

Candidate's Name	CTG
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JC2 PRELIMINARY EXAMINATION 2016

H1 GENERAL PAPER PAPER 1

8807/01
15 August 2016
0800h – 0930h

TIME 1 hour 30 minutes

INSTRUCTIONS TO CANDIDATES

Write your name and CTG in the spaces at the top of this page.

Answer **one** of the questions.

Write your answer on a separate answer paper.

Write the number of the question attempted on your answer script.

Place the question paper on top of your answer script and fasten all the sheets of paper together.

If you are unable to attempt the paper, submit a blank sheet stating your name and CTG.

INFORMATION FOR CANDIDATES

All questions carry equal marks.

(Note that 20 marks out of 50 will be awarded for your use of language.)

For Examiner's Use	
Content	/30
Language	/20
Total	/50

This question paper consists of 2 printed pages including this page.

[Turn over

PAPER 1

Answer **one** question.

Answers should be between 500 and 800 words in length.

1. 'The needs of the disadvantaged are well taken care of today.' To what extent is this true of your society?
2. 'The increasing focus on superheroes is detrimental to the development of children.' Discuss.
3. Does literature offer anything more than an appreciation of the language?
4. Should there still be any concerns over gender issues when people are more educated?
5. To what extent has science and technology had a negative impact on people's values?
6. Consider the argument that the main goal of sports is self-interest rather than the greater good.
7. How prepared are societies today for an economic crisis?
8. Discuss the view that given the global energy crisis today, green energy should be the solution.
9. How far is it possible for people to address current realities?
10. How liberal should governments be?
11. To what extent do visual arts promote national identity in your society?
12. 'The world today does not give us any reason to be optimistic about the future.' How far do you agree?

Suggested Answer Scheme

1) What are the purposes of the author's opening question? [2] (Inferential Semantics, see GCE 2014 Q1)	
Lifted from passage	Suggested answers
Who could doubt the existence of altruism? (line 1)	[Function] The author a) poses the question to introduce the issue/focus of the passage [1] OR b) poses it as a rhetorical question [1] AND [Context] c) altruism is a very real/tangible/visible phenomenon in any society [1] OR d) altruism is evident/cannot be denied [1]

2) Explain why the author claims that 'doubting altruism is easy' (line 3). Use your own words as far as possible. [2] (Literal Transposition, see GCE 2015 Q2)	
Lifted from passage	Suggested answers
a) ...even when it seems at first glance to be apparent. It is undeniable that people sometimes act in a way that benefits others (lines 3-4) b) but it may seem that they always get something in return - at the very least , the satisfaction of having their desire to help fulfilled (lines 5 – 6)	People acting altruistically a) do want to <u>help/assist/aid someone else</u> . [1] b) but they <u>almost always appear to obtain something</u> , however insignificant/intangible. [1]

3) Explain how the two evolutionary theories explain the puzzle in lines 16-17. Use your own words as far as possible. [2] (Literal Transposition, see GCE 2015 Q3)	
Lifted from passage	Suggested answers
a) According to reciprocal altruism, evolution favours organisms that sacrifice their good for others in order to gain a favour in return (lines 9 – 11) b) Kin selection ... says that individuals behaving altruistically towards others who share their genes , will tend to reproduce those genes (lines 11 – 13)	<i>The first explanation is/Reciprocal altruism explains that...</i> a) people/species who give up their well-being for others have an <u>advantage/edge</u> in evolving because they stand to benefit too, as well. [1] <i>The second explanation is/ Kin selection explains that...</i> b) people/species who are altruistic towards their own kind are more likely to <u>recreate/perpetuate</u> the same genes/behaviours/nature/traits/characteristics. [1]

4) In paragraph 3, what criticisms does the author make of the two evolutionary theories? Use your own words as far as possible. [3] (Literal Transposition, see GCE 2012 Q2)	
Lifted from passage	Suggested answers
The defeat of reciprocal altruism is clear.	<i>The criticisms are that</i>
a) Doing good for another person because something is in it for the doer is the very opposite of what we have in mind (lines 22-23)	a) reciprocal altruism benefits the doer, which is the <u>reverse/contradiction</u> of what was originally intended. [1]
b) Kin selection does better by allowing that organisms may genuinely sacrifice their interests for another, (lines 23-24)	b) Kin selection is <u>superior/an improvement</u> with regard to explaining altruism [1]
	OR
	Reciprocal altruism is <u>weaker/inferior</u> with regard to explaining altruism [1]
c) but it fails to explain why they sometimes do so for those with whom they share no genes . (lines 24-25)	c) but it <u>does not offer reasons/justifications</u> for those who are altruistic towards people who are not biologically related [1]

5) What is the author implying in referring to 'birds, bats and bees' to describe altruism (lines 28-29)? [1] (Vocabulary in Context, see GCE 2011 Q2)	
Lifted from passage	Suggested answers
After all, birds, bats and bees can act altruistically. (lines 28-29)	Unlike humans, these creatures <u>do not have selfish reasons</u> for acting in a way that benefits others more than themselves. [1]
	OR
	The author is implying that <u>without factoring in agenda/purpose</u> , biological altruism as a theory cannot explain human behaviour. [1]
	Note: No marks for using the words, 'motives', 'intentions'.

