

The scripts

Question: Should AI be used to help in school work?

I believe AI should be used to help with schoolwork, provided it is used responsibly.

Firstly, AI can improve understanding. Different students learn in different ways, and AI can explain the same concept using examples, diagrams or simpler language. For example, when I was studying the Vietnam War, I used ChatGPT to understand how the Cold War influenced the conflict. It helped me connect several ideas that I previously found confusing.

Secondly, AI makes research more efficient. Instead of spending a long time searching through websites, students can use AI to identify relevant sources and summarise key information. This allows them to spend more time analysing and learning rather than simply gathering information.

However, students should not blindly trust AI. AI can occasionally provide inaccurate information, so it is important to verify facts using reliable sources.

In addition, students should avoid becoming overly dependent on AI, as critical thinking and problem-solving skills can only be developed through self-practice.

Overall, I believe AI is a valuable educational tool, but it should only be used to support learning rather than replace it.

Question: How might AI change the jobs available in the future?

I believe AI will significantly change the jobs available in the future. Some jobs may disappear, while others will evolve or even be created.

Firstly, jobs involving large amounts of data analysis and prediction are likely to become increasingly automated. For example, accountants, financial analysts and certain administrative workers perform tasks that AI can complete quickly and accurately. We have already seen AI outperform humans in specialised fields. AlphaFold, an AI developed for protein structure prediction, achieved breakthroughs that accelerated biological research. As AI becomes more advanced, companies may rely on it for many routine tasks.

However, I do not think AI will simply replace all workers. Instead, many jobs will change. Teachers, for instance, may use AI to prepare lessons and mark assignments, but students still need human guidance, encouragement and emotional support. Similarly, doctors may use AI to analyse scans, but patients often want a human professional to explain treatment options and make important decisions.

Furthermore, AI may create entirely new careers. In the past, the rise of the internet created jobs such as app developers and social media managers. Likewise, AI could create new roles involving AI training, supervision and ethics.

Overall, I believe AI will transform the job market. Although some jobs may disappear, many will evolve, and new opportunities will emerge for people who can work alongside AI.

Question: How can young people reduce environmental damage?

Everyone agrees youths are framed as the leaders of tomorrow; indeed, I believe that youths should be taking actions to remedy the mistakes of our predecessors. Personally, even the smallest actions coalesce to become a significant change.

Firstly, the biggest step the youths can take is by practising waste management. Youths can learn how to reduce waste output through eschewing the reliance on single-use commodities, such as straws. For instance, when buying a drink at the nearby coffee shop, youths ought to be encouraged to decline the use of straws.

Additionally, youths can practise proper recycling. Our government has placed considerable emphasis upon the necessity of diligent recycling, particularly amidst the burgeoning misuse of the recycling receptacles. Youths as leaders, must exemplify model citizens to bolster our government's endeavours in reducing Singapore's ecological footprint.

Furthermore, youths can also spearhead communal efforts to increase environmental awareness. Youths can convene to orchestrate initiatives that promote recycling and waste management through activities, while illuminating the profound impact trivial daily habits exert upon our environment.

In essence, today's progeny serves as the fundamental architects of our future; thus, we must unite to combat our collective ecological footprint on this Earth.

Question: Is social media beneficial for teenagers?

Social media has become the key amalgamation of all the opinions and thoughts of our society. Not only has social media transformed the way we portray our opinions, it has also drastically altered our consumption of media. I believe that social media is beneficial for teenagers to grow more holistically.

Social media acts as a crucible wherein teenagers can prepare for the rigours of maturity. The contemporary landscape, filled with geopolitical strifes and industrial rivalry, may appear utterly bewildering to the youth. Thus, social media acts as a training ground, enabling them to navigate the complexity and refine the discernment required for adult life. For example, teenagers can learn about the political events in America through social media platforms like Instagram and YouTube.

Additionally, social media can act as the catalyst for many aspiring artists. Amidst a sea of immense talent, securing prominence would be a formidable; initiating an artistic career would have been quite insurmountable were it not for social media. Through social media, artist can showcase their masterpieces, garnering international patronage and much-coveted acclaim. For example, independent animators such as GooseWorkz, ascended to prominence via these very channels.

Nevertheless, every rose possesses its thorns, and social media is fraught with conspicuous flaws. It actively fosters a deleterious consumer culture, whereby influencers flaunt excessive consumption or opulent luxuries. Moreover, social media has birthed 'brainrot'-- a deluge of trivialities that erodes critical intellect. Additionally, some of the information on the platforms are fabricated.

Nonetheless, such content may be readily circumvented through algorithmic filters.

In conclusion, social media offers significant benefits to the youth; its merit lies solely in the discretion of its application.

Question: What causes stress among students today?

Student stress is a prevalent issue within Singapore education's system, and our government is trying to eliminate this stress by targeting the roots.

One of the main roots of this growing stress is from studies. The academic endeavours in Singapore have cultured a competitive environment where students and parents tug for superiority, through their collective fear of failure. This negative competitiveness [permeates the student body](#), and is the main drive for the growing stress. To set the scene, students are studying day in and day out to excel in their subjects to out best their rival, another classmate, or to be able to enter the most prestigious schools. This all in all strains the students, compromising their mental and physical health, which leads to stress.

Furthermore, the stress could also be due to personal affairs. Students experience different lives and go through their struggles. For example, a student's parents might be going through a nasty divorce and is bearing the blunt of his or her parents' arguments. Personal experiences such as this indirectly causes the student to develop mental problems – one of which is stress.

Another students might feel stress, albeit not large, is due to world events. Currently, I believe everyone is worried about international politics, particularly with regards to Trump's foreign policies. Students can learn about these unsettling events through social media and news outlets. Consequently, they would feel anxious about the ongoing the events of the world, thereby causing stress.

In conclusion, I believe that stress in students can be managed, whether be it through professional counselling, public service announcements or etc. It is my sincere hope that the government, parents and the youth can work together to reduce stress in the student body.

Question: Should volunteering be compulsory?

I do not believe that volunteering should be compulsory.

Supporters of compulsory volunteering argue that it benefits both society and students. Firstly, students are able to contribute to the community by helping vulnerable groups such as the elderly, children, or the underprivileged.

Secondly, volunteering can expose young people to social issues and encourage them to become more compassionate citizens in the future.

However, these benefits are not guaranteed simply because volunteering is made mandatory.

When students are forced to volunteer, many may participate only to fulfil a requirement or avoid punishment. As a result, they may carry out their tasks half-heartedly and gain little from the experience.

This is where I agree with the philosopher Immanuel Kant, who argued that a good action should be done out of duty rather than for rewards or out of fear of consequences. The value of volunteering lies in the willingness to help others. If people volunteer only because they are required to do so, they may not truly [develop empathy or a sense of social responsibility](#).

In fact, compulsory volunteering may create resentment and cause people to view it as just another obligation rather than an opportunity to serve others.

Therefore, while compulsory volunteering may produce some short-term benefits, I believe it is more effective to encourage people to volunteer willingly. When individuals choose to help others of their own accord, they are more likely to find the experience meaningful and continue contributing to society in the future.

Question: How can schools develop creativity?

I believe schools can develop creativity in students in several ways.

Firstly, schools can create an environment that encourages artistic expression. For example, schools could organise annual art festivals, music performances, or creative showcases where students are given opportunities to present their work. By being exposed to different forms of art and self-expression, students may become more willing to experiment with their own ideas and develop their creative abilities.

