



RIVER VALLEY HIGH SCHOOL
General Certificate of Education Advanced Level
Higher 1
JC2 Preliminary Examination

GENERAL PAPER

Paper 1

8807/01

31 August 2022

1 hour 30 minutes

No Additional Materials are required

READ THESE INSTRUCTIONS FIRST

An answer booklet will be provided with this question paper. You should follow the instructions on the front cover of the answer booklet. If you need additional answer paper, ask the invigilator for a continuation booklet.

Answer **one** question.

Note that up to **20** marks out of **50** will be awarded for your use of language.

All questions in this paper carry equal marks.

This document consists of **2** printed pages.

2

Answer **one** question.

Answers should be between 500 and 800 words in length.

- 1 To what extent can capital punishment be justified?
- 2 'Work less, play more.' Is this good advice for your society?
- 3 'Environmental concerns are best left in the hands of politicians.' Do you agree?
- 4 'We need less, not more military spending today.' Do you agree?
- 5 Assess the view that tradition impedes progress in your society.
- 6 'Deception is an inevitable feature of our lives.' Discuss.
- 7 Are live performances still relevant in this age of media streaming?
- 8 'Advances in science and technology are crucial to our pursuit of equality.' Do you agree?
- 9 'Now, more than ever, it is challenging to lead a healthy life.' To what extent is this true?
- 10 How far can governments today keep their people safe?
- 11 Discuss the view that young people in your society should care more about national issues than global issues.
- 12 'We can no longer take the media seriously today.' How far do you agree?

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Rachel

Deadline: 31 Aug

- 1 To what extent can capital punishment be justified?
- 11 Discuss the view that young people in your society should care more about national issues than global issues.

Nazri

Deadline: 31 Aug

- 5 Assess the view that tradition impedes progress in your society.
- 9 'Now, more than ever, it is challenging to lead a healthy life.' To what extent is this true?

Chitra

Deadline: 31 Aug

- 10 How far can governments today keep their people safe?

Tee How

Deadline: 31 Aug

- 6 'Deception is an inevitable feature in our lives.' Discuss
- 7 Are live performances redundant in this age of media streaming?

Rick

Deadline: 31 Aug

4. 'We need less, not more military spending today.' Do you agree?

Hazel

Deadline: 31 Aug

- 2 'Work less, play more.' Is this good advice for your society?

4

William

Deadline: 31 Aug

8. 'Advances in science and technology are crucial to our pursuit for equality.' Do you agree?

Candida

Deadline: 31 Aug

3. 'Environmental concerns are best left in the hands of politicians.' Do you agree?
12 'We can no longer take the media seriously today.' How far do you agree?

**RIVER VALLEY HIGH SCHOOL
JC2 PRELIMINARY EXAM 2022**

GENERAL PAPER

8807/02

**Paper 2
INSERT**

**31 Aug 2022
1 hour 30 minutes**

READ THESE INSTRUCTIONS FIRST

This insert contains the passages for Paper 2.

This document consists of 3 printed pages and 1 blank page.



River Valley High School

[Turn over]

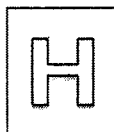
Passage 1. *Des Pare discusses the merits of pessimism.*

