

1. Why does the author associate cultural change with a ‘tsunami’ (line 1)? **Use your own words as far as possible.** [2]

From the passage/lift		Suggested Answers	Mark
Culture change is upon us, many fear, like a tsunami <b>advancing rapidly</b> to the shore (line 1)	A	The author views cultural change as <b>taking place</b> (very) <b>quickly</b>	1
to engulf whole populations <b>erasing</b> them and <u>all</u> memory of what they once held dear. (line 2)	B	<b>obliterating/remove entire</b> (idea of widespread/total destruction) cultures and their traditions/way of life.	1

2. In paragraph 1, how does the author suggest we preserve culture? **Use your own words as far as possible.** [2]

From the passage/lift		Suggested Answers	Mark
keeping a <u>close lookout</u> for whatever might <u>imperil</u> the culture (lines 3-4)	A	Being <u>very alert</u> (vigilant) to what might <u>endanger</u> the culture	any 2pts for 2m
<b>eradicating</b> anything that threatens to <u>suffocate</u> those cultural forms we know as customs (lines 4-5)	B	<b>Eliminating</b> (remove completely) anything that threatens to <u>stifle / bury</u> those cultural forms	
<b>employing</b> the same measures we <u>have learned</u> to take to preserve our wildlife. (line 5)	C	<b>Adopting</b> the <u>similar methods/best practices/what works</u> used to preserve wildlife	

3. In paragraph 2, how does the author use language to show she disagrees with the “widely shared fear” (line 10) of globalisation? [2]

From the passage/lift	Suggested Answers		Mark
ludicrous notion . . . often mongered (line 9)	A	He uses (method) emotive language such as ‘ludicrous’  (context) to convey extent of cynicism	Any 2pts for 2m
uninformed experts (line 11)	B	The use of the (method) oxymoron ‘uninformed experts’  (context) to dramatically highlight to how such opinions are not trustworthy, well supported	
...groundless (line 12)	C	The use of an absolute  (context) to dismiss the validity of the opinion	

4. According to the author, in lines 22-24, what goes into the “making of a culture” (lines 21-22)?  
**Use your own words as far as possible.** [2]

From the passage/lift	Suggested Answers		Mark
An <b>indefinable</b> (line 22)	A	<b>Vague / inexpressible / abstract / nebulous</b> and  Do not accept “intangible”	1-2pts = 1m
<b>intrinsic</b> qualities (line 22)	B	<b>inherent / innate</b> characteristics	3pts = 2m
that are <b>passed down</b> from one generation to the next—not through the DNA, but <u>through the social environment</u> with its hundreds of personal interactions. (lines 22-24)	C	that are <b>inherited / conveyed / transmitted / transferred</b> through <u>social exchanges</u>	

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5. What are the different perceptions of culture in paragraph 4? **Use your own words as far as possible.** [2]

From the passage/lift		Suggested Answers	Mark
Many perceive culture to be the <b>sum total</b> of the <u>products</u> of a people (line 25)	A	One perception is that culture is perceived as an <b>aggregate / collection</b> of the <u>objects / customs</u> in a society	1
It should be the <b>pattern</b> of life, the design for community living (lines 29)	B	while others see it as <b>trends / traits / way people live their lives</b> everyday	1

6. In paragraph 5, what is the difference between the way in which we conserve culture and the author's suggested approach? **Use your own words as far as possible.** [1]

Lifted		Paraphrased	
Instead of <b>guarding</b> the ramparts/conservatism against breaches of culture (line 32)	A	We are <b>resistant</b> to cultural changes	1 (pair)
OR ... <b>hanging on tightly</b> to all that we have received in the past (line 34)		But	
[but]we should be <b>encouraging adaptation</b> as a means of survival (lines 32-33)	B	The author suggests we should be <b>willing to / open to adopting</b> changes to suit the different environment	
OR ... a genuine sense of dynamism and a <b>readiness to adapt</b> to a changing world (line 34-35)			

7. What point is the author demonstrating through the use of examples in Paragraph 6? **Use your own words as far as possible.** [2]

