



HWA CHONG INSTITUTION
C2 PRELIMINARY EXAMINATION
Higher 1

CANDIDATE NAME

CT GROUP

CENTRE NUMBER

INDEX NUMBER

GENERAL PAPER

8881/01

Paper 1

19 August 2024

Additional Materials: Answer Booklet

1 hour 30 minutes

INSTRUCTIONS TO CANDIDATES

Write your name, CT group, Centre number and index number in the boxes above.

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 **20** marks out of **50** will be awarded for your use of language.

All questions in this paper carry equal marks.

Write only in dark blue or black pen.
You are reminded of the importance of careful planning,
legible handwriting, and good presentation.

Submit your Answer Booklet at the end of this examination.
 Please retain this Question Paper.

Answer **one** question.

Answers should be between 500 and 800 words in length.

1. How possible is it to gain from mass tourism and not suffer any drawbacks?
2. Does your society have what it takes to care for the elderly?
3. Is it true that despite today's advances, we are facing a bleak future?
4. 'The stronger the country, the lower the likelihood of war.' Comment.
5. Should citizens expect their government to look after everything for them?
6. 'What happens to the environment is of little consequence to the rich.' Discuss.
7. Does history hold us back or spur us on?
8. Is compromise always desirable?



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INSTRUCTIONS TO CANDIDATES

This 2-page Insert contains the reading passages for comprehension. Please detach it and fill in your particulars in the boxes above. Please retain this Insert at the end of the examination.

Passage 1. An author explains what food and commensality have to offer.

- 1 A miracle occurs thrice in France every day. At breakfast, lunch and supper, millions of people gather round a table to share a meal. Like their French cousins, the other Europeans are creatures of habit who favour fixed mealtimes and relish sharing food and good company. Once the related labour – shopping, cooking and washing – is taken into consideration, the centrality of commensality in Europe becomes even clearer. Social practice varies across communities and for the Americans, eating is about satisfying bodily needs and they eat when they want to. No one can be judged for insisting on healthy food or liking food that requires no preparation. 5
- 2 Choice may be desirable but anyone who undervalues commensality is denied its benefits. After my mother passed away and my brother left for university, my father and I started eating separately. We ate sandwiches and pizzas in front of our computers or dined with friends. We rarely spoke. A few weeks before I was to return to university, my father suggested, “We should have dinner together again. Your mother would’ve wanted that.” We did and, somehow, the same food tasted better. We missed Mum and Brother and it was therapeutic to know we still have each other. Our chats about the trivial – of sports and Netflix – led to discussions of the serious – of economics and politics, of memories and the future. Dinner together meant a little less time for distractions, but it was invariably a very fulfilling part of my day. 15
- 3 The significance of food as a catalyst for conversation and connection is evident in many other settings. Each June, millions in the United Kingdom chat over sandwiches, cake and tea at street parties under the auspices of *The Big Lunch*, a project to spread good cheer in the belief that neighbourly communities look after their members. This is a welcome outcome for any society. In competitive cities such as Beijing, Shanghai and Guangzhou, workers fatigued by their daily grind crowd late-night eateries and are revived by a shared supper and gossip. The desire for shared experiences is so deeply rooted that, marooned at home during the pandemic, many signed up for virtual cooking classes and thoroughly enjoyed themselves. 20
- 4 For migrants and refugees displaced by force of circumstance, the taste of the familiar eases homesickness and makes life bearable. It also leads them to fellow diaspora who share their hopes and fears. The potential of food to be a conduit for achievement is even more impressive. For enterprising new citizens, food powers their trajectory to a better life – think of the Indians who have written themselves into British food history and the ubiquitous presence of Italian food in America today. That food paves the way to recognition is also illustrated by the Japanese and Koreans conquering the world with their cuisines. We could even contend that without their reputation as culinary capitals, the shine of many cosmopolitan cities will be dimmed. 30
- 5 No matter who or where we are, food is more than nourishment for the body; what we eat tells the story of our identity and reveals our state of mind. Not only is commensality social dynamics in action, it is humanity on display. 35

Passage 2. An author laments the decline of heritage food.

