

## JC2 NYJC Prelim 2022 P2 SAQs

### From Passage 1

1. In paragraph 1, the author claims that ‘our relationship with rules seems to be unique to humans.’ (line 1) How does the example of the different species of bird of paradise illustrate his assertion? **Use your own words as far as possible.** [2m]

From the Passage	Suggested Answer
Our relationship with rules seems to be unique to humans. Many animals behave in <b>highly ritualistic</b> ways — for example, the bizarre and complex courtship dances of <b>different species of bird of paradise</b> — but these patterns are <b>wired into their genes, not social rules invented by past generations</b> of birds.	<p>The author illustrated the point that rules are likely to apply only to human beings and not other animals by using the example of the mating dances of birds of paradise to illustrate</p> <p>(a) that though animals may behave in <b>very fixed/structured ways</b>,</p> <p>(b) these are <b>natural/instinctive/biological responses</b> (1m)</p> <p>(c) instead of a <u>deliberate/intentional adherence</u> to an agreed behaviour by their ancestors/previous generations, <u>which is something that humans do.</u> (accept lift of ‘rules’ and ‘generations’) (1m)</p> <p><i>Note: (c) should have some allusion that it is something that applies to humans.</i></p> <p><i>‘past’ cannot be lifted.</i></p>

2. Explain how the author uses language in paragraph 2 to convey ‘the oppressive presence of rules’ (line 8). [3m]

From the Passage	Suggested Answer
<p><b>We all feel the oppressive presence of rules.</b> Public spaces, organisations, dinner parties, <b>even</b> relationships and casual conversations are <b>rife</b> with regulations and red tape that seemingly are there to <b>dictate our every move</b>. We rail against rules being an <b>affront to our freedom</b> and argue that they are ‘there to be broken’. However, it is not really rules, norms and customs in general that are the problem — but the unjustified ones. The tricky and important bit, perhaps, is establishing the difference between the two.</p>	<p>Use of Vocab:</p> <p>(a) The author uses ‘<b>rife</b>’ to show that <b>(pertaining to quantity) there is a large/huge number of rules to abide by, <u>showing that rules are pervasive/omnipresent/extremely widespread.</u></b> (1m)</p> <p>(b) The author uses ‘<b>even</b>’ to show that rules apply in both formal/informal settings / all settings/unexpected settings like informal ones, <b>hence <u>it is stifling being controlled by rules.</u></b> (1m)</p> <p>(c) The phrase ‘<b>red tape</b>’ suggests the <b><u>rigidity of rules/inflexibility of rules;</u></b> (1m)</p> <p>(d) ‘<b>dictate</b>’ suggests <b><u>control/determination of our actions by rules.</u></b> (1m)</p> <p>(e) ‘<b>affront to our freedom</b>’ suggests <b><u>infringement of the liberty of individuals.</u></b> (1m)</p> <p><i>Note: correct word identified with wrong explanation = 0m</i></p> <p><i>correct explanation with no word(s) identified = 0m</i></p> <p><i>Any 3 answers</i></p>

3. How do rules act as ‘the building blocks of a harmonious society’ (line 20)? **Use your own words as far as possible.** [2m]

From the Passage	Suggested Answer
<p>A lot of the norms of everyday life perform precisely the same function as the rules of games — <b>telling us what ‘moves’ we can, and cannot, make.</b> The <b>conventions</b> of ‘pleases’ and ‘thank yous’ that seem so irksome to young children are indeed arbitrary — but the fact that we have some such <b>conventions</b>, and perhaps <b>critically</b> that we <b>agree what they are</b>, is part of what makes our <b>social interactions run smoothly.</b> And rules about driving on the left or the right, stopping at red lights, queueing, not littering, picking up our dog's deposits and so on fall into the same category. They are the <b>building blocks of a harmonious society.</b></p>	<p>(a) Everyone in a community <b>accepts the same/common guidelines</b> for our behaviour (1m) <b>(Cause/Process)</b></p> <p>(b) allowing our social relationships to be <b>amicable</b> / allowing for everyone to get along <b>without conflict/unhappiness.</b> (1m) <b>(Effect/Outcome)</b></p>

4. Why does the author use the word 'inherently' in line 23? **Use your own words as far as possible.** [1m]

From the Passage	Suggested Answer
Of course, there has long been an appetite among some people for a less formalised society, a society without government, a world where individual freedom takes precedence: an anarchy. The trouble with anarchy, though, is that it is <b>inherently short-lived</b> – humans <b>spontaneously generate new</b> rules <b>governing behaviour</b> , communication and economic exchange, and they do so as rapidly as old rules are dismantled.	<p>The author wants to emphasise/show that <b>anarchy</b> is <b>by its nature/at its core unsustainable/unlikely to last very long /likely to change soon/unstable/short-term</b></p> <p>as <b>humans</b> will <b>create fresh</b> rules (to <b>guide our actions</b>) <b>on their own</b>. [Reason for why it is inherently unstable]</p> <p><b>*For this answer, the following components should be present: the nature of anarchy (innately unsustainable) + reason (humans create rules by themselves)</b></p> <p>OR</p> <p>The author wants to show that <b>anarchy</b> is a <b>undesirable/problematic</b> because it is <u>by its nature</u> <b>unsustainable</b>. [Big Picture Answer]</p>

