



**RIVER VALLEY HIGH SCHOOL**  
**Year 6 Preliminary Examination II**

**General Paper**  
**PAPER 1**

AUG 2017  
8807/1

**1 HOUR 30 MINUTES**

**NAME** \_\_\_\_\_

**CLASS** \_\_\_\_\_

**INDEX NO.** \_\_\_\_\_

**READ THESE INSTRUCTIONS FIRST**

Write your name, class, index number and question number clearly on all pages of your answer script, including the cover page.

Write in dark blue or black pen on both sides of the paper.

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

Answer one question.

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

At the end of the paper, fasten all your work securely together.

All questions in this paper carry equal marks.

<b>QUESTION NUMBER</b>	
<b>CONTENT ( 30 marks)</b>	
<b>LANGUAGE (20 marks)</b>	
<b>TOTAL (50 marks)</b>	

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

**[Turn over]**

Answer **one** question.

Answers should be between 500 and 800 words in length.

- 1 Is being innovative more desirable than keeping the status quo?
- 2 'The promise of science and technology cannot be realised without the humanities.' Do you agree?
- 3 Is politics today nothing but a series of empty promises?
- 4 'Education perpetuates rather than fights inequality.' Comment.
- 5 'Men only need to be good, but women have to be exceptional.' To what extent is this true in the workplace today?
- 6 Is increased military spending justifiable when countries are not at war?
- 7 Should we always be compassionate?
- 8 To what extent is renewable energy the solution for the world's increasing need for energy?
- 9 Consider the relevance of patriotism in your society today.
- 10 Given that the global population is growing rapidly, should people be having more children?
- 11 To what extent are the needs of the marginalised met in your society?
- 12 'There is no such thing as bad art.' Discuss.

**END OF PAPER**

**RIVER VALLEY HIGH SCHOOL**  
**YEAR 6 PRELIMINARY EXAMINATION II 2017**

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**GENERAL PAPER**

**Paper 2**  
**INSERT**

**8807/02**  
**August 2017**

**1 hour 30 minutes**

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**READ THESE INSTRUCTIONS FIRST**

This insert contains the passage for Paper 2.

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



River Valley High School  
EL/GP Department

**[Turn over]**

*Nick Thorpe discusses materialism...*

- 1 On my desk stands a miniature of an Easter Island moai, carved for me by a Rapa Nui craftsman from the same stone his ancestors used for the world-famous monoliths. It is precious to me, but it is also an uneasy symbol of humanity's precarious relationship with the material world. The original 13-foot ancestor statues were quarried in the Middle Ages with a fervour to match any modern production line; more than 800 were carved and dragged into position using rope and log rollers hewn from timber, before somebody cut down the last mature tree on the isolated habitat. Ecological collapse ensued, bringing strife and starvation. 5
- 2 You would think that this blunt parable of unsustainable consumption would help me moderate my relationship with my stuff. But my mobile phone contract is nearly up, and shiny new iPhones beckon. My desktop *moai* is frowning reproachfully: what kind of object needs to be replaced every two years? At least statues endure. 10
- 3 We have got used to the transitory nature of our possessions, the way things are routinely replaced — whether it is last season's cut of jeans or computers that mysteriously slow down as if clogged by quick-drying cement. According to data aggregated by the Global Footprint Network, it takes the biosphere a year to produce what humanity habitually consumes in roughly eight months, a situation that is logically unsustainable. And yet we persevere with the 'hedonic treadmill', holding out the unlikely hope that the spike of satisfaction from our next purchase will somehow prove less transitory than the last. In fact, the opposite is true — the cravings of consumerism tend to make us more miserable. 15 20
- 4 Most of us know this instinctively, and yet remedying our troubled relationship with material possessions is no easy matter. If Western consumer culture sometimes resembles a bulimic binge in which we taste and then spew back things that never quite nourish us, the ascetic, anorexic alternative of rejecting materialism altogether will leave us equally starved. The better approach is to learn to enjoy our things more. Who, then, can teach us how to celebrate our possessions with the mindful, celebratory spirit of a gourmet? 25
- 5 Perhaps we can look to the Chilean poet-politician Pablo Neruda, a self-described 'thing-ist'. A passionate socialist and an erudite curator of curious objects, such as carved pipes, grotesque African masks, ships in bottles, and whales' teeth, Neruda was materialistic in the purest and most playful sense, delighting in textures, noises, colours, the taste of a rattle, the subversive shock of a magic trick. He saw no clash between this celebratory 'thing-ism' and socialism's impulse towards redistribution. He would give his toys away if guests asked, but expected the same generosity in return. Could it be that our problem with materialism is not that we value material things too much, but that we do not truly value them enough? 30 35
- 6 After all, things matter. The humble baguette is quintessentially French: it has its origins in a law made after the French Revolution, which stated that there would only be one type of bread — no longer a bread of wheat for the nobility and a bread of bran for the poor, but a bread of equality. Andy Warhol's serial repetition of a can of Campbell soup has also come to represent the age we live in, where the ordinary is celebrated. Museums and art galleries, filled with items that tell our stories, feed a fascination with objects both significant and otherwise. The British Museum, home to over 8 million items — ranging from the toothpicks used by the Qing Dynasty peasants to the Rosetta Stone, the key to deciphering the hieroglyphs — is proof, if any were needed, that we define ourselves by our things. 40 45
- 7 In recent years, a range of voices from science, philosophy, political activism, and the arts have begun to coalesce into a movement that grounds us ever more mindfully in the material world. This 'new materialism' challenges us to love our possessions not less but

