

St Andrew's Junior College
Preliminary Examinations 2010 – Paper 2

(Literary Devices—punctuation/ irony)

1. From paragraph 1, explain why the word 'laws' (line 2) is in quotation marks. [2]

Lifted	Inference
Fairy tales and modern fantasy stories project fantastic other worlds; but they also pay close attention to real moral "laws" of character and virtue.	<p>Laws are usually concrete/ codified/ certain / definite and enforceable/ rules and regulations [1]</p> <p>However, in this context these laws are not policed yet accepted/ these moral laws are not explicitly written down yet they are implicitly accepted / acknowledged / recognized/ deemed correct by society norms/ guiding principles. [1]</p>

(Inference)

2. What does the word 'resurgence' (line 8) suggest about the change in interest in fairy tales? [1]

Lifted	Inference
Victorians certainly held to that notion when they brought the fairy tale into the nursery. In our day, we have seen a resurgence of interest in the fairy tale.	<p>A: The word suggests that interest in fairy tales declined in the time between the Victorians and modern day</p> <p><i>Do not accept: dismiss, not taken seriously</i></p> <p>B: and there is now a rekindling/ increase/ reviving of interest</p> <p><i>Note. Need both A and B to be awarded 1 mark. No ½ marks.</i></p>

(Inference – Literary Devices—use of language)

3. (a) What does the word 'yet' (line 12) suggest about the author's attitude towards the lack of children's literature? [1]

1 mark	0 marks
surprise, astonishment, disbelief, disapproving, disappointed, regretful, puzzled, perplexed	<p>Critical, disdain, condemning, disgusting, upset, pessimistic, a sense of pity, shock, discontented, not satisfied</p> <p><i>Note. Do not accept words which are too strong</i></p>

(b) Why does the author feel this way? [1]

- The author expects/ hopes that the **religious and philosophical ethicists** will act as the gatekeepers or moral issues in society/ write more literature on children as moral learners/ meet the needs of parents and teachers

Note. Need to refer to a specialized group of people – e.g. those in authority, academics, religious people, teachers, educators (anything that implies authority)

(Inference)

4. Explain why the author uses the word 'intuitively' (line 15). [1]

Lifted	Inference
Perhaps this is because, like so many others, they have subscribed to the falsehood that children are at a pre-moral stage and that socialization rather than moral formation is more appropriate to their kind. But intuitively we ought to know that it is not that simple.	<p>A: To suggest that innately/ naturally,</p> <p>and</p> <p>B1: young children are not only suitable for socialisation</p> <p>or</p> <p>B2: we would know that young children can (<u>NOT should</u>) undergo moral education</p> <p><i>Note. Both A and B1 or B2 must be present for 1 mark.</i></p>

(Literal direct)

5. From paragraph 5, explain why the author says that 'mere instruction in morality is not sufficient to nurture the virtues' (line 23). *Use your own words as far as possible.* [2]

Lifted	Paraphrased
Mere instruction in morality is not sufficient to nurture the virtues (line 24)	A: Instruction is not enough in cultivating/enriching virtues [1/2]
It might even backfire, especially when the presentation is heavily exhortative and the pupil's will is coerced . (lines 24-25)	B: especially when it is didactic/ forced upon students/ given no choice / simply tell the person what to do [1/2]
... needs to be presented in a way that is attractive (lines 25-26)	C: captivating [1/2]

or ... and stirs the imagination (line 26)	or fires their creative spirit [1/2]
A good moral education addresses both the cognitive and affective dimensions of human nature. (line 25-26)	D: Emotional aspects need to be included [1/2]

(Literary Devices-- metaphor)

6. 'In these stories, the virtues glimmer as if in a looking glass, and wickedness and deception are unmasked of their pretensions to goodness and truth.' (lines 35 – 36)

Explain the metaphor of the looking glass. [2]

Lifted	Inference
...the virtues glimmer as if in a looking glass, and wickedness and deception are unmasked of their pretensions to goodness and truth	A1: Just as the looking glass magnifies/enhances objects and makes things clearer AND A2: likewise, in fairytales/ fantasy stories, virtues will appear more alluring/captivating and appealing. or A3: likewise, in fairytales/ fantasy stories, devious behaviour will be shown/ exposed/ stripped of its concealments. <i>Note. Need A1 (looking glass) and either A2 or A3 (fairy tales) for the full 2 marks. Do not award 1 mark.</i>
	B1: Just as the looking glass is a mirror which reflects its object AND B2: likewise, in fairy tales/ fantasy stories, the virtues are also shown/echoed very clearly or B3: likewise, in fairy tales/ fantasy stories, devious behaviour

	are also shown/ made obvious/ revealed
	<i>Note. Need B1 (looking glass) and either B2 or B3 (fairy tales) for the full 2 marks. Do not award 1 mark.</i>