From the passage/lift		Suggested Answers	Mark
Over the years, <u>cultural uniqueness</u> will <b>inevitably burst out</b> in many ways (line 39)	A	The author uses these examples to highlight how <u>distinct elements of any culture</u> will	1
The <u>cultural genius</u> of a people <u>will not be denied</u> . (line 45)		<b>definitely/certainly emerge/flourish/not be lost/retained</b>	
even in countries that complain of being <b>saturated</b> with <u>Westernisation</u> . (line 39-40)	B	Even if that culture is <b>inundated</b> with <u>Western/foreign culture</u> .	1

**Passage 2:**

8. How does the opening sentence in paragraph 1 convey a sense of credibility to the author's argument? **Use your own words as far as possible.** [1]

Lifted		Paraphrased	
Over the <b>past decade</b> ,	A	It conveys a sense of credibility through established <b>work over long period of time / In recent years</b> – “over the past decade”	1m for either
<b>geneticists</b> have proved	B	OR It conveys credibility through the reference of <b>experts of the field/scientific evidence</b> – “geneticists have proved”	

9. According to the author in paragraph 5, how can cultures ‘maintain their identity while changing some of their ways’? (lines 26-27). **Use your own words as far as possible.** [3]

From the passage/lift		Suggested Answers	Mark
A <b>balance</b> must be struck between the <u>old and the new</u> (line 28)	A	A <b>compromise / equilibrium</b> between <u>existing / previous cultural elements and what is fresh</u>	1

		*do not accept combination / merging / amalgamation	
striving to keep an <b>open mind</b> to <u>change and development</u> (lines 28-29)	B	Being <b>tolerant of change / adaptable</b>  *accept inversions (not be closed)	1
Yet^ also ensuring that our culture remains <b>uniquely</b> ours (line 29)	C	Yet^ making sure that our culture remains <b>distinct</b>	1

#### 10. SUMMARY

Using material from paragraphs 2-4, summarise what the author has to say about the effects globalisation has on culture and society.

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.

*The author believes that ...*

Text	Point	Paraphrased
globalisation has taken its <b>toll</b> on the world (line 10)	A	Globalisation has <b>negatively impacted</b> the world
<b>blend</b> cultures together (line 10) / <b>Integrating</b> .... customs (line 11) /	B	<b>mixing/combining</b> cultures all in one
an <u>extraordinary</u> rate (line 11)	C	At a <u>very rapid</u> pace
<u>erasing</u> customs (line 11)	D	<u>Completely removing / wiping out</u> practices
<u>profoundly</u> positive effect (line 12)	E	<u>Great/large</u> benefits
<b>eradicated</b> some of the <u>worst practices</u> of racism, xenophobia (lines 12-13)	F	<b>Eliminated</b> some of the <u>gravest injustices</u>
that have <b>plagued</b> the human race throughout history (line 13)	G	that have always <b>troubled</b> us
ushered in an era filled with <u>lost culture and identity</u> (lines 14-15)	H	heralded an age full of <u>lost culture and identity</u>
<u>particularly</u> true in rapidly <u>developing</u> countries (line 16)	I	<u>especially</u> evident in fast <u>emerging</u> nations
<b>Benchmarking</b> their progress against other countries (line 17)	J	which <b>calibrate</b> their development against other nations

led to the formation of a <u>rapidly changing</u> culture (line 18)	K	resulting in the creation of a <u>swiftly evolving</u> culture
many citizens <u>struggle</u> to hold on to the values ...(line 19)	L	Many <u>find it difficult</u> to retain what they feel important
... <u>passed on to them</u> by their parents, families and community (lines 19-20)	M	<u>Inherited</u> from social groups
They undertake this struggle while sometimes <b>contradictory</b> <u>foreign</u> values are being adopted (line 20)	N	when <b>conflicting</b> <u>external</u> principles are being accepted
from the media, expatriate colleagues, friends and <u>society as a whole</u> . (line 21)	O	by the <u>entire society</u>
For those of us <u>who have spent time abroad</u> , (line 22)	P	For those who have <u>lived overseas</u>
the process is that little bit <u>more difficult</u> (line 22)	Q	this struggle is slightly <u>more challenging</u>
Living on the fence, understanding the <b>logic</b> (line 23)	R	Where we comprehend/make sense of/appreciate the <b>reasoning</b> ( <u>of both sides</u> )
and <u>benefits of both sides</u> (line 23)	S	and <u>advantages of both perspectives</u>
the struggle is <u>ongoing</u> (lines 23-24)	T	The <u>constant</u> challenge
to identify ways to <u>combine</u> inherited and adopted values (and put them into one identity) (line 24)	U	to determine how to <u>merge</u> principles (which are passed down and acquired, and place them in one identity)
many eventually end up <b>lost</b> or <b>isolated</b> (line 25)	V	Many become <b>confused</b> / <b>alone</b> (either one)
Familiar with both worlds yet belonging to neither (line 25)	W	Knowing both worlds but not attached to either

