gluttony and the massive buffets that many Singaporeans are fond of and have missed immensely since the pandemic has put a stop to the all-you-can-eat buffet. 3. There also often a generational divide with many older people wanting to serve shark's fin as it is considered appropriate when hosting a Chinese wedding dinner whereas many younger people are not comfortable with doing so.
Paragraph 8	<p>"Biology might give us the appetite and physiology for this dietary drive, but culture encodes and excuses it, and too often exaggerates it" & "Breaking the circle would require top-down management of almost draconian levels, since mere regulation and slap-on-the-wrist fines would simply drive the market underground."</p> <p>Implications – The combination of innate physiological drive and cultural factors legitimatises and artificially increases the tendency consume scarce resources AND requires the implication of strict laws that transgresses long established cultural norms</p>	<ol style="list-style-type: none"> 1. Prosperity drives consumption – the rise of the middle-class creates propensity for consumption of new cuisines as well as reinforcement of cultural eating norms as a status signifier e.g. sharks fin, Bluefin tuna, caviar , increased consumption of beef all which destroy existing stocks in natural setting or environment that are levelled to cater for beef consumption. 2. Government policy in supporting CITES (Convention on International Trade on Endangered Species) is an example of our effort in supporting regulating or banning certain species to prevent extinction 3. Enforcement is mixed with education and indirect pressure – eg. Discouraging sale of exotic meats (also for health reasons) and sharks fin in restaurant. The inability of govt to formally legislate against it indicates the strength of cultural norms + new found affluence that reinforces the author's idea that draconian rule is necessary to prevent species extinction. 4. Counter-cultural forces (local and global) are beginning to affect our consumption of rare species as a new generation of activists educated to the issues of species extinction are campaigning, advocating and pressuring suppliers and consumers of exotic species to stop supply of exotic species. 5. Also, the rise of health issues (corona group of viruses) that may come with consumption of exotic meats has hampered the desire for these species here. The younger generation here are also put off by some kinds of exotic species as palates are not accustomed to them.
Paragraph 9	The all-you-can-eat buffet table and the ubiquitous fast-food outlet are today's real-life Cockaigne: easy, cheap, uncomplicated. The sheer quantity, not to mention the ease of access, does something to our	<ol style="list-style-type: none"> 1. This is extremely relevant in Singapore, long touted as a food paradise which something many locals are proud of. The large variety of food and ease of access to dining options at different price points – from restaurants to coffee shops all over Singapore – truly

	<p>relationship with the living or once-living food itself. Boggled by abundance, the mind can avoid dealing with unpleasant thoughts, primarily the pain and distress an animal experiences during pursuit, confinement and slaughter.</p>	<p>'boggles' us, and invariably turns the mind towards the multitude of choices we can avail ourselves of and away from the ethicality of our food choices.</p> <ol style="list-style-type: none"> 2. Our pragmatic Kiasu culture also encourages us to think of abundance as being 'value for money', leading many to consume in excess and resulting in food waste being one of the biggest waste streams in Singapore. 3. Culturally, many Chinese also believe that hospitality must be demonstrated through generosity when entertaining, and when treating guests to a meal, "excess is fine, but a shortage is not", leading to a culture of over-ordering and contributing to food waste. 4. Furthermore, given the cleanliness and convenience that supermarkets offer, many younger Singaporeans turn away from wet markets and shop at supermarkets that offer neat pre-packaged portions of meat, rendering the spectre of animal suffering and slaughter even more removed from us as the act of butchering the carcasses is no longer visible. 5. The recent trend of ordering food deliveries that leverages on our desire for abundance and convenience further distances us from considering the source of our food. Given our urban living, lack of interaction with and exposure to farms and animals we happily consume, our self-proclaimed 'foodie' culture continues unabated without guilt over the animals we kill to consume. 6. However, in recent times, there has been a small but significant number of Singaporeans who are turning to vegetarianism or veganism, though it must be noted that some participate out of concerns about personal health or one's carbon footprint, rather than worries about animal suffering.
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