



**Raffles Institution  
2024 Year 6 Preliminary Examination  
General Certificate of Education Advanced Level  
Higher 1**

---

**GENERAL PAPER**

**8881/01**

Paper 1

**26 August 2024**

**1 hour 30 minutes**

Additional Materials: Answer Booklet

---

**READ THESE INSTRUCTIONS FIRST**

Write your name, CT group, and GP tutor's name on all the work you hand in.  
Write in dark blue or black ink on both sides of the paper.  
Do not use paper clips, glue or correction fluid.

Answer **one** question.

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

At the end of the practice, fasten all your work securely together.  
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 'The arts should not rely on government support.' Comment.
- 2 Does reliance on technology compromise our freedom?
- 3 To what extent has social media influenced financial decisions among people today?
- 4 'Only powerful nations have a significant voice in global affairs.' Discuss.
- 5 'There is no room for failure.' Is this true of your society?
- 6 To what extent should the state interfere with the private lives of its citizens?
- 7 How far do you agree that efforts to promote inclusiveness do more harm than good?
- 8 'Technology has given us a false sense of hope in solving problems.' To what extent is this true?



**Raffles Institution**  
**2024 Year 6 Term 3 Timed Practice**  
**General Certificate of Education Advanced Level**  
**Higher 1**

---

**GENERAL PAPER**

**8881/02**

Paper 2

**16 May 2024**

INSERT

**1 hour 30 minutes**

---

**READ THESE INSTRUCTIONS FIRST**

This Insert contains the passages for comprehension.

**Passage 1.** *Author A believes that following rules is important.*

- 1 It is hard to imagine life in a world without rules. In addition to our bodies following some very strict and complex biological laws, without which we would all be doomed, the very words I am writing now follow the rules of English. I might dreamily think of liberating myself from them. But would this new linguistic freedom really do me any good or set my thoughts free? Breaking away from the rules of my language would not make me unchained but would instead make me incoherent. 5
- 2 Consider, too, how rules are the essence of sport, games, and puzzles – even when their entire purpose is supposedly fun. The rules of chess, say, can trigger a tantrum if I want to move the king more than one square in any direction, but find that they say I cannot. Similarly, find me a football fan who has not at least once raged against a referee showing a player the red card<sup>1</sup>. But chess or football without rules would not be chess or football – they would be entirely formless and meaningless activities. Indeed, a game with no rules is no game at all. 10
- 3 Many of the norms of everyday life perform precisely the same function as the rules of games: telling us what “moves” we can and cannot make. The conventions of “please” and “thank you” that seem so irksome to young children are indeed arbitrary, but the fact that we have such conventions – it is crucial that we agree what they are – is part of what makes our social interactions run smoothly. Rules about driving on the left or the right, stopping at red lights, queuing, not littering, and so on fall into the same category. They are the building blocks of a harmonious society. 15
- 4 Of course, there has long been an appetite among some people for a less formalised society where individual freedom takes precedence: an anarchy. But anarchy is inherently unstable – humans continually, and spontaneously, generate new rules governing behaviour, communication, and economic exchange, and they do so as rapidly as old rules are dismantled. These rules are not just invented by rulers and imposed from the top down; instead, they often arise, unbidden, from the needs of mutually agreeable social and economic interactions. 25
- 5 In humans, rules also take hold early. Experiments show that children, by the age of three, can be taught entirely arbitrary rules for playing a game. Not only that, when a “puppet” (controlled by an experimenter) arrives on the scene and begins to violate the rules, children will criticise the puppet, protesting with comments such as “You are doing that wrong!”, and they will even attempt to teach the puppet to do better. 30
- 6 Let us return to the case of sport. A game may start by kicking a pig’s bladder from one end of a village to another, with ill-defined teams and structure, and potentially riotous violence. But it ends up, after a few centuries, with a comprehensive rule book dictating every detail of the game. We even create international governing bodies to ensure that sport remains civilised. 35
- 7 The urge to overturn stifling, unjust, or simply downright pointless rules is entirely justified. But without some rules – and some tendency for us to stick to them – 40

<sup>1</sup> A red card is shown to a player who has committed a serious offence, and the player must immediately leave the field and cannot return for the rest of the game.

society would slide rapidly into pandemonium. Indeed, many social scientists would see our tendency to create, stick to, and enforce rules as the very foundation of social and economic life.

45

**Passage 2.** *Author B discusses the problems related to making and following rules.*

- 1 Rules seem hardwired into our DNA. In fact, our species' ability to latch onto, and enforce, arbitrary rules is crucial to our success as a species. If each of us had to justify each rule from scratch, our minds would grind to a halt. Instead, we learn the hugely complex systems of linguistic and social norms without asking too many questions – we simply absorb “the way we do things around here”. 5
- 2 But we must be careful – for this way tyranny also lies. Humans have a powerful sense of wanting to enforce sometimes oppressive patterns of behaviour – correct spelling, hats off in church, standing for the national anthem – irrespective of their justification. And while the shift from “This is what we all do” to “This is what we all ought to do” is a well-known ethical fallacy, it is deeply embedded in human psychology. 10
- 3 One danger is that rules can develop their own momentum: people can become so fervent about arbitrary rules of dress, dietary restrictions, or the proper treatment of the sacred that they may exact extreme punishments to maintain them. Political ideologues and religious fanatics often mete out such retribution but so do repressive states, bullying bosses, and coercive partners: the rules must be obeyed, just because they are the rules. Not only that, but, absurdly, failing to enforce rules (not to draw attention to a person wearing inappropriate dress, for example) itself becomes something punishable. 15
- 4 And then there is “rule-creep”: rules just keep being added such that our liberty becomes increasingly curtailed. Planning restrictions, safety regulations, and risk assessments that accumulate endlessly may extend far beyond their initial intention. Restrictions on renovating ancient buildings can be so stringent that no renovation is feasible and the buildings collapse; environmental assessments for new woodlands can be so severe that tree planting becomes almost impossible; regulations on drug discovery can be so arduous that a potentially valuable medicine is abandoned. Even worse, we can become so focused on sticking to the rules that we ignore their consequences. 20  
25
- 5 Individuals, and societies, face a continual battle over rules – and we must be cautious about their purpose. So, yes, “standing on the right” on an escalator may speed up everyone’s commute to work, but be careful of conventions that have no obvious benefit to all, especially those that discriminate and condemn. The latter can become the instruments of tyranny. Rules, like good policing, should rely on our consent. So perhaps the best advice is mostly to follow rules, but always to ask why. 30  
35