Secondly, schools can provide students with opportunities to participate in creative projects. For instance, the school could organise a mural-painting activity involving the entire student body. Students would work together to design and create artwork that reflects their experiences, values, and cultures. Such activities encourage imagination, problem-solving, and original thinking, which are all important aspects of creativity.

Finally, teachers can incorporate more open-ended assignments into lessons. Instead of requiring students to produce a single correct answer, they could allow students to present their understanding through videos, presentations, artwork, or other creative formats. This gives students the freedom to explore different approaches and develop innovative ideas.

In conclusion, schools can nurture creativity by fostering an artistic environment, providing opportunities for creative projects, and encouraging students to think beyond standard solutions in the classroom.

Question: Is technology making life better?

I agree that technology has made many improvements to our lives.

Firstly, technology has made communication much easier and faster. With advancements such as the microchip and the Internet, people can instantly communicate with friends and family across the world through messaging apps, video calls, and social media. This has reduced the barriers created by distance and made the world more interconnected than ever before.

Secondly, technology has made everyday life more convenient. For example, cashless payment systems allow people to make purchases using only their phones or bank cards, eliminating the need to carry large amounts of cash. Online banking, food-delivery applications, and digital services have also saved people significant amounts of time and effort. As a result, many daily tasks can now be completed quickly and efficiently.

Thirdly, technology has contributed greatly to scientific and medical advancements. For instance, the da Vinci Surgical System enables surgeons to perform highly precise, minimally invasive operations. This can reduce recovery times and improve patient outcomes, allowing healthcare professionals to treat patients more effectively.

Furthermore, advances in artificial intelligence have accelerated scientific research. One notable example is AlphaFold, which can predict the three-dimensional structures of proteins with remarkable accuracy. This has helped scientists better understand diseases and develop new treatments, demonstrating how technology can contribute to major breakthroughs in biology and medicine.

In conclusion, technology has improved communication, increased convenience, and driven scientific progress. These benefits have transformed the way we live, work, and solve problems, making technology one of the most important forces shaping modern society.

Question: How can we help the elderly?

In a country like Singapore that is facing an ageing population, it is increasingly important for younger generations to play a role in supporting the elderly.

Firstly, one of the most meaningful ways we can help is simply by spending time with them. Social interaction is a basic human need, and the elderly are especially vulnerable to loneliness after retirement, when daily routines and social circles may shrink. This isolation can affect both their mental and physical health. By making time for regular visits,

conversations, or participating in community activities with them, we can help them feel included and valued. Even small gestures, like listening to their stories, can give them a strong sense of belonging.

Secondly, support from the government is also essential. In Singapore, efforts have already been made to build more eldercare facilities and polyclinics, improving accessibility to healthcare and daily support services. Subsidies and healthcare schemes have also helped reduce medical costs for the elderly, making it easier for them to go for regular check-ups and treatment. These policies ensure that ageing citizens are not left behind in a fast-moving society.

Lastly, community initiatives also play an important role. Many volunteers and student groups have stepped forward to organise programmes such as Meals-on-Wheels, which delivers food to elderly people who are frail or living alone. Such initiatives provide not only physical assistance, but also social connection and care.

In conclusion, as Confucius emphasised, respect and care for the elderly are key to a harmonious society. Helping the elderly is therefore not only a matter of policy, but also a shared moral responsibility that strengthens our community.

Question: Should schools rely more on digital learning?

I agree that schools should rely more on digital learning.

Firstly, digital learning allows students to better understand concepts through the use of artificial intelligence and online tools. AI can explain the same idea in different ways – using simpler language, examples, or diagrams – until students fully grasp it. For instance, when I was learning about the Vietnam War, I used ChatGPT to understand how the Cold War influenced the conflict. It helped me connect ideas that I previously found confusing. In Singapore, platforms like Student Learning Space have also started integrating AI tools, which shows how digital learning is already becoming part of education.

Secondly, digital learning can reduce the need for paper, making it more environmentally friendly. Traditionally, teachers have to print large amounts of worksheets and notes. By shifting more materials online, schools can significantly cut down paper usage. This aligns with Singapore's Green Plan 2030, which aims to reduce waste and promote sustainability.

Lastly, digital learning helps prepare students for the future workplace. Most modern jobs require digital skills, such as analysing data, using software, and working online for long hours. By exposing students to these tools early, schools equip them with practical skills that will be essential in their careers.

In conclusion, I agree that schools should rely more on digital learning, as it enhances understanding, supports environmental sustainability, and prepares students for the future workforce.

Question: Is it better to study alone or in groups?

Whether it is better to study alone or in a group depends largely on the individual and the situation.

On one hand, studying in groups can be very beneficial. Group members are able to share ideas, ask questions, and explain concepts to one another. This allows students to learn from different perspectives and clear up misunderstandings more easily. For example, when preparing for an examination, students can discuss difficult questions together and help one another understand topics that they may be struggling with. As the saying goes, "two heads are better than one."

On the other hand, studying alone also has its advantages. When students work independently, they must rely on their own understanding to solve problems. This encourages critical thinking and strengthens their problem-solving skills. In addition, studying alone often allows students to concentrate better, as there are fewer distractions and interruptions from others.

I believe that a person's personality also plays an important role. Introverted students may prefer studying alone because they feel more comfortable learning at their own pace in a quiet environment. In contrast, extroverted students may enjoy studying in groups, as they are energised by interacting and discussing ideas with their peers.

Personally, I think a combination of both methods works best. Group study is useful for discussing difficult concepts and exchanging ideas, while individual study is important for practising questions and consolidating one's understanding.

In conclusion, neither studying alone nor studying in a group is necessarily better. The most effective method depends on the student's learning style, personality, and the purpose of the study session.

Question: Is banning single-use plastics necessary?

I believe that banning single-use plastics may be necessary in some situations, but it should not be the first solution we turn to.

On one hand, single-use plastics contribute significantly to environmental pollution. Items such as plastic bags, straws, and food packaging are often used for only a few minutes before being thrown away. Many of these plastics end up in rivers and oceans, harming marine life and damaging ecosystems. In fact, currently statistics show that there is 20 million tonnes of plastic waste in the ocean.

Furthermore, as more people rely on food delivery and takeaway services, the amount of plastic waste generated continues to increase.

Therefore, action must be taken to reduce our dependence on single-use plastics. However, completely banning all single-use plastics may create practical difficulties. Certain products still serve important purposes in our daily lives. For example, in hospitals and clinics, single-use gloves, syringes, and other medical equipment are essential for maintaining hygiene and preventing the spread of infections. As a result, an outright ban may not be realistic.

Instead, I believe governments and individuals should work together to reduce plastic consumption.

Firstly, people can adopt more sustainable habits, such as bringing reusable shopping bags, water bottles, and food containers. If these practices become a social norm, a significant amount of plastic waste can be avoided.

Secondly, governments can introduce measures such as charging consumers for plastic bags or disposable containers. When people have to pay extra for these items, they are more likely to choose reusable alternatives. This reduces plastic waste without causing major inconvenience.

In conclusion, while single-use plastics are harmful to the environment, I do not think a complete ban is always necessary. A combination of [responsible consumer behaviour](#) and government policies may be a more practical and effective way to address the problem.

Question: Are competitive examinations necessary?