6) Using material from paragraphs 5 – 7 only (lines 32-51), summarise the lure of egoism in explaining human action. 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]
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Points from the passage	Suggested answers/responses
a) <u>PSYCHOLOGICAL</u> ... looking inward, they doubt the purity of their own motives. (lines 33 – 34)	a) where <u>introspectively/reflectively</u> , people <u>question the uprightness/virtues/righteousness</u> of their own actions (students can lift " <u>psychological</u> ")
b) ... even when we appear to act unselfishly , (line 34-35)	b) despite being <u>seemingly generous/magnanimous/ benevolent</u> (<i>nt h pairs with nt c to make a point!</i>)

Points from the passage	Suggested answers/responses
c) other reasons for our behaviour often rear their heads: (line 35)	c) the real/true <u>motivations</u> behind our actions will <u>manifest/present themselves</u> (inferred point from "rear their heads")
d) the prospect of a future favour, (lines 35 – 36)	d) the <u>possibility of acquiring an advantage/benefit/assistance later</u>
e) the boost to reputation (line 36)	e) an <u>increase/improvement in status/stature</u>
f) or simply the good feeling that comes from appearing to act unselfishly (lines 36 – 37)	f) or just the <u>fulfilment</u> from being selfless.
g) People's true motives may be hidden , even (or perhaps especially) from themselves (lines 37-38)	g) People's real reasons/intentions are <u>undisclosed/concealed/covert</u> , which they do not even realise
h) Even if we think we are acting solely to further another person's good, that might not be the real reason (line 38-39)	h) Even if we believe we are advancing another person's well-being, this <u>belief is often false/misguided</u>
i) ... actions can have multiple motives . (line 40)	i) there can <u>be numerous/many reasons</u> behind our behaviour
j)...explained by a certain humility or scepticism people have about their own or others' motives (lines 41 – 42)	j) because people are <u>modest</u> or <u>cynical</u> of the intentions of themselves or of others <i>Note: Both explanations must be provided for credit to be given</i>
k)... denying the possibility of pure altruism provides a convenient excuse for selfish behaviour . (lines 43 – 44)	k) refuting the notion that pure altruism provides an easy justification for self-centred actions. OR refusing to admit that pure altruism can exist is an easy justification for self-centred actions. (Students can lift "pure altruism")
l) If "everybody is like that" - if everybody must be like that- (lines 44-45)	l) <u>if other people act/behave similarly</u>
m) we need not feel guilty about our own self-interested behaviour or try to change it (lines 45-46)	m) we <u>do not have to be remorseful/sorry for our individualistic/self-absorbed actions</u> OR <u>attempt to modify them.</u> <i>Note: Either explanation needs to be provided for credit to be given</i>
n) The LOGICAL lure of egoism is different: the view seems impossible to disprove . (line 47)	n) the logical (lure) is <u>difficult to refute</u> (Students can lift "logical lure")

Points from the passage	Suggested answers/responses
o) No matter how altruistic people appear to be, it is possible to conceive of their motives in egoistic terms. (lines 47 – 49)	o) regardless of how altruistic/magnanimous people may seem, we are <u>likely to perceive/regard/interpret</u> their reasons as <u>egoistic/selfish</u> (Students can lift “ altruistic ”)
p) ... do what they want to do (line 50)	p) people may act <u>according to their wishes/choices</u>
q) and therefore get satisfaction (line 50)	q) and <u>achieve personal gratification/fulfilment</u>
r) from what only appears to be self-sacrifice OR altruism is simply self-interest of a subtle kind . (lines 50-51)	r) from the <u>seeming/supposed</u> self-denial OR altruism is merely an <u>understated</u> form of self-interest

Mark table (18 points)

No. of points	1-2	3-4	5-6	7-8	9-10	11-12	13-14	>14
Marks	1	2	3	4	5	6	7	8

Sample Summary

We find egoism appealing and reasonable...