- more — to cherish them enough to care about where they came from, who made them, and what will happen to them in the future. If we could truly cherish the things in our lives and retain the pulse of their making, would we not then be the opposite of consumerists? 50
- 8 But if we are ever going to respond more consciously to our knee-jerk replacement anxiety, we need products designed to last. With that in mind, I have been looking with interest at the Fairphone — launched by a Dutch start-up in December to model what a smartphone might look like in an economy that honours the origins of things. With an open-source operating system that allows users to get round obsolescence, it has two SIM-slots for those who might otherwise need to carry two phones for work and home. But will it make enough money for any long-term market presence, if nobody needs to replace it? I will watch with interest. 55
- 9 Another solution could very well be sustainable models that allow us to extend the lifespan of products, such as the growing network of community repair shops in Edinburgh, dedicated to teaching ordinary people to repair and reuse household goods. There, people sit in a room chatting, repairing clothes, learning new skills — creating an experience that is joyful. The New Economics Foundation explains that creating a society in which things last longer and are endlessly re-used will necessarily entail a major shift to the services that keep things going, thereby creating employment to replace lost manufacturing/retail output. It is, essentially, an economics of better, not bigger. I suspect that will mean paying more, but less frequently. And so, I have started weaning myself off craving bargains and willing myself to pay more for better-made things. 60
- 10 The New Economics Foundation also predicts that the new materialism will lead to more emphasis on spending on ‘experiences rather than disposable goods’, which means less shopping and more music, film, live performance, sport, and socialising: more lasting satisfaction and less of the transitory hit of ownership. This in turn might lead to a proliferation of festivals, sporting competitions, and cultural events celebrating the talents we share and occluding the endless proliferation of retail stuff. There are also some indications that the fetish of ownership is passing in favour of a ‘sharing market’: people are increasingly opting to hire, and films and music are also increasingly available by subscription, via digital services such as Spotify or Netflix, calling time on those unrecyclable CD, video and DVD formats that often end up in a landfill. 70
- 11 Interestingly, this was more or less what changed for Easter Islanders when it became obvious that building totemic tribal monoliths was not going to save them from the ecological abyss. The *moai* became a sculpted lesson that no way of living or thinking can endure forever. There are many who believe that our own society is in the process of learning a similar lesson. However, a more deliberate commitment to love and cherish what we already have might yet save us too, and leave us more deeply connected to one another. 75

*Adapted from “The Love of Stuff”, Aeon (March 2014)*





# RIVER VALLEY HIGH SCHOOL

## Year 6 Preliminary Examination II

**GENERAL PAPER**  
**PAPER 2**

**8807/02**  
**AUGUST 2017**  
**1 HOUR 30 MINUTES**

Candidates answer on the Question Paper.  
Additional Material: 1 Insert

**READ THESE INSTRUCTIONS FIRST**

Write your name, class and index number on all the work you hand in.  
Write in dark blue or black pen on both sides of the paper.  
Do not use staples, paper clips, highlighters, 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.