I believe that competitive examinations are necessary, but they should be carefully managed to prevent unhealthy competition.

On one hand, people view that competitive examinations act as a powerful catalyst for motivation and innovation. Since grades are pitted against each other, students would be driven by a desire for personal growth and reaching one's limits, all while enjoying the process. As a result, the average grade would improve and education system would produce many capable youths.

However, excessive competition can have negative consequences. Many psychologists have warned that an overemphasis on grades may lead to stress, anxiety, and burnout. Consequently, some students may become overly focused on outperforming others rather than genuinely learning. In extreme cases, the pressure to succeed may even encourage unethical behaviour such as cheating.

It is definitely right to question the necessity of competitive examinations. While such examinations do promote an inquisitive mind, it also could lead to many complications. In fact, the government has addressed this issue before, and has thus been taking measures to promote healthier competition in examinations.

For example, the government has abolished mid-year examinations, removed student rankings in report books, and introduced new grading systems for both secondary and primary schools. Through these implementations, the government hopes that it will de-emphasise high-stake comparisons and encourage more holistic developments.

In conclusion, competitive examinations are necessary because they encourage effort and provide a fair means of assessment. Nevertheless, they should be accompanied by measures that promote students' well-being and holistic development.

Question: Why do people enjoy outdoor activities?

There are several reasons why people enjoy outdoor activities.

Firstly, outdoor activities allow people to escape the stresses of daily life. In a fast-paced society, many people spend most of their time studying, working, or staring at screens. Outdoor activities provide a rare opportunity to disconnect from the fast-paced urban environment. Surrounded by nature, people can reflect on their thoughts without the constant distractions of technology, traffic, and work. This sense of clarity and peace is something many people struggle to find in their daily lives.

Secondly, people enjoy outdoor activities because of the excitement and challenge they offer. Unlike indoor environments, nature is often unpredictable, making activities more engaging. Whether it is hiking up a steep trail, fishing by a reservoir, or exploring a forest, people gain a sense of achievement from overcoming physical and mental challenges.

Lastly, many people are drawn to the beauty of nature. Hikers often travel long distances to admire breathtaking landscapes, while others simply enjoy watching a sunset by the beach. The beauty of the outdoors creates memorable experiences that are difficult to replicate indoors and helps people appreciate the world around them.

In conclusion, people enjoy outdoor activities because they provide an escape from the pressures of everyday life, offer excitement and challenge, and allow people to experience the beauty of nature.

Question: Is cashless payment the future?

I believe that cashless payment is the future of transactions.

Firstly, cashless payment offers greater convenience. Consumers no longer need to carry large amounts of cash or worry about receiving the correct change. With a simple tap of a card or scan of a QR code, transactions can be completed within seconds. This saves time for both customers and businesses.

Secondly, cashless payment supports a more efficient and technologically advanced society. Digital transactions are automatically recorded, making it easier for individuals to track their spending and for businesses to manage their finances. As technology continues to develop, integrating digital payments into everyday life is a natural progression.

However, there are several challenges that must be addressed.

One concern is cybersecurity. Since money is stored and transferred electronically, users may become victims of hacking, scams, or data breaches if sufficient safeguards are not in place.

In addition, some groups, especially the elderly, may struggle to adapt to new payment technologies and could be left behind in an increasingly digital society.

In conclusion, I believe that cashless payment is the future because it is convenient and promotes greater efficiency. Nevertheless, governments and businesses must improve cybersecurity and provide support for those who are less familiar with digital technology before society can fully move away from physical cash.

Question: Should young people spend less time online?

I do not fully agree that young people should spend less time online.

Instead, I believe they should be more mindful of how they spend their time online.

On one hand, excessive use of social media and online games can be harmful. Many young people spend hours scrolling through short videos or comparing themselves to others online. This can reduce productivity, affect mental well-being, and leave less time for exercise, hobbies, and face-to-face interactions.

However, being online is not always a bad thing. The internet has become an important tool for education and personal development. Students use online resources to conduct research, attend lessons, learn new skills, and collaborate on projects. For example, many people learn coding, languages, or even musical instruments through online platforms.

Therefore, I believe the issue is not the amount of time spent online, but whether that time is used meaningfully. Young people should reduce unproductive screen time while continuing to make use of the educational and practical opportunities that the internet provides.

In conclusion, young people do not necessarily need to spend less time online. Instead, they should develop good digital habits and ensure that their online activities contribute positively to their growth and well-being.

Question: What makes a strong community?

I believe that a strong community fundamentally relies on inclusivity, interconnection, and shared goals.

Firstly, an inclusive community provides a safe and welcoming environment for everyone. People are accepted and respected regardless of their background. As a result, they feel comfortable expressing themselves and participating in community activities. This helps to build trust and strengthen bonds among residents, creating a close-knit community where people genuinely care for one another.

Secondly, a strong community is an interconnected one. Members understand that their actions can affect those around them, so they are more considerate and responsible. For example, neighbours may help one another during emergencies, keep shared spaces clean, or volunteer their time to support vulnerable groups. When people look beyond their own interests and contribute to the well-being of others, the community becomes more united and resilient.

Finally, a strong community is built on shared goals and values. When people work together towards a common purpose, such as improving their neighbourhood, protecting the environment, or supporting those in need, they develop a stronger sense of belonging. These shared aspirations encourage cooperation and help community members overcome challenges together.

In conclusion, a strong community is one that is inclusive, interconnected, and united by common goals. When people trust, support, and work alongside one another, the community becomes a place where everyone can thrive.

Question: How can Singapore become greener?

There are several ways Singapore can become greener, which are all encapsulated in the 2023 Green Plan. This is a whole-of-nation movement to advance Singapore's national agenda on sustainable development. Thus according to the plan these are the following ways Singapore can become greener.

Firstly, Singapore can encourage more people to take public transport instead of driving. This would reduce the number of vehicles on the roads, leading to lower carbon emissions and less air pollution.

Secondly, Singapore can improve its recycling programmes. More recycling bins can be placed in public areas, and schools can educate students on how to recycle properly. This would reduce waste and conserve resources.

Thirdly, the government can plant more trees and create additional green spaces such as parks and rooftop gardens. These areas can improve air quality and make the city more attractive and comfortable for residents.

Lastly, the government can invest further in greener technologies such as solar energy. By building more solar farms and integrating solar panels into homes and public buildings, Singapore can increase its usage of renewable energy and reduce its dependence on non-renewable energy sources. As the government has already outlined plans to expand solar energy infrastructure, this initiative will contribute significantly to Singapore's sustainability efforts.

Overall, I believe that both the government and citizens must work together to protect the environment. By making small changes in our daily lives, we can help Singapore become a greener and more sustainable nation.

Question: Would you recommend your friend to try skateboarding?

I would recommend my friend to try skateboarding.

Firstly, skateboarding is an enjoyable form of exercise that can help my friend stay active. Just like cycling or jogging, it is both a sport and a recreational activity. If my friend develops an interest in skateboarding, it could encourage them to exercise regularly and maintain a healthy lifestyle.

Secondly, skateboarding is a lot of fun. It allows people to travel around while enjoying the scenery and fresh air. For example, my friend could skateboard along park connectors or around their neighbourhood, making exercise feel less tiring and more enjoyable.