**Passage 3. Author C warns about the dangers of conforming to group rules.**

- 1 Evolution has led us to crave groups. We were raised in tribes which supported and protected us, and being part of a social group gives us a sense of belonging. While there are many benefits to being in a group, the problem is that there is also a powerful force to conform to the rules, customs, ideas, and standards of the group. 5
- 2 We belong to groups on Twitter, Facebook, and TikTok. The wide range of social media sites and contributors should mean that we read a wide variety of opinions, but the opposite is generally the case. People dwell in echo chambers where they read posts which reinforce their own views, opinions, and prejudices. Increasingly, people align themselves with the norms and expectations of the group. This can lead to polarisation which can become extreme. 10
- 3 While there is merit in rules that promote group harmony, we must learn to challenge the assumptions and attitudes that everyone else takes for granted. There is a cost to this approach – the lateral thinker is often seen as a heretic or an outsider. But we can free our thinking, and find new and better ideas. We can escape the straitjacket of the crowd. 15



**Raffles Institution**  
**2024 Year 6 Term 3 Timed Practice**  
**General Certificate of Education Advanced Level**  
**Higher 1**

Candidate's Name	CT Group	GP Tutor's Name

**GENERAL PAPER**

Paper 2

**8881/02**

**16 May 2024**

**1 hour 30 minutes**

Candidates answer on the Question Paper.

**READ THESE INSTRUCTIONS FIRST**

Write your name, CT group and GP tutor's name in the spaces at the top of this page.  
 Write in dark blue or black pen.  
 Do not use paper clips, glue, correction fluid or correction 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.

For Examiner's Use	
<b>Content</b>	<b>/35</b>
<b>Language</b>	<b>/15</b>
<b>TOTAL</b>	<b>/50</b>

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

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 Using **one** illustration in paragraph 1, explain how the author justifies his claim that 'It is hard to imagine life in a world without rules' (line 1).

For  
Examiner's  
Use

.....

.....

.....

..... [2]

2 Why does the author say that 'a game with no rules is no game at all' (line 14)?

.....

.....

.....

..... [2]

3 Explain the author's use of dashes in lines 18-19.

.....

.....

.....

..... [2]



*For  
Examiner's  
Use*

4 According to the author, in lines 24-27, why is anarchy 'inherently unstable' (line 25)?

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

5 From paragraph 6, what contrasts does the author make between games in the past and those in the present?

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

6 Suggest how the final paragraph is an effective conclusion to the author's argument as set out in the first paragraph.

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



**From all the passages**

8 Passage 1 states that norms and rules 'are the building blocks of a harmonious society' (lines 21-22).

*For  
Examiner's  
Use*

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

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

9 Passage 2 states that 'the best advice is mostly to follow rules, but always to ask why' (lines 34-35).

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

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





**BLANK PAGE**

**2024 Y6 GP TP – P2 Suggested Responses**

1. Using **one** illustration in paragraph 1, explain how the author justifies his claim that 'It is hard to imagine life in a world without rules' (line 1). [2]

From the passage/Lift	Pt	Suggested Answer	Mk
		<i>The author justifies his claim by stating that...</i>	
... our bodies [follow] some very strict and complex <u>biological laws</u> (lines 1-2)	A1	<b>[INF: RULES ARE FUNDAMENTAL/VERY IMPORTANT/NECESSARY]</b>  Rules are <u>fundamental</u> for the functioning of our <u>bodies</u> ...	1m
<u>without which</u> we would all be <b>doomed</b> (lines 2-3)	A2	<b>[NEGATIVE REPERCUSSIONS OF NOT FOLLOWING RULES]</b>  ...as <u>without them</u> we would <b>die / not survive</b> .	1m
<b>OR</b>			
... the <u>very words</u> I am writing now follow the rules of English (line 3)	B1	<b>[INF: RULES ARE FUNDAMENTAL/VERY IMPORTANT/NECESSARY]</b>  Rules form the <u>basis</u> of <u>communication</u> ...	1m
<u>Breaking away</u> from the rules of my language makes me... <b>incoherent</b> (5-7)	B2	<b>[NEGATIVE REPERCUSSIONS OF NOT FOLLOWING RULES]</b>  ...and <u>not complying with / rejecting</u> them would lead to us <b>not being able to communicate / misunderstanding</b> one another / ...lead us to <b>not make sense</b>	1m