as (a) introspection makes us question our intentions. (b) Behind seemingly generous deeds (c) lurk underlying motivations: (d) gaining goodwill, (e) enhancing our standing or (f) just feeling fulfilled. Our real intentions may be (g) covert or even be (h) misguided. Besides, (i) many reasons could account for our behaviour. Emotionally, altruism is attributed to (j) modesty or cynicism about ours and others’ intentions. Refuting pure altruism provides an (k) easy justification for self-centered actions and (m) not having to feel remorse or alter our self-absorbed conduct, since (l) everyone behaves similarly. Logically, it is (n) irrefutable that (o) regardless of how generous people seem, their intentions could be selfish. People act according to their wishes, (p) feeling gratified from (q) supposed self-denial. Indeed, altruism is an (r) understated form of self-interest. (120 words)

7) Why has the author written ‘warm glow’ in inverted commas in lines 65-66? [2]
(Inferential Punctuation, see GCE 2015 Q8)

Lifted from passage	Suggested answers
a) Function of inverted commas	a) [Function] The inverted commas indicate that the phrase is used in an unconventional/uncommon sense/meaning. [1]
b) Still, when our desires are satisfied we normally experience satisfaction. we feel good when we do good. (lines 64 – 65) ...that our true incentives are self-interested (line 66) Indeed, as primatologist Frans de Waal argues, if we did not desire the goods of others for its own sake, then attaining it would not produce the warm glow. (lines 67 – 68)	b) [Context] The usual meaning attached to the phrase ‘warm glow’ is derived from acting in the interest of <u>others</u> . However, the warm glow in this case is derived from the gains/benefits experienced by the altruistic <u>individual</u> . [1] Note: No credit is given for describing the phrase as a metaphor and/or indicating sarcasm

8) What is the contrast between what common sense tells us and what egoism claims about altruism, that the author is presenting in lines 69-72? **Use your own words as far as possible.** [2]
(Literal Transposition, see GCE 2013 Q5)

Lifted from passage	Suggested answers
<ul style="list-style-type: none"> • <u>Common sense</u> tells us that some people are more altruistic than others. • Egoism's claim that these differences are illusory — that deep down, people act only to further their own interests — contradicts our observations and deep-seated human practices of moral evaluation. (lines 69-72) 	<p>a) Common sense tells us that people have <u>varying</u> degrees of altruism, [1]</p> <p>b) while egoism <u>claims that people in general have ulterior motives behind their actions.</u> [1]</p> <p><i>Note: Allow for lift of the words, 'common sense', 'egoism' and 'altruism'.</i></p>

9) Why has the author placed brackets around the comment in lines 76 – 77? [2]
(Inferential Punctuation, see GCE 2013 Q3)

Lifted from passage	Suggested answers
<p>(and probably the only kind with staying power) (lines 76-77)</p>	<p>The brackets are used</p> <p>a) [Function] to support/justify the author's assertion. [1]</p> <p>b) [Context] The author explains that this might be/is likely to be the <u>sole/exclusive</u> way in which altruism <u>can last/endure/be sustained.</u> [1]</p> <p><i>Note to assessor:</i> <i>Credit for structure should be given even if response is incorrect (1 mark rather than 0 marks)</i></p> <p><i>If point b is explained, credit can be given on its own terms.</i></p> <p><i>0 marks for function of brackets as "providing additional information"</i></p>

10) Suggest one reason for the author ending the passage with the final sentence in paragraph 13. [1]
(Inferential Semantics, see GCE 2011 Q8)

Lifted from passage	Suggested answers
<p>Altruism is possible and altruism is real, although in most people, it intertwines subtly with the well-being of the agent who does good, and this is crucial for seeing how to increase the amount of altruism in the world. (lines 87-89)</p>	<p>a) This provides a <u>link/an answer to the author's opening question</u> in the first paragraph. [1]</p> <p>OR</p> <p>b) It <u>provides a succinct conclusion</u> to the differing perspectives of altruism that are discussed in the passage. [1]</p>

11) In the article, Judith Lichtenberg discusses whether pure altruism exists. How far would you agree with Judith Lichtenberg's observations? [10]