5. In paragraph 5, how does the author support his assertion that rules are constructed spontaneously? **Use your own words as far as possible.**  
[2m]

From the Passage	Suggested Answer
<p>The Nobel Prize winner, Elinor Ostrom, observed the same phenomenon of spontaneous rule construction when people had to collectively manage common resources such as land, fisheries or water for irrigation. She found that people collectively construct rules about, say, how many cattle a person can graze, where, and when; who gets how much water, and what should be done when the resource is limited; who monitors whom, and which rules resolve disputes. These rules are not just invented by rulers and imposed from the top down — instead, they often arise, unbidden, from the needs of mutually agreeable social and economic interactions.</p>	<p>(a) [Technique/Method] The author cited the study/research/observation by the Nobel Prize winner Elinor Ostrom</p> <p>OR</p> <p>by a highly acclaimed/respected academic / expert in the field</p> <p><b>*If student notes that it is the example of <u>the community</u>, rather than <u>the study</u>, it would also be accepted as (a).</b></p> <p>(b) <u>they are created as and when/when necessary (addresses 'spontaneity') to meet the essential requirements of the community.</u></p> <p><i>Note: 'unbidden' must not be lifted.</i></p> <p><i>If (a) alone (must be specific and accurate) = 1m</i>  <i>No (a) whatsoever, (b) = 0m</i>  <i>(a)+(b) = 2m</i></p> <p><i>Answer must have Technique (a) + Content that addresses 'spontaneity'.</i></p>

6. What does the phrase 'simply absorb' (line 40) suggest about the way humans treat rules? **Use your own words as far as possible.** [1m]

From Passage	Inferred
...where we are able to learn the hugely complex systems of social norms without asking too many questions – we <b>simply absorb</b> 'the way we do things round here'	<p>It suggests that humans <b>follow/adopt</b> rules <b>without much critical thinking/mindlessly/without thought</b></p> <p><i>Note: <b>action</b> ("to follow") + <b>basis of action</b> (answer must reflect deference, ignorance) (BOD)</i></p>

## From Passage 2

7. In Paragraph 1, what advantages does the author see in breaking rules? **Use your own words as far as possible.** [2m]

From Passage	Paraphrased
<p>because if everyone travels within the bounds of given rules, <b>no horizons</b> will ever be <b>expanded</b>.</p> <p>We should only break rules to <b>better society</b>.</p>	<p>The author sees the advantages as</p> <p>(a) helping to <b>widen</b> mankind's/people's <b>knowledge/perspectives/world view/ of things around them</b> [1]</p> <p><b>AND</b></p> <p>(b) facilitating the <b>progress</b> of society/community/country/nation/mankind/humanity/human race [1]</p> <p><i>Note: (a) and (b) are separately credited.</i></p>

8. What is the author's purpose of using the pronoun 'we' repeatedly in paragraph 2? [1m]

From Passage	Inferred
<p>But often, that is not the case. <b>We</b> break the same rules that are created for the betterment of society. The same rules that are created for our safety and well-being. <b>We</b> do not wear seatbelts while driving. <b>We</b> spit and litter in public places. <b>We</b> defile public property and jump queues. <b>We</b> eat and use phones in places <b>we</b> are not supposed to — the list of rules <b>we</b> break on a daily basis is endless. If rules are meant to organise our lives, make things uniform and easier to control, why do <b>we</b> end up breaking them?</p>	<p>The repeated use of the pronoun 'we' is intended</p> <p><b>to emphasise the point that [purpose of repetition]</b></p> <p><b>all of us/everyone in society are equally guilty</b> of engaging in these acts of rule-breaking <b>[context of 'we']</b></p> <p>[Purpose] + [context] = 1m</p> <p><i>*Any answer that talks about how author wants readers to think/reflect on their own rule-breaking will not be accepted. There is not enough information in the passage to suggest that the author wants us to do that</i></p>

9. Why has the author written 'positive' in inverted commas (line 33)? [1m]

From the Passage	Suggested Answer
<p>Rule-breaking may have another '<b>positive</b>' association — it may be perceived as a form of <b>solidarity</b> — in some situations. People break rules for the sake of supporting their own tribe too — <b>even if the rule-breaking comes at the expense of society as a whole.</b></p>	<p><b>[Function]</b> He wants to show that he <b>disagrees</b> that rule-breaking has an entirely good connotation</p> <p><b>[Reason/Context]</b> because while breaking rules can <b>bring about unity</b>, <b>it will also cause negative repercussions on the community.</b></p> <p><i>*Both function and reason/context should be given.</i></p> <p><i>*Reason/Context must include dual nature of the outcome of breaking rules + context ('solidarity' or any suitable paraphrasing 'to help family/friends/clan/own community')</i></p>