- 1 Despite the popularity of cooking shows and food blogs, many classic dishes rarely make it to dining tables today. This infrequent reproduction of time-honoured recipes may be contributing to a lamentable global trend: the appreciation of heritage food, be it the British Sunday roast, Eurasian devil's curry or Chinese rice dumplings, is on the wane.
- 2 Despite their association with less healthful diets, frenzied routines have made ready-to-eat meals a feature of modern living. Little wonder that laboriously prepared heritage food no longer appeals. Wherever there are sources of refuelling on every street, few traditional dinners are being created from scratch and eating becomes about satisfying hunger. When delivery services can bring cheap food to one's doorstep, many will not spend more just to honour their heritage.
- 3 The well-to-do may attribute their altered palates to their vacations too. While they might have tried the Scottish haggis¹ on a dare, it is the desire for *the* selfie to make their friends envious that determines their dinner plan. This desire motivates them to seek new food adventures even after returning home. Keen to be in the know, they queue outside restaurants lauded by Michelin inspectors. "Boring" heritage food does not stand a chance with them.
- 4 For the young and restless, being part of viral challenges matters more than cultural pride. They enthused over the Girl Dinner, a low-effort, high-satisfaction assemblage of nutritionally impoverished snacks. They made the Feel Better Soup because it can cure any illness. They hopped onto the Tinned Fish bandwagon, marinating every fish imaginable in olive oil and serving them with pickles and crackers. When the world is heaping praise on such experiments, anyone who likes heritage food falls off the radar.
- 5 Food has always ebbed and flowed in popularity, but it is a loss of valuable personal reflections and shared narratives when culture is sacrificed in the process.

Passage 3. An author examines changes in our eating habits.

- 1 The way we eat and what we eat are changing. For instance, more people are eating healthily. These calorie counters scrutinise advice from social media experts and follow their instructions to the letter. To avoid temptation, they refuse to share a meal with friends who do not watch their diet. The social cost is, to them, an acceptable price to pay for enhanced well-being and beauty.
- 2 Aside from the healthy eating movement, the solo dining phenomenon is gaining pace too. One reason for this is a reluctance to discuss contentious topics such as food sustainability with opinionated friends. Rather than to endure uncomfortable interrogations, many choose to enjoy quiet solitude at the dining table.
- 3 A desire for control is spurring more people, especially the young, to cook at home. These aspiring chefs imagine themselves perfecting heritage food from around the world but end up making the same dishes every day; the climb up the corporate ladder heightens the appeal of a simple dinner. Why slave in the kitchen after a day of toil in the office? When leafy greens and chicken breast doused with dressing is tasty enough to assuage hunger pangs, all that chopping and grating to create an elaborate dinner is not worthwhile.



HWA CHONG INSTITUTION
PRELIMINARY EXAMINATION
Higher 1

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GENERAL PAPER

Paper 2

Candidates answer on the Question Paper.

8881/02

21 August 2024

1 hour 30 minutes

READ THESE INSTRUCTIONS FIRST

Write your name, CT Group, centre number and index number on all the work you hand in.

Write in dark blue or black pen in this Question Paper.

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

Answer **ALL** questions.

The Insert contains the passages 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.

You are reminded of the importance of legible handwriting and good presentation.
 Please submit this Question Paper at the end of this examination. Please retain the Insert.

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

This document is a Question Paper with **6** printed pages.
 An Insert with **2** printed pages is attached to this Question Paper.

[Turn over

Answer **ALL** questions.

For
Examiner's
Use

Your answers should be:

- written in **your own words as far as possible**. Where you select the appropriate material from the passage for your answer, you must still use your own words to express it.
- written in **continuous prose**.

From Passage 1

1. Why is 'miracle' (line 1) an appropriate description of shared meals in France?

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.....

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.....[2]

2. In paragraph 1, the author states that 'social practice varies across communities'. Give **two** examples of how European and American eating habits differ to support this claim.

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.....[2]

3. Suggest why dinner became 'a very fulfilling part of my day' (line 16) for the author.

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.....[2]

4. Why does the author make the point that the workers are 'revived' (line 22) by their shared meal?

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.....[2]

From all the passages

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Examiner's
Use*

- 7. Passage 1 states that 'The significance of food as a catalyst for conversation and connection is evident' (line 17).