OBSERVATIONS EXPRESSED BY JUDITH LICHTENBERG	
ARGUMENT	TEXT REFERENCES
1. Altruism exists	"...news stories of malice and greed abound, but all around us we see evidence of human beings sacrificing themselves and doing good for others." (Paragraph 1, lines 1 – 3)
2. Often times, one may appear to have, or indeed have, underlying reasons behind one's altruistic act	"... It is undeniable that people sometimes act in a way that benefits others, but it may seem that they always get something in return." (Paragraph 1, lines 4 – 5) "... the view that people never intentionally act to benefit others except to obtain some good for themselves, still possesses a powerful lure over our thinking." (Paragraph 4, lines 30 – 31) "We know that even when we appear to act unselfishly, other reasons for our behaviour often rear their heads..." (Paragraph 5, lines 34 – 35) "People's true motives may be hidden, even (or perhaps especially) from themselves." (Paragraph 5, lines 37 – 38)
3. The defects of the two different theories that are used to explain altruism	"Pure altruism, we think, requires...Doing good for another person because something is in it for the doer is the very opposite of what we have in mind." (Paragraph 3, lines 21 – 23) "Kin selection... fails to explain why they sometimes do so for those with whom they share no genes" (Paragraph 3, lines 24 – 25) "Biological altruism explains... but it implies nothing about the motives or intentions of the agent..." (Paragraph 4, lines 27 – 28)
4. The lures of Egoism (which challenges the existence of altruism)	PSYCHOLOGICAL: "... partly explained by a certain humility or scepticism people have about their own or others' motives" (Paragraph 6, lines 41 – 42) "... Denying the possibility of pure altruism provides a convenient excuse for selfish behaviour." (Paragraph 6, lines 43 – 44) LOGICAL: "No matter how altruistic people appear to be, it is possible to conceive of their motives in egoistic terms" (Paragraph 7, lines 47 – 49) "If people possess altruistic motives, then they sometimes act to benefit others without the prospect of gain to themselves." (Paragraph 9, lines 59 – 60)

<p>5. Being altruistic is actually a part of our self-interested behaviour.</p>	<p>“If “everybody is like that” – if everybody must be like that – we need not feel guilty about our own self-interested behaviour or try to change it.” <i>(Paragraph 6, lines 44 – 46)</i></p> <p>“... therefore get satisfaction from what only appears to be self-sacrifice.” <i>(Paragraph 7, lines 50 – 51)</i></p> <p>“... altruism is simply self-interest of a subtle kind.” <i>(Paragraph 7, line 51)</i></p> <p>“...we normally experience satisfaction: we feel good when we do good. Yet that does not mean we do good only in order to get that “warm glow” — that our true incentives are self-interested...” <i>(Paragraph 10, lines 66 – 68)</i></p>
<p>6. People have the tendency to question their own behaviour, or that of others.</p>	<p>“Even if we think we are acting solely to further another person’s good, that might not be the real reason.” <i>(Paragraph 5, lines 38 – 39)</i></p> <p>“... explained by a certain humility or scepticism people have about their own or others’ motives.” <i>(Paragraph 6, lines 41 – 42)</i></p> <p>“No matter how altruistic people appear to be, it is possible to conceive of their motives in egoistic terms.” <i>(Paragraph 7, lines 47 – 49)</i></p>
<p>7. There is also a group of people who do good as it makes up who they are.</p>	<p>“... they feel they must do what they do, because it is just part of who they are.” <i>(Paragraph 12, lines 78 – 79)</i></p> <p>“People who act in these ways believe that they ought to help others, but they also want to help, because doing so affirms who they are and want to be and the kind of world they want to exist...” <i>(Paragraph 13, lines 83 – 84)</i></p>

A SELECTION OF OBSERVATIONS BY JUDITH LICHTENBERG

ARGUMENT	TEXT REFERENCES	EXPLANATION
<p>1. Altruism exists</p>	<p>"...news stories of malice and greed abound, but all around us we see evidence of human beings sacrificing themselves and doing good for others." (Paragraph 1, lines 1 – 3)</p>	<p>This is true in Singapore. There are many instances in Singapore society where altruistic acts by Singaporeans are made known to public. This is partially due to the popularity of social media platforms that allow for more attention to be given to random acts of altruism by Singaporeans from all walks of life.</p> <p><u>EVIDENCE 1</u> In a photo on the Must Be Singapore Facebook page in November 2014, two men were seen guiding an elderly man across the road. One of them was a motorcycle rider who got off his bike to help the man, even though the green light for vehicles to move had flashed.</p> <p><u>EVIDENCE 2</u> Mr Rimy Lau, 68, encouraged three construction workers in an off-peak train in the evening to keep their seats after witnessing them scoot aside to make way for some Singaporean commuters. His action, captured in a Facebook post by a reporter who was in the same train carriage as them, has gone viral. The post has been shared more than 8,700 times. Organisations such as the Singapore Kindness Movement have also shared it - the movement's page chalked up more than 10,000 likes in the span of three hours.</p> <p><u>EVALUATION:</u> From the examples, it is evident that social media has played an important role in highlighting small acts of altruism by Singaporeans. If it was not for social media, such acts (no matter how small) may have gone unnoticed by the public.</p>
<p>2. Often times, one may appear to have, or indeed have, underlying</p>	<p>"... It is undeniable that people sometimes act in a way that benefits others, but it may seem that they always get something</p>	<p><u>AGREE:</u> While pure altruism denotes that we do something simply for the sake of helping others, there are many instances when we may or may not be aware of other underlying motives to help others.</p>