- 1 Since ancient times, there have been evils in existence – plenty of them. Crimes, misfortunes, death, disease, earthquakes and the sheer vicissitudes of life. These circumstances gave rise to the rusted dichotomy of ‘optimism’ and ‘pessimism’, which has been so much used, and perhaps overused, in our modern culture. ‘Optimism’ was the phrase for philosophers who felt we live in ‘the best of all possible worlds’ (surely, if God could create a better one, he would have done so). ‘Pessimism’ followed not long afterwards to denote philosophers who ridiculed optimism by contrasting it with the many evils in the world. ‘If this is the best of all possible worlds,’ some asked, ‘what on earth are the others like?’ 5
- 2 However, each of these views is flawed. If there are shadows on the road to pessimism, there are dangers in the opposite direction also. If we overemphasise the power we have over our minds, our lives, our destinies, it is all too easy to stumble into cruelty. We need not look very far to see examples of what optimism, in its darkest forms, can become. When a 2008 London tower block named Heygate Estate was sold off to foreign investors, its inhabitants were first evicted then offered mindfulness courses to deal with their anxiety, so that they were themselves made responsible for their misfortunes. If we are each radically in control of our mental states, what reason is there to ask for social justice? This is the popular narrative that ‘you are responsible for your own happiness’ and is bolstered by the subtle terror of a social media regime that pushes us to broadcast our success and happiness to the world. 15
- 3 It is in such cases that the consoling force of pessimism reveals itself: *it is OK to not be OK*. Sometimes we fail, sometimes we run up against the hard walls of our own capacities or the world’s boundaries – and it can be consoling to be reminded that our suffering, our fragility, is not our fault. Besides, we are so quick to equate pessimism with passivity or despair, and to reject it on that basis. But far from leading to passivity, pessimism can be closely linked to activism, which is in itself acting in hope for a better future. *Hopeful* pessimism is not a contradiction, but a manifestation of the wild power that is harnessed only when life’s darkest forces are gathered into the strange alchemy of hope. 25
- 4 Indeed, this age is marked by ecological depletion and devastation that are taking shape all around us. Yet, this very age is also marked by the quiet, or not so quiet, desperation of the young. The same criticisms once waged against the pessimists of yore are now laid at the feet of the despairing young by those techno-optimists and advocates of progress for whom any consideration of the mere *possibility* of decline is in itself a sign of weakness, a lack of imagination – a failure of vision, most of all. And so they denounce young people’s outcries as pessimism, as ‘mere’ despair. But as Greta Thunberg said in 2018, ‘Why should I be studying for a future that soon will be no more, when no one is doing anything whatsoever to save that future?’ 35
- 5 Surely we can do better than give the manifestly inadequate answer (which may also be an outright lie) to assure them that all will be well – since we know there is every chance it would not be. The thing to avoid is not pessimism, but hopelessness or giving up. We can instead strive for change without any certainty other than the knowledge that we have done what we are called to do as moral agents in a time of change. If brute optimism fails, could hopeful pessimism do better? Could it be, in fact, a *virtue*? 40
- 6 This may just be the thinnest hope, the bleakest consolation – but it may also be the very thing that will serve us in times to come, as a value, and yes, an exercise of moral fervor: a fragile virtue for a fragile age.

Passage 2. *Woh Esme questions the value of cheerfulness.*

- 1 The key to optimism is positivity, and the key to positivity is cheerfulness. Universally lauded as an ideal state of mind, a quick browse through the self-help section of any bookstore announces that people are desperate to bootstrap their way to the bright side. Texts on embracing life's miserable condition do not exactly fly off the shelves. However, books on how optimism can be learned make millionaires out of their authors. 5
- 2 However, there is a fundamental difference between the classical Greek virtues of patience, justice or courage, and the modern day 'virtue' of cheerfulness, which borders on psychosis. Patience asks us to change our behaviour, but it neither asks us to feel differently nor to pretend to feel differently. Cheerfulness, on the other hand, is characterised by an *expression* of good spirits. It can lend itself to pretension – telling someone else that you feel fine when you do not. 10
- 3 Cheerfulness conceived as a virtue instead of a spontaneous feeling is not an action but an act. Whistling while you work might be worth defending, but forcing yourself to smile when you do not feel like it amounts to lying to the people around you. 'Fake it till you make it' has brutal consequences when applied to the emotions. It becomes a form of 'toxic' positivity – both oppressive and deceitful in equal measure. Cheerfulness in this form is far from a virtue; it is a vice. 15
- 4 Forced cheerfulness is a denial of life. We might want to lock out certain people from our fragile hearts, but it also keeps our loved ones out of reach. Whoever gets our cheery selves does not get our true selves. Cheerfulness also unwittingly cancels out trust. It says 'you cannot handle the expression of my feelings' and is therefore built on the certainty that others will disappoint. When we share about our grief from death or abandonment, job loss, racism and homophobia or mental health issues, we ironically have to steel ourselves for even more hurt from the bland responses of others that we must endure, for what do people offer but feeble platitudes like 'it will get better' and 'you have got this'? Still, this shows an attempt at consolation and compassion - no matter how weak - and we must have faith in people for trying. Vulnerability is a risk and a gift. 20
25
- 5 Let us, therefore, consider another virtue, which could be given the old name of honesty. Instead of a smile, we would do better to wear our natural expression. It would be a sign that we are saying *yes* instead of *no* to life's sadness, anxiety, grief, loneliness and anger, among other so-called 'negative' emotions. These affirmations of life's bitterness might just make frowning – or crying – easier. In turn, these newly sanctioned expressions of negativity might make it easier to honestly discuss hardships. Our newly vulnerable selves would get to see the corresponding vulnerabilities of our neighbours. This exchange of fragility could possibly be the key to empathy, as sometimes all we want is for someone to acknowledge how awful a situation is and just sit with us. If we agreed to stop wasting emotional energy masking our disappointments with cheer, then we would be free to cue into other people's sadness. Expressions of pain exchanged between two people can be the great equaliser of humankind. Deeper connections could be made in wreckage than prosperity. 30
35
- 6 Giving up a commitment to cheerfulness would mean risking judgment for being ordinary and human. If, however, we could learn to share in the misery of others rather than stick a Band-Aid on a bullet wound and send them packing, and if they could do the same for us, then we would have a shot at true fraternity. Profound human connection and communion – in other words, love – has no use for forced cheer, and is often sabotaged by false faces. If we want to love better and seek true happiness and friendship, it is time to cultivate honesty instead of cheer, to resist society's pressure to be a living, breathing smile emoji. 40
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RIVER VALLEY HIGH SCHOOL
General Certificate of Education Advanced Level
Higher 1

