

NANYANG JUNIOR COLLEGE**ENGLISH LANGUAGE AND LINGUISTICS****HIGHER 2****9727/2****JC2 PRELIMINARY EXAMINATION 2014****PAPER 2 INVESTIGATING LANGUAGE USE IN SOCIETY****3 HOURS****Additional Materials: Paper****READ THESE INSTRUCTIONS FIRST**

Write your Centre number, index number and name on all the work you hand in.

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

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

Answer **THREE** questions; you must answer at least one question from Section A **and** at least one question from Section B.

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

All questions carry equal marks.

You are reminded of the need for good English and clear presentation in your answers.

A reference chart of IPA Phonemic Symbols is provided at the end of this Question Paper.

This document consists of **10** printed pages.

Section A: Language Variation and Change

Answer at least one question from this section.

Answers should demonstrate awareness of wider geographical/historical/social perspectives (as appropriate) in relation to English language.

Examples may be drawn from written or spoken English, or from both.

Do not repeat material in your answers to different questions on this Paper.

1 Read Texts A(i) and A(ii) and then answer the question below.

Discuss in detail ways in which variation in the English language reflect the society they are situated in.

You should include a range of examples/ideas from both Texts A(i) and A(ii) and your wider studies of English language, with detailed reference to lexis, grammar, syntax and discourse as appropriate.

[25]

Text A(i) is from the British *Financial Times* website.

Slang shows us how language is always changing

By *Michael Skapinker*

Pop stars regularly mix up their ‘its’ and ‘it’s’ – and earn far more than those who know where the apostrophe goes.

- 5 For centuries, English’s defenders have decried the language’s decline. Looking back, it is hard to understand why they created a fuss about words that are now part of polite speech. Sometimes the words that caused uproar, rather than being in general use, seem quaint and dated. In 1961, the Saturday Evening Post reported on “the lingo of youth”. Young people were calling their elders “Big Daddy”. A conventional person was a “square”. The young
10 were telling those they liked: “I dig you the most.”

As a solitary, bookish schoolboy, Jonathon Green was tickled by outrageous words. He scoured the library for them. After school and Oxford, he began working for the underground press in late-1960s London. He helped edit the notorious publication *Oz* while its principals were dragged through the courts. Green then turned his love of slang into a career.

- 15 If you want to know the origin of “Hooray Henry” – “a rich young man given to much public exhibitionism, drunkenness and similar antisocial activities” – Green’s *Dictionary of Slang*, published in 2010, is the place to look. In spite of its British associations, the term was coined in the US by Damon Runyon. His dictionary will also tell you that “lurgy” (“any unspecified

20 but deleterious disease or ailment”) was dreamt up by the writers of the 1950s British radio programme The Goon Show.

Text A(ii) is from a general interest magazine, *Psychology Today*, published in the United States.

The 5 Asian Love Languages - A Cultural Twist

by *Sam Louie*

There's the popular book "The 5 Love Languages" for the general population but for Asians these "Love Languages" have a cultural twist.

5 1) Words of Affirmation = Lecturing.

Kids need to be praised for who they are. They need to be empowered to trust their instincts. Instead many Asian parents simply lecture their kids and treat them as non-entities.

2) Quality Time = No time to play. You play piano

10 In the more traditional Asian family, play is usually non-existent. Parents are too busy working and trying to make more money. There was no such thing as leisure time to "play" like a white family going skiing, hiking, or camping.

3) Physical Touch = You get B+? You get spanking.

15 Hugs, kisses, and physical signs of affection are scarce. I can only remember vague memories of my dad holding my mom's hand. I've never seen them kiss each other. Consequently, it's almost taboo for Asian parents to display physical affection to their kids.

4) Acts of Service = You have enough to eat? Here, you eat more.

20 This is the one love language that most Asian parents think overrides the need for everything else. If they feed you, clothe you, and put a roof over your head, they believe they've done their job. Rarely, will they recognize the need for emotional nurturing and oftentimes are dismissive and critical of Americans' desires to give attention and time to their kids.

5) Gifts = I pay for your tuition. I make you food. What more do you want?

25 Gift-giving is also big in the Asian culture. If they give you money, buy you things, then they believe that should suffice for caring for you. Why should they need to empathize or try and understand your point of view when they can just buy their way out of emotional entanglements?

2 Read Texts B(i) and B(ii) and then answer the question below.

Discuss in detail contextual factors that could affect what is considered correct or incorrect English.

You should include a range of examples/ideas from both Texts B(i) and B(ii) and your wider studies of English language, with detailed reference to lexis, grammar, syntax and discourse as appropriate.

[25]

Text B(i) is from the *Prospect Magazine*, a British general interest publication.