ARGUMENT	TEXT REFERENCES	EXPLANATION
<p>reasons behind one's altruistic act</p>	<p>in return." (Paragraph 1, lines 4-5)</p> <p>... the view that people never intentionally act to benefit others except to obtain some good for themselves, still possesses a powerful lure over our thinking." (Paragraph 4, lines 30 – 31)</p> <p>'We know that even when we appear to act unselfishly, other reasons for our behaviour often rear their heads...' (Paragraph 5, lines 34 – 35)</p> <p>'People's true motives may be hidden, even (or perhaps especially) from themselves.' (Paragraph 5, lines 37 – 38)</p>	<p>EVIDENCE 1: In a report by The Straits Times, Mr Xavier Roland Massang was featured as a regular blood donor in Singapore. Since he was involved in a scooter accident 30 years ago that required surgery and a blood transfusion, Mr Massang has been paying back the favour from other donors by being a regular one himself.</p> <p>EVALUATION: In the case of Mr Massang, it is evident that while his main intention was to donate blood to help others, the underlying reason behind his actions was to also pay the good deed of somebody else forward. Thus, this proves the author's point that people may have underlying reasons behind their altruistic acts.</p> <p>DISAGREE: There is a considerable number of people who are adamant that their altruistic acts are purely for the sake of helping others, with nothing in return for them. Organ donation in Singapore is a case in point for this argument.</p> <p>EVIDENCE 2: Mr Lim Kok Seng, 54, is the first person in Singapore to donate part of his liver to a total stranger, teenager Lim Si Jia, who was suffering from glycogen storage disease — an inherited metabolic disorder.</p> <p>EVALUATION: Despite not knowing Si Jia personally, Mr Lim stepped up and willingly donated his liver even though he does not get anything tangible in return – a mark of altruism without any underlying motives.</p>
<p>3. The defects of the different</p>	<p>'Pure altruism, we think, requires...Doing good for</p>	<p>AGREE: Pure altruism denotes that we do something simply for the sake of helping others, and if the doer gets</p>

ARGUMENT	TEXT REFERENCES	EXPLANATION
<p>theories that are used to explain the existence of altruism</p>	<p>another person because something is in it for the doer is the very opposite of what we have in mind.” (Paragraph 3, lines 21 – 23)</p> <p>“Kin selection... fails to explain why they sometimes do so for those with whom they share no genes” (Paragraph 3, lines 24 – 25)</p> <p>“Biological altruism explains... but it implies nothing about the motives or intentions of the agent...” (Paragraph 4, lines 27 – 28)</p>	<p>something in return (no matter how insignificant this may be), then it cannot be considered as a pure altruistic act.</p> <p>EVIDENCE 1: In 2009, Land Transport Authority (LTA) launched a public campaign to promote graciousness on public transportation amongst Singaporeans. During the campaign, transport operators will be scouting for commuters who behave in a considerate manner on public transport. Each of such will be rewarded with an EZ-Link card with a \$10 value. Moreover, their good deeds will be publicised on posters placed at selected MRT stations.</p> <p>EVALUATION: The simple act of giving up one’s seat to the elderly is indeed an altruistic act that is pure in nature. However, when there are rewards for people who do so, then the act can no longer be regarded as an example of ‘pure altruism’.</p> <p>DISAGREE: The issue about being unable to explain why people act altruistically for those with whom they share no genes, can actually be explained by one hypothesis – a sense of community. Singapore is a close-knit country and most Singaporeans are willing to make small sacrifices to help others, regardless whether they are biologically related or not.</p> <p>EVIDENCE 2: Mr Vincent Chew and his twin daughters were lauded for helping their neighbour who was being robbed. The scuba instructor quickly pinned the man down while his daughters called the police. Mr Chew said, “The police can’t be around all the time, so we were just doing our part to help others when something happens.”</p>