However, I would also remind my friend to stay safe. Skateboarding can be risky, especially when people attempt difficult tricks or skateboard on steep slopes. Additionally, skateboarding also commonly presented as an extreme sport. Therefore, I would advise my friend to wear protective gear such as a helmet and knee pads, and to practise in safe areas.

In conclusion, I believe skateboarding is an exciting and healthy activity that my friend would enjoy, provided that they take the necessary safety precautions.

Question: Do you think what the library has implemented is appealing to its visitors?

I believe that the new implementations are appealing to the visitors.

Firstly, the library has curated numerous amenities designed to captivate the youthful imagination. For instance, the library has a corner with a beautiful mural and books for the children, creating a colourful environment that is attractive to children, which encourages more to go to the library to read.

Secondly, the library also integrated technology to make their book borrowing systems faster. Now in libraries, visitors can quickly borrow books by scanning the books themselves,

thereby expediting the service. This digital transition further ensures the seamless preservation and retrieval of archival records.

Lastly, the library procures trending books to appeal to different generations. For instance, the young adult section can showcase highly sought-after works, such as 'Devotion to Suspect X,' catering to those unable to secure such volumes elsewhere.

In conclusion, I believe that these new implementations are appealing to visitors because they make the library more engaging, convenient, and relevant to the needs of different groups of people.

Question: How does music affect concentration and mood?

Music can have a significant effect on both concentration and mood.

Firstly, music has a strong influence on a person's mood. Psychologists have found that different types of music can influence our emotions. For example, a study by Gabrielsson and Lindström found that factors such as tempo and melody can trigger different feelings in listeners. This explains why upbeat songs often make people feel energetic, while slower songs can feel calming or reflective.

There has also been research into whether music can improve concentration. For example, the famous "Mozart Effect" suggested that listening to Mozart could temporarily improve certain cognitive abilities. However, later studies found that the improvement was likely due to increased alertness and enjoyment rather than the music itself.

In fact, studies have shown that music could impede concentration rather than boost it. For example, Fogelson 1973 study showed that the presence of popular instrumental music had an adverse, detrimental effect on reading comprehension.

In conclusion, music affects both mood and concentration. While its effect on concentration differs among individuals, its ability to influence emotions is undeniable.

Question: Why is lifelong learning important?

I believe that lifelong learning is important for everyone.

Firstly, lifelong learning helps people remain relevant in an increasingly competitive world. As technology and industries continue to evolve, people need to continuously upgrade their knowledge and skills in order to adapt to new changes and opportunities. Lifelong learning also allows people to make effective use of modern tools. For example, many employees today learn how to use artificial intelligence to assist with tasks such as drafting emails, improving sentence structures, and organising information more efficiently.

Secondly, lifelong learning is important for maintaining an active and healthy mind. Psychologists suggest that engaging in continuous learning can improve memory retention, strengthen problem-solving abilities, and support emotional well-being. By challenging ourselves to learn new skills or explore new ideas, we keep our brains active. This may also help reduce the risk of age-related cognitive decline, such as dementia.

In conclusion, lifelong learning is valuable because it helps us stay adaptable in a changing world and keeps our minds sharp throughout our lives. As the philosopher Confucius believed, education does not end when we leave school. Therefore, we should always remain curious and continue learning, no matter our age.

Question: Is success determined by academic results?

I believe that academic results cannot predict success.

Academic results are simply a measure of a student's understanding of a particular subject at a particular point in time. A high score may indicate that a student has mastered the foundational concepts and possesses strong academic prowess. However, this does not mean that the student will necessarily be successful in life.

Firstly, success depends on many qualities that cannot be measured by examinations. Traits such as perseverance, adaptability, creativity, and communication skills often play a major role in determining whether a person achieves their goals. For example, an entrepreneur may succeed because of innovative ideas and determination rather than outstanding academic results.

Secondly, success has different meanings for different people. For some, success is having a loving family, strong friendships, and a sense of belonging that money cannot buy. For others, success may be achieving financial independence and having the freedom to pursue their passions without worrying about work.

Finally, some people view success as making a positive impact on society or earning recognition for their contributions. Athletes, artists, scientists, and community leaders may be remembered for their achievements, not simply for the grades they obtained in school.

In conclusion, academic results alone does not dictate success because success is influenced by many factors and can be defined in different ways. Nevertheless, academic performance remains important, as it can provide opportunities and help individuals work towards their goals.

Question: Why should people always stay vigilant, even when they are safe?

I believe that people should always stay vigilant, even when they feel safe.

Firstly, unexpected threats and disruptions can occur at any time. No one can accurately predict when a crisis, accident, or security threat might arise. For example, events such as the September 11 attacks and the 2015 Paris attacks caught many people by surprise and had devastating consequences. Therefore, remaining aware of our surroundings and paying attention to unusual situations can help us respond quickly and protect ourselves and others.

Secondly, we should never take safety and security for granted. Many of us in Singapore have grown up in a peaceful and stable environment, with access to clean water, reliable infrastructure, and a safe community. However, not everyone around the world enjoys the same level of security – for instance the Iran people. By recognising that peace is not guaranteed, we learn to appreciate what we have and understand the importance of protecting it.

Lastly, maintaining safety is a shared responsibility. Governments and security agencies play an important role, but they cannot be everywhere at once. Citizens also have a part to play by staying alert and reporting suspicious or unlawful activities. When everyone contributes, the community becomes safer and more resilient.

In conclusion, people should always stay vigilant because threats can arise unexpectedly, safety should never be taken for granted, and every citizen has a role in maintaining security. By remaining alert, we can help protect both ourselves and the wider community.

Question: Is there a need to protect Singapore's heritage? 

I believe that protecting Singapore's heritage is extremely important.

Firstly, Singapore's heritage plays a vital role in shaping our national identity. Our traditions, customs, languages, historical landmarks, and shared experiences help Singaporeans understand who we are and where we come from. If these aspects of our heritage are gradually lost, future generations may feel less connected to the nation and its history. As a result, our sense of belonging and social cohesion may weaken. Therefore, preserving our heritage helps strengthen the bonds that unite Singaporeans, making Singapore a stronger unified country.

Secondly, Singapore's heritage serves as a reminder of the nation's journey and achievements. Singapore transformed from a small trading port into a modern and prosperous nation within a several decades. Historical sites, museums, and cultural traditions preserve the stories of the challenges, sacrifices, and determination of earlier generations. By learning about these experiences, young people can better appreciate the efforts that built the Singapore we enjoy today.

Furthermore, the Singapore government has recognised the importance of heritage preservation. Various programmes, museums, heritage trails, and conservation projects have been introduced to educate the public and protect historically significant sites. These efforts demonstrate the value that Singapore places on safeguarding its cultural and historical legacy.

In conclusion, protecting Singapore's heritage is important because it strengthens our national identity, preserves the lessons of our past, and allows future generations to appreciate the journey that shaped our nation. By preserving our heritage today, we ensure that Singapore's unique story continues to be remembered and celebrated.

Question: Why do people behave differently in public vs at home?

I believe that people often behave differently in public and at home because they are influenced by different social environments.

Firstly, people tend to feel more comfortable expressing themselves at home. At home, they are surrounded by family members or are alone, so they do not feel the need to worry about how others perceive them. As a result, they are more likely to reveal their true personalities, interests, and habits. For example, someone who appears serious and professional at work may enjoy drawing comics, singing, or playing video games in their free time at home.