7. From paragraphs 4, 8, 9, and 11 summarise the benefits of using fairytales in teaching morals and the difficulties in cultivating the moral imagination. [7]

Lifted		Paraphrased	Main idea
Benefits			
A	capture the meaning of morality through vivid descriptions of struggles between good and evil (lines 17-18)	grasp/ understand/ represent what is right and wrong through clear narrations of stories of battles between the virtuous and wicked	employs metaphors of good and evil to teach morality
B	avoid lecturing (line 19)	prevent/ try not to talk down	do not be too prescriptive
C	supply the imagination with important symbolic information about the shape of our world... (line 19-20)	Provide/ fuel one's imagination with icons/ images/ representations about the world's situation/ meaning <i>Do not accept: ideas, signs</i>	not taking things at face value; make meaning of the world
D	... appropriate responses to its inhabitants (line 20)	And how we should suitably react/ respond to others	Suitable reactions
E	Yet, only a pedagogy that awakens and enliven s the moral imagination will persuade the child... (line 39-40)	Fairy tales aid in igniting/ activating/ stimulating/ stirring the moral imagination. <i>Do not accept: cultivate</i>	awaken and enliven
F	... into other worlds that are fresh with wonder, surprise, and danger (lines 62- 63) <i>Note. Students should not paraphrase "wonder, surprise, and danger". These are examples.</i>	It provides novel/ new insights/ ways of seeing the world.	provides new insight/ ways of seeing the world
G	The safety and assurance of these imaginative adventures is that risks can be taken (line 65-66)	able to try out different roles/ experiment/ face threats/ dangers in a secure/ non-threatening environment	not threatening/ secure to take risks

H	without having to endure all the consequences of failure (line 66)	do not have to bear/ live with/ experience the implications/ costs/ outcomes of not succeeding	can bear the outcomes of not succeeding
I	The images and metaphors in these stories stay with the reader even after he has returned to the “real” world. (lines 68-69) or yet the concept of self is also transformed (line 68)	the lessons learnt will be retained by/ continue to influence/ impact the reader or the reader’s self-identity will be changed	lessons will live in the reader/ continue to be a part of his self identity
Difficulties			
1	Much of what passes for moral education fails to nurture the moral imagination (line 39)	<i>*inferred*</i> Existing/current moral education curricula/ curriculums are inadequate/ do not meet the standard/ is substandard	Quality of resources is poor
2	But it needs nurture and proper exercise . line 48)	requires appropriate effort/ time/ energy/ use/ training	effort is required/ needs constant use
3	Otherwise it will atrophy like a muscle that is not used. (lines 48-49)	without which/ if not, it will degenerate/ be weakened/ debilitated/ wasted <i>Do not accept: stagnate</i>	if not, it will degenerate
4	The richness or the poverty of the moral imagination depends upon the richness or the poverty of experience (lines 49-50)	<i>*inferred*</i> Not all have the means/ exposure/ ability to acquire worldliness thorough diverse exposure. or Reliant on the quality/ level/ abundance/ lack of breadth and depth of exposure to cultivate.	inadequate/ limited exposure to the world/circumstances

Note. Students need to paraphrase 5 points for Benefits and 2 points for Difficulties to be awarded the full 7 marks. Points MUST BE properly signposted. Wrong signposting will cost students 1 mark from their overall summary marks.

8. Explain what the author means by 'it will atrophy like a muscle that is not used.' (lines 48 – 49). *Use your own words as far as possible.* [2]

Lifted	Paraphrased
'it will atrophy like a muscle that is not used .'	Moral imagination will reach a stage of being weakened/ debilitated [1] <i>Do not accept: shrink, destroyed, stagnate, useless</i>
	when it falls into inactivity [1] <i>Note. Sentence structure must be verbatim to capture the meaning. It is recommended that tutors teach students that this is a simile question.</i>

9. Which word in paragraph 10 shows the author's skepticism towards information found in books? [1]

"So-called"

10. According to paragraph 10, explain how society can (a) 'nurture' (line 55), and (b) cause the 'impoverishment' (line 55) of the moral imagination through books. *Use your own words as far as possible.* [2]