ARGUMENT	TEXT REFERENCES	EXPLANATION
<p>4. The lures of Egoism (which challenges the existence of altruism)</p>	<p>PSYCHOLOGICAL: “... partly explained by a certain humility or scepticism people have about their own or others’ motives” (<i>Paragraph 6, lines 41 – 42</i>)</p> <p>“... Denying the possibility of pure altruism provides a convenient excuse for selfish behaviour.” (<i>Paragraph 6, lines 13 – 44</i>)</p> <p>LOGICAL: ‘No matter how altruistic people appear to be, it is possible to conceive of their motives in egoistic terms’ (<i>Paragraph 7, lines 47 – 49</i>)</p> <p>‘If people possess altruistic motives, then they sometimes act to benefit others without the prospect of gain to</p>	<p>EVALUATION: The sense of community displayed by Mr Chew and his daughters towards their neighbour explains why Singaporeans are more than willing to help others who are not biologically related to them.</p> <p>The psychological lure of egoism explains why Singaporeans may be selective in carrying out their altruistic acts. However, it can be observed that these acts of helping others are not done at random – rather, the beneficiaries are carefully selected so that the volunteers are able to benefit too. Since this is common practice, it thus snowballed into a societal phenomenon where everyone does the same thing as someone else.</p> <p>EVIDENCE 1: Since 2013, all second-year law students from National University of Singapore (NUS) and SMU have to perform 20 hours of pro bono work, which is, however, not graded. For SMU law students, this accounts for part of the 80-hour requirement.</p> <p>EVIDENCE 2: In 2016, Singapore’s sovereign wealth fund GIC announced that it will hand out cash grants of between S\$3,000 and S\$5,000 to students who take on community work. Recipients of the grant will receive mentorship training from GIC’s charity partner Beyond Social Services, which will also connect each student to a disadvantaged child, youth or family.</p> <p>EVALUATION: From both examples, it can be seen how students decide to help others so that they get something in return. Since this is a common practice, more and more organizations and educational institutions are rolling out the same initiative in a bid to further their own interests (no matter what they may be), proving how the psychological lure of egoism is real in Singapore context.</p>

ARGUMENT	TEXT REFERENCES	EXPLANATION
<p>5. Being altruistic is actually a part of our self-interested behaviour.</p>	<p>“If “everybody is like that” – if everybody must be like that – we need not feel guilty about our own self-interested behaviour or try to change it.” (Paragraph 6, lines 44 – 46)</p> <p>“... therefore get satisfaction from what only appears to be self-sacrifice.” (Paragraph 7, lines 50 – 51)</p> <p>“... altruism is simply self-interest of a subtle kind.” (Paragraph 7, line 51)</p> <p>“... we normally experience satisfaction: we feel good when we do good. Yet that does not mean we do good only in order to get that “warm glow” — that our true incentives are self-interested...” (Paragraph 10, lines 66 – 68)</p>	<p>AGREE: Many people in Singapore like to help others as it makes them feel good. Yet, this is seen as something that is selfish because they failed to live up to the expectation of being “pure altruists” as soon as they get something in return.</p> <p>EVIDENCE 1: In a February 2016 report by Straits Times, volunteer barber, Mr Goh Kow Hoon, 81, credited the satisfaction that he gets from voluntarily cutting the hair of others as the thing that motivates him to keep on volunteering.</p> <p>EVALUATION: Mr Goh’s altruistic act can be easily be doubted by many because of the reasons he gave for helping others – it gave him a purpose in life, it gives him satisfaction, it keeps his senses sharp, amongst many others. Thus, Mr Goh’s example provides enough justification to agree with the author that behaving altruistically is indeed part of our self-interested behaviour.</p> <p>DISAGREE: Someone who helps others may end up receiving something in return – the chance to feel good about themselves. While this is something that is seen as self-interest in nature, there is absolutely nothing wrong with it, as it is simply the involuntary “side effect” of helping others. What is important is that our actions benefit the society at large.</p> <p>EVIDENCE 1: In 2016, over 7000 UOB employees, their families and customers took part in a charity run and walk held at East Coast Park. More than \$1.1 million was raised to help underprivileged children in Asia and</p>

ARGUMENT	TEXT REFERENCES	EXPLANATION
		<p>those with special needs.</p> <p>EVALUATION: While the people who volunteered to attend the event may enjoy intangible benefits for themselves (e.g. more family time, keep themselves healthy etc), what is more important than their supposed self-interested behaviour is the end result – the money raised for the beneficiaries.</p>
<p>6. People have the tendency to question their own behaviour, or that of others’.</p>	<p>‘Even if we think we are acting solely to further another person’s good, that might not be the real reason.’ (Paragraph 5, lines 38 – 39)</p> <p>‘... explained by a certain humility or skepticism people have about their own or others’ motives.’ (Paragraph 6, lines 41 – 42)</p> <p>‘No matter how altruistic people appear to be, it is possible to conceive of their motives in egoistic terms.’ (Paragraph 7, lines 47 – 49)</p>	<p>Since pure altruism is a highly debatable issue, many people may tend to question the actions of others in a bid to truly understand why some people behave altruistically. This is relevant in the Singapore context, where many of our actions are questioned or doubted by others.</p> <p>EVIDENCE 1: In a seemingly altruistic act to eradicate the haze issue, Singapore has implemented the transboundary haze laws as an additional tool to curtail irresponsible acts that have caused the haze, which has plagued both Indonesians and others in the region for decades. However, this move was questioned by our Indonesian counterparts who claimed that the other reason why Singapore is taking such a keen interest in this issue is that it was a way for Singapore to tread on the realm of law that was under Indonesia, and in doing that, we were disrespecting the Indonesians.</p> <p>EVALUATION: In this case, our Indonesian counterpart clearly doubts Singapore’s supposed altruistic decision to curb the haze problems. Putting aside the possibility of their accusations being correct, the example does contextualizes the argument that our altruistic actions can easily be seen as something else by another party.</p>
<p>7. There is also a group of people who do good as it</p>	<p>‘... they feel they must do what they do, because it is just part of who they are.’ (Paragraph</p>	<p>Despite all the controversies surrounding the notion of whether pure altruism exists, it is important to note that there are Singaporeans who help others because it is a part of their lives and it makes up who they are.</p>