2. Why does the author say that 'a game with no rules is no game at all' (line 14)? [2]

From the passage/Lift	Pt	Suggested Answer	Mk
		<i>He says this because games without rules...</i>	
...chess or football without rules... would be <u>entirely formless</u> (lines 12-13)	A	...would lack <u>any structure</u> / would be <u>completely disorganised</u> and...  <i>NOT: free (or any positive answer) / shapeless (wrong context) / amorphous (or any literal paraphrase) / "would be unregulated", "no guidelines" (or any paraphrase of "no rules")</i>  <i>NOTE: Meaning, Intensity, Context in paraphrasing</i>	1m
... and <b>meaningless</b> activities (line 14)	B	...would not have <b>purpose</b> / would be <b>pointless</b> / would be <b>futile</b>  <i>NOT: empty / worthless / insincere / no outcome</i>	1m

3. Explain the author's use of dashes in lines 17-18. [2]

From the passage/Lift	Pt	Suggested Answer	Mk
		<i>He uses dashes...</i>	
The conventions of "please" and "thank you" that seem so irksome to young children are indeed arbitrary, but the fact that we have such conventions – and it is <u>crucial</u> that we <b>agree</b> what they are – is part of what makes our social <u>interactions</u> run <b>smoothly</b> . (lines 16-19)	A	<b>FUNCTION</b> To emphasise/underline/highlight  <i>NOT: show / demonstrate</i>	1m
	B1	<b>[AGREEMENT AMONG ALL]</b> ...how <u>vital</u> having <b>consensus</b> about rules is / ... that it is <u>essential</u> for us to <b>concur</b> about rules	1m
	B2	<b>[FOR IMPROVED INTERACTIONS]</b> ... as they help people to <u>get along</u> <b>amicably</b> / to <u>relate</u> to each other well / to <u>communicate</u> <b>efficiently</b>  <i>NOTE: Need to get B1+B2 for the 1m, as the ideas are LINKED</i>	



4. According to the author, in lines 24-27, why is anarchy 'inherently unstable' (line 25)? [2]

From the passage/Lift	Pt	Suggested Answer	Mk
		<i>Anarchy is inherently unstable as...</i>	
...humans <b>continually</b> ... [generate new rules] (line 25)	A	...people <u>create</u> novel/fresh rules <b>without stopping / incessantly</b>  <i>Accept:</i> constantly / consistently / always / repeatedly / frequently / regularly  <i>NOT:</i> continuously (same root) / persistently	1-2pt = 1m  3pt = 2m
...and <b>spontaneously</b> ... generate new rules (lines 25-26)	B	... and [create novel/fresh rules] <b>without planning / on the spur of the moment</b>  <i>Accept:</i> on impulse / impulsively / unexpectedly / unpredictably / on a whim  <i>BOD:</i> naturally / instinctively  <i>NOT:</i> suddenly / thoughtlessly / without thinking / randomly	
		<i>NOTE:</i> "generate rules" needs to be captured (no need to paraphrase) in <u>either</u> A or B – if not captured, award only 1m for a correct paraphrase of either bolded word	
...and they do so <u>as rapidly as</u> old rules are <b>dismantled</b> (lines 26-27)	C	...and <b>very quickly after</b> past rules are <b>discarded / as soon as</b> previous regulations have been <b>invalidated</b>  <i>Accept:</i> abolished / taken down / removed  <i>BOD:</i> demolished  <i>NOT:</i> dissembled / taken apart (too literal)  <i>NOTE:</i> No mark for responses without second part ("as old rules are dismantled")	

5. From paragraph 6, what contrasts does the author make between games in the past and those in the present. [2]

From the passage/Lift	Pt	Suggested Answer	Mk
<p>A game may start... with <b>ill-defined</b> teams and <u>structure</u> (lines 36-37)</p> <p>vs.</p> <p>But it ends up...with a <b>comprehensive</b> rule book dictating every detail of the game (lines 38-39)</p>	A1	<p><b>[CONTRAST: STRUCTURE – VAGUE VS THOROUGH]</b></p> <p>While games in the past had <b>vague/unclear/imprecise regulations / parameters...</b></p> <p><i>NOT: lacked shape (or any literal paraphrase of "structure")</i></p>	1m or 0m
	A2	<p>... games today are controlled by rules that are <b>thorough/detailed/exhaustive</b></p> <p><i>BOD: clear</i></p>	
<b>AND</b>			
<p>(A game may start... with) potentially <b>riotous</b> violence (lines 36-37)</p> <p>vs.</p> <p>We even create international governing bodies to ensure that sport remains <b>civilised</b>. (lines 38-39)</p>	B1	<p><b>[CONTRAST: NATURE – RIOTOUS VS CIVILISED]</b></p> <p>While games could be (potentially) <b>chaotic / disorderly / descend into lawlessness / had rowdy</b> behaviour</p> <p><i>NOT: wild / rebellious (i.e. must capture unruly/lawless)</i></p> <p><i>NOTE: No need to capture "potentially"</i></p>	1m or 0m
	B2	<p>...games today have authorities who oversee sport such that it remains <b>orderly</b></p> <p><i>NOT: peaceful / polite</i></p> <p><i>NOTE: No need to capture "even" or "international"</i></p>	
<p><b>NOTE:</b> If contrasts are not paired properly (e.g. A1-B1 then A2-B2 – or any other sequence that doesn't make each contrast clear) = 0m</p>			

6. Suggest how the final paragraph is an effective conclusion to the author's argument as set out in the first paragraph. [1]