10. Identify two ways in which the final sentence (lines 40-41) is an effective conclusion to the author's argument. [2m]

From the Passage	Suggested Answer
<p>All in all, regardless of why we break them, rules are made for a reason, created to suit a specific situation — which means that not all of them will apply every time, in every scenario, and thus, not all of them are meant to be followed. When we break rules, we are questioning a certain mindset. What comes after breaking a rule is important — to adapt or create new rules. <b>Updating</b> an old rule will only <b>help the rule-breaker — and everyone else.</b></p> <p>From Para 1: We should only break rules to <b>better society</b>. (lines 5-6)</p>	<p><u><b>Accepted Functions (A)</b></u></p> <ol style="list-style-type: none"> <li>1) summarises author's main argument</li> <li>2) to link back to start of passage/as a callback</li> <li>3) to remind readers/reiterate/to drive home the stand/main argument...</li> <li>4) to convince readers to accept ...</li> <li>5) to encourage breaking of rules/ to give advice</li> </ol> <p><u><b>Unaccepted Functions</b></u></p> <ol style="list-style-type: none"> <li>a) to call for action</li> <li>b) to provide new perspective</li> <li>c) to ask reader to ponder/reflect/think about</li> </ol> <p><u><b>Contexts (B)</b></u></p> <ol style="list-style-type: none"> <li>i) that rule-breaking benefits everyone</li> <li>ii) rule-breaking has a caveat: done only in the interests of society</li> </ol> <p><u><b>Marks to Award</b></u></p> <p>2 correct functions + 1 correct context = 2m</p> <p>1 correct function + 1 correct context = 1m</p> <p>0 correct function(s) + correct context = 0m</p> <p>2 correct functions + wrong context = 0m</p>



11. Using material from paragraphs 3-5 of Passage 2, summarise what the author has to say about why people break rules.

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]

*People break rules because...*

	From the Passage	Paraphrase
1	A <b>cheater's high</b> comes first.(line 13)	it gives them a <b>sense of euphoria/an adrenaline rush/extremely great about themselves</b> at the start (intensity)  <i>*many students paraphrased 'it is rewarding in two ways' (not needed)</i>
2	Often, cheaters and rule-breakers <b>do not feel guilty</b>	and for most of the time, they are not <b>conscience-stricken/they do not feel that they have done something wrong/they feel that their actions are acceptable/correct</b>  <i>*This point is about feeling that what they've done is wrong</i>
3	<b>and remorseful</b> (line 14)	and <b>ashamed/regretful/sorry/penitent/repentent</b>
4	Rather, rule-breakers feel <b>smarter</b> (line 15)	Instead, people who break rules <b>believe/think/consider/fancy themselves</b> to be <b>more intelligent/cleverer/wiser</b> ( <i>comparative element has to be present</i> )
5	<b>and more capable</b> (line 15)	and <b>more competent/accomplished/adept at some things</b> ( <i>comparative element has to be present, at least in 4</i> )
6	along with being in an <b>unexpectedly good mood</b> after breaking a rule (line 15-16)	Additionally, they would be <b>unusually happy/delighted/pleased</b> after breaking rules.  <i>*surprise must be present to get the Point. *'mood' can be lifted</i>
7	They feel a sense of <b>having circumvented some tedious law</b> (line 16)	They would feel as if they had <b>avoided/evaded/sidestepped/bypassed</b> some <b>annoying/banal/dreary/burdensome/tiresome requirement/regulation</b>