The battle for the English language

by *Stefan Collini*

5 What is wrong with the following sentence? “There is no longer any public appetite for books about grammar and correct usage since it is now widely accepted that the criteria of ‘good English’ is merely an attempt to impose the preferences of a dominant elite on everyone else.”

10 I expect you spotted the mistake immediately—namely, that the sentence is untrue. In fact, it might be said to be false in more ways than one. It is, for example, not the case that English grammar simply consists of generalizing the habits of the currently most powerful social group. Its evolution is a complex story in which some grammatical features—or, sometimes, supposed features—from several root languages have been carried over in modified form, while the usage of groups defined by various indicators (region, class, profession, and so on) have also left their mark on what, at any one time, has come to be regarded as “Standard English.” But the sentence is false in a more immediately obvious way: far from there being
15 any decline in the public appetite for books on this subject, that appetite seems to be insatiable.

20 This is puzzling on several levels. It might be thought that grammar was just the kind of old-fashioned, school-related topic that publishers would regard as unsaleable. After all, bookshops are hardly crammed out with popular books on the multiplication tables and other things supposedly learned in the now not so recent past.

25 But the continued success of books on language is also surprising for the reason pointed to in my opening sentences. A combination of developments in linguistic theory together with the (uneven) impact of the democratic and egalitarian temper of our times has encouraged a much less prescriptive view of language use, which now tends to be seen as an ever-changing and plural set of communicative practices.

Text B(ii) is from the American federal agency, *The National Endowment for the Humanities*' (NEH) website.

How Did Cool Become Such a Big Deal? IT'S MORE THAN A WORD. IT'S AN ATTITUDE AND A LIFESTYLE.

By David Skinner

5 Cool is still cool. The word, the emotional style, and that whole flavor of cultural cachet remains ascendant after more than half a century.

It is, according to linguistic anthropologist Robert L. Moore, the most popular slang term of approval in English. Moore says cool is a counterword, which is a term whose meaning has broadened far beyond its original denotation.

10 For a millennium or so, cool has meant low in temperature, and temperature itself has long been a metaphor for psychological and emotional states (a cool reception, hotheaded). Chaucer, the Oxford English Dictionary tells us, used cool to describe someone's wit, Shakespeare to say, "More than cool reason ever comprehends."

15 But starting around the 1930s, cool began appearing in American English as an extremely casual expression to mean something like 'intensely good.' This usage also distinguished the speaker, italicizing their apartness from mainstream culture.

As its popularity grew, cool's range of possible meanings exploded. Pity the lexicographer who now has to enumerate all the qualities collecting in the hidden folds of cool: self-possessed, disengaged, quietly disdainful, morally good, intellectually assured, aesthetically rewarding, physically attractive, fashionable, and on and on.

20 Cool as a multipurpose slang word grew prevalent in the fifties and sixties, Moore argues, displacing swell and then outshowing countless other informal superlatives such as groovy, smooth, awesome, phat, sweet, just to name a few. Along the way, however, it has become much more than a word to be broken down and defined. It is practically a way of life.

Section B: Language, Culture and Identity

Answer at least one question from this section.

Answers should demonstrate awareness of wider geographical/historical/social perspectives (as appropriate) in relation to English language.

Examples may be drawn from written or spoken English, or from both.

Do not repeat material in your answers to different questions on this paper.

3 Read Texts C(i) and C(ii) and then answer the question below.

Discuss in detail ways in which language can be used to construct or challenge social values and attitudes.

You should include a range of examples/ideas from both Texts C(i) and C(ii) and your wider studies of English language, with detailed reference to lexis, grammar, syntax and discourse as appropriate.

[25]

Text C(i) is from the forum section of Singapore's national newspaper, *Straits Times*.

Invest in literature education for our young

OVER a week ago, the National Schools Literature Festival celebrated its 10th anniversary. More than 150 teachers and 1,500 students from 76 secondary schools participated in this annual event to celebrate literature.

- 5 Unfortunately, public attention was centred on the National Library Board controversy and the event was largely overlooked.

Besides the censorship of books, another issue that should be addressed is the role of literature education in Singapore.

- 10 Figures released last year revealed that the number of students taking pure literature at the O levels fell from 48 per cent of the Secondary 4 cohort in 1992 to 22 per cent in 2001, and 9 per cent in 2012.

The main reason that students now have more subjects to choose from does not excuse the need for a more concerted effort to revive this subject.

- 15 One fundamental role that literature education can play is the cultivation of a critical reading public that must begin with our young.

This was observed during the festival, where students debated a diversity of issues dealing with relativity in Jean Tay's *Everything But The Brain*, social perspectives of women's roles

in Oscar Wilde's *An Ideal Husband*, and the extent to which violence in books, such as William Golding's *Lord Of The Flies*, is unsuitable for younger readers.