	Lift	Inference
(a)	'nurture' One measure of the impoverishment of the moral imagination in the rising generation is their inability to recognise, make, or use metaphors. (lines 56-58)	A1: Society can enrich/ cultivate/ teach/ stimulate moral imagination [1/2] A2: through the identification/ creation/ application of metaphors [1/2]
(b)	'impoverishment' Students have gotten used to the idea that all they need to do is to look for the so-called facts in a book. (lines 58-59)/ We are living in a culture in which metaphor is discarded for the so-called facts. (lines 60-61) ... whose use requires relatively	B1: the moral imagination is being deprived [1/2] AND B2: because students have become conditioned to simply/ only source/identify facts. [1/2] OR

	little interpretation. (lines 59-60)	B3: because facts require <i>minimal deciphering</i> [1/2]
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	1 mark	0 marks
a) project (line 1)	display, depict, represent, show, portray, showcase	make up, demonstrate, illustrate, create
b) thirst (line 9) <i>Note. Degree must be strong.</i>	yearn, craves <u>strong/ badly/ deep</u> demand, need, desire	too literal: hungry for, hunger, seek too strong/ wrong connotation: desperately/urgently
c) backfire (line 23) <i>Note. This is a 2-part answer.</i>	counterproductive, A: have <i>opposite</i> effect, not the <i>intended</i> effect B: <i>undesirable, negative</i>	
d) unvarnished (line 37)	plain, simple, not sugar coated reality, not hidden, unadulterated, real, not modified, without glossing over	not veiled, not exaggerated, not refined, untainted, ugly, original, raw
e) lifeless (line 71)	meaningless, lacks vibrancy, lacks vigour, lacks force	dead, listless, boring, dull, uninteresting, mundane, not interactive

11. The author argues for the use of moral imagination in teaching morality. Do you agree with the author's views on the use of moral imagination in moral education? How effectively can morals be taught today? [8]

R1: Student must indicate whether they agree/ disagree with the author's views

R2: Pick at least 2 arguments from the passage

R3: Application - argue for whether morals can be taught effectively

Author's point	Agree/ disagree	How effectively can morals be taught today?
The great fairy tales	Agree:	Effective:

<p>and fantasy stories capture the meaning of morality through vivid descriptions of struggles between good and evil (lines 17-18)</p>	<ul style="list-style-type: none"> - Children are engaged by the vivid descriptions provided in fairy tales. This stimulates their imagination as the scenes in the fairytale play out in their minds. - Such imagination is necessary for learning about people and events they do not directly experience and allows them to understand abstract moral values. - Many fairy tales do contain moral values such as The Ugly Duckling (to not be easily let down and to look beyond the physical appearance), Cinderella (to be good-natured and kind to those around you) and Rapunzel (female purity). <p>Disagree:</p> <ul style="list-style-type: none"> - Children may simply be captivated by what they read and not understand the deeper moral values depicted in the story. However, one could argue that it is the job of parents to use fairytales as a teaching resource. Parents should follow up the story with a discussion/ talk about it with their children so that they can grasp the moral meaning of the story. - Fairy tales, especially those presented by Disney, actually promote many ideals that are often superficial. E.g. Casting the ideal woman as fair, youthful, pure, angelic and precious. There is usually an emphasis on physical beauty (Belle: her name means beauty and her looks have 	<ul style="list-style-type: none"> - Increasing literacy rate and education level of parents, as well as increasing awareness of what good parenting entails, leads to parents knowing the importance of reading fairy tales to their children and explaining the moral concepts found in these stories. - Many child psychology books and parenting books in the market so parents are aware of the importance of teaching moral values from a young age. Such books usually come with tips and strategies on how to teach morals, thus making it more effective. <p>Ineffective:</p> <ul style="list-style-type: none"> - Parents are increasingly relying on maids and grandparents to raise their children. These caregivers might not be able to explain the morals present in the fairy tales to these children. - Children nowadays are more interested in television shows and computer games rather than in fairy tales. They are used to being visually stimulated, rather than mentally stimulated – there seems to be no room for imagination anymore. - Morality as relative. A prevalent notion that has caught on in society that may render the absolute dichotomy of an event as ‘good’ or ‘evil’ meaningless. - A generation that grows up too fast – young children may also be skeptical about these
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	<p>got no parallel; Snow white is the fairest of them all) which causes readers to falsely equate beautiful with good. The use of imagination in imagining these “perfect” princesses actually hinders moral development of a child.</p>	<p>tales .e.g the tooth fairy/Santa Claus myth. Influenced by materialism</p>
<p>The great stories avoid lecturing (line 19)</p>	<p>Agree:</p> <ul style="list-style-type: none"> - The speed & availability at which information reaches us or at which we can access information makes for an impatient audience. Where society is used to instant gratification of needs and desires, youth and children increasingly find it difficult to sit for long periods and listen to expositions on topical issues. Stories provide an avenue for children and youth to be inculcated with moral values as stories encapsulate underlying values in concise, subtle and interesting ways. - The speed & availability at which information passes through the eyes and minds of readers are becoming shorter with the increasing efficiency of technology. Presentation of information has to be attention grabbing to catch readers’ attentions amidst the vast sea of information available. Stories fulfill this aspect of information presentation on morality and prevent a top-down, didactic approach to teaching which will capture the imaginations of children especially of this age. 	<p>Effective:</p> <ul style="list-style-type: none"> - In line with the rise of consultative parenting... - Brings to life... the entertainment aspect addresses the problem of short attention span - Morals can be effectively taught through this method depending on the age of the child. Younger children and unassuming youth might be more receptive to this method of teaching and even find it engaging and refreshing. <p>Ineffective:</p> <ul style="list-style-type: none"> - Youth, being more perceptive and cynical about moral education and the ‘imposition’ of values on them might see through the intentions of such lessons no matter the means with which they are carried out, put across or couched. - Youth do not like to be told what to do. They crave autonomy to make their own decisions. The implicit way in which stories emulate values or denounce them allows youth and children to evaluate their own principles and consider the consequences of their actions within a non-threatening environment. This might be a more appealing