23 points

Points	1-2	3-4	5-6	7-8	9-10	11-12	13-14	15
Mark	1	2	3	4	5	6	7	8

#### Sample summary

The author believes that globalisation keeps on **combining**<sup>b</sup> or completely removing cultures<sup>d</sup> at a very fast pace<sup>d</sup>. This has been very beneficial<sup>e</sup> as it eliminated some of the gravest injustices and prejudices<sup>f</sup> that have always **troubled** us<sup>g</sup>. However, it also heralded an age full of lost culture and identity<sup>h</sup>, especially evident in fast emerging nations<sup>i</sup>, which **calibrate** their development against other nations<sup>j</sup>, resulting in the creation of a swiftly evolving culture<sup>k</sup>. Many

find it difficult to retain what they feel important<sup>l</sup>, which were inherited from those around them<sup>m</sup>. They manage these challenges but at the same time **conflicting** external principles<sup>n</sup> are being accepted by the entire society<sup>o</sup>. This struggle is slightly more challenging<sup>q</sup> for those who have lived overseas<sup>p</sup>. (115 words)

**AQ Question**

Francis Hezel discusses how culture can thrive with globalisation whereas Taryam Al Subaihi comments on the challenges to culture in an age of globalisation.

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

Passage 1		
Paragraph	Points	Possible Areas of Discussion
1, line 5	Indeed, there is no indication that it (the threat globalisation poses to culture) will abate in this present era of globalisation.	<p><b>Agree (Applicable to SG)</b></p> <p><b>Evaluation</b></p> <ul style="list-style-type: none"> <li>The challenges to our culture are even more of a concern due to our open economy and reliance on globalisation as a driver for growth and economic activity. Being void of natural resources, we have been reliant on trade and, in recent years, our position as a hub for various industries. Both rely strongly on welcoming talent, ideas and people from all around the world. While these help us maintain our position from the economic and business perspective, we face an even stronger “tsunami” that threatens to surround and even wash away our native cultural elements.</li> <li>This continual erosion of culture can also be observed in how the younger Singaporeans are embracing westernised cultural elements, and seemingly viewing them as the benchmark or standard of a liberal, progressive and inclusive society that Singapore should become. This is particularly clear in observations of how the “correct” position to take is often the one backed by western belief/value system.</li> </ul> <p><b>Examples</b></p> <ul style="list-style-type: none"> <li>The increasing emphasis on English as the lingua franca in order to secure a competitive edge over other economics has also resulted in a loss of proficiency in the Chinese language among Chinese Singaporeans over the years. In fact, some have even gone so far to claim that the introduction of the Chinese Language B</li> </ul>

		<p>syllabus, which was a significantly watered down version of the previous syllabus, as an acknowledgement of the increasing difficulty students face in learning the language. And with the prevalence of social media saturated with content in English, mainly from the West, which the young find more appealing, their interest in cultures which are closer to home will be constantly under threat. Also, the rise in popularity of streaming platforms like Netflix and Disney+ has brought with them more content offerings, and with them their values which may have influenced Singaporeans, particularly the young. For example, the programmes which centre on LGBT theme are more easily available on these platforms and are popular among the young, who perhaps as a result, may become more vocal about the status of the community in our society.</p>
2, lines 10-12	<p>The widely shared fear, often mongered by uninformed experts, that globalisation will extract the exotic taste from all cultures so that people will be blended into the same bland batch of cultural dough is groundless.</p>	<p><b>Agree (Applicable to SG)</b></p> <p><b>Evaluation</b></p> <ul style="list-style-type: none"> <li>The country's unique brand of multiculturalism, which allows each distinct community to co-exist, rather than merge all into one single identity for the purpose of social stability, will ensure that any foreign influence will not lead to a situation in which our culture will be mixed into an indistinguishable one. In fact, Singaporeans take pride that we are a nation that is increasingly evolving and increasing in diversity, with external cultures adding to the vibrant mix, rather than replacing existing ones. Furthermore, to maintain its edge as a tourist attraction, the government has invested in marketing its unique culture to the rest of the world.</li> </ul> <p><b>Examples</b></p> <ul style="list-style-type: none"> <li>Over the years, the increase in the number of Singaporeans who are interested in learning Japanese and Korean, following their rise in soft power in different periods, has not replaced Singlish as a colloquial variety is that widely spoken by most, if not all Singaporeans. It is a creole of English that is spoken in a more casual setting that not only reflects the unique Singaporean identity, characterised by a mix of the features of different languages in</li> </ul>