From the passage/Lift	Pt	Suggested Answer	Mk
But <u>without some rules...</u> society would slide rapidly into <u>pandemonium</u> (lines 42-43)	A	The point that the <u>lack of rules</u> can lead to <u>catastrophe mirrors</u> the idea in paragraph 1 that we would be "doomed"/ruined without rules  <u>OR</u> The point that it would be <u>chaotic/confusing without rules echoes</u> the idea in paragraph 1 that not abiding by rules can lead to us being "incoherent"/incomprehensible/muddled.  <i>Strategy: mirroring/parallel</i> <i>Context: catastrophe without rules</i>	1m
	<u>OR</u>		
our tendency to create, stick to, and enforce rules as the very <u>foundation</u> of social and economic life (lines 44-45)	B	The point that the rules form the <u>basis/core</u> of how we interact or do business {accept either} <u>reiterates</u> the opening claim in paragraph 1 that it is difficult to "imagine"/envisage/conceive of life without rules.  <i>Strategy: mirroring/parallel</i> <i>Context: how fundamental rules are</i>	1m
<b>NOTE:</b>			
<ul style="list-style-type: none"> <li>• No need to paraphrase word(s) from paragraph 1</li> <li>• Accept any other sensible parallel</li> </ul>			

## From Passage 2

7. Summarise what Author B has to say about the problems related to making and following rules.

<i>From passage</i>	<i>Pt</i>	<i>Suggested paraphrase</i>
for this way <b>tyranny</b> also lies (line 6) / ... <b>oppressive</b> , patterns of behaviour (line 7) / ... instruments of <b>tyranny</b> (line 33)	A	<b>[OPPRESSION]</b> Used for <b>subjugation/coercion/ domination</b>
<b>powerful</b> sense of wanting to enforce... <u>irrespective of their justification</u> (lines 6-9) / people can become <u>so fervent</u> about <u>arbitrary</u> rules (lines 12-13)	B	<b>[OVERZEALOUS FOLLOWING OF RANDOM RULES]</b> People can be <b>fanatical/obsessed/ overly eager/ overly zealous</b> about <u>illogical/subjective/capricious</u> rules  ["arbitrary" – NOT: haphazard]
that they may exact <b>extreme</b> punishments to maintain them (line 14) / mete out <b>such</b> retribution (line 15)	C	<b>[EXTREME PUNISHMENT]</b> People impose <b>excessive/severe</b> penalties for breaking rules  <u>BOD</u> : very bad  <b>NOTE</b> : Paraphrase must capture intensity <b>NOT</b> : negative/bad/harmful – but <b>very</b> harmful  <b>NOTE</b> : "such" (15) must be paraphrased to capture the sense of "excessive"
the rules must be <u>obeyed</u> , <u>just because</u> they are the rules (lines 16-17) / we <u>simply absorb</u> "the way we do things around here" (line 5)	D	<b>[BLINDLY FOLLOW]</b> People <u>follow/internalise</u> rules <u>unquestioningly/ blindly</u>
Not only that, but, absurdly, <b>failing</b> to <b>enforce</b> rules... itself becomes something <u>punishable</u> (lines 17-19)	E	<b>[IRONY: BEING PUNISHED FOR NOT ENFORCING]</b> (Ridiculously,) <b>neglecting to impose / not imposing rules / disregarding the implementation</b> of rules is (also) something to be <u>penalised</u>
rules just <u>keep</u> being <u>added</u> (line 20) / Planning restrictions, safety regulations and risk assessments that <u>accumulate endlessly</u> (lines 21-22)	F	<b>[ENDLESS/EXCESSIVE ACCUMULATION]</b> Rules <u>continually increase/grow in number / grow/amass without stopping/ ceaselessly</u>  <b>NOTE</b> : Not just lifting "rule-creep"
such that our <u>liberty</u> becomes <u>increasingly curtailed</u> (lines 20-21)	G	<b>[INCREASING LOSS OF FREEDOM]</b> ... such that our <u>freedom</u> is <b>restricted/limited more and more</b>

may extend far <b>beyond</b> their <u>initial intention</u> (lines 22-23)	H	<b>[RULES GO BEYOND ORIGINAL INTENT]</b> Rules may greatly <b>exceed</b> their <u>original purpose</u>
<b>[EXAMPLES]</b> Restrictions on renovating ancient buildings can be <u>so</u> stringent that no renovation is feasible and the buildings collapse; environmental assessments for new woodlands can be <u>so</u> severe that tree planting becomes almost impossible; regulations on drug discovery can be <u>so</u> arduous that a potentially valuable medicine is abandoned. (lines 23-27)	I	<b>[VERY STRICT RULES CAN BACKFIRE]</b> Rules can be <u>overly</u> strict/severe they prevent positive action / can lead to negative outcomes / become self-defeating
We can become <u>so</u> <b>focused</b> on sticking to the rules that we <b>ignore</b> their <u>consequences</u> (lines 27-28)	J	<b>[SINGLEMINDED ABOUT FOLLOWING RULES WITHOUT CARING ABOUT OUTCOMES]</b> People can be <u>overly</u> <b>dedicated</b> to / <b>fixated</b> / <b>single-minded</b> about following rules that they <b>disregard</b> / <b>pay no heed to</b> / <b>do not care</b> about the <u>effects/outcomes/impact</u> of this.
Individuals, and societies, face a <u>continual</u> <b>battle</b> over rules (line 29)	K	<b>[CONSTANT CONFLICT]</b> People are <u>always</u> <b>fighting</b> over rules / Rules cause <u>persistent</u> <b>tension</b> between people  <b>NOTE:</b> Not <u>between</u> an individual and the larger society
(but be careful of ) conventions that have no <b>obvious</b> benefit to <u>all</u> (lines 31-32)	L	<b>[DOES NOT BENEFIT EVERYONE]</b> Some rules do not offer <b>evident</b> help to <u>everyone</u> / <b>clearly</b> advantage <u>only some</u> .
especially those that <u>discriminate</u> and <u>condemn</u> (line 32)	M	<b>[RULES ARE UNFAIR]</b> Some rules are unjust