Identify **one** specific idea from Passage 3 that can be used to undermine this statement. Justify your answer.

.....

.....

.....

..... [2]

- 8. Passage 2 states that 'laboriously prepared heritage food no longer appeals' (lines 6-7).

Identify **one** specific idea from Passage 3 that can be used to support this statement. Justify your answer.

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..... [2]

9. The reading passages cover a range of views about food and eating habits today.
How far do you agree that our eating habits have brought more gains than losses?

Support your answer with reference to:

- the ideas and opinions from **at least one** of the reading passages.
- examples drawn from your own experience and that of your society.

For
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Use

A series of horizontal dotted lines for writing an answer.

Hwa Chong Institution
2024 C2 General Paper Preliminary Examination
Paper 2 Answers

From Passage 1

1. Why is 'miracle' (line 1) an appropriate description of shared meals in France? [2]

Passage	Answer (2 points for [1] each)
A miracle occurs THRICE in France EVERY DAY . At breakfast, lunch and supper, MILLIONS of people gather round a table to eat together.	a) It is surprising/amazing and remarkable ... b) ... that commensality can occur so regularly/frequently and on such a massive scale .

2. In paragraph 1, the author states that 'social practice varies across communities'. Give **two** examples of how European and American eating habits differ to support this claim. [3]

Passage	Answer (2 of these pairs for [1] each)
EU: CREATURES OF HABIT who FAVOUR FIXED MEALTIMES AM: EAT WHEN THEY WANT TO	a) Regular/specific mealtimes <u>vs.</u> flexible scheduling/eat when one is ready
EU: relish SHARING food AM: NO ONE CAN BE JUDGED for insisting on healthy food or liking food that requires no preparation	b) willing to consume the same food as the others <u>vs.</u> will exercise the right to decide what to have
EU: RELISH ... GOOD COMPANY AM: Eating is about SATISFYING BODILY NEEDS ...	c) Derives happiness/enjoyment <u>vs.</u> focus on sustenance/nourishment
EU: LABOUR – shopping, cooking and washing AM: food that REQUIRES NO PREPARATION	d) Will invest time/effort <u>vs.</u> convenience/ease is uppermost in their mind

3. Suggest why dinner became 'a very fulfilling part of my day' (line 16) for the author. [2]

Passage	Answer (2 of these points for [1] each)
We ate sandwiches and pizzas in front of our computers or dined with friends. We rarely spoke. ... We did and, SOMEHOW, THE SAME FOOD TASTED BETTER . We missed Mum and Brother and it was THERAPEUTIC TO KNOW WE STILL HAVE EACH OTHER . Our CHATS ABOUT THE TRIVIAL – of sports and Netflix – LED TO DISCUSSIONS OF THE SERIOUS – of economics and politics, of memories and the future. Dinner together meant a little less time for distractions, but it was invariably a very fulfilling part of my day .	a) Good company enhanced the dining experience and this made food (allow) more palatable/delectable . b) Being with a loved one coping with the same loss was cathartic/helped the author feel supported . c) Being able to talk about a myriad of issues was intellectually stimulating to the author. d) Father and child grew close again/rebuilt their relationship through their rich dinner conversations.

4. Why does the author make the point that the workers are 'revived' (line 22) by their shared meal? [2]

Passage	Answer (2 points for [1] each)
In competitive cities ... workers FATIGUED BY THEIR DAILY GRIND crowd late-night eateries and are revived by a shared supper and gossip.	a) The author is highlighting/praising the power of a shared meal ... b) ... to revitalise/re-energise workers exhausted by boring work.