	<p>Disagree:</p> <ul style="list-style-type: none"> - The use of stories will not be effective and will still end up as 'lecturing' in the eyes of children if they have the wrong mindset. Depending on the age of children, youth tend to be more cynical and skeptical of information passed on to them. Some may be able to see through the use of stories for teaching of morals and still find these lessons instructional and exhortative and far from engaging. Thus, while stories have potential to avoid lecturing and are probably the best way to do so, students' receptiveness to the method play a big role in how powerful the use of the moral imagination can be in imparting of values. 	<p>and effective way of teaching morals.</p> <p>It depends:</p> <ul style="list-style-type: none"> - The teaching of morals depends very much on the educator imparting the knowledge and his rapport with the students. Such an educator will have students receptive and open to everything he teaches regardless of the tools he employs.
<p>... supply the imagination with important symbolic information about the shape of our world (line 19-20)</p>	<p>Agree:</p> <ul style="list-style-type: none"> - Teaches children about the challenges they may face in life's journey. These tales hide a wealth of information beneath the surface. <p>Disagree:</p> <ul style="list-style-type: none"> - We can question the quality and accuracy of this representation of the "real world" in such tales. - It is not "timeless" but reflects archaic views and values that are dichotomous with the modern world. 	<p>Effective:</p> <ul style="list-style-type: none"> - Values promoted in the stories are universal and appealing to all. Long lasting impact with real lessons as it appeals to the senses. (experiential learning) - Fairy tales reflect the cultural settings and how the stories are still alive in these places. The importance and relevance of the stories is a powerful experience. - E.g. Pied Piper – parenting and dealing with issues of letting children go (grow up) <p>Ineffective:</p> <ul style="list-style-type: none"> - Issues are outdated. Gender bias perpetuating patriarchal beliefs. Disney princesses.

		<ul style="list-style-type: none"> - Too young to understand the deeper meaning of these tales.
<p>Yet, only a pedagogy that awakens and enlivens the moral imagination will persuade the child... (line 39-40)</p>	<p>Agree:</p> <ul style="list-style-type: none"> - Compacted wisdom in stories that yields more information with each reading. - Teaching morality often ends up being very “preachy”. The lesson will become not only prescriptive, but could also sound judgmental. All these will not go down well for students, especially those in their rebellious teenage years. This could be why students often complain how Moral Education lessons are boring because they are being talked down to. They would not pay attention and could even be disruptive. Lessons therefore must be made relevant and more interesting, and one way stir the imagination of students to rouse their interest. This could probably be done more creatively through movies or animation, things that they students have an interest in. That way, they could be hooked in to the lessons and even get involved in activities designed to complement the lesson. <p>Disagree:</p> <ul style="list-style-type: none"> - To “awaken and enliven the imagination” through telling fairy tales may cause the child to think that it is all fictional stories only. At the end of the day, so-called real teaching is still required to 	<p>Effective/ ineffective:</p> <ul style="list-style-type: none"> - Used wisely yet how many (parents/teachers) can harness the potential of these stories and link them to larger themes and issues. Are we trained in this aspect? Adequate training for pre-school teachers? - Merely letting the child read on his own may not be effective if he is merely reading it for entertainment. This is especially true for fantasy stories such as Harry Potter where children are more interested in the magic and incantations than the moral lessons, if any, that Rowling may try to impart. An adult – parent or teacher – is still required to explain the moral lessons explicitly for the child who may simply be too young to be discerning. <p>There is really no one best way to teach morals.</p> <ul style="list-style-type: none"> - Different children learn differently, and those responsible for the moral upbringing of children have to employ the different methods appropriately. Parents, for instance, could use socialisation by modeling the right behaviour for their children through their words, deeds and actions. Teachers could use more prescriptive ways, e.g. during Moral Education tutorials.