- 20 Literature education equips students to critically read texts. It teaches them how to negotiate diverse and competing values and beliefs, not through acts of censorship but through dialogue and fostering dispositions of empathy and hospitality towards those from different and marginalised communities in our society and in the world.

Text C(ii) is from the *Global Voices Online* website focusing on citizen media.

Singapore's Pink Dot, an annual gathering at Hong Lim Park in celebration of love, equality, and LGBT rights, attracted more than 26,000 people on June 28, 2014 — the largest ever Pink Dot event since the first in 2009.

- 5 But this year was the first time that religious groups openly and actively opposed the Pink Dot by urging the people to wear white on the same day.

Miyagi, one of the speakers in the rally, talked on his blog about the rising number of Singapore families who have already embraced the LGBT as part of the community:

I am glad that we are raising our son amongst friends who share the same family values. That two people can love each other regardless of gender, gender identity or labelling.

- 10 If this is the “gay lifestyle”, then my family and I will wholeheartedly promote it.

Qing Erisa Tan, one of the participants in the event, blogged how the Pink Dot lived up to its promise of fostering openness and love:

- 15 ...at Pink Dot 2014, I saw no activists, no one pushing for the decline of religious influences, no one ‘actively promoting’ their ‘lifestyle’: what I saw was people – walking breathing feeling people – celebrating their right to love.

Stripped of all differences, they are fundamentally humans capable of love, who are looking for love. I cannot convince myself to go against that.

Activist writer Kirsten further appreciated the relevance of the Pink Dot because of the sudden emergence of ‘hatred’ coming from conservative religious forces:

- 20 Pink Dot is by no means a perfect event or movement. There is plenty that needs to be said about diversity and differences in experiences – straight or queer – in Singapore and around the world. But I still believe that Pink Dot is worth supporting, and it's a belief that has been further reinforced by the outpouring of hatred and fear-mongering that has come from religious conservatives.

4 Read Texts D(i) and D(ii) and then answer the question below.

Discuss in detail ways in which language can be used to shape our perspectives in the discourse of politics.

You should include a range of examples/ideas from both Texts D(i) and D(ii) and your wider studies of English language, with detailed reference to lexis, grammar, syntax and discourse as appropriate.

[25]

Text D(i) is a Facebook post by Singapore's Prime Minister, *Mr. Lee Hsien Loong*.

Lee Hsien Loong on ever-changing nature of language

I came across this interesting piece about how the Chinese language is changing in China. People are using English words in spoken and written Chinese directly, without translating them into Chinese equivalents, or even transliterating them into similar sounding Chinese
5 characters. It is easier to say GDP than 国内生产总值(Chinese translation of GDP), and Wifi is Wifi.

This is causing controversy in China. Some think it is the practical thing to do – everybody knows what Wifi is, so why invent some unfamiliar Chinese term for the same thing? But
10 others feel that the pure Chinese language is being polluted with foreign words. After all, some translations have been successful – Coca Cola 可口可乐(Chinese translation of Coca Cola) has a very appropriate meaning, and translating email into 电邮(Chinese translation of email) is neat and succinct.

The same thing is happening to other languages too. If you listen to Malay spoken in Malaysia, or Tamil in India, you will often hear English words mixed in.

15 The reality is that a language is a live, changing thing. It constantly absorbs words, concepts and usages from foreign languages, so long as people are using it in their daily lives. Otherwise it becomes a dead language, studied by scholars but not spoken by ordinary people anymore, like Latin or Sanskrit.

20 We pay a lot of attention to languages in Singapore. We are doing our utmost to keep our mother tongues alive. These are live languages to be used, so we should accept that they will evolve and change over time. We need to speak and write them correctly, but also colloquially. Then we will really be cool, or as we say in Mandarin, 酷(Chinese translation of 'cool')!

- LHL

Text D(ii) is an extract of the rally speech of a member of the opposition party in Singapore during its 2013 by-election.

Dear voters of Punggol East and fellow Singaporeans, welcome to the last rally for this BE!

Today, I would like to speak to you about 3 issues.

Recently, the Prime Minister said that Singapore can accommodate 6 million people.

5 The Workers' Party is not anti-immigrant. However, the speed of immigration in the last 10 years has taken many of us by surprise. In 2000, we had a total population of 4 million. In 2005, the population was 4.2 million. From 2005 to 2013, the population jumped from 4.2 million to 5.3 million. Over 1 million people in just 8 years! And while the PAP government has opened the floodgate, they were ill-prepared for the influx and we, the people, have to pay a heavy price for this.