At the end of the examination, fasten all your work securely together.  
The number of marks is given in brackets [ ] at the end of each question or part question.

**NAME** \_\_\_\_\_  
**CLASS** \_\_\_\_\_  
**INDEX NO.** \_\_\_\_\_

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

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.

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.

- 1. **Using your own words as far as possible**, explain what the author means when he describes his miniature *moai* as an 'uneasy symbol' (line 3).

.....

.....

.....

.....[2]

- 2. Suggest one reason why the author might perceive his desktop *moai* as 'frowning reproachfully' in line 11.

.....

.....[1]

- 3. What does the word 'routinely' (line 13) suggest about the way we replace our possessions?

.....

.....[1]

- 4. What can you infer from the examples in lines 14 and 15 about the reasons why our possessions are replaced?

.....

.....

.....

.....[2]



5. In lines 17 to 20, what is the contrast the author makes between what we hope our products can do for us and what he believes to be the reality? **Use your own words as far as possible.**

.....  
.....  
.....  
.....[2]

6. What does the author mean when he uses the phrase 'equally starved' (lines 24 - 25)? **Use your own words as far as possible.**

.....  
.....  
.....  
.....[2]

7. In paragraph 5, identify a word or phrase that shows how Pablo Neruda exemplifies a (i) 'mindful' and (ii) 'celebratory' spirit (line 26).

(i) mindful: .....  
.....[1]

(ii) celebratory: .....  
.....[1]

8. In paragraph 6, what similarities does the author draw between the baguette and the can of Campbell soup? **Use your own words as far as possible.**

.....  
.....  
.....  
.....[2]



10. According to the author in lines 82 to 86, what are the lessons that we can learn from the *moai*? **Use your own words as far as possible.**

.....

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.....

.....

.....

.....

.....[3]





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2017 Y6 Prelim II  
Paper 2 Answer Scheme

1. Using your own words as far as possible, explain what the author means when he describes his miniature *moai* as an 'uneasy symbol' (line 3). [2]

From passage	Inferred/ Paraphrased
It is precious to me, but it is also an <b>uneasy...</b>	(A) The author means that it is an <b>uncomfortable/ troubling/ disconcerting</b>
<b>symbol</b> of...	(B) <b>representation</b> of...
<b>Ecological collapse</b> ensued, bring <b>strife and starvation</b>	(C) ...the <b>devastation</b> mankind unleashed on the environment
uneasy symbol of humanity's <b>precarious relationship with the material world.</b>	(inferred) (D) ...because of our <b>consumption patterns/ materialism/ demand for things.</b> <i>No marks if paraphrased literally.</i>  <i>1-3 points for 1 mark 4 points for 2 marks</i>

2. Suggest one reason why the author might perceive his desktop *moai* as 'frowning reproachfully' in line 11. [1]

From passage	Inferred/ Paraphrased
My desktop <i>moai</i> <b>frowns reproachfully</b> : what kind of object needs to be replaced every two years? At least statues endure.	(inferred) The author's purpose is to convey his <b>guilty conscience</b> regarding wanting to replace his mobile phone.  OR  The author <b>feels bad</b> about wanting to replace his mobile phone.