<b>Points</b>	1-2	3-4	5	6	7	8	9	10+
<b>Marks</b>	1	2	3	4	5	6	7	8

**Summary:** Rules can be used for subjugation<sup>A</sup> and people impose excessive penalties for breaking rules<sup>C</sup>. Ridiculously, neglecting to impose rules is also something to be penalised<sup>E</sup>. Furthermore, people can also be fanatical about illogical rules<sup>B</sup> and follow them unquestioningly<sup>D</sup>. When rules continually increase<sup>F</sup>, our freedom is restricted more and more<sup>G</sup>. Rules may greatly exceed their original purpose<sup>H</sup> and overly strict rules can become self-defeating<sup>I</sup>. People can be fixated on following rules that they disregard the effects of them<sup>J</sup>. Additionally, people are always fighting over rules<sup>K</sup>. Some rules do not offer evident help to everyone<sup>L</sup> and are even unjust<sup>M</sup>.

8. Passage 1 states that norms and rules 'are the building blocks of a harmonious society' (lines 21-22).

Identify **one** specific idea from Passage 3 which can be used to undermine this statement. Justify your answer. [2]

Pt	From the passage	Suggested answer	Mk
A	(align[ing] themselves with the group) can lead to <b>polarisation</b> which can become <b>extreme</b> . (lines 9-10)	Passage 3 states that group conformity can result in <b>severe divides</b> between groups (lines 9-10).	1m
B	(justification)	<p><b>GUIDING PRINCIPLES @</b></p> <ul style="list-style-type: none"> <li>• "MAPPING" – e.g. Following rules can lead to disharmony</li> <li>• "INFERRED" – e.g. Following rules can lead to rigidity</li> </ul> <p>This undermines the claim in Passage 1 because when groups in society are diametrically opposed due to their strict adherence to their respective norms and standards, they are unlikely to agree and work well with one another, and cannot create social harmony.</p>	1m

9. Passage 2 states that 'the best advice is mostly to follow rules, but always to ask why' (lines 34-35).

Identify **one** specific idea from Passage 3 which can be used to support this statement. Justify your answer. [2]

Pt	From the passage	Suggested answer	Mk
A	While there is merit in rules that promote group harmony, we must learn to <b>challenge</b> the assumptions and attitudes that everyone else takes for granted. (lines 12-13)	Passage 3 states that, despite the benefits of rules in boosting group unity, we need to develop the habit of <b>questioning</b> the beliefs and mindsets that most/people simply accept at face value (lines 12-13).	1m
B	(justification)	<p><b>[MAPPING – need to question assumptions]</b></p> <p>This supports the claim in Passage 2 because it also emphasises that, while complying with rules does have a place in society, we must be mindful not to obey them blindly / unthinkingly / without critical thought.</p>	1m

10. How important is following rules in your society?

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

**From Passage 1**

<b>1) RULES NEEDED FOR CLEAR COMMUNICATION</b>		
<b>Passage/Para</b>	<b>Author argues that</b>	<b>Possible areas of evaluation</b>
Passage 1, Para 1	<p><u>Lines 3-7</u>  <i>"the very words I am writing now follow the rules of English... Breaking away from the rules of my language would not make me unchained but would instead make me incoherent"</i></p>	<p><b>AGREE:</b> Having a common "language" in a linguistically-varied context can smoothen communication</p> <p><b>Examples/Evidence</b></p> <ul style="list-style-type: none"> <li>• <b>Use of Singlish:</b> Common vocabulary (e.g. "Bojio", "Shiok", "Paiseh", "Jialat", "Can!"), discourse particles (e.g. <i>lah, meh, hor, mah</i>)</li> </ul> <p><b>Possible EV</b></p> <ul style="list-style-type: none"> <li>• Even though Singlish may not be considered "standard" English and can be "incoherent" when used in the wrong contexts (e.g. communication in business, media, politics, the law, education), its use in informal, everyday settings – <b>its systematised rules of grammar and word choice that typically emerge in such creole languages</b> – helps not just to smoothen communication in such contexts but also to <b>reinforce belonging, identity, national pride, and social bonds</b>. Indeed, a measure of how far new citizens feel "one of us" is their proficiency in speaking Singlish (especially "correct" use of the various discourse particles). One might go so far as to say that speaking Singlish contributes as "one of the building blocks of a harmonious society" (Passage 1, lines 21-22)</li> <li>• <b>Additional EV:</b> Ironically, the genesis and development of Singlish also support what Author A himself says about how "rules" can generate "spontaneously" (line 25), arising "unbidden, from the needs of mutually agreeable social and economic interactions". It is classified as a creole language, <b>a stable, developed "natural" language</b> that arises from the blending of two or more distinct languages, emerging in contexts <b>where speakers of different native languages come into prolonged contact and need to communicate (e.g. for trade)</b>.</li> </ul>