Secondly, people are often influenced by social expectations when they are in public. Since their actions can be observed by others, they may adjust their behaviour to avoid criticism or to create a positive impression. For instance, in Singapore, many people give up their seats to elderly passengers on public transport because it is considered respectful and socially responsible behaviour. This shows how social norms can influence the way people act in public spaces.

However, the difference between public and private behaviour is not always as large as we imagine. Psychologists have identified a phenomenon known as the "spotlight effect", where people tend to overestimate how much others notice and judge them. In reality, most people are focused on their own lives and pay little attention to strangers. As a result, some individuals feel comfortable behaving authentically whether they are at home or in public.

In conclusion, people often behave differently in public and at home because they feel more freedom in private and face greater social expectations in public. Nevertheless, the extent of this difference varies from person to person.

Question: How important are museums in helping young Singaporeans appreciate history?



I believe museums play a crucial role in helping young Singaporeans appreciate our history.

Firstly, museums remind us that Singapore was not always the prosperous and modern country we know today. Many of us have grown up enjoying clean water, reliable public transport and a safe environment. Because we have always experienced these comforts, it is easy to take them for granted. Museums bring history to life through photographs, artefacts and interactive exhibits, allowing us to understand the hardships and sacrifices made by previous generations. This helps young people appreciate that Singapore's

success did not happen by chance but was built through years of hard work and determination.

Secondly, museums remind us that peace and stability should never be taken for granted. Singapore's history includes events such as the 1964 racial riots, which showed the consequences of neglecting racial harmony. Learning about these events helps young Singaporeans understand why racial unity and social cohesion remain so important today. By learning from the mistakes and challenges of the past, we can become more resilient and better prepared for the future.

In conclusion, I believe museums are essential in helping young Singaporeans appreciate our history. They not only preserve our nation's heritage but also remind us of the sacrifices that built Singapore and the lessons we must remember as we move forward.

Question: Can Singapore remain modern without losing its identity? 

I believe Singapore can continue to modernise without losing its identity, as long as we make a conscious effort to preserve our heritage and culture.

Firstly, the government can continue introducing programmes that protect Singapore's heritage while supporting development. In fact, many initiatives already exist, such as museums, heritage trails and conservation projects that educate the public while preserving historically significant sites. For example, the SG Culture Pass provides Singaporeans with credits to attend museum exhibitions, heritage trails and cultural workshops. These programmes encourage people to stay connected to their roots even as the country continues to develop.

Secondly, schools also play an important role in preserving our identity. Heritage and culture can be incorporated into the curriculum through learning journeys and educational programmes. For instance, many schools organise visits to places like Kampong Glam, where students can experience the rich history and traditions of the Malay and Muslim communities firsthand. Such experiences help young Singaporeans develop a deeper appreciation of our multicultural society.

Lastly, families can contribute by exploring Singapore's cultural landmarks together. Visiting museums, attending cultural festivals and taking part in heritage trails allow parents to pass on traditions and stories to the next generation. This helps ensure that our identity is preserved not only through formal education but also within our own homes.

In conclusion, I believe Singapore can remain modern without losing its identity. As long as the government, schools and families continue working together to preserve our heritage, we can embrace progress while staying connected to the values and traditions that make Singapore unique.

Question: Will hawker centres survive the next generation? 

I believe hawker centres will survive into the next generation, but only if both the government and the public continue supporting them.

One of the biggest challenges facing hawkers today is rising operating costs. Ingredients, rental fees and utility bills have all become more expensive over the years. As a result, many hawkers have had to increase their prices, making it harder to attract customers while still earning a reasonable income. If these challenges continue, some hawkers may eventually close their businesses.

Firstly, the government plays an important role in preserving Singapore's hawker culture. Hawker culture was recognised by UNESCO as an Intangible Cultural Heritage of Humanity, highlighting its importance to Singapore's identity. In addition, the government provides support through grants, training programmes and subsidised hawker centres, making it easier for both experienced and aspiring hawkers to continue the trade.

Secondly, members of the public can also make a difference by supporting hawker centres regularly. Instead of always eating at restaurants or ordering food online, families can choose to have meals at hawker centres. This increases patronage and helps hawkers earn a stable income. At the same time, younger Singaporeans will continue to experience the affordable food and unique community spirit that hawker centres offer.

In conclusion, I believe hawker centres can survive the next generation, but only if everyone plays a part. By supporting our hawkers today, we can preserve an important part of Singapore's culture for many years to come.

Question: Why is hawker culture important to Singaporeans? 

I believe hawker culture is important to Singaporeans for several reasons.

Firstly, hawker centres provide affordable and delicious meals. Compared to restaurants, hawker stalls offer high-quality food at much lower prices, making it easier for families, students and elderly residents to enjoy good meals despite the rising cost of living. For example, a single meal at a restaurant may vary from \$7 to \$15, while hawkers serve the a meal of similar quality at \$3 to \$5. This helps make Singapore a more affordable place to live.

Secondly, hawker culture is an important part of Singapore's national identity. It reflects our multicultural society, where Chinese, Malay, Indian and many other cuisines are available under one roof. In recognition of its cultural significance, Singapore's hawker culture was inscribed on UNESCO's Representative List of the Intangible Cultural Heritage of Humanity.

Thirdly, hawker culture creates a unique community spirit that one rarely experiences elsewhere. Hawker centres provide a shared communal space where people from different races, ages and backgrounds gather to enjoy affordable meals together. Unlike restaurants,

where people usually remain within their own groups, hawker centres have open seating and a lively atmosphere that encourages casual conversations and interactions.

Additionally, when many Singaporeans visit the same hawker stalls every week. Over time, hawkers recognise familiar faces, remember customers' usual orders and build genuine friendships with them. These repeated interactions create a strong sense of belonging within the neighbourhood.

In conclusion, hawker culture is much more than affordable food. It strengthens our national identity, brings communities together and remains an important part of everyday life in Singapore.

Question: What qualities should future Singaporeans have? 

I believe there are three important qualities that all future Singaporeans should have: determination, adaptability, and hope.

The first and most fundamental quality is determination. Our forefathers' determination is what transformed Singapore from a small island with limited resources into the successful nation we know today. Leaders like Lee Kuan Yew remained committed to overcoming countless challenges, despite having very few natural resources. Their perseverance laid the foundation for our country's success. I believe future Singaporeans should continue to possess this determination so that Singapore can overcome future challenges and continue to prosper.

The second important quality is adaptability and the ability to anticipate change. The world is evolving rapidly with advances in technology and artificial intelligence. Future Singaporeans must be willing to learn new skills and embrace change so they can remain relevant in an increasingly competitive world. At the same time, we should anticipate future challenges instead of reacting only after problems arise. A good example is the village of Fudai in Japan. Decades before the devastating 2011 tsunami, its mayor insisted on building a massive floodgate despite criticism that it was unnecessary. When the tsunami struck, the floodgate protected the village and saved countless lives. This teaches us that preparing early can make all the difference.

Finally, I believe future Singaporeans must have hope. Hope gives us the courage to persevere during difficult times and the confidence to face an uncertain future. Every generation faces new challenges, but with hope, we remain motivated to keep improving ourselves and our nation.

In conclusion, I believe the three qualities that will shape Singapore's future are determination, adaptability, and hope. If every Singaporean possesses these qualities, I am confident that our nation will continue to thrive for many generations to come.