3. What does the word 'routinely' (line 13) suggest about the way we replace our possessions? [1]

From text	Inference/ Paraphrased
We have got used to the transitory nature of our possessions, the way things are <b>routinely</b> replaced...	The author is suggesting that we replace our possessions in a mindless/ unthinking/ careless way.  <i>Do not accept 'regularly' or 'habitual'</i>

4. What can you infer from the examples in lines 14 and 15 about the reasons why our possessions are replaced? [2]

From text	Inference/ Paraphrased
whether it is last season's cut of jeans...	(A) We replace our possessions because the items are <b>no longer trendy,</b>
...or computers that <b>mysteriously</b> slow down as if clogged by quick-drying cement	(B) or because there is some <b>built-in obsolescence</b> in the product/  the manufacturers made the product so that it will need to be replaced after a short amount of time  <i>Do not accept literal answers. Accept reasonable answers that show an understanding of 'mysteriously', e.g. sabotage, computer viruses</i>

5. In lines 17 to 20, what is the contrast the author makes between what we hope our products can do for us and what he believes to be the reality? **Use your own words as far as possible.** [2]

From text	Inference/ Paraphrased
...holding out the unlikely hope that the <b>spike of satisfaction</b> from our next purchase will somehow <b>prove less transitory</b> than the last.	We hope that the (A1) <u>fulfilment</u> we get from our products will (A2) <u>last</u> for a long time OR that we will (A2) <u>ultimately</u> be (A1) <u>fulfilled</u> by our purchases,  <i>Both points required for 1 mark.</i>
In fact, the opposite is true—the <b>cravings of consumerism</b> tend to make us more <b>miserable</b> .	but the fact is that the (B1) <u>desire to keep buying things</u> makes us (B2) <b>unhappy/ discontented</b> . (1)

6. What does the author mean when he uses the phrase 'equally starved' (lines 24 - 25)? **Use your own words as far as possible.** [2]

From text	Inference/ Paraphrased
If Western consumer culture sometimes resembles a <b>bulimic binge</b> in which we taste and then spew back things that <b>never quite nourish us</b> , the <b>ascetic, anorexic alternative of rejecting materialism</b> altogether will leave us <b>equally starved</b> .	The author means that (A1) <u>whether we embrace consumerism</u> or if (A2) <u>we give up on buying things completely</u> , (1) ('equally')  (B) we will not be satisfied/ fulfilled. (1) ('starved')

7. In paragraph 5, identify a word or phrase that shows how Pablo Neruda exemplifies a (i) 'mindful' and (ii) 'celebratory' spirit (line 26). [2]

From quote	Answer
mindful	an <b>erudite curator</b> of curious objects. (1) <i>Accept either 'erudite' or 'curator'</i>
celebratory	<b>delighting</b> in textures, noises, colours, et cetera. (1) OR materialistic in the purest and most <b>playful</b> sense. (1)

8. In paragraph 6, what similarities does the author draw between the baguette and the can of Campbell soup? **Use your own words as far as possible.** [2]

From text	Inference/ Paraphrased
the <b>humble</b> baguette  A can of Campbell soup.... where the <b>ordinary</b> are celebrated.	Both the can of Campbell soup and the baguette are <b>mundane/ insignificant/ common</b> items, (1)
The humble baguette is <b>quintessentially French</b> : it has his origins in a law made after the French Revolution  A can of Campbell soup has also come to <b>represent</b> the age we live in...	...and are (B1) symbols of/ tell us about  (B2) an important aspect of our culture/ era/ values/ who we are/ what society is. (1)  <i>2 points for 1 mark</i>

9. Using material from paragraphs 7 to 10 only (lines 46 to 79), summarise what the author says about how we can counter materialism and the effects of these actions. 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.

We can counter materialism by...