5. How does the author's use of language in Paragraph 4 support the idea that 'the potential of food to be a conduit for achievement is even more impressive'? [3]

Passage	Answer (3 of these points for [1] each)
<p>The potential of food to be a conduit for achievement is even more impressive. For enterprising new citizens, food POWERS THEIR TRAJECTORY TO A BETTER LIFE – think of the Indians who HAVE WRITTEN THEMSELVES INTO BRITISH FOOD HISTORY and the UBIQUITOUS PRESENCE of Italian food in America TODAY. That food PAVES THE WAY TO RECOGNITION is also illustrated by the Japanese and Koreans CONQUERING THE WORLD with their cuisines. We could even contend that WITHOUT THEIR REPUTATION AS CULINARY CAPITALS, THE SHINE OF MANY COSMOPOLITAN CITIES WILL BE DIMMED.</p>	<p>The author relies on figurative and emotive language to drive home their point.</p> <p>a) The claim that food 'powers their trajectory to a better life' means that entrepreneurial immigrants who sell food from their homeland can make a good living/become well-to-do.</p> <p>b) That immigrants 'have written themselves into' the 'food history' of their new country means that their acceptance/integration rides on the back of/ is facilitated by the latter's love of their food.</p> <p>c) The 'ubiquitous presence' of the food introduced by immigrants highlights the widespread popularity of their food/how their food is available everywhere in their new/adopted society (allow). This is synonymous with their acceptance/reflective of their naturalisation.</p> <p>d) The author claims that food 'paves the way to recognition' and Asian cuisines are 'conquering the world' to show that countries that can popularise their cuisine in the global arena enable themselves to gain soft power/accrue approbation.</p> <p>e) The assertion that cities (allow) aspiring to be renowned for rich (cultural) diversity must become a food mecca/hubs or their 'shine ... will be dimmed' shows that good food/gastronomical fame influences their appeal/attractiveness.</p>

From Passage 2

6. Summarise the reasons why people are no longer interested in heritage food. Write your summary in **no more than 120 words.** [8]

No. of Points	0	1-2	3-4	5	6	7	8	9	10+
Mark Allocation	0	1	2	3	4	5	6	7	8

Passage	Answer
<p>... many classic dishes RARELY MAKE IT to dining tables today. This INFREQUENT REPRODUCTION of time-honoured recipes may be contributing to a lamentable global trend: the appreciation of heritage food ... is on the wane.</p>	<p>a) There is limited exposure to/are fewer attempts to recreate heritage food at home (and this is causing such food to fall out of favour).</p>
<p>Despite their association with less healthful diets, FRENZIED ROUTINES HAVE MADE READY-TO-EAT MEALS A FEATURE of modern living. Little wonder that LABORIOUSLY PREPARED heritage food NO LONGER APPEALS.</p> <p>Wherever there are SOURCES OF REFUELLING ON EVERY STREET, few traditional dinners are being created from scratch ... When delivery services can bring ... food TO ONE'S DOORSTEP ...</p> <p>... and eating BECOMES ABOUT SATISFYING HUNGER.</p>	<p>b) A harried existence means people would rather eat pre-cooked food/buy convenience food.</p> <p><u>OR</u> (In comparison to the ease of store-bought food) heritage food is (too) time-consuming (to make).</p> <p>c) Ready/convenient access to food/restaurants means people do not bother to cook heritage food.</p> <p>d) It has become common to eat just to fill the stomach/to eat what is available.</p>

When DELIVERY SERVICES CAN BRING CHEAP FOOD to one's doorstep, many will NOT SPEND MORE just to honour their heritage.	e) With technology/ordering platforms making eating affordably/economically easy, people are unwilling to spend on heritage food.
<p>The well-to-do may ATTRIBUTE THEIR ALTERED PALATES TO THEIR VACATIONS too.</p> <p>While they might have tried the Scottish haggis on a dare ... it is the DESIRE FOR THE SELFIE TO MAKE THEIR FRIENDS ENVIOUS that determines their dinner plan ...</p> <p>This desire MOTIVATES THEM TO SEEK NEW food ADVENTURES even after returning home.</p> <p>KEEN TO BE IN THE KNOW, they queue outside restaurants lauded by Michelin inspectors. "Boring" heritage food does not stand a chance with them.</p>	<p>f) As a result of their travel experiences, people are open to other food choices.</p> <p>OR Richer life experiences cause the affluent to become bored with heritage food.</p> <p>g) They see food as a way to flaunt/show off.</p> <p>h) This conditions them to crave novelty/seek fresh food experiences.</p> <p>i) They prefer restaurants/establishments feted by the media to appear informed/up to date.</p>
<p>For the young and restless, BEING PART OF VIRAL CHALLENGES MATTERS more than cultural pride. ... anyone who likes heritage food will FALL OFF THE RADAR.</p> <p>When the world is HEAPING PRAISE ON SUCH EXPERIMENTS, ...</p>	<p>j) The desire to fit in/urge to participate in trends decides what young people eat.</p> <p>k) The approbation/approval given to those who do so convinces them they should too/they are right to try new food.</p>

From all the passages

7. Passage 1 states that 'The significance of food as a catalyst for conversation and connection is evident' (line 17). Identify **one** specific idea from Passage 3 that can be used to undermine this statement. Justify your answer. [2]

Passage 1	Passage 3	Answer (1 pair: Identification [1] + Justification [1])
<p>The significance of food as a catalyst for conversation and connection is evident in many other settings.</p>	<p>To AVOID TEMPTATION, [calorie counters] REFUSE TO SHARE A MEAL WITH FRIENDS WHO DO NOT WATCH THEIR DIET.</p> <p>The SOCIAL COST is, to them, an ACCEPTABLE PRICE TO PAY for enhanced well-being and beauty</p>	<p><u>Identification</u></p> <p>a) Healthy eaters who prioritise their wellbeing and physique above all decline to eat with/snub peers who are not disciplined about choosing food that is good for them/are indifferent to the nutritional value of what they are consuming.</p> <p><u>Justification (accept all answers that are logically linked to the idea)</u></p> <p>b) The determination not to be enticed by what others are eating/unwillingness to be accommodating means they will opt out of communal dining even if it means forgoing the interaction that takes place during these occasions. This means people drift apart instead of growing closer/the potential of mealtimes to foster bonds will not manifest (and so food fails to be a catalyst).</p>
	<p>One reason for [the solo dining phenomenon is gaining pace] is a RELUCTANCE TO DISCUSS CONTENTIOUS TOPICS such as food sustainability with opinionated friends. RATHER THAN TO</p>	<p><u>Identification</u></p> <p>c) When people do not want to be drawn into arguments on/debates over controversial issues and feel judged/put on the spot, they will elect to eat alone.</p> <p><u>Justification (accept all answers that are logically linked to the idea)</u></p> <p>d) This shows that mealtimes can be disquieting/</p>

<p>ENDURE UNCOMFORTABLE INTERROGATIONS, many choose to enjoy quiet solitude at the dining table.</p>	<p>unnerving occasions because of combative/antagonistic dining companions. When that happens, communication breaks down/people are driven apart.</p>
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8. Passage 2 states that 'Little wonder that laboriously prepared heritage food no longer appeals.' (lines 6-7). Identify **one** specific idea from Passage 3 that can be used to support this statement. Justify your answer. [2]

Passage 2	Passage 3	Answer (1 pair: Identification [1] + Justification [1])
<p>Little wonder that laboriously prepared heritage food no longer appeals.</p>	<p>... the CLIMB UP THE CORPORATE LADDER heightens the appeal of a simple dinner. WHY SLAVE IN THE KITCHEN AFTER A DAY OF TOIL IN THE OFFICE?</p>	<p><u>Identification</u> a) People work hard at the workplace/are industriously seeking career advancement.</p> <p><u>Justification (accept all answers that are logically linked to the idea)</u> b) Tired, they only have energy to make simple/low-effort dishes that sate hunger just as well.</p>
	<p>When leafy greens and chicken breast doused with dressing IS TASTY ENOUGH TO ASSUAGE HUNGER PANGS, ALL THAT CHOPPING AND GRATING TO CREATE AN ELABORATE DINNER IS NOT WORTHWHILE.</p>	<p><u>Identification</u> c) Easy-to-prepare dishes can be delicious/delectable.</p> <p><u>Justification (accept all answers that are logically linked to the idea)</u> d) in comparison, heritage food does not justify the (additional) effort because it does not translate into higher satisfaction/do a better job of sating hunger. People with no time to spare will not be keen to make it.</p>