		<p><b>3 parts:</b></p> <p>i) <u>act of defiance</u></p> <p>ii) ref to <u>nature of law</u></p> <p>iii) <u>paraphrase</u> 'law' (optional but must be 'correct' in meaning)</p> <p>So (i) and (ii) must be correct to be even considered for credit</p> <p>*'law' can be accepted</p>
8	that the middling or mediocre <b>follow</b> by <b>some unthinking, sheep-like instinct</b> . (line 16)	<p>that the <b>common/ordinary folk/people</b> <b>adhere to/observe mindlessly/in a compliant manner</b></p> <p>(i) type of people</p> <p>(ii) the idea that they <b>follow</b></p> <p>(iii) the manner in which they do so - mindless</p> <p>*'follow' can be lifted</p> <p>*'instinct' can be lifted</p>
9	rule-breakers feel a sense of <b>freedom</b> (lines 17-18)	<p>People who break rules feel <b>unconstrained/liberated/unrestricted/do not feel like they are bound by anything</b></p>
10	<b>appealing, particularly</b> , to those <b>suffering constricting circumstances</b> (lines 18-19)	<p>This is <b>especially attractive/tempting/enticing</b> to people who have to <b>endure/get through/experience/live in/go through inhibiting/limiting/suffocating situations</b></p> <p>(i) appealing</p> <p>(ii) particularly</p> <p>(iii) suffering (<b>optional</b>)</p> <p>(iv) constricting circumstances</p> <p>*'circumstances' can be lifted.</p> <p>*<b>either</b> (i) <b>or</b> (ii) must be present, together with (iv) to be considered for credit; because the sentence which is (9) and (10) is that rule-breakers feel free, <u>especially those</u> (implicit is that they like the idea of freedom) who live in limiting situations.</p>
11	[Point inferred from example] ..in a bid to <b>throw off the shackles</b> of <b>enforced orderliness</b> (lines 20-21)	<p>And they do so <b>to attempt/try to liberate/emancipate/release themselves</b> from <b>obligatory/mandatory/involuntary discipline/appropriate good manners/behaviour/etiquette</b></p> <p>(i) in a bid (<b>optional</b>)</p> <p>(ii) throw off shackles</p> <p>(iii) enforced orderliness (about <b>social behaviour/etiquette</b>)</p>

		* (ii) and (iii) necessary to be considered for credit
12	<b>Often</b> ...rule-breaking also <b>has less to do with people's characters</b> (line 22)	<b>Frequently</b> , breaking rules is <b>not so much about the nature/personality of the person</b>  *'often' is optional to be paraphrased
13	and more <b>the situations</b> people find themselves in (lines 22-23)	but <b>the plight/circumstances</b> he is in.
14	<b>not a lot of conscious awareness</b> goes into <b>when or how far we push ethical boundaries</b> (line 23-24)	<b>we are not fully mindful</b> of <b>when and the extent we act morally/honourably</b>  *idea of 'ethics' or moral yardstick must be present; cannot simply be summed as 'we are not mindful about breaking rules'
15	<b>many a time</b> , rule-breaking occurs <b>in an instant of self-protection</b> , (line 24)	<b>Usually</b> , we break rules <b>to safeguard/secure our well-being</b> ,  *'self' can be lifted
16	<b>laziness</b> (line 25)	due to <b>indolence/unwillingness to work</b>
17	or <b>impulse</b> (line 25)	or <b>a sudden inclination/urge</b> .  *sense is one that is <b>lack of control coupled with lack of thought</b>
18	We might break the rules <b>under some conditions</b> but not in others. (line 25)	We break rules <b>only during certain situations</b> .  *'some' can be lifted
19	Rule-breaking is also often <b>associated with perceptions of power</b> . (line 27)	Breaking rules is <b>linked to ideas/notions/beliefs about authority/superiority</b>  <i>(i) associated</i> <i>(ii) perceptions (essential to this point; it is a viewpoint rather than a fact)</i> <i>(iii) power</i>
20	[Point inferred from example] On seeing this, the respondents thought the second person had either <b>an influential position</b> (lines 30-31)	and is thought to be done by <b>someone who has considerable clout/power/status/authority</b>  *focus is on the person himself

21	or was from a <b>family</b> of privilege (line 31)	or who comes from an advantaged <b>background/origin</b>  *focus is on the person's background *'family' can be lifted as long as there is a 'privileged' characteristic attached to it.
22	those who <b>violated norms of civilized behaviour</b> are <b>assumed</b> to have the capacity to act as they please (lines 31-32)	People who <b>do not act in accordance with society's expectations</b> are <b>believed</b> to be able to do whatever they want.  <i>(i) violated norms of civilised behaviour (this is a specific kind of rules - 'social rules')</i> <i>(ii) assumed</i> <i>(iii) have <u>the capacity</u> to act as they please</i>  *All three parts need to be represented.
23	(Rule-breaking may have another 'positive' association —) that of <b>solidarity</b> (line 33)	Breaking rules also (seems to?) bring(s) about <b>unity/teamwork/togetherness</b>
24	Some break rules <b>for the sake of supporting their own tribe</b> (lines 34-35)	some people do so <b>to aid/assist/stand by their/show encouragement to the group/circle they belong to/friends and family</b> .  *'tribe' cannot be lifted.
25	<b>even if the rule-breaking comes at the expense of society as a whole.</b> (lines 34-35)	<b><u>Even though</u> it may be detrimental to an entire community when rules are broken,</b>  *(25) can only be awarded if (24) is present. *writer is pointing out that (25) is additional information supporting (24).

POINTS	MARKS
1-2	1
3-4	2
5-6	3

7-8	4
9-10	5
11-12	6
13-14	7
<b>15 &amp; ABOVE</b>	8