		<p>Singapore.</p> <ul style="list-style-type: none"> <li>Various campaigns such as the famous 'Uniquely Singapore' by the Tourism Board, continue to showcase the distinct culture. Also, the move by the government to inscribe our hawker culture on the UNESCO Representative List of Intangible Assets played an important role in showcasing the country's multiculturalism and heritage, existing alongside Michelin-star restaurants representing different cuisine, underscoring the constantly evolving culture that embraces the new without losing its core.</li> </ul>
3, lines 22-24	<p>An indefinable, intrinsic quality that is passed down from one generation to the next—not through the DNA, but through the social environment with its hundreds of personal interactions, each exemplifying in some way how people ought to conduct themselves.</p>	<p><b>Agree (Applicable to SG)</b></p> <p><b>Evaluation</b></p> <ul style="list-style-type: none"> <li>Perhaps the narrative of collective responsibility and the need for all Singaporeans to come together to overcome the unique challenges that Singapore faces over the years have led to a community which shares similar beliefs and values. And the rise of social media provides a visible platform for people to communicate and reinforce these beliefs and values. Furthermore, as a relative young nation, we lack the abundance of cultural and historical artifacts that help define other nations. Hence, Singapore culture tends to be defined more by our mannerisms and values.</li> </ul> <p><b>Examples</b></p> <ul style="list-style-type: none"> <li>From the early years of independence, when a fragile Singapore society, socially and economically and politically, necessitated the people's support for government policies to boost national defence and productivity and bridge the racial divide, to the various crises such as SARs and the recent covid-19 pandemic, Singaporeans have always rallied together to support various measures, even though they may be draconian by most standards, including the circuit breaker, mask mandate and vaccination drives to stop the spread of the virus, with Singapore being a country with one of the highest vaccination rates.</li> <li>The infamous cases of the badge lady who refused to put on a mask at the Marina Bay Sands shopping mall and the self-proclaimed sovereign lady who refused to abide by the safe</li> </ul>

		<p>distancing rules being met with ridicule online further reflected the collective responsibility which Singaporeans valued.</p> <ul style="list-style-type: none"> <li>• Various cases of people making offensive racist remarks on social media, including Amy Cheong who complained about Malay weddings, Anton Casey commenting on smelly commuters and their low socio-economic status and the rants by a Ngee Ann Polytechnic lecturer against an inter-racial couple have drawn numerous criticisms from Singaporeans online, suggesting that over the years, people have come to understand the importance of social harmony especially in a highly diverse country.</li> <li>• Another unique characteristic which has been passed down several generations is the 'kiasu' or afraid-to-lose mentality among Singaporeans. This is perhaps fuelled by the uniquely competitive environment, where people always have to 'fight' to win. Some cases include the overnight queues for the latest versions of the iPhone outside Apple stores during the launch, the rush to buy the Omega-Swatch watches, and more consequentially, the parents' push for their child to attend tuition classes and other non-academic lessons and activities in order for their child to gain a competitive edge in school admissions, so much so that there is a website kiasuparents.com dedicated to parents to share information related to all matters which will help their child achieve their academic goals.</li> </ul>
<p><b>Passage 1</b> Para 3, lines 22-23</p>	<p>A. The author discusses how culture survives as it is passed down from one generation to another through social interactions.</p> <p><i>(compared to)</i></p>	<p><b>Agree more with Point A in Passage 1 (more applicable to SG than Point B)</b></p> <p><b>Evaluation</b></p> <ul style="list-style-type: none"> <li>• While Singapore is exposed to an abundance of foreign influence, certain core beliefs or values are still retained by the current generation. This could be due to social engineering such as government policies, education programmes which reinforce such values and generally conservative families and religious communities</li> <li>• Perhaps due to the small size of Singapore, where families are never too far apart, or housing grants that encourage multigenerational families to live under the same roof, such factors contribute to increased interaction with members of the older generation. Furthermore, the fact that housing is extremely costly, leading most</li> </ul>
<p><b>Passage 2</b> Para 3, lines 18 - 21</p>	<p>B. many citizens struggle to hold on to the values passed on to them by their parents, families, and community. They undertake this</p>	