10 The next two issues have been brought up several times by Singaporeans but nothing gets done! 1st group, stay at home parents,

Work fare bonus is only meant for people with an income. As an inclusive society, have we forgotten 'stay at home parents' who do not earn an income?

15 They are the CEO of the HOUSE but they are given none or very little recognition for their valuable contribution to home and society. They should not be forgotten!

Our inclusive society has also forgotten the 2nd group, single parents, who are Singapore citizens and whose daughter and son will bear and nurture future generations as well as serve National Service.

20 Regardless of marital status, all parents love and want to provide their children with the best they possibly can. Some single parents need caregivers too, but they are excluded from working mothers' child relief, grandparent caregiver relief and foreign maid-levy relief.

Allow me to quote our pledge, 'happiness, prosperity and progress for our nation'. How can there be actual progress when stay at home parents and single parents are being left behind! We, the citizens of Singapore should move together as one people under one Flag!

REFERENCE TABLE OF IPA PHONEMIC SYMBOLS (RP)

1 Consonants of English		2 Pure vowels of English	
/f/	<u>f</u> at, rou <u>gh</u>	/i:/	be <u>a</u> t, kee <u>p</u>
/v/	<u>v</u> ery, <u>v</u> illage, lo <u>v</u> e	/ɪ/	bi <u>t</u> , ti <u>p</u> , bu <u>s</u> y
/ə/	<u>t</u> heatre, <u>th</u> ank, ath <u>l</u> ete	/e/	be <u>t</u> , ma <u>n</u> y
/ð/	<u>th</u> is, <u>th</u> em, wi <u>th</u> , ei <u>th</u> er	/æ/	ba <u>t</u>
/s/	<u>s</u> ing, thi <u>n</u> ks, lo <u>s</u> ses	/ʌ/	cu <u>p</u> , so <u>n</u> , bloo <u>d</u>
/z/	<u>z</u> oo, be <u>d</u> s, ea <u>s</u> y	/ɑ:/	ca <u>r</u> , hea <u>r</u> t, ca <u>l</u> m, au <u>n</u> t
/ʃ/	<u>s</u> ugar, bu <u>sh</u>	/ɐ/	po <u>t</u> , wa <u>n</u> t
/ʒ/	plea <u>s</u> ure, be <u>i</u> ge	/ɔ:/	po <u>r</u> t, sa <u>w</u> , ta <u>l</u> k
/h/	<u>h</u> igh, <u>h</u> it, be <u>h</u> ind	/ə/	a <u>b</u> out
/p/	<u>p</u> it, to <u>p</u> , spi <u>t</u>	/ɜ:/	wo <u>r</u> d, bi <u>r</u> d
/t/	<u>t</u> ip, po <u>t</u> , ste <u>p</u>	/ʊ/	bo <u>o</u> k, wo <u>o</u> d, pu <u>t</u>
/k/	<u>k</u> ee <u>p</u> , ti <u>ck</u> , sca <u>r</u> e	/u:/	fo <u>o</u> d, so <u>u</u> p, ru <u>d</u> e
/b/	<u>b</u> ad, ru <u>b</u>		
/d/	ba <u>d</u> , di <u>m</u>	3 Diphthongs of English	
/g/	gu <u>n</u> , bi <u>g</u>		
/tʃ/	<u>ch</u> urch, lu <u>n</u> ch	/eɪ/	la <u>t</u> e, da <u>y</u> , gr <u>ea</u> t
/dʒ/	<u>j</u> udge, gi <u>n</u> , ju <u>r</u> y	/aɪ/	ti <u>m</u> e, hi <u>gh</u> , di <u>e</u>
/m/	<u>m</u> ad, ja <u>m</u> , sm <u>a</u> ll	/ɔɪ/	bo <u>y</u> , no <u>i</u> se
/n/	ma <u>n</u> , no, sn <u>o</u> w	/aʊ/	co <u>w</u> , ho <u>u</u> se, to <u>w</u> n
/ŋ/	si <u>ng</u> er, lo <u>ng</u>	/əʊ/	bo <u>a</u> t, ho <u>m</u> e, kn <u>o</u> w
/l/	lo <u>u</u> d, ki <u>ll</u> , pl <u>a</u> y	/ɪə/	ea <u>r</u> , he <u>r</u> e
/j/	y <u>o</u> u, pu <u>r</u> e	/eə/	a <u>i</u> r, ca <u>r</u> e, cha <u>i</u> r
/w/	<u>o</u> ne, <u>w</u> hen, sw <u>ee</u> t	/ʊə/	ju <u>r</u> y, cu <u>r</u> e
/r/	<u>r</u> im, br <u>ea</u> d		