JC2 Preliminary Examination

Candidate name	
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Index number					
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GENERAL PAPER

8807/02

Paper 2

31 AUG 2022

1 hour 30 minutes

Candidates answer on the Question Paper.

READ THESE INSTRUCTIONS FIRST

Write your Centre number, index number and name on all the work you hand in.

Write in dark blue or black pen.

Do not use staples, paper clips, glue or correction fluid.

Answer **all** questions.

The Insert contains the passage for comprehension.

Note that up to **15** marks out of **50** will be awarded for your use of language.

The number of marks is given in brackets [] at the end of each question or part question.

For Examiner's Use	
Content	/35
Language	/15
Total	/50

This document consists of **7** printed pages and **1** blank page.

Read the passages in the insert and then answer **all** the questions which follow below. Note that up to fifteen marks will be given for the quality and accuracy of your use of English throughout this Paper.

For
Examiner's
Use

NOTE: When a question asks for an answer **IN YOUR OWN WORDS AS FAR AS POSSIBLE** and you select the appropriate material from the passage for your answer, you must still use your own words to express it. Little credit can be given to answers which only copy words or phrases from the passage.

From Passage 1

- 1. Why does the author use the word 'rusted' (line 3) to describe the dichotomy between optimism and pessimism?

.....
[1]

- 2. How does the author use the example of Heygate Estate to illustrate how we can 'stumble into cruelty' (lines 12-16)? **Use your own words as far as possible.**

.....

[2]

- 3. Explain two ways in which the author uses language in lines 16-18 to criticise social media.

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[2]

For
Examiner's
Use

4. How does the author explain his claim that pessimism can be a 'consoling force' (line 19)? **Use your own words as far as possible.**

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5. How does the opening line of paragraph 4 support the author's reference to 'life's darkest forces' (lines 25-26)? **Use your own words as far as possible.**

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6. Why does the author place the word 'mere' (line 33) in inverted commas?

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.....[1]

7. Explain the author's use of questions at the end of paragraph 5.

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.....[1]

From Passage 2

8. How does the author illustrate that people prefer books on optimism to books on 'embracing life's miserable condition' (lines 3-4)? **Use your own words as far as possible.**

.....
.....[1]

- 9. Using materials from paragraphs 3-5, summarise what the author has to say about the negative effects of forced cheerfulness, and why we should pursue honesty instead.

For
Examiner's
Use

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.

One negative effect of forced cheerfulness is

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[8]

- 10. According to the author in paragraph 6, how can we 'have a shot at true fraternity' (line 42)?
Use your own words as far as possible.

*For
Examiner's
Use*

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.....[2]

- 11. Suggest why the author wants us to 'resist society's pressure to be a living, breathing smile emoji' (line 45).**Use your own words as far as possible.**

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.....[2]

- 12. One writer thinks that pessimism has its merits, and the other believes honesty is preferable to forced cheerfulness.

*For
Examiner's
Use*

How far do you agree with the opinions expressed in these two passages? Illustrate your arguments with examples drawn from your own experience and that of your society.