2) WHY SCHOOL RULES MATTER		
Passage/Para	Author argues that	Possible areas of evaluation
Passage 1, Para 3	<p><u>Lines 18-19</u>  <i>"the fact that we have such conventions – it is crucial that we agree what they are – is part of what makes our social interactions run smoothly"</i></p> <p>vs.</p> <p><u>Lines 23-25</u>  <i>"there has long been an appetite among some people for a less formalised society where individual freedom takes precedence: an anarchy. (But anarchy is inherently unstable)"</i></p>	<p><u>AGREE: Having clear rules and conventions is vital for guiding the young in developing pro-social behaviours and attitudes</u></p> <p><u>Examples/Evidence</u></p> <ul style="list-style-type: none"> <li>• <u>School rules:</u> Attire and grooming; punctuality and attendance; timetabling and use of facilities, etc. – even though students may consider them restrictive, even arbitrary and meaningless</li> </ul> <p><u>Possible EV</u></p> <ul style="list-style-type: none"> <li>• School rules can seem draconian, even unreasonable, to some students, especially those who are in their later teens, the growing years during which there is often a strong desire to challenge and question authority and "the way things should be". However, school is more than just a place where formal education is imparted; it also plays an important role in <b>promoting and reinforcing behaviours and attitudes about group norms</b>. In Singapore, rules enforcing proper uniform and grooming standards start from kindergarten and persist through the pre-university years, with a range of punishments for lack of compliance. Students who engage in public displays of affection while in uniform also face censure. These examples underline the <b>premium our society places on conformity</b>, with the education setting playing a key role in <b>emphasising to the young that, while they may understandably have personal preferences and desire greater "freedom", these need to be managed in collectivist social contexts where the smooth running of processes that benefit the larger group have priority</b>.</li> <li>• <u>Additional EV:</u> A school being "light" on rules can also backfire on students. Without clear rules and firm consequences for breaking them, problems like smoking/vaping, bullying, and sexual misconduct may spiral out of control into the "inherently unstable" state of "anarchy" (lines 24-25) that Author A warns about.</li> </ul>



<b>3) RULES NEEDED FOR HARMONIOUS LIVING</b>		
<b>Passage/Para</b>	<b>Author argues that</b>	<b>Possible areas of evaluation</b>
Passage 1, Para 3	<p><u>Lines 19-22</u>  <i>"(Rules about driving on the left or the right, stopping at red lights, queuing, not littering, and so on fall into the same category.) They are the building blocks of a harmonious society."</i></p>	<p><b>AGREE:</b> Rules (and laws) are put into place to <b>safeguard socially-accepted behaviours and develop socially-considerate citizens.</b></p> <p><b>Examples/Evidence</b></p> <ul style="list-style-type: none"> <li>• <u>Public Order &amp; Nuisance Act</u></li> <li>• <u>The Liquor Control (Supply and Consumption) Act</u></li> </ul> <p><b>Possible EV</b></p> <ul style="list-style-type: none"> <li>○ In densely-populated Singapore, for example, nudity even at home (let alone in public) is illegal when visible to non-consenting individuals. This <b>ensures that our behaviour does not infringe upon other people's sense of decency while in <i>their</i> homes.</b> Even socially inconsiderate acts like playing music too loudly at night, can result in police involvement as it <b>disrupts the peace of our living environment.</b></li> <li>○ Since Jan 2016, drinking in public and the sale of takeaway alcohol is prohibited between 10.30pm – 7am. Furthermore, Geylang and Little India have been designated as Liquor Control Zones – places with a higher risk of public disorder associated with excessive drinking – <b>in order to manage public safety.</b> While seemingly draconian, these restrictions on individual behaviour/freedoms have resulted in a generally low crime rate and a feeling of safety even when out late at night – which is a trade-off that Singaporeans are willing to accept.</li> </ul>

<b>4) RULES NEEDED TO MINIMISE PANIC AND CHAOS</b>		
<b>Passage/Para</b>	<b>Author argues that</b>	<b>Possible areas of evaluation</b>
Passage 1, Para 7	<u>Lines 42-43</u> <i>"without some rules – and some tendency for us to stick to them – society would slide rapidly into pandemonium"</i>	<p><b><u>AGREE:</u></b> The need for clear rules – and for people to adhere to them – is especially crucial in times of crisis, chaos, or confusion.</p> <p><b><u>Examples/Evidence</u></b></p> <ul style="list-style-type: none"> <li>• <b><u>Management of Covid-19:</u></b> Firm rules set by the government and communicated to all, with punishment (both legal and social) for those who flouted them.</li> </ul> <p><b><u>Possible EV</u></b></p> <ul style="list-style-type: none"> <li>• The Singapore government's firm, proactive, comprehensive, and ultimately effective management of the Covid-19 outbreak underlines the need for setting and following clear rules during a highly challenging and stressful period. Mandated procedures for temperature screening, social distancing, "circuit breaker", quarantine, and the use of TraceTogether helped to minimise confusion and panic as well as the number of infections and fatalities. Individuals who chose not to abide by these faced legal censure as well as intense online public vitriol (such as self-declared "sovereign" Paramjeet Kaur, who blatantly flouted the mask-wearing rule in 2021, and 97 KTV enthusiasts who breached safe-distancing edicts in 2022), underlined not just the need to follow rules but the high premium that both state and citizens placed on such adherence in a worrying, chaotic time, so as not to further the slide in mass panic.</li> <li>• <b><u>Additional EV:</u></b> Even though the Singapore government set strict rules for Covid-19 management, it also showed flexibility in adjusting the limitations, lowering the DORSCON level and gradually scaling back on restrictions in the recognition that continued stiff regulations would hamper business, education, and other crucial contributors to a thriving state. This aligns with Author B's warning that we should not "become so focused on sticking to rules that we ignore the consequences" (lines 27-28), underlining that the Singapore government is able to adapt rules to changing contexts.</li> </ul>

5) RULES UNDERPINNING IMPORTANT INSTITUTIONS		
Passage/Para	Author argues that	Possible areas of evaluation
Passage 1, Para 7	<p><u>Lines 44-45</u>  <i>"our tendency to create, stick to, and enforce rules [can be seen as the very foundation of social and economic life"</i></p>	<p><b>AGREE:</b> <u>The creation, enforcement, and adherence to rules contribute to the smooth running of important institutions that underpin a thriving society</u></p> <p><b>Examples/Evidence</b></p> <ul style="list-style-type: none"> <li>• <b>Compulsory rules:</b> Primary school education; national service; etc.</li> </ul> <p><b>Possible EV</b></p> <p>Following rules can help individuals as well as Singapore as a nation to thrive:</p> <ul style="list-style-type: none"> <li>○ Adhering to the Compulsory Education Act (2000)<sup>1</sup> helps every young Singaporean to attain a basic six years of primary school education in order to be prepared for a knowledge-based economy and to contribute to the national workforce. <b>Singapore's rapid growth and continued success on the international stage validates this firm focus on ensuring education for all citizens.</b></li> <li>○ The Maintenance of Parents Act, passed in 1995, ensures that some measure of financial support is present for elderly parents who are unable to provide for themselves. <b>In modern-day Singapore, with its rising costs of living and steadily ageing population, this is crucial for society's continued functioning by taking care of some of its most vulnerable members.</b></li> <li>○ Compulsory national service for male citizens helps ensure that Singapore sustains a credible armed forces that serves not just a deterrent role (against would-be invaders) but also provides life-saving aid in terms of natural disasters and crisis. <b>While the only true test of our armed forces would be in actual warfare, the fact that we have remained uninvaded since WWII arguably validates our policy of conscription that requires able-bodied 18-year-old male citizens to comply with the Enlistment Act (1970)<sup>2</sup>.</b></li> </ul>

<sup>1</sup> Anyone found guilty of non-compliance could be fined up to \$5,000 or jailed for a maximum period of 12 months, or both.

<sup>2</sup> Offenders who do not comply with any NS Notices or Reporting Orders under the Enlistment Act face a fine not exceeding \$10,000 or imprisonment for a term not exceeding three years, or both.

From Passages 2&3

<b>6) FOLLOWING RULES BLINDLY</b>		
<b>Passage/Para</b>	<b>Author argues that</b>	<b>Possible areas of evaluation</b>
Passage 2, Para 1	<u>Line 5</u> "we simply absorb "the way we do things around here""	<b><u>DISGREE:</u></b> While Singaporeans are seen to be compliant and obedient, we still question norms and rules in a way that is constructive and respectful.
<b><u>OR</u></b>	<b><u>OR</u></b>	<b><u>Examples/Evidence</u></b>
Passage 2, Para 1	<u>Lines 15-16</u> "the rules must be obeyed, just because they are the rules."	<ul style="list-style-type: none"> <li>• <u>Repeal of Section 377A:</u> After years of campaigning by advocacy groups such as Pink Dot SG, Section 377A was repealed in 2022.</li> </ul>
<b><u>OR</u></b>	<b><u>OR</u></b>	<b><u>Possible EV</u></b>
Passage 3, Para 2	<u>Lines 3-5</u> "the problem is that there is also a powerful force to conform to the rules, customs, ideas, and standards of the group"	<ul style="list-style-type: none"> <li>• On the surface, it might appear that Singaporeans follow rules unthinkingly. After all, conformity and respect for authority are deeply ingrained in our culture. In addition, questioning rules seems difficult in Singapore, with indefinable out-of-bound (OB) markers making it hard to know what exactly is permissible for public discussion. Yet, it is perhaps precisely <b>because of this socio-political context that many activists have found it more effective to question rules by avoiding confrontational language and collaborating with the authorities</b>, as seen from examples such as Pink Dot SG. Pink Dot SG actively frames its pride event as a family-centred event and work with celebrity ambassadors such popular singer Nathan Hartono, Paralympian Theresa Goh, and former Nominated member of Parliament Janice Koh to reach out to ordinary Singaporeans. In 2023, politicians from the ruling party and opposition parties also attended Pink Dot to support the cause. <b>Singaporeans might not look like they are challenging rules and might even look like they are following rules blindly. However, there is in fact a concerted effort made to question, and change rules, in a way that is amiable and constructive.</b></li> </ul>

<b>7) RULES (arbitrary/lacking justification) USED FOR REPRESSION / CONTROL</b>		
<b>Passage/Para</b>	<b>Author argues that</b>	<b>Possible areas of evaluation</b>
Passage 2, Para 2  <b>OR</b>  Passage 2, Para 3	<u>Lines 6-9</u> <i>"Humans have a powerful sense of wanting to enforce, sometimes oppressive, patterns of behaviour... irrespective of their justification."</i>  <b>OR</b>  <u>Lines 14-17</u> <i>"Political ideologues...often mete out such retribution [based on "arbitrary rules" (line 13)] – but so do repressive states...: the rules must be obeyed, just because they are the rules."</i>	<b>AGREE:</b> Singapore has consistently ranked low in various "freedom" indices, with its legislation has often coming under criticism for being overly repressive, especially of freedoms that may be considered "fundamental"  <u>Examples/Evidence</u> <ul style="list-style-type: none"> <li>• <u>Freedom of expression:</u> Legislation such as POFMA and FICA.</li> <li>• <u>Freedom of assembly (and expression):</u> Control of who can speak and what can be said at "Speakers' Corner" in Hong Lim Park.</li> </ul> <b>Possible EV</b> <ul style="list-style-type: none"> <li>• While such legislation is ostensibly meant to preserve peace and harmony and combat the rising scourge of online falsehoods (POFMA) and the threat of unfriendly foreign intervention (FICA), they <b>arguably give the state too much control over with their broad definition of terms that give the state excessive power of interpretation</b> to limit what citizens and the media can say and to exact punishment for what the state deems as "violations" of said broad terms. Needing a police permit to "protest" at Speakers' Corner – with state-determined OB markers regulating what one's 'protest' can and cannot say – arguably makes a mockery of freedom of both assembly and speech.</li> <li>• <u>Impact:</u> The outcome is being shackled by rules that, while perhaps not completely arbitrary or lacking justification, nonetheless has led to <b>citizens who are unwilling, afraid, or unable (due to lack of opportunity for and exposure) to sensibly expressing views that may actually help improve our country.</b> Paradoxically – or perhaps intentionally – such strict rules prevent people from challenging such strict rules.</li> </ul>

<b>8) RULES THAT BACKFIRE</b>		
<b>Passage/Para</b>	<b>Author argues that</b>	<b>Possible areas of evaluation</b>
Passage 2, Para 4	<p><u>Lines 27-28</u>  <i>"we can become so focused on sticking to the rules that we ignore their consequences"</i></p>	<p><b><u>AGREE:</u></b> The Singapore government's technocratic "problem-solving" approach has led to policies that appear to make sense but ultimately may undermine the very reason for having the policies in the first place.</p> <p><b><u>Examples/Evidence</u></b></p> <ul style="list-style-type: none"> <li>• <u>COE – Certificate of Entitlement (1990 till now):</u> Ostensibly to control vehicle population, lower environmental impacts of vehicle emissions</li> <li>• <u>SimplyGo (2024):</u> Proposed transition to public transport payment</li> </ul> <p><b><u>Possible EV</u></b></p> <ul style="list-style-type: none"> <li>• Making rules without fully factoring (or worse, simply ignoring) the realities of the people impacted can lead to damaging situations that cannot be reversed or costly about-turns that can undermine the public's confidence in the state's decision making: <ul style="list-style-type: none"> <li>• The COE system, meant to control the number of vehicles on the road, has led to exorbitant car ownership costs. The bidding system has led to wide fluctuations of COE prices that have made car ownership prohibitively expensive, which can be particularly burdensome on middle- or lower-income families. <b>Ironically, given the high COE prices across all categories, some who are more affluent may decide to purchase a high-prestige car with larger engine capacity that are actually more pollutive, defeating one of the goals of the system.</b></li> <li>• The SimplyGo fiasco and reversal following widespread criticism from end-users underline how disastrous it can be to be "so focused" on rolling out a system that the overseeing authority "ignore[d] the consequences" (lines 27-28) that were painfully obvious to those who would have been most affected but were not consulted. On top of the backlash, a further – and wasteful – expenditure of \$40 million will be needed to allow commuters to use existing payment methods till 2030 – a costly misstep in more than one way.</li> </ul> </li> </ul>

<b>9) RULES THAT ARE CONSIDERED EXCESSIVE &amp; UNFAIR</b>		
<b>Passage/Para</b>	<b>Author argues that</b>	<b>Possible areas of evaluation</b>
Passage 2, Para 5	<u>Lines 31-32</u> <i>"be careful of conventions that have no obvious benefit to all, especially those that discriminate and condemn"</i>	<b><u>DISAGREE:</u></b> Singapore government has responded to criticism of laws that have long been deemed overly harsh or grossly unfair  <b><u>Examples/Evidence</u></b> • <u>Single, unwed parents:</u> Revision of laws to be more inclusive and attentive to their needs and those of their children
<b><u>OR</u></b>  Passage 3, Para 3	<b><u>OR</u></b>  <u>Lines 12-13</u> <i>"we must learn to challenge the assumptions and attitudes that everyone else takes for granted"</i>	<b><u>Possible EV</u></b> • For years, single, unwed parents have faced policy-based discrimination in areas such as housing, tax benefits, child development support, and parental leave, adding institutional judgement to the moral criticism and social stigma they may already face. <b>Thankfully, through the persistent lobbying of MPs such as Louis Ng (Nee Soon GRC), the state has moved to redress some of the unfairness.</b> In 2016, the MSF extended Child Development Account benefits to children of single unwed parents. The following year, single mothers were given the same 16 weeks of paid maternity leave as their married counterparts. Housing policies have also been relaxed, with single parents now eligible for public housing under the "Public Rental Scheme" and having access to the "Assistance Scheme for Second-Timers" (ASSIST) if they are divorced or widowed, which provides priority in housing allocations. <b>These shifts, against the backdrop of the state narrative that continues to uphold the "traditional family" as the desired model, clearly illustrate that the Singapore government is willing not just to acknowledge changing mores and sentiment but also to take clear action to revise rules that are unfair and inequitable.</b>

