

**PIONEER JUNIOR COLLEGE
PRELIMINARY EXAMINATION 2013
GENERAL PAPER
P2 ANSWER KEY**

1. What does 'sleepwalking' (line 3) suggest about the loss of privacy? [1m]

From the Passage	Inferred
'sleepwalking' into the loss of most of their privacy (line 3)	<p>The word suggests the loss of privacy happens when individuals are not even conscious / aware that their privacy is being breached.</p> <p>Or</p> <p>The word suggests the loss of privacy without individuals realizing that their privacy is being breached.</p>

2. What does 'zealots' (line 5) suggest about the author's opinion of the large corporations? [1m]

From the Passage	Inferred
At the heart of many of the large corporations is a zealous wish for the walls of individual privacy to come crashing down. These zealots largely claim that this removal of privacy will heal the world by joining us all together in a new family of pure openness. (lines 3 – 6)	He feels that these large corporations are fanatics / taking matters to extremes / overly indulgent in their beliefs/ extremely persistent in fighting for their cause.

3. In paragraph 2, how could openness be benevolent? **Use your own words as far as possible.** [3m]

From the Passage	Paraphrase
<p>One might imagine that being more open with each other might be a benevolent thing in the spiritual development of humanity. (lines 7 – 8)</p> <p>that enhance the notion of the linked human family (lines 9 – 10)</p> <p>openness and sharing bind us all together in ways OR openness connect (lines 10 – 11)</p>	<p><i>Openness is benevolent as...</i></p> <p>(1) helps us to grow spiritually / nurtures our soul / helps mankind transcend their corporeal existence</p> <p>Note: Positive + spiritual growth</p> <p>Do not accept mere mention of mental / psychological</p> <p>(2) nurtures / builds a sense of unity / community, unite</p> <p>(3) allows us to build / foster relationships / bond with others.</p> <p>Note: Do not accept mere 'understanding of others' / interaction with others.</p>

4. How does paragraph 6 illustrate 'the notion that the new 'default' state of our lives is public, rather than private' (lines 36 – 37)? [2m]

From the Passage	Inferred
... we are now sold houses with the windows and doors wide open and a 'come on in' sign posted at the gate, with the keys hard to get from the agent. It is for us to shut and lock the doors and close the curtains (lines 37-39).	<p>The author illustrates it using the analogy of the house (1m)</p> <p>that is <u>supposed to be a private</u> place but all <u>its features allow people outside to look in</u> or enter (1m).</p> <p>NOTE: 'House' must be mentioned, and the figurative / literary use of the house must be explained.</p> <p>Do not accept <u>mere paraphrasing</u> of the analogy.</p> <p><i>Accept any other sensible explanation.</i></p>

5. What is the author's purpose for repeating 'And again' in line 46? [1m]

From the Passage	Inferred
If we say yes to any of those and fail to tick the right (and very tiny) 'no' box, the openness defaults all start up again. And again. And Again. (line 46)	<p>The phrase suggests / emphasizes the constant difficulty / frustration people face in trying, and failing, to set their online security features.</p> <p>Or</p> <p>The phrase captures the negative feelings people have about the repeated prompts.</p> <p>DO NOT ACCEPT:</p> <ul style="list-style-type: none"> • Repetition for effect. • 'It', i.e., the subject must be specified. <p>Note: The <u>emotional</u> aspect of the repetition must be captured.</p>

6. How do corporations try to 'link privacy with being anti-social' (line 50)? **Use your own words as far as possible.** [2m]

From the Passage	Paraphrasing
to link openness with a kind of moral duty in all of us	Corporations make people who prefer privacy
to heal humanity	(1) appear to be unwilling to do the right / noble thing / obligation
by taking down the walls that <u>divide</u> us (line 48)	(2) unwilling to cure the ills / right the wrong / improve mankind / making it better for man
	(3) unwilling to remove <u>barriers</u> that <u>separate</u> us
	Note: Both 'walls' and 'divide' must be paraphrased.