ARGUMENT	TEXT REFERENCES	EXPLANATION
<p>makes up who they are.</p>	<p>12, lines 78 – 79)</p> <p>“People who act in these ways believe that they ought to help others, but they also want to help, because doing so affirms who they are and want to be and the kind of world they want to exist...” (Paragraph 13, lines 83 -- 84)</p>	<p>EVIDENCE 1: One of Singapore’s social service providers, AWWA, chose Ms Easwari Shellaiah as its model caregiving domestic helper in 2015. When asked why she always helps others, she said, “I am happiest when I feel that I have helped others live better.”</p> <p>EVIDENCE 2: As part of the Individual Giving Survey in 2012, NVPC conducted face-to-face interviews with 1,512 Singapore residents in their own homes. The survey showed that givers who had volunteered and/or donated money in the past 12 months are happier with their lives than non-givers.</p> <p>EVALUATION: From the above examples, it is indeed reflected in the Singapore society that there is a good number of Singaporeans who engage in altruistic acts simply because they regard it as a natural part of their lives.</p>

Candidate's Name	CTG
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JC2 PRELIMINARY EXAMINATION 2016

H1 GENERAL PAPER
PAPER 2

8807/02
15 August 2016
1030h – 1200h

TIME 1 hour 30 minutes

INSTRUCTIONS TO CANDIDATES

Write your name and CTG in the spaces at the top of this page.
Write in dark blue or black pen.
Do not use staples, paper clips, glue or correction fluid.
At the end of the examination, fasten all your work securely together.

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.

Question	1	2	3	4	5	6	7	8	9	10	11
	2m	2m	2m	3m	1m	8m	2m	2m	2m	1m	10m
Marks											

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

Read the passage in the Insert and then answer **all** the questions. 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 and phrases from the passage.

1. What are the purposes of the author's opening question?

[2]

2. Explain why the author claims that 'doubting altruism is easy' (line 3). **Use your own words as far as possible.**

[2]

3. Explain how the two evolutionary theories explain the puzzle in lines 16-17. **Use your own words as far as possible.**

[2]

[8]

7. Why has the author written 'warm glow' in inverted commas in lines 65-66?

[2]

8. What is the contrast between what common sense tells us and what egoism claims about altruism that the author is presenting in lines 69-72? **Use your own words as far as possible.**

[2]

*For
Examiner's
Use*

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JC2 PRELIMINARY EXAMINATION 2016

H1 GENERAL PAPER
PAPER 2
INSERT

8807/02
15 AUGUST 2016

1 hour 30 minutes

READ THE INSTRUCTIONS FIRST

This Insert contains the passage for Paper 2.

ALTRUISM

Judith Lichtenberg discusses the issues surrounding pure altruism¹.