	<p>decipher for the child the morals – teaching points – behind the stories.</p> <p>-</p>	<p>Lessons, however, need not be staid and boring. Teachers could utilise creative way through music (Youtube), movies (Avatar), animation (Kung Fu Panda), etc., to bring the lesson alive in order to draw their students in to the lessons to be learned.</p> <p>- All in all, a combination of various methods of teaching would be most effective.</p>
<p>The moral imagination is active, for well or ill, strongly or weakly, every moment of our lives, in our sleep as well as when we are awake (lines 46-48)</p>	<p>Agree:</p> <ul style="list-style-type: none"> - Our moral imagination is such an essential / integral part our lives that it constantly helps us make moral / ethical choices. - Creativity and play engage the childlike energies that can leave us in a state of depression if they are not nurtured. <p>Disagree:</p> <ul style="list-style-type: none"> - But I would take issue with the author who claims that even in our sleep, or in our dreams, we continue to make moral choices. This is because morality must be a conscious, voluntary choice which is very much under our personal control. 	<p>Effective:</p> <ul style="list-style-type: none"> - Trains the moral imagination. E.g. the site of Hamelin where the tale of the Pied Piper takes place may appear different from how it is imagined in real life. This reflects the ability of fairy tales to unleash the power of imagination. <p>I subscribe to the author's view that teaching morals through moral imagination is only as effective as the richness / breadth of experiences provided by parents and teachers. But in this day of the relative absence of parents at home or the increased emphasis placed on reality non-fiction in schools, the effectiveness of imparting moral values to young minds is often called into question.</p>
<p>Fairy tales and fantasy stories transport the reader into other worlds that are fresh with wonder, surprise, and danger (lines 62-63)</p>	<p>Agree:</p> <ul style="list-style-type: none"> - Fairy tales can ignite the moral imagination by allowing a safe haven for people to roam in a fantasy world where there are no inhibitions and risks could be taken without fear of repercussions, e.g. 	<p>Effective:</p> <ul style="list-style-type: none"> - Morals can be taught because even though it can be argued that morals is a matter of personal experience, it still requires the proper guidance of adults and moral authorities to guide

	<p>Harry Potter. This is in contrast to reality where people are usually risk averse and tread safely. However, it is through taking risk, failing and admitting one's mistakes that one picks up moral lessons.</p> <p>Disagree:</p> <ul style="list-style-type: none"> - The writer is assuming that the images and metaphors found in fairy tales will be understood and internalized by the reader in the real world and that the reader will not misinterpret the images and metaphors presented. He is being idealistic because it takes judicious exercising of these images and metaphors before the reader can be considered as having internalized the moral values. 	<p>children in the proper way of interpreting images and metaphors in a way that does not twist the fundamental meaning of the morals imparted especially in this age associated with moral decline.</p> <p>Ineffective:</p> <ul style="list-style-type: none"> - Even though fairy tales do enrich the moral imagination, imparting morals is still more effective when it is taught in the case of children who will need guidance in maneuvering through the vast children's literature made available by the explosion of the mass media today. They will need guidance on what they read lest they apply the information found in the fairy tales erroneously such as taking the wrong risks in real life and be endangered in the process.
<p>The images and metaphors in these stories stay with the reader even after he has returned to the "real" world. (lines 68-69)</p> <p>or</p> <p>yet the concept of self is also transformed (line 68)</p>	<p>Stories are unique to their settings reflecting the mystic and aura of the places</p>	<p>Effective: Long lasting impact – yet difficult to quantify/measure.</p> <p>Ineffective</p> <ul style="list-style-type: none"> ▪ Idealistic to think that we can drastically change the self and eradicate bad habits through invoking the moral imagination. Societal forces (secularism, sci and technology→ pragmatism) may not be easily countered.