

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

**From Passage 1**

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

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

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

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

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

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

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

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

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

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

#### From Passage 2

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

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

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

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

### From all the passages

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

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

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

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