- 1 Who could doubt the existence of altruism? True, news stories of malice and greed abound, but all around us we see evidence of human beings sacrificing themselves and doing good for others. Still, doubting altruism is easy, even when it seems at first glance to be apparent. It is undeniable that people sometimes act in a way that benefits others, but it may seem that they always get something in return — at the very least, the satisfaction of having their desire to help fulfilled. Students in introductory philosophy courses torture their professors with this reasoning, and its logic can seem inexorable. 5
- 2 Contemporary discussions of altruism quickly turn to evolutionary explanations. Reciprocal altruism and kin selection are the two main theories. According to reciprocal altruism, evolution favours organisms that sacrifice their good for others in order to gain a favour in return. Kin selection — the famous “selfish gene” theory popularised by Richard Dawkins — says that individuals behaving altruistically towards others who share their genes, will tend to reproduce those genes. Organisms may be altruistic; genes are selfish. The feeling that loving your children more than yourself is hard-wired lends plausibility to the theory of kin selection. These evolutionary theories explain a puzzle: how organisms that sacrifice their own “reproductive fitness” — their ability to survive and reproduce — could possibly have evolved. However, neither theory fully accounts for our ordinary understanding of altruism. 10
- 3 The defect of reciprocal altruism is clear. If a person acts to benefit another in the expectation that the favour will be returned, the natural response is, “That’s not altruism!”. Pure altruism, we think, requires a person to sacrifice for another without consideration of personal gain. Doing good for another person because something is in it for the doer is the very opposite of what we have in mind. Kin selection does better by allowing that organisms may genuinely sacrifice their interests for another, but it fails to explain why they sometimes do so for those with whom they share no genes. 15 20 25
- 4 When we ask whether human beings are altruistic, we want to know about their motives or intentions. Biological altruism explains how unselfish behaviour might have evolved but it implies nothing about the motives or intentions of the agent: after all, birds, bats and bees can act altruistically. This fact helps to explain why despite these evolutionary theories, the view that people never intentionally act to benefit others except to obtain some good for themselves, still possesses a powerful lure over our thinking. 30
- 5 The lure of this view — egoism — has two sources: one psychological, the other logical. Consider the psychological. One reason people deny that altruism exists is that, looking inward, they doubt the purity of their own motives. We know that even when we appear to act unselfishly, other reasons for our behaviour often rear their heads: the prospect of a future favour, the boost to reputation, or simply the good feeling that comes from appearing to act unselfishly. People’s true motives may be hidden, even (or perhaps especially) from themselves. Even if we think we are acting solely to further another person’s good, that might not be the real reason. (There might not be a single “real reason” — actions can have multiple motives.) 35 40

¹Altruism refers to the fact of caring about the needs of other people more than your own.

- 6 So the psychological lure of egoism as a theory of human action is partly explained by a certain humility or scepticism people have about their own or others' motives. There is also a less flattering reason: denying the possibility of pure altruism provides a convenient excuse for selfish behaviour. If "everybody is like that" — if everybody must be like that — we need not feel guilty about our own self-interested behaviour or try to change it. 45
- 7 The logical lure of egoism is different: the view seems impossible to disprove. No matter how altruistic people appear to be, it is possible to conceive of their motives in egoistic terms. Doctors who give up a comfortable life to care for AIDS patients in a remote place do what they want to do, and therefore get satisfaction from what only appears to be self-sacrifice. So, it seems, altruism is simply self-interest of a subtle kind. 50
- 8 The impossibility of disproving egoism may sound like a virtue of the theory, but, as philosophers of science know, it is really a fatal drawback. A theory that purports to tell us something about the world, as egoism does, should be falsifiable. Not false, of course, but capable of being tested and thus proved false. If every state of affairs is compatible with egoism, then egoism does not tell us anything distinctive about how things are. 55
- 9 A related reason for the lure of egoism concerns ambiguity in the concepts of desire and the satisfaction of desire. If people possess altruistic motives, then they sometimes act to benefit others without the prospect of gain to themselves. In other words, they desire the good of others for its own sake, not merely as a means to their own satisfaction. From the fact that a person's desire is satisfied, we cannot draw conclusions about effects on the individual's mental state or well-being. 60
- 10 Still, when our desires are satisfied, we normally experience satisfaction: we feel good when we do good. Yet that does not mean we do good only in order to get that "warm glow" — that our true incentives are self-interested (as economists tend to claim). Indeed, as primatologist Frans de Waal argues, if we did not desire the good of others for its own sake, then attaining it would not produce the warm glow. 65
- 11 Common sense tells us that some people are more altruistic than others. Egoism's claim that these differences are illusory — that deep down, people act only to further their own interests — contradicts our observations and deep-seated human practices of moral evaluation. At the same time, we may notice that generous people do not necessarily suffer more or flourish less than those who are more self-interested. Altruists may be more content or fulfilled than selfish people. Nice guys do not always finish last, but nor do they always finish first. 70
- 12 The point is rather that the kind of altruism we ought to encourage (and probably the only kind with staying power) is satisfying to those who practise it. Studies of rescuers show that they do not believe their behaviour is extraordinary: they feel they must do what they do, because it is just part of who they are. The same holds for more common, less newsworthy acts — working in soup kitchens, taking pets to people in nursing homes, helping strangers find their way, being neighbourly. 75
- 13 People who act in these ways believe that they ought to help others, but they also want to help, because doing so affirms who they are and want to be and the kind of world they want to exist - their identity is tied up with their values, thus tying self-interest and 80

altruism together. The correlation between doing good and feeling good is not inevitable 85 — inevitability lands us again with that empty, unfalsifiable egoism — but it is more than incidental. Altruism is possible and altruism is real, although in most people, it intertwines subtly with the well-being of the agent who does good, and this is crucial for seeing how to increase the amount of altruism in the world.