	<p>struggle, while sometimes contradictory foreign values are being adopted from the media, expatriate colleagues, friends and society as a whole.</p>	<p>Singaporeans continue to live with their parents until they get married, offers even more time and opportunity for such cultural elements to seep through the generations.</p> <p><b>Examples</b></p> <ul style="list-style-type: none"> <li>• The cultural norm in Singapore is to live with one's parents until one is ready to get married and apply for a HDB flat. This extended time (compared to the situation elsewhere in the world where young adults move out as soon as they start work) allows more time for cultural elements to be passed on and for them to be shared.</li> <li>• Traditional values such as filial piety, hard work, and the importance of education are no doubt still largely valued by many. For example, there is still a stigma associated with placing one's parents in an Old Folk's home. With a conservative majority, the traditional family is still considered a norm, with stigma against single-parent families and divorcees which is even reflected in the differentiated grants or even housing policies extended to such family structures.</li> <li>• Singaporeans continue to believe in the importance of racial harmony and place less importance of race as markers of identity compared to other ASEAN neighbours even as race-based politics gains popularity overseas. This is perhaps due to the twin effects of the educational and legal approaches which have shaped Singaporeans' beliefs regarding relations among the different races. The Maintenance and Religious Harmony Act, which was introduced in 1990, was updated in 2019 reflects the government's dynamism in ensuring the law is keeping pace with the new challenges that may disrupt our social stability, an outcome which our multicultural society can ill afford.</li> </ul> <p><b>Agree more with Point B in Passage 2 (More applicable to SG than Point A)</b></p> <p><b>Evaluation</b></p> <ul style="list-style-type: none"> <li>• As stated by Passage 2, there is a struggle to hold on to some beliefs. Many Singapore conservative values or beliefs held by the previous generation may seem outdated and not</li> </ul>
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		<p>in-sync with modern conditions. This is further exacerbated by foreign media, a more cosmopolitan work environment, and a more well-travelled population who are exposed to such foreign values daily.</p> <p><b>Examples</b></p> <ul style="list-style-type: none"> <li>• More criticism of views regarding the role of women in the workplace or in the family. Traditional beliefs such as the need to get married or have children are not given the same priority as before.</li> <li>• In the workplace, traditional attitudes towards work have changed. There are more conversations taking place on even media platforms, including mainstream media, about more young people today believing in work-life harmony rather than the mindless pursuit of the 5Cs and unquestioning working hours espoused by the previous generation.</li> </ul>
5, lines 33-35	<p>The key to cultural survival, then, is not purely conservatism—hanging on tightly to all that we have received in the past—but a genuine sense of dynamism and a readiness to adapt to a changing world.</p>	<p><b>Disagree (Less applicable to SG)</b></p> <p><b>Evaluation</b></p> <ul style="list-style-type: none"> <li>• While Singapore has always embraced its diversity, there were times when there was strong rejection of the new immigrants' way of life, particularly during the last decade, where the government's liberal immigration policy led to a huge surge in immigrants, whose way of life was different from that of Singaporeans, and who were perceived to compete with Singaporeans for jobs and housing, which were key concerns of the people.</li> </ul> <p><b>Examples</b></p> <ul style="list-style-type: none"> <li>• This was evident in Singaporeans' response to a Chinese national complaining about the strong smell of curry in his flat, by organising a 'Cook a pot of curry day' to assert the Singaporean culinary identity. The massive turnout at Hong Lim Park to protest the government's White Paper, which proposed a population increase to 6.9m by stepping up the pace of immigration arrivals also signalled Singaporeans' refusal to adapt to the different world; in fact, the forces of globalisation have resulted in Singaporeans strengthening their own identity.</li> </ul>