23 points

Points	1-2	3-4	5-6	7-8	9-10	11-13	14-16	17 +
Marks	1m	2m	3m	4m	5m	6m	7m	8m



	From text	Paraphrased/ Inference
A	a range of voices from science, philosophy, political activism and the arts have begun to <b>coalesce into a movement</b> that...	...coming together/ working collectively
B	<b>grounds</b> us ever more <b>mindfully</b> in the material world	.... towards being more <u>thoughtfully/ deliberately/ consciously/ centred/ rooted/ established</u> in the physical/ corporeal/ tangible world. <i>2 parts for 1 point</i>
C	...challenges us to <b>love</b> our <b>possessions</b> not less but more — to <b>cherish</b> them enough...	We can <u>value</u> our things,
D	...to care about <b>where</b> they came from, Or honours the <b>origins</b> of things	be concerned about their <u>source</u> ,
E	<b>who made</b> them,	their manufacturers,
F	what will <b>happen</b> to them in the <b>future</b> .	and what will become of them OR how they will be <u>disposed/ recycled/ reused</u> ,
G	... <b>retain the pulse of their making</b>	and in so doing, remember the <u>essence</u> of how they were made.
H	we need <b>products</b> that <b>last</b> . OR a society in which things <b>last</b> longer	We need to make things that <u>endure</u>
I	with an open-source operating system that allow users to get round <b>obsolescence</b> ,	( <i>inferred</i> ) and provide ways to keep products <u>up-to-date/ useful/ relevant</u> .
J	it has two SIM-slots for those who might otherwise need to carry two phones for work and home	( <i>inferred</i> ) Businesses also need to <u>streamline</u> their products/ make products that are <u>multi-functional</u>
K	sustainable models of <b>extending the lifespan of products</b> such as the growing network of <b>community repair shops</b>	We can <u>fix</u> our things when they break down,
L	...entail a major shift to the services that keep things going, thereby creating employment...	[effect] and this creates new jobs in industries that restore/mend/fix items
M	...to replace lost <b>manufacturing/retail</b> output.	[effect] and leads to fewer jobs in the production/service industry
N	...and are <b>endlessly re-used</b>	We can constantly/continually upcycle/ re-purpose/ recycling. <i>2 parts for 1 point</i>
O	It is, essentially, an economics of <b>better</b> , not bigger.	We need to focus on manufacturing/buying products of <u>higher quality</u> . <i>Accept "better quality"</i>
P	I suspect that will mean <b>paying</b> more, OR I've started weaning myself off craving bargains	We have to be willing to spend more.
<b>Effects</b>		
Q	spending on ' <b>experiences</b> rather than disposable goods'	We will pursue adventure/ memorable activities,
R	more lasting <b>satisfaction</b>	and this will lead to more <u>fulfilment</u>
S	more <b>lasting</b> satisfaction OR and less of the <b>transitory hit of ownership</b>	that <u>endures/ is long-term/ more permanent</u> .
T	This in turn might lead to a <b>proliferation of festivals, sporting competitions and cultural events celebrating the talents</b> we share.	This will lead to <u>more activities</u> that <u>commemorate/ recognise/ focus on</u> the <u>gifts/abilities/skills</u> we have. <i>3 parts for 1 point</i>
U	There are some indications that the fetish of <b>ownership</b>	We will be less keen to <u>possess</u> ,
V	is passing in favour of a ' <b>sharing market</b> ' OR <b>hire</b> OR by <b>subscription</b>	and more keen to share/ rent/ pay for streaming <i>Allow lift of 'share'</i>
W	Calling time on those <b>unrecyclable CD, video and DVD</b> formats that often end up in a <b>landfill</b> .	There will be less waste.

10. According to the author in lines 82 to 86, what are the lessons that we can learn from the *moai*? **Use your own words as far as possible.** [3]

From text	Inference/ Paraphrased
The <i>moai</i> became a sculpted lesson that <b>no way of living or thinking can endure forever.</b>	(A) We learn that we must change, OR no lifestyle or ideology is sacrosanct/ permanent
...a more <b>deliberate...</b>	(B) We need to be more <b>conscious/ thoughtful/ purposeful/ mindful...</b>
<b>...commitment</b>	(C) and <b>dedicated</b>
to love and cherish what we already have might yet save us	(D) in <b>caring for</b> what we have.  1 point: 1 mark 2-3 points: 2 marks 4 points: 3 marks

11. The author writes about the problems of materialism and how individuals and companies can counter it. How relevant are his arguments to you and your society? [10]