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For Examiner's Use

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From Passage 1

1. Why does the author use the word 'rusted' (line 3) to describe the dichotomy between optimism and pessimism? (1m)

From the passage	Suggested inference
<p>These circumstances gave rise to the rusted dichotomy of 'optimism' and 'pessimism', which are so much used, and perhaps overused, in our modern culture.</p>	<p>The writer thinks that the dichotomy is redundant / less relevant / on the way to being obsolete / clichéd / less pertinent / outdated</p> <p>Old = 0 Frequency of discussion / overused = 0</p> <p><i>BOD: student needs to capture the idea of decreasing relevance</i></p>

2. How does the author use the example of Heygate Estate to illustrate how we can 'stumble into cruelty' (lines 12-16)? **Use your own words as far as possible.** (2m)

From the passage	Suggested inference
<p>When a 2008 London tower block named Heygate Estate was sold off to foreign investors, its inhabitants were first evicted then offered mindfulness courses to deal with their anxiety,</p> <p>so that they (tenants) were themselves made responsible for their misfortunes.</p> <p>OR</p> <p>If we are each radically in control of our mental states, what reason is there to ask for social justice?</p>	<p>(A) After forcing the tenants to leave their homes, the investors subsequently encouraged the tenants to take up relaxation / therapy / meditation to manage their stress. (nervousness – BOD)</p> <p>(B) (the investors) unintentionally shifted (inference from the word 'stumble')</p> <p>(C) the cause for the tenants' stress onto the tenants themselves.</p> <p>1 – 2 points – 1 mark 3 points – 2 marks</p>

3. Explain two ways in which the author uses language in lines 16 – 18 to criticise social media. (2m)

From the passage	Suggested paraphrase/inference
<p>This is the popular narrative that 'you are responsible for your own happiness' and is bolstered by the subtle terror</p>	<p>(A) The author uses the phrase 'subtle terror' to describe social media's influence as menacing / insidious / tacitly causing extreme fear</p> <p>Note that the intensifier is needed as 'terror' is a very strong word.</p> <p>Dangerous /Anxiety / terrifying / harmful / haunting = 0 scary (BOD)</p> <p><i>paraphrase of 'terror' only without 'subtle' = BOD 1 mark [factor this poor language for lang mark]</i></p>
<p>of a social media regime</p> <p><i>(example of ans: He calls social media a 'regime' suggesting that it has become too powerful and influential...)</i></p>	<p><i>Focus: attribute of regime</i></p> <p>(B) The author describes social media as a "regime" because of its oppressive force / authoritarian hold / outsized influence / control (negative connotation) / stronghold over people</p> <p>Influence without intensifier to show negative connotation = 0</p>
<p>...that pushes us to broadcast <u>our success and happiness to the world.</u></p> <p><i>(example of ans: the author uses the word 'pushes' to show that social media is forcing people to show that they are having fun)</i></p>	<p><i>Focus: our consequent action</i></p> <p>(C) Social media is described as something that 'pushes us', to explain how it compels us / forces us to project <u>our achievements and contentment to the world</u> (context necessary)</p>

4. How does the author explain his claim that pessimism can be a 'consoling force' (line 19)? **Use your own words as far as possible.** (3m)

From the passage	Suggested paraphrase/inference
Sometimes we fail	(A) Sometimes we are defeated / we blunder / meet with disaster / lose everything / do not succeed / do not meet our goals
Sometimes we run up against the hard walls of our own capacities	(B) Sometimes we experience / meet with difficulties that originate from / are caused by our own incapacibilities / incompetencies / limitations
or the world's boundaries	(C) Sometimes we experience / meet with difficulties that caused by the confines of the world / external conditions / limitations (note: acc to marker's discretion, if B and C are perceived to be too conflated, only one point will be awarded)
and it can be consoling to be reminded that our suffering, or fragility is not our fault [consoling force]	(D) Therefore, it helps to remember / bear in mind that we are at the mercy of misfortunes / not to be blamed / not responsible/not accountable for/ beyond our control [inference]
pessimism can be closely linked to activism , which is in itself acting in hope for a better future	(E) (inferred) comforted by / assured by the possibility of wanting to improve things in the future <i>1 pts: 1 mark 2-3 pts: 2 marks 4 – 5 pts: 3marks</i>

5. How does the opening line of paragraph 4 support the author's reference to 'life's darkest forces' (lines 25-26)? **Use your own words as far as possible.** (2m)

From the passage	Suggested paraphrase / inference
<p>(Para 3)...harnessed only when life's darkest forces are gathered into the strange alchemy of hope.</p> <p>(Para 4) Indeed,.....</p>	<p>[function]</p> <p>(A1) The author opens paragraph 4 with the use of the word "indeed", which is his way of furthering / strengthening / continuing from / building on the point about 'darkest forces he made at the end of para 3 (1 mark)</p> <p>OR</p> <p>(A2) The author opens paragraph 4 with the use of the example which is his way of furthering / strengthening / continuing from / building on the point about 'darkest forces he made at the end of para 3 (1 mark)</p> <p>Parallel to / aligned with / similar to (BOD)</p> <p><i>Do not accept raise, bring up, show, remind, say / emphasise / highlight</i></p>
<p>...this age is marked by ecological depletion and devastation that is taking shape all around us.</p>	<p>[context]</p> <p>(B) That this age is defined by environmental disasters (1 mark)</p> <p>Other accepted answers: characterised by / widespread/ rampant/ everywhere today etc.</p> <p>Idea: Answer needs to capture frequency and / or degree of environmental disasters embodied in the phrase 'marked by'</p>

6. Why does the author place the word 'mere' (line 33) in inverted commas? (1m)

From the passage	Suggested paraphrase/inference
<p>And so they denounce young people's outcries as pessimism, as 'mere' despair.</p>	<p>Approach to answering: Authorial attitude</p> <p>[Function]</p> <p>(A) The author disapproves of / disagrees with of the way that</p> <p>[Context]</p> <p>(B) Young people's clamours / strong protests / indignations are reduced to / seen as nothing more than minor complaints/ trivialised.</p> <p><i>NB: can lift 'outcries'</i></p>
<p>Examples of such answers:</p> <p><i>Young people have every reason to be in despair (B), yet this despair is being dismissed as a minor issue by advocates of progress (A).</i></p> <p><i>It suggests that people always treat the youths' pessimism as insignificant (A), but in fact it is very important (B)</i></p> <p><i>The word mere is to be justified as something that is not deemed to be important (A). However the author was trying to say that pessimism by the younger generation has value as it is a sign of wanting to take further action (B)</i></p>	<p>OR</p> <p>Approach to answering: Real vs perceived situation</p> <p>[Perceived situation]</p> <p>(A) Young people's clamours / strong protests / indignations are reduced to / seen as nothing more than minor complaints/ trivialised.</p> <p>[Real situation]</p> <p>(B) When the actual situation is indeed serious.</p>

From Passage 2

8. How does the author illustrate that people prefer books on optimism to books on 'embracing life's miserable condition' (lines 3-4)? **Use your own words as far as possible.** (1m)

From text	Explanation
<p>Texts on embracing life's miserable condition do not exactly fly off the shelves.</p>	<p>(A) People do not really buy many books on embracing reality (key: nuance)</p> <p>Note: people do not buy ANY books on pessimism = 0</p> <p>Note: Not a good practice to lift 'embracing life's miserable condition' i.e. should paraphrase whenever possible.</p>
<p>However, books on how optimism can be learned make millionaires out of their authors.</p>	<p>(B) Whereas / on the other hand / but they spend a lot of money buying self-help books on optimism.</p> <p><i>Key ideas: speed, revenue, or quantity of sales</i></p> <p><i>NB: as long as there's comparison between the 2 genres, accept answer</i></p>

10) According to the author in paragraph 6, how can we 'have a shot at true fraternity' (line 42)? **Use your own words as far as possible.** (2m)

From the passage	Suggested paraphrase
<p>If, however, we could learn to share in the misery of others</p> <p>rather than stick a Band-Aid on a bullet wound and send them packing,</p> <p>and if they could do the same for us, then we would have a shot at true fraternity.</p>	<p>(A) We should have a deep understanding / empathy for / compassion for the suffering a person</p> <p>(B) Key idea: dismissive ...instead of dealing with it in an inadequate / superficial / temporary way / 'Give weak responses / simple words that are unhelpful' (correct) [do not accept literal paraphrases e.g. 'putting bandage / plaster' or 'cheer people up quickly']</p> <p>(C) And this should be a mutual / reciprocal situation (1m)</p> <p style="text-align: right;"><i>1-2 pts = 1 mark 3 pts = 2 marks</i></p>

11) Suggest why the author wants us to 'resist society's pressure to be a living, breathing smile emoji' **Use your own words as far as possible.** (line 45) (2m)

From text	Suggestion
<p>If we want to love better and seek true happiness and friendship ...</p> <p>to resist society's pressure to be a living, breathing smile emoji.</p>	<p>[A] We will have deeper / more meaningful connections / greater contentment... (1m)</p> <p>[B] ...if we challenge / reject society's expectations of (or just 'stop'?) being joyful all the time... (1m)</p> <p>...as this is unrealistic / artificial / unreasonable / impossible</p> <p>Note: B needs to capture the idea of 'always' or perpetuity due to the words 'living' / 'breathing'</p>

9) Using materials from paragraphs 3-5, summarise what the author has to say about the negative effects of forced cheerfulness, and why we should pursue honesty instead. (8)

One negative effect of forced cheerfulness is ...