<b>Passage 2</b>		
<b>Passage 1</b> Para 6, lines 39-40	A. Over the years, cultural uniqueness will inevitably burst out in many ways, even in countries that complain of being saturated with Westernisation.  <i>(compared to)</i>	<b>Agree with Point A in Passage 1 (more applicable to SG than Point B)</b>  <b>Evaluation</b> <ul style="list-style-type: none"> <li>Singapore is uniquely positioned to benefit from the cultural vibrancy brought through globalisation and yet maintaining its distinct and unique identity. Unlike more homogenous societies that fear a disruption to their cultural scene, Singapore is a city that thrives on multiculturalism, being one of the most racially and religiously diverse countries in the world. As a result, we have learnt to cope with the cultural impact of globalisation. Such increasing diversity and cultural influences from other societies also creates new demand for certain cuisine and instead of seeing it as a loss of our culture, it can be regarded as how our culture has evolved</li> </ul> <b>Examples</b> <ul style="list-style-type: none"> <li>There are still strong celebration and recognition of our major racial and religious traditions and cultures through public holidays and observances such as Racial Harmony Day, Chinese New Year, Hari Raya and Deepavali. Dedicated centres in schools to uphold specific cultures aspects such as Raffles Institution being an MLEP school and SAP schools are set up as well.</li> <li>Despite globalisation, Singapore's cultural roots remain distinct. Many characteristics of Singapore (or associated as part of the Singapore cultural milieu) is a celebration of this diversity and the uniqueness that arise from it. From Singlish which is often incorporated into local media and even public campaigns, to our bilingual policy, incorporated into our educational system, gives Singaporeans a distinct Singaporean identity, one which is based on English speaking proficiency yet complemented with Mother Tongue competency.</li> <li>The government also plays a role in supporting and preserving cultural memory and practices.</li> </ul>
<b>Passage 2</b> Para 2, lines 10-11	B. It continues to blend cultures together at an extraordinary rate, integrating or erasing customs, values and traditions	

		<p>This can be seen in our bid for Singapore's hawker culture to be a UNESCO Heritage item. Or allowing citizens to have free visits to various cultural heritage sites such as the Peranakan Museum and the Indian Cultural Centre.</p> <p><b>Agree with Point B in Passage 2 (more applicable to SG than Point A)</b></p> <p><b>1. Evaluation</b></p> <ul style="list-style-type: none"> <li>As a cosmopolitan city, with a vibrant migrant community and constant exposure to foreign media and culture, some fear that local cultures or rituals have become increasingly influenced by or even passed over seemingly more appealing foreign cultures. This leads to concerns that the loss of such customs causes young Singaporeans to lack the ability to identify with one's heritage and values along with their accompanying significance</li> </ul> <p><b>Examples</b></p> <ul style="list-style-type: none"> <li>The popularity of foreign traditions and culture such as Halloween or Valentine's Day seems apparent when compared to the lack of familiarity and fervour for more traditional rituals such as the Hungry Ghost festival which are often seen as the quaint practices of the older generation. Similarly, while there is no shortage of K-Pop fans, traditional Chinese Opera or dialect dance troupes struggle to find an audience amongst the young.</li> </ul> <p><b>2. Evaluation</b></p> <ul style="list-style-type: none"> <li>Being an immigrant nation, Singapore has always prided itself as being open and diverse, with people from many parts of the world coming to live, study and work, and hence the culinary scene in Singapore does reflect the change as well. From a commercial point of view, the increasing competition has motivated many companies to create flavours which make them unique, and hence, there is a blend of local flavours into food which appeal to different crowds. And the increasing diversity and cultural influences from other societies also creates new demand for certain cuisine. Such a move is inevitable, but instead of seeing it as a loss of our culture, it can be regarded as how our</li> </ul>
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		<p>culture has evolved, given that our immigrant society can no longer be classified along the traditional CMIO model, even in food offerings.</p> <p><b>Example</b></p> <ul style="list-style-type: none"> <li>There is an increasing trend of our culture being integrated with foreign influence., most evidently in the food options which Singaporeans enjoy today. This is particularly observed in local food flavours with a modern twist, not only from the west, but from other societies as well. Mooncakes are increasing in terms of a variety of flavours. In Fats food chains also create items which cater to local taste as well. Examples include McDonald's Nasi Lemak burger and Prosperity burger and KFC's Cereal Chicken, which is popular among Singaporeans. With the increasing popularity of Korean culture and the presence of Chinese from mainland China, we are seeing more Korean food establishments, like the recent BHC outlets which has attracted long queues daily, and popular Chinese restaurants which serve food with Mala or numbing spicy flavours, and Scarlet supermarkets which sell Chinese groceries and snacks.</li> </ul>
Para 2, lines 12-14	<p>'this process has had a profoundly positive effect and eradicated some of the worst practices of racism, xenophobia and other injustices that have plagued the human race throughout history.'</p>	<p><b>Agree (Applicable to SG)</b></p> <p><b>Evaluation</b></p> <ul style="list-style-type: none"> <li>Global perspectives and values have no doubt played a part in loosening some of the more controversial issues associated with Singapore's conservative culture and calling attention to certain deficits in Singapore's social environment. The exposure to foreign perspectives has resulted in local activism or greater awareness of issues that need to be addressed.</li> </ul> <p><b>Examples</b></p> <ul style="list-style-type: none"> <li>Global movements such as #BLM or #metoo movements have likewise spurred Singaporeans to re-examine the more racist, sexist elements of certain traditional practice or beliefs. For example, the NETS 'Brownface' advert in which a local Chinese comedian portrayed himself as an ethnic minority, to Monica Baey calling out</li> </ul>

		<p>NUS disregard of women's safety on campus and forgiveness of male transgressions. Similarly, due to many foreign celebs and media championing the LGBT movement, we see a likewise growing awareness and movement for LGBT rights in Singapore such as the annual Pink Dot.</p> <p><b>Disagree (Less applicable to SG)</b></p> <p><b>Evaluation</b></p> <ul style="list-style-type: none"> <li>Many conservatives would point to foreign influences that contribute to the 'Woke Culture' that is also present in Singapore. While this has of course led to an examination of stereotypes, discrimination and other forms of injustices in Singapore (as mentioned in the Applicable section), its effects might be limited due to the strict laws in Singapore and sensitivity regarding activism for certain topics.</li> </ul> <p><b>Examples</b></p> <ul style="list-style-type: none"> <li>In Singapore, accusations of racial discrimination is a sensitive topic and when not done appropriately, might run afoul of the Sedition Act. Local YouTuber Preeti Nair and her brother Subhas were given a conditional warning over their controversial online rap video made in response to a "brownface" advertisement. Subhas was recently sentenced to six weeks in jail for trying to promote ill will among different racial and religious groups, using his online posts.</li> <li>Similarly, any unsubstantiated comments on the integrity by the Singapore Courts will be punished such as the 'Sovereign' lady who was given additional jail time by shouting "Kangaroo Court" during her trial.</li> </ul>
<p>Passage 2 Para 3, lines 16-17</p>	<p>The move towards becoming a "modern" country, by benchmarking their progress against other nations, has led to the formation of a rapidly changing culture.</p>	<p><b>Agree (Applicable to SG)</b></p> <p><b>Evaluation</b></p> <ul style="list-style-type: none"> <li>There sometimes seems to be a national anxiety to constantly rank ourselves in all areas against other countries. Be it our education system, our airports, and of course, our general standards of living. This perhaps stemmed from Singapore's early independence days where there was a need to make Singapore relevant to the world by</li> </ul>



		<p>rapidly modernising our workforce and social environment. Even in the 80's, the government's goal was to achieve a 'Swiss standard of living' for all Singaporeans. However, there have been criticisms that such a headlong rush to develop the country has led to the loss of certain cultures in Singapore and perhaps the introduction of less pleasant aspects.</p> <p><b>Examples</b></p> <ul style="list-style-type: none"> <li>• Both for social and practical reasons such as to tap into potential global markets and create a common language for work, many local dialects were displaced in favour of Mandarin. Government policies to facilitate English and Mandarin proficiency such as the Speak Good English campaign led to a steep decline in Chinese dialect media and performances within a decade.</li> <li>• The rush for modernisation and industrial areas also led to the rapid clearance of many kampung communities and their way of life. Or the unhappiness in demolishing of Bukit Brown Cemetery, which some felt was culturally significant ,for a highway. Coupled with the constant focus on competition, excellence and productivity, more locally unique traits such as Kiasu-ism arose, which are seen as a recognisably Singaporean culture. Ironically, there is now a call by the government to re-ignite the 'Kampung culture' which was present in the founding years.</li> </ul>
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