Question: Should young Singaporeans be encouraged to become hawkers? 

I believe that young Singaporeans should be encouraged to become hawkers.

Firstly, by encouraging young Singaporeans to become hawkers, we can preserve Singapore's unique hawker culture. Many experienced hawkers are reaching retirement age, and if there is no younger generation to take over, many traditional recipes and cooking techniques could be lost forever. By passing these skills on, we can ensure that future generations continue to enjoy authentic local dishes such as chicken rice, laksa and char kway teow.

Secondly, becoming a hawker provides young people with opportunities to pursue their passion for food and entrepreneurship. Unlike working in a regular office job, hawkers have the freedom to create their own recipes, interact with customers, and build their own businesses. In recent years, many young hawkers have also used social media to promote their stalls, attracting both locals and tourists. This shows that hawking can be both a meaningful and rewarding career.

However, I understand why some people may be hesitant. Hawking involves long working hours, performing physically demanding work, and having an uncertain income, especially when starting out. These challenges may discourage young people from joining the trade.

Even so, I believe the government and the community can support aspiring hawkers through training programmes, mentorship, and affordable stall rentals. With the right support, more young Singaporeans may be willing to enter the trade.

In conclusion, I believe young Singaporeans should be encouraged to become hawkers because they help preserve our cultural heritage while bringing fresh ideas and innovation to the industry.

Question: Are food delivery apps changing Singapore's dining culture? 

I believe that food delivery apps have significantly changed Singapore's dining culture.

Firstly, food delivery apps have greatly increased the accessibility of food. Originally, people could only enjoy dishes that were available near their homes or workplaces. For example, someone living in Choa Chu Kang would not travel all the way to Jalan Kayu just for its famous roti prata. However, with food delivery apps, people can now enjoy meals from restaurants and hawker stalls across Singapore without leaving their homes. As a result, people are more willing to explore different cuisines and try new food, changing the way they choose their meals.

Secondly, food delivery apps have encouraged more people to dine at home. Instead of travelling to a restaurant or hawker centre, families can enjoy restaurant-quality food in the comfort of their own homes. This is especially convenient after a long day at work or school.

Many people also eat while watching television or movies, making home dining a more common part of everyday life.

However, I believe food delivery apps have not completely replaced eating out. Many Singaporeans still enjoy dining at hawker centres because of the lively atmosphere and strong sense of community. Hawker centres bring together people of different races, ages and backgrounds, allowing them to share affordable and delicious local food while spending time with family and friends. This social experience cannot be replicated by the app, therefore people would still prefer to eat out.

In conclusion, I believe food delivery apps have changed Singapore's dining culture by making food more accessible and encouraging home dining. However, they have not replaced the unique social experience of eating together outside, which remains an integral part of Singaporean culture.

Question: Is there a need to support Singaporean movies and television shows? 

I believe that there is a need to support Singaporean movies and television shows.

Firstly, Singaporean movies and television shows play an important role in preserving our national identity. Unlike foreign productions, they reflect the way Singaporeans live, speak and interact with one another. For example, the sitcom *Phua Chu Kang* showcases Singlish, HDB living and the everyday humour that many Singaporeans can relate to. These familiar experiences help strengthen our sense of belonging and remind us of what makes Singapore unique.

Secondly, supporting local films encourages the growth of Singapore's creative industry. When more people watch Singaporean movies and shows, filmmakers receive greater recognition and resources to produce better-quality films. This creates more opportunities for local actors, directors and writers, while also contributing to Singapore's economy. In addition, successful Singaporean films can introduce our culture to international audiences and strengthen Singapore's reputation overseas.

However, some people may feel that there is no need to specifically support Singaporean movies because international films, like Hollywood films, often have larger budgets, better special effects and more famous actors. Therefore Hollywood films are much more entertaining and worthwhile. As a result, people view Singaporeans shows to be insignificant.

Although, Hollywood films may have bigger budgets and better special effects, but they cannot accurately portray the Singaporean experience. Local productions such as *Phua Chu Kang* and *Ah Boys to Men* reflect our language, traditions and everyday life. These stories allow Singaporeans to see themselves represented on screen, offering a sense of familiarity, and helping to preserve our culture in an increasingly globalised world.

In conclusion, I believe Singaporean movies deserve our support because they preserve our culture, develop our creative industry and allow Singapore's unique stories to be shared with both local and international audiences.

Question: How should we support Singaporean movie and show directors? 🇸🇬

I believe there are many ways Singaporeans can support our local film directors.

Firstly, individuals and families can do so by watching more local films and television shows. Every cinema ticket or online review directly supports the local film industry and encourages directors to continue producing quality content. For example, families can watch well-known Singaporean films such as *Ah Boys to Men* or classic sitcoms like *Phua Chu Kang*. Besides being entertaining, these productions showcase Singapore's unique culture, local humour, and everyday life.

Secondly, schools and community organisations can help by organising annual movie screenings or film festivals featuring Singaporean productions. After each screening, they could even invite local directors or actors to share their experiences and explain the filmmaking process. This would not only promote local films but also inspire young Singaporeans who are interested in pursuing careers in the media industry.

Lastly, the government also plays an important role. It can continue providing grants and funding through organisations such as the Infocomm Media Development Authority (IMDA) and the Singapore Film Commission. Producing a film requires significant financial investment, and government support enables talented directors to create high-quality productions that can reach both local and international audiences.

In conclusion, supporting Singaporean films is not just about entertainment. It is also about preserving our culture, celebrating our national identity, and encouraging local talent. If individuals, schools, communities, and the government all play their part, Singapore's film industry can continue to grow and thrive.

Question: Will wet markets disappear in the future? 🇸🇬

I believe that wet markets will not disappear in the future.

Firstly, wet markets are an integral part of Singapore's culture and heritage. They have existed for generations, and many Singaporeans grew up accompanying their parents or grandparents to buy fresh ingredients every morning. Besides being places to shop, wet markets are also places where neighbours interact and vendors build long-term relationships with their customers. This sense of community is something that supermarkets cannot easily replace. Therefore, I believe many Singaporeans will continue supporting wet markets to preserve this unique part of our identity.

Secondly, wet markets provide Singaporeans with fresh and affordable food. Since many vendors receive seafood, meat and vegetables early in the morning, customers are often able to buy fresher produce than they would elsewhere. Prices are also generally reasonable because customers can buy exactly the amount they need instead of purchasing pre-packaged products. This is especially important for families and elderly residents who want quality food while keeping their daily expenses low.

However, I acknowledge that wet markets face several challenges. Working as a vendor is extremely demanding. Vendors often have to wake up before dawn to collect fresh produce, set up their stalls, and spend long hours serving customers. As younger Singaporeans increasingly prefer office jobs with regular working hours, fewer people are willing to take over family stalls.

In addition, more consumers are shopping at supermarkets or ordering groceries online because these options are more convenient. If this trend continues, some wet markets may struggle to survive.

Nevertheless, I do not think wet markets will disappear completely. The government has been renovating many markets to make them cleaner and more comfortable, while community events encourage younger Singaporeans to visit them. As long as Singaporeans continue to appreciate the freshness, affordability and cultural value of wet markets, they will remain an important part of our society.

In conclusion, although wet markets face challenges from modern lifestyles, I believe they will continue to exist because they provide fresh food, strengthen community bonds, and preserve Singapore's cultural heritage.