	From passage	Paraphrased / To be inferred
<i>Negative effects of forced cheerfulness</i>		
A	...forcing yourself to smile when you do not feel like it amounts to lying to the people around you Or Deceitful....	putting up appearances / pretending that one is happy / are dishonest
B	'Fake it till you make it' has...	(Context) to pretend we are emotionally stable despite difficulties / how dire a situation leads to...
C	brutal consequences when applied to emotions... OR It becomes a form of 'toxic positivity'...	harmful / destructive / damaging outcomes... (undesirable = 0)
D	– both oppressive [and deceitful] in equal measure.	which are repressive / harsh . (suppressive = BOD)
E	Cheerfulness in this form is far from a virtue; it is a vice	Cheerfulness is then evil / a wrongdoing / immoral / dishonourable act . (bad/ negative / sin = 0)
F	Forced cheerfulness is a denial of life	It is a rejection of human existence / reality / hope / possibility .
G	We might want to lock out certain people from our fragile hearts	We block people from discovering our delicate / frail selves / weaknesses...
H	but it also keeps our loved ones out of reach	and end up distancing / alienating people dear to us . helping = 0
I	Whoever gets our cheery selves does not get our true selves	Those who see our forced cheerfulness do not understand / know who we really are / our genuine identity .

J	<p>Cheerfulness also unwittingly cancel out trust</p> <p>OR</p> <p>It says: you cannot handle the expression of my feelings, and is therefore built on the certainty that others will disappoint</p>	<p>It also undermines our faith in people</p> <p>OR</p> <p><i>(Inferred)</i> We anticipate that others may let us down</p>
K	<p>When we share about ... we ironically have to steel ourselves for even more hurt</p>	<p>Sharing our source of unhappiness may require us to be prepared against more pain that comes from</p> <p style="text-align: right;">Harden = 0</p>
L	<p>from the bland responses of others that we must endure</p> <p>OR</p> <p>for what do people offer but feeble platitudes</p>	<p>...weak / meaningless / clichéd / banal / uninspired reactions that we must put up with / tolerate.</p>
<i>Why we should pursue honesty instead</i>		
M	<p>Instead of a smile, we would <u>do better</u> to wear our natural expression</p>	<p>Honesty <u>is better</u> because it allows us to be true to ourselves</p>
N	<p>It would be a sign that we are saying yes instead of no to life's ... among other so-called 'negative' emotions</p>	<p>And embrace undesirable feelings (accept = ok)</p>
O	<p>These affirmations of life's bitterness might just make frowning – or crying – easier</p>	<p>Which become less challenging / simpler to express / accept unhappiness / anger / frustration / despair</p>
P	<p>In turn, these newly sanctioned expressions of negativity might make it easier to honestly discuss hardships</p>	<p>and facilitate more truthful / sincere conversations about our sufferings</p>
Q	<p>Our newly vulnerable selves would get to see the corresponding vulnerabilities of our neighbours</p> <p>OR</p> <p>This exchange of fragility ...</p>	<p>In exposing our weaknesses, we become more sensitive to the weaknesses of others / we foster mutual understanding / we commiserate with each other</p> <p style="text-align: right;">(focus: interacting with others)</p>
R	<p>And just sit with us</p> <p>OR</p> <p>as sometimes all we want is for someone to acknowledge how awful a situation is</p>	<p>offer comfort through their presence</p> <p style="text-align: right;">(focus: just being around)</p>
S	<p>If we agreed to <u>stop wasting emotional energy</u> masking our disappointments with cheer</p>	<p>If we cease to pretend we are alright / hiding our despondence... / spend less effort pretending we are alright...</p>

T	...could possibly be the key to empathy OR then we would be free to cue into other people's sadness	...we could express compassion for others' unhappiness. (focus: being active)
U	Expressions of pain exchanged between two people can be the great equaliser of humankind	Honesty can reduce power struggles among people / shows people they have much in common
V	Deeper connections could be made in wreckage than prosperity	and help build more meaningful relationships through suffering more than during good times. (Long-lasting / enduring = 0)

1 pt	2-3 pts	4-5 pts	6-7 pts	8-10 pts	11-13 pts	14-16 pts	≥17 pts
1 mark	2 marks	3 marks	4 marks	5 marks	6 marks	7 marks	8 marks

SECTION BREAK - LEAVE THIS PAGE BLANK