	1 - 2 points = 1 mark 3 points = 2 marks
--	---------------------------------------------

7. According to the author, what is the 'prime motive' (line 50) of corporations? **Use your own words as far as possible.** [3m]

From the Passage	Paraphrasing
<p>Their prime motive of course, not very well hidden, is to mine our behaviour for data</p> <p>so that their virtual algorithms can target us with adverts and</p> <p>thus raise revenue for the corporation's shareholders. (lines 50 – 53)</p>	<p>Corporations want people to be open so that they can extract information about their characteristics and personalities (1m)</p> <p>for marketing purposes / to capture consumers' attention (1m)</p> <p>and to benefit commercially / increase profits for company's shareholders. (1m)</p>

8. Why has the author placed the phrase 'whom we unwittingly give permission to use them' (lines 64-65) inside brackets? [1m]

From the Passage	Language
<p>Our stories are powerful and the constant sharing of them and even stealing of them by corporations (whom we unwittingly give permission to use them) diminishes their power, dilutes them ... (lines 63 – 65)</p>	<p>The phrase is not critical to his main line of argument.</p> <p>OR</p> <p>The phrase just offers a comment that clarifies his use of the word 'stealing'.</p> <p>OR</p> <p>The phrase is an afterthought / a by-phrase / gives additional information.</p> <p>NOTE: Brackets are used as a linguistic device here.</p>

9. Explain what the author means by 'Instead of filling up an increasingly littered yard, you start to organise your attic or tidy up your bedroom (lines 73 – 74)'. [2m]

From the Passage	Inferred
<p>Instead of filling up an increasingly littered yard, you start to organise your attic or tidy up your bedroom. (lines 74 – 75)</p>	<p>(1) Instead of sharing / putting on show / adding / storing / accumulating copious details of our lives indiscriminately (1m),</p> <p>(2) keep our things in order / consciously decide or choose or filtering or sorting what one wants to share</p> <p>Or</p> <p>privacy allows us to value / nurture our self / introspect / look inwards / reflect (1m).</p>

10. What point is the writer making by calling privacy 'the new gold' (line 78)? [1m]

From the Passage	Inferred
Privacy is going to be the <u>new gold</u> . (line 79)	Privacy is <u>precious / valuable</u> in the <u>modern age</u> . Or Privacy is <u>precious / valuable in today's world</u> . Or Privacy is <u>increasingly regarded as valuable</u> . Or Privacy is <u>precious now</u> . NOTE: Both 'new' and 'gold' must be explained to attain 1 mark.

11. Summary Question

Using material from paragraphs 3 to 5 of the passage, summarise why the author thinks that privacy is valuable and how it is threatened.

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.**

#	Lift	Lines	Paraphrase
Privacy is valuable because it... (Requirement 1)			
1	connected to our inner life.	13	relates to our inner self / deepest experiences / <u>spiritual self / soul</u>
2	part of our inner health / well-being	13-14	linked to our personal welfare / wellness Or linked to our mental, emotional, and psychological state / fitness NOTE: Any 2 out of 3
3	We often keep things secret because they are fragile	17	Privacy lets us <u>protect / conceal the delicate parts</u> of our lives / memories / experiences
	guards precious and fragile aspects of our lives,	22-23	
4	we suppress things from ourselves in order to deal with them when we are more able .	18-19	Privacy helps us restrain / hold back matters until we are ready / prepared to tackle them
5	...expose something too quickly to the light, it will not develop... (infer point from the analogy of the	19-20	Privacy allows us to grow without being scrutinized

#	Lift	Lines	Paraphrase
	camera & oven)		
6	... aspects of our lives, families and deeper parts of our selves that need to develop over longer periods...	22-23	because we need time to mature / grow
7	and will be diminished	24	or our lives will lose value / significance
8	or even destroyed in too much light	24	or be completely ruined / broken
9	Much of our privacy is part of our mystery ,	24-25	Privacy keeps us enigmatic / adds to our mystique
10	our story over years that needs time to reveal and be told .	25	We have to share / unveil / make known our stories / histories gradually / slowly
11	good and innovative ideas often develop in quiet, out of public scrutiny .	26	Creativity is nurtured in private
12	we want to try to forget them.	28	Privacy lets us bury our past
13	Forgetting creates space , at least in our immediate consciousness for newness, for a new page .	28-29	and start afresh / over
Privacy is threatened by... (requirement 2)			
14	Clumsy social media platforms	31	Social networking sites are designed
15	refuse to allow us to put our past into real privacy,	31	to not let us hide our past / history
16	...archiving	32	They store
17	rather than deleting...	32	instead of removing our life stories
18	...putting them onto storylines and timelines...	32	and even organise them
19	constantly bring our wish-to-be-forgotten memories into, not only our awareness ,	33-34	so we persistently remember / are conscious of / recollect
20			what we do not want to
21	but also the awareness of the public	34	and even others can know about it too

Summary Question

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

Privacy is valuable because it lets us relate to our inner self and maintain our psychological welfare. Privacy protects our delicate memories. Privacy helps us put them aside until we are ready to tackle them because we need time to mature without being scrutinized. Otherwise, our lives will lose value or be completely ruined. Privacy adds to our mystique and lets us share our life gradually. Creativity grows through private thought. Privacy lets us bury our past, thus allowing us to start over. However, social networking sites are designed such that they callously store and organise our life stories instead of removing them from view. We end up frequently recollecting unwanted memories, which are even exposed to others. (20 points; 113 words)

12. In this article, Paul Levy writes about the death of privacy in the age of social media. How applicable do you find his observations to yourself and your own society?

	Reference from the passage	Possible points of discussion
1	It is a war taking place largely without the conscious and active participation of the majority of humanity, most of whom are sleepwalking into the loss of most of their privacy (line 1).	<p>Applicable</p> <p>With the advent of the internet, sophisticated information retrieval and hacking software, etc, 'snooping activities' on private individuals are made possible. Unbeknownst to him, a person's privacy may be affected by the publication of personal information which was disclosed through online services to which he subscribed.</p> <p>Singapore does not have strong privacy laws. This allows the government to actually acquire information about targeted individuals, if necessary, from the corporations that provide the internet or social network service.</p> <p>Not applicable</p> <p>According to Ronald Standler in his article 'Privacy Law in the USA', privacy is "the expectation that confidential information disclosed in a private place will not be disclosed to third parties, when that disclosure would cause either embarrassment or emotional distress to a person of reasonable sensitivities".</p> <p>In Singapore, while personal information is obtained by corporations through means often unknown to the private individuals concerned, the personal information is usually not disclosed to cause any emotional hurt to the person. Hence, privacy, in the definition given, would not be lost.</p>
2	In the spiritual development of humanity, one might imagine that being more open with each other might be a benevolent thing (line 7).	<p>Applicable</p> <p>Social networking sites can be a good way to make connections with people with similar interests and goals. They can also connect with or "meet" people that one may not have had the opportunity to before such as artistes, politicians, etc. Hence, an opportunity to strengthen networking increases with</p>

		<p>the “loss” of privacy, and this “loss” is a benevolent thing.</p> <p>Not Applicable</p> <p>Being open via sharing of personal information on the internet such as social networking sites could also bring upon oneself adverse effects. In Singapore, employers have screened potential employees through their social networking sites. For the majority of employers, such action is to acquire negative information about the candidates.</p>
3	Our private space is often sacred because it is of priceless value, special and often something we keep close to our hearts (line 16).	<p>Not Applicable</p> <p>While it is true that private space is something we keep close to heart, it does not mean that sharing our private space with others makes it any less special. We choose what to disclose, and what not to. Social media does precisely this, to cater to our ‘appetite of openness’.</p>
4	At work, good and innovative ideas often develop in quiet, out of public scrutiny (line 26).	<p>Not Applicable</p> <p>In today’s inter-connected world, a person’s ideas are developed better with ideas from others. Linux, a computer operating system which is free and open-source, allows the ideas from the world to build the system, making it probably the most stable operating system in the world. Public scrutiny hones an idea better.</p>
5	Clumsy social media platforms refuse to allow us to put our past into real privacy, archiving rather than deleting (line 31)	<p>Applicable</p> <p>Somehow even though we may want to delete something from our past such as photos or posts on social media platforms, multiple copies of the photos or posts could have already been made. For example, one can easily share a post on Facebook, retweet on Twitter, copy a photo of something embarrassing we did in the past, which we would not want to remember. By the time we want to shelf it away for good, it may be really difficult to ensure there are no longer digital traces of them.</p> <p>Not Applicable</p> <p>Social media platforms may not be the culprit. Instead, it could be the viral nature of the internet and the fact that search engines archive and cache our entries and posts on social media platforms. Even if we may want to delete it, it is already stored and archived, not necessarily by social media platforms but by search engines and the fact that it is difficult to erase our digital footprints on the internet. Furthermore, the recent case of the whistleblower Edward Snowden, highlighted how the government plays a part in collecting information from the people in US. Hence this shows how it may not be social media platforms that refuse to allow us to delete our past, it may be because of various factors mentioned.</p>
6	One way this is maintained is through a development in recent years that creates a kind of tiredness in people to resist or undo it (lines 35 – 36)	<p>Applicable</p> <p>There are many levels of privacy settings which may be confusing such as in Facebook where one may show photos to certain friends only or show profile updates for a selected group only. These confusing layers of privacy setting may even make us feel tired that we do not want to resist it.</p> <p>Not Applicable</p> <p>Privacy is a choice. It does not necessarily create this ‘tiredness’ in everyone. If one consciously wishes that his information be kept private, one will definitely change to ensure the privacy setting is set to private.</p>
7	It is the notion that the new ‘default’ state of our lives is public, rather than private (line 36)	<p>Applicable</p> <p>Often when one joins a social media platform, one’s profile and information shared is automatically made public. For example, when one who uses</p>

		Facebook, one's profile is automatically see by everyone. It is up to individuals to consciously change the privacy setting.
8	Many corporations and social media zealots are attempting to link openness with a kind of moral duty (line 48)	<p>Not applicable</p> <p>This may not be as apparent in Singapore as openness has not yet been linked to a kind of 'moral duty'. However, corporations and social media platforms on the web may still make it difficult for us to change our privacy setting, such that our lives are public rather than private. Privacy could still be an individual's choice rather than a moral duty. If one wishes to change one's setting to private, it is still possible without having to experience a moral dilemma.</p>
9	Their prime motive of course, not very well hidden, is to mine our behaviour for data so that their virtual algorithms can target us with adverts and thus raise revenue for the corporation's shareholders. (lines 50 – 53)	<p>Applicable</p> <p>The information and websites one visits are usually sent to corporations or social media sites, such that they can determine the advertisements we will see base on the 'interests' and 'likes' that we indicated. For example, the advertisements we see on Facebook may not be the same for everyone. If one likes shopping and have visited many online shopping sites, one may actually find more 'suggested' shopping websites in the advertisements on the social media platform.</p>
11.	When we allow things to brew quietly and secretly inside of us, often over years, they deepen and refine, they mature and develop charisma. They need privacy. They need to be out of harsh glare. (lines 59 – 61)	<p>Not Applicable in specific situations</p> <p>Sharing personal stories can have the effect of motivating or inspiring others, and this in turn can have a healing effect on the person who shares. Others can offer support.</p> <p>Applicable</p> <p>The text is true for the vast majority of people. Even among those who share, there would many who have put in some thought about how they feel before deciding what to disclose, and why.</p> <p>Among those who have made their private grief public include parents of National Servicemen who see the connection between their loss and the greater interest of society to make politicians more accountable, and to improve safety standards in the armed forces</p>
12.	and we can start to see each other as we really are, in terms of our essence, not in terms of our mess (lines 73 – 74)	<p>Applicable</p> <p>In recent times, individuals who have made the news for unfortunate reasons have had journalists use the loopholes in social network security to pick up random details and piece together their background for the sake of writing the news. Some netizens have criticized this as an invasion of privacy, poor journalism and note that such inferences to sporadic status updates and photos cannot be reflective of what an individual is truly like.</p>
13.	This comes from connecting soul to soul, not via fingertips. (lines 77 – 79)	<p>Not Applicable in specific situations</p> <p>Is it possible to genuinely connect using fingertips? This depends on the intention of the connection.</p> <p>Crowdsourcing for community projects has become increasingly common. In such cases, like-minded people are drawn together for a cause that they feel for.</p> <p>All relationships that begin with online dating cannot all be seen as shady and unsuccessful in making good matches</p> <p>Largely Applicable</p> <p>However, overall, the author is correct when he suggests that virtual communication has its limits. Going offline and eventually meeting up is how relationships proceed because knowing a person deeply cannot be achieved without knowing his mannerisms, attitudes over an extended length of time.</p>