Question: Is online shopping harming local businesses? 

I do not believe that online shopping is necessarily harming local businesses. Instead, I think it can help them grow if they adapt to the digital economy.

Firstly, online shopping allows local businesses to reach a much larger customer base. In the past, a neighbourhood shop could only attract customers who lived nearby. Today, by selling their products through online platforms or their own websites, they can receive orders from people all over Singapore and even from overseas. This increases their sales and gives small businesses an opportunity to compete with larger companies. For example, many local brands now sell their products through online marketplaces and social media, allowing them to build a loyal customer base beyond their physical stores.

However, I acknowledge that online shopping also creates greater competition. Consumers can easily compare prices from sellers around the world within seconds. Large international companies often enjoy lower production costs and can offer products at much cheaper prices than local businesses. As a result, some consumers may choose the cheapest option instead of supporting neighbourhood shops. This makes it challenging for smaller local businesses to survive.

Nevertheless, I believe this competition also encourages local businesses to improve. Instead of competing only on price, many businesses focus on providing better customer service, higher-quality products and unique Singaporean designs that cannot easily be found elsewhere. By combining both physical stores and online sales, they are able to remain competitive while continuing to serve their customers.

In conclusion, I believe online shopping does not directly harm local businesses. Although it increases competition, it also creates new opportunities for businesses to expand, innovate and reach more customers. Therefore, whether a business succeeds depends largely on how well it adapts to the changing marketplace.

Question: How can wet markets stay relevant in the increasingly competitive market? 

I believe there are several ways wet markets can remain relevant in today's increasingly competitive market.

Firstly, wet market vendors should embrace technology and the digital economy. In the past, they could only serve customers living nearby. Today, by selling their products through online platforms or social media, they can receive orders from customers across Singapore. This allows them to expand their customer base, increase their sales, and compete with supermarkets and online grocery stores.

At the same time, vendors should adopt cashless payment methods such as PayNow or QR code payments. As Singapore becomes increasingly cashless, offering digital payment makes shopping more convenient, especially for younger customers who may not carry cash.

Secondly, wet markets should make use of social media to attract more customers. Vendors can post videos on TikTok, Facebook or Instagram to showcase the freshness of their seafood, meat and vegetables, or share cooking tips and recipes using their products. Food influencers can also introduce popular stalls to a wider audience. This increases public awareness and encourages younger Singaporeans, who may not usually visit wet markets, to give them a try.

Finally, wet markets should continue providing experiences that supermarkets cannot easily replace. Unlike supermarkets, vendors can recommend the freshest ingredients, prepare fish or meat according to customers' requests, and build strong relationships with regular customers. This personalised service creates trust and loyalty, giving people another reason to continue shopping at wet markets.

In conclusion, I believe wet markets can remain relevant by embracing technology, promoting themselves through social media, and continuing to provide the personalised service and sense of community that make them unique.

Question: Is National Service still relevant today? 

I believe that National Service is still highly relevant today.

Firstly, National Service is essential for safeguarding Singapore's security. Although Singapore is peaceful today, threats can arise unexpectedly, and we cannot assume that our safety will always be guaranteed. Events such as the September 11 terrorist attacks and the 2015 Paris attacks showed that even developed countries can face sudden security threats. As a small nation with limited manpower, Singapore must always be prepared to defend its sovereignty. National Service ensures that we have a well-trained force that can respond quickly whenever the country faces danger.

Secondly, National Service is becoming even more important because new forms of threats are emerging. In today's digital world, cyberattacks can target essential services such as hospitals, banks and government systems. If these systems were disrupted, millions of people could be affected. Therefore, Singapore needs skilled personnel who can protect our digital infrastructure and respond to cyber threats. National Service provides opportunities for individuals with technological expertise to contribute to the nation's cybersecurity.

Finally, National Service also strengthens national unity. Young Singaporeans from different races, backgrounds and educational pathways train and work together towards a common goal. Through shared experiences, they learn teamwork, discipline and mutual respect. These values help strengthen social cohesion and foster a stronger sense of national identity.

In conclusion, I believe National Service remains highly relevant today. It not only protects Singapore from traditional military threats but also prepares us for emerging cyber threats while bringing Singaporeans together to build a stronger and more resilient nation.

Question: How can young people ensure security in Singapore? 

I believe that young people play an important role in ensuring Singapore's security.

Firstly, youths should be more vigilant and aware of their surroundings. If they notice suspicious behaviour or unattended items in public places, they should remain calm and report them to the relevant authorities instead of ignoring them. For example, if someone spots an unattended bag at an MRT station, informing the station staff immediately could help prevent a potential security threat. By staying alert, young people become an extra pair of eyes that help keep Singapore safe.

Secondly, young people should learn the basics of cybersecurity. As technology becomes a bigger part of our lives, cyber threats such as scams, phishing emails, and malware are becoming increasingly common. Schools can teach students how to identify suspicious messages, create strong passwords, and protect their personal information online. They can

also share this knowledge with their parents and grandparents, who are often more vulnerable to online scams. This helps to strengthen Singapore's digital security.

Thirdly, young people should be prepared to serve the nation when called upon. For boys, National Service equips them with the skills to defend Singapore during emergencies. Even those who do not serve National Service can contribute by participating in emergency preparedness programmes, learning first aid, or volunteering with community organisations. During crises, these skills allow them to assist others and respond calmly instead of panicking.

Lastly, youths can help build social harmony. Singapore is a multicultural society, and spreading hate speech or false information online can create tension between different communities. Young people should think carefully before sharing posts on social media and always verify information before forwarding it. By promoting respect and racial harmony, they help maintain Singapore's peace and stability.

In conclusion, young people can ensure Singapore's security by remaining vigilant, practising good cybersecurity habits, and being prepared to contribute during emergencies. Although they may be young, their actions can make a significant difference in keeping Singapore safe and secure.

Question: Should governments regulate social media more strictly?

I believe that governments should not regulate social media too strictly. While some regulation is necessary, excessive government control may do more harm than good.

On one hand, social media is meant to be a platform where people can freely express their opinions and creativity. Platforms such as WhatsApp, Instagram, and Facebook allow users to share ideas through writing, artwork, videos, and animations. If governments monitor every post too closely, people may become afraid to express their views, especially on political or social issues. This could discourage open discussion and limit freedom of speech, which is an important part of a healthy society.

On the other hand, some regulation is necessary because social media can spread fake news, scams, and harmful content very quickly. False information may cause unnecessary panic, while misleading posts can influence public opinion or even threaten national security.

In addition, social media algorithms sometimes promote addictive or low-quality content simply because it attracts attention. Therefore, some oversight is needed to reduce these negative effects.

However, I believe that governments should work together with social media companies instead of regulating every aspect of these platforms themselves. The companies already have the technology to detect scams, remove harmful content, and filter misinformation using artificial intelligence. Governments can set clear laws and guidelines, while the

platforms enforce them fairly and transparently. This strikes a balance between protecting public safety and preserving freedom of expression.

In conclusion, governments should not regulate social media too strictly. Instead, they should collaborate with social media companies to create a safer online environment while still allowing people to express their opinions freely.

Question: How can Singapore encourage stronger community spirit? 

I believe that Singapore can encourage stronger community spirit in several ways.

Firstly, community clubs and schools can organise events that bring neighbours together. For example, during Chinese New Year, a community club could host festive celebrations, performances, and a neighbourhood feast. Such events provide residents with opportunities to meet one another, interact, and build meaningful friendships. As neighbours become more familiar with each other, they are more likely to help and support one another, strengthening the community.

Secondly, volunteerism is another effective way to foster community spirit. Through programmes such as Meals-on-Wheels, residents can volunteer to deliver meals and assist elderly people living alone. This not only benefits those in need but also encourages volunteers to understand the challenges faced by others in the community. As people work together for a common cause, they develop empathy and revive the kampung spirit of caring for one another.

Lastly, Singapore can preserve common gathering places such as hawker centres and wet markets. These places are more than just places to eat or shop—they are where people from different races, ages, and backgrounds meet and interact daily. Regular conversations between stallholders and customers, or even simple greetings between neighbours, help create a stronger sense of belonging within the community.

In conclusion, Singapore can build stronger community spirit by organising neighbourhood events, encouraging volunteerism, and preserving shared community spaces. These efforts will help foster a more caring, united, and resilient society.

Question: Is there a gap between the older and younger generation?

Yes, I believe there is a gap between the older and younger generations.

Firstly, the two generations face different challenges in life. Older people are often concerned about retirement, healthcare, and supporting their families financially. In contrast, younger people tend to worry about academic stress, finding employment, and keeping up with rapid changes in society. Because their priorities differ, they may find it difficult to understand each other's perspectives.

Secondly, there is a technological gap between the two generations. Young people have grown up with smartphones, artificial intelligence, and social media, making them more comfortable with digital technology. On the other hand, many elderly people did not have access to these technologies when they were younger and may struggle to adapt. This can make everyday tasks, such as using online banking or making digital payments, more challenging for them.

Lastly, there is a difference in values and lifestyles. The older generation generally places greater emphasis on discipline, perseverance, and job stability because they experienced a time when resources were more limited. In contrast, many young people value creativity, flexibility, and maintaining a healthy work-life balance. These differing values can sometimes lead to misunderstandings or disagreements between the generations.

In conclusion, there is indeed a gap between the older and younger generations due to their different experiences, technological abilities, and values. However, by encouraging communication and mutual understanding, Singapore can bridge this gap and build a more harmonious society.

Question: Do people nowadays have less time for recreational activities?

I believe that, overall, people nowadays have less time for recreational activities, although it depends on their stage of life.

Firstly, adults are probably the busiest group. Many have to balance demanding jobs with family responsibilities and the rising cost of living. In Singapore, some people even take on freelance or part-time work to supplement their income. As a result, they often have little time left to relax or pursue hobbies.

Secondly, even young people are becoming busier than before. Although students enjoy the June and December holidays, many spend part of their break attending enrichment classes, CCA training, or preparing for major examinations. With increasing competition in education, many students feel pressured to use their free time productively rather than leisurely.

However, not everyone experiences the same situation. For example, many retirees have greater freedom to spend time exercising, gardening, travelling, or meeting friends. This shows that the amount of recreational time often depends on a person's age and responsibilities.

Beyond having less time, I think another reason people feel they cannot enjoy recreational activities is due to an age long self-stigma. Many people believe that every minute should be spent working, as leisure is often seen unproductive. However, recreation is not a waste of time. It helps us relieve stress, improve our mental well-being, and helps us return to our responsibilities with more energy, focus and rejuvenation

In conclusion, while different age groups have different amounts of free time, I believe that most people today are busier than in the past. Nevertheless, we should remember that making time for recreation is not a luxury – it is an important part of living a healthy and having a balanced life.

Question: Should Singapore have more nature-themed places?

I believe that Singapore should have more nature-themed places.

Firstly, expanding our green spaces supports Singapore's long-term sustainability goals. Under the Singapore Green Plan 2030, Singapore aims to plant one million more trees, expand the area of nature parks by over 50%, and ensure that every household is within a ten-minute walk of a park. More trees and parks help cool our urban environment, improve biodiversity and make Singapore more resilient to climate change.

Secondly, nature-themed places improve our physical and mental well-being. Singapore is a fast-paced society where many people spend long hours studying or working. Parks and nature reserves provide places where families can picnic, friends can cycle together, and individuals can exercise or simply relax. Spending time in nature helps people relieve stress, slow down their pace of life and maintain a healthier lifestyle.

Lastly, having more nature-themed places helps protect Singapore's wildlife. Although Singapore is a densely populated city, it is still home to animals such as otters, hornbills and colugos. Expanding parks and connecting green spaces creates safer habitats for these species and allows them to thrive despite urban development. In this way, we preserve Singapore's rich biodiversity while continuing to develop our city.

In conclusion, I strongly believe Singapore should continue creating more nature-themed places. They not only make our city greener and more beautiful, but also improve our quality of life, protect our wildlife and contribute to a more sustainable future for generations to come.

Question: How can we encourage young people to visit nature parks?

I believe there are several ways to encourage young people to visit nature parks.

Firstly, parents play an important role in shaping their children's interests. From a young age, parents should bring their children to parks for activities such as cycling, playing at nature playgrounds or having family picnics instead of spending all their free time indoors. Positive childhood experiences in nature can help children develop a lifelong appreciation for the outdoors.

Secondly, more engaging programmes can be organised to attract young people. Schools, community organisations and the National Parks Board can regularly organise activities such as guided nature walks, birdwatching sessions and biodiversity workshops. Interactive

events like these allow young people to learn about wildlife while having fun with their friends and families, making visits to nature parks more enjoyable than simply taking a walk.

Lastly, schools can incorporate more outdoor learning into their curriculum. Instead of learning only in classrooms, students can visit places such as the Singapore Botanic Gardens or Sungei Buloh Wetland Reserve for science and geography lessons. Learning in a real environment makes lessons more engaging and helps students better appreciate Singapore's biodiversity.

In conclusion, encouraging young people to visit nature parks is important because it promotes healthier lifestyles, improves mental well-being and helps them develop a stronger sense of environmental responsibility. As Singapore continues its vision of becoming a "City in Nature", inspiring the younger generation to enjoy and protect our green spaces will become even more important.

Question: Do people read less as they grow older?

I think it depends on the stage of life.

Firstly, many working adults do read less for leisure than they did when they were younger. They have to juggle work, family responsibilities and household commitments, leaving them with little free time. As a result, many prefer quicker forms of entertainment, such as watching videos or browsing social media, instead of reading a book.

However, this does not mean that older people stop reading altogether. Many retirees have much more free time and often return to reading as a hobby. Some enjoy novels, while others read newspapers or books about topics that interest them. Reading also helps to keep their minds active and provides a relaxing way to spend their time.

In addition, technology has changed the way people read. Instead of reading printed books, many people now read e-books, online articles, fan-fictions or news on their phones. Therefore, while people may appear to read less, they may simply be reading in a different format.

In conclusion, I do not think people necessarily read less as they grow older. Rather, the amount and type of reading change depending on a person's lifestyle, responsibilities and interests.

Question: Are studies more important than pursuing one's interests?

I believe neither is inherently more important. Instead, the answer depends on a person's goals and circumstances.

On one hand, studies are important because they provide knowledge, qualifications and opportunities. In a competitive society like Singapore, good academic results can open doors to universities, scholarships and stable careers. For many people, education provides financial security and gives them more choices in the future.

On the other hand, pursuing one's interests is equally important because passion often leads to greater motivