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南洋女子中學校
Nanyang Girls' High School

**End-of-Year Examination 2022
Secondary 3**

ENGLISH LANGUAGE

Paper 2 Comprehension
INSERT

1184/02

Friday 30 September

**1 hour 50 minutes
0845 – 1035**

READ THESE INSTRUCTIONS FIRST

This Insert contains Text 1, Text 2, Text 3 and Text 4.

This document consists of **6** printed pages and **2** blank pages.

Section A

Study the online advertisement (**Text 1**) and the social media post (**Text 2**) and answer Questions 1 to 4 in the Question Paper.

Text 1 is taken from an online advertisement to promote zero food waste.



DBS Live more, Bank less

**WASTING FOOD
IS NO CHICKEN
FEED!**

Here's a bird's-eye view of the situation:
A third of all food available for human consumption is wasted. That's nearly 1.3 billion tonnes yearly -- an amount enough to feed three billion people!

If this ruffles your feathers, it's time to pluck up the courage to relook your food consumption habits and make a difference.

Make a conscious effort to only purchase what's necessary and cook just the right amount to fill your belly. With leftovers, add a splash of ingenuity... yum!

Text 2 is taken from a social media post on zero food waste.

Zero Food Waste Initiative@ZeroFoodWasteIn. Oct 16. 2021

To a great extent, we are responsible for what the future holds for the coming generations. Have you wondered how your daily eating lifestyle can mar or make the future? Will there be food on the table for the low-income earners in the next 30 years?

Section B

Text 3

The text below is a story of Kim Phuc Phan Thi who is commonly known as the 'Napalm Girl'. She was captured in a photograph fleeing from a Napalm attack, and this has become a defining image of the Vietnam War. She is now an activist for peace who wants her legacy to be about hope and survival.

Read the text carefully and answer Questions 5-15 in the Question Booklet.

- 1 You've probably seen the photograph of me taken that day, running away from the explosions with the others — a naked child with outstretched arms, screaming in pain. Taken by the South Vietnamese photographer Nick Ut, who was working for The Associated Press, it ran on the front pages of newspapers all over the world and won a Pulitzer Prize. In time, it became one of the most famous images from the Vietnam War. 5
- 2 Nick changed my life forever with that remarkable photograph. But he also saved my life. After he took the photo, he put his camera down, wrapped me in a blanket and whisked me off to get medical attention. I am forever thankful. Yet I also remember hating him at times. I grew up detesting that photo. I thought to myself, "I am a little girl. I am naked. Why did he take that picture? Why didn't my parents protect me? Why did he print that photo? Why was I the only kid naked while my brothers and cousins in the photo had their clothes on?" I felt ugly and ashamed. 10
- 3 Growing up, I sometimes wished to disappear not only because of my injuries — the burns scarred a third of my body and caused intense, chronic pain — but also because of the shame and embarrassment of my disfigurement. I tried to hide my scars under my clothes. I had horrific anxiety and depression. Children in school recoiled from me. I was a figure of pity to neighbours and, to some extent, my parents. As I got older, I feared that no one would ever love me. 15 20
- 4 Meanwhile, the photograph became even more famous, making it more difficult to navigate my private and emotional life. Beginning in the 1980s, I sat through endless interviews with the press and meetings with royalty, prime ministers and other leaders, all of whom expected to find some meaning in that image and my experience. The child running down the street became a symbol of the horrors of war. The real person looked on from the shadows, fearful that I would somehow be exposed as a damaged person. 25
- 5 Photographs, by definition, capture a moment in time. But the surviving people in these photographs, especially the children, must somehow go on. We are not symbols. We are human. We must find work, people to love, communities to embrace, places to learn and to be nurtured. 30
- 6 It was only in adulthood, after defecting to Canada, that I began to find peace and realize my mission in life, with the help of my faith, husband and friends. I helped establish a foundation and began traveling to war-torn countries to provide medical and psychological assistance to children victimized by war, offering, I hope, a sense of possibilities. 35
- 7 I know what it is like to have your village bombed, your home devastated, to see family members die and bodies of innocent civilians lying in the street. These are the horrors of war from Vietnam memorialized in countless photographs and

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newsreels. Sadly, they are also the images of wars everywhere, of precious human lives being damaged and destroyed today in Ukraine. 40

8 They are, in a different way, also the horrific images coming from school shootings. We may not see the bodies, as we do with foreign wars, but these attacks are the domestic equivalent of war. The thought of sharing the images of the carnage, especially of children, may seem unbearable — but we should confront them. It is easier to hide from the realities of war if we don't see the consequences. I cannot speak for the families in Uvalde, Texas, but I think that showing the world what the aftermath of a gun rampage truly looks like can deliver the awful reality. We must face this violence head-on, and the first step is to look at it. 45 50

9 My body is a monument of scars. You don't grow out of the scars, physically or mentally. I am grateful now for the power of that photograph of me as a 9-year-old, as I am of the journey I have taken as a person. My horror — which I barely remember — became universal. I'm proud that, in time, I have become a symbol of peace. It took me a long time to embrace that as a person. I can say, 50 years later, that I'm glad Nick captured that moment, even with all the difficulties that image created for me. 55

10 That picture will always serve as a reminder of the unspeakable evil of which humanity is capable. Still, I believe that peace, love, hope and forgiveness will always be more powerful than any kind of weapon. 60

Section C

Text 4

In the article below, the writer explains the background of Kopi Luwak which is made from coffee beans plucked from the feces of civets.

Read it carefully and answer Questions 16-21 in the Question Booklet.

- 1 It's the world's most expensive coffee, and it's made from poop. Or rather, it's made from coffee beans that are partially digested and then pooped out by the civet, a catlike creature. A cup of kopi luwak, as it's known, can sell for as much as \$80 in the United States. Found in Southeast Asia and sub-Saharan Africa, the civet has a long tail like a monkey, face markings like a raccoon, and stripes or spots on its body. It plays an important role in the food chain, eating insects and small reptiles in addition to fruits like coffee cherries and mangoes, and being eaten in turn by leopards, large snakes, and crocodiles. 5
- 2 At first the civet coffee trade boded well for these creatures. In Indonesia, the Asian palm civet, which raids commercial fruit farms, is often seen as a pest, so the growth in the kopi luwak industry encouraged local people to protect civets for their valuable dung. Their digestive enzymes change the structure of proteins in the coffee beans, which removes some of the acidity to make a smoother cup of coffee. But as civet coffee has gained popularity, and with Indonesia growing as a tourist destination where visitors want to see and interact with wildlife, more wild civets are being confined to cages on coffee plantations. In part, this is for coffee production, but it's also so money can be made from civet-ogling tourists. 10 15
- 3 Researchers from Oxford University's Wildlife Conservation Research Unit and the London-based nonprofit World Animal Protection assessed the living conditions of nearly 50 wild civets held in cages at 16 plantations on Bali. The results, published Thursday in the journal Animal Welfare, paint a grim picture. From the size and sanitation of the cages to the ability of their occupants to act like normal civets, every plantation the researchers visited failed basic animal welfare requirements. "Some of these cages were literally the tiniest—we would call them rabbit hutches. They're absolutely soaked through with urine and droppings all over the place," said Neil D'Cruze, one of the researchers. Some of the civets were very thin, from being fed a restricted diet of only coffee cherries—the fruit that surrounds the coffee bean. Some were obese, from never being able to move around freely. And some were jacked up on caffeine, D'Cruze said. 20 25 30
- 4 But what he found most disturbing was the wire floor many of the animals were forced to stand, sit, and sleep on around the clock. "If you're standing on that kind of wire mesh all the time, it's going to cause sores and abrasions. They have nowhere to go to get off that flooring," D'Cruze said. "It's a constant, intense source of pain and discomfort." Additionally, many of the civets had no access to clean water and no opportunity to interact with other civets. And they were exposed to daytime noise from traffic and tourists, which is particularly disturbing for these nocturnal animals. 35 40
- 5 All of this for a luxury item—and a second-rate one, at that. Part of what makes kopi luwak so special, experts say, is that wild civets pick and choose

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the choicest coffee cherries to eat. Keeping civets in cages and feeding them any old cherries leads to an inferior product. Besides, says one coffee expert quoted in an article for the Specialty Coffee Association of America, the trade organization for gourmet coffee roasters and baristas, kopi luwak just isn't that good to begin with. Although the civets' digestive process does make the coffee smoother, it also removes the good acids and flavor that characterize a specialty cup of coffee. 45

6 There's now no way to tell whether a bag of kopi luwak was made from wild or caged civets. A BBC undercover investigation revealed in 2013 how coffee from caged civets in inhumane conditions ends up labeled as wild civet coffee in Europe. Even Tony Wild, the coffee trader who introduced kopi luwak to the West, warns against it in an article for the *Guardian*. It has become increasingly industrialized, abusive, and faked, he said. No certification scheme exists to ensure that coffee labeled "wild" is actually that. And other coffee certifiers working to ensure environmentally responsible farming and production refuse to certify any kopi luwak whatsoever. 50 55

7 Alex Morgan at the Rainforest Alliance says it's too risky to certify kopi luwak. It's just too hard to establish whether the beans are 100 percent wild-sourced or not. Genuine wild-sourced kopi luwak beans are harvested from the droppings of wild civets after they pass out undigested coffee beans. This can only be done by tracing the steps of a civet. However, as the demand and value of kopi luwak increases, more people have taken to keeping captive civets to ensure a high and reliable supply of civet coffee. "My personal advice is generally to avoid it," he said. "More likely than not it's going to be coming from a caged production landscape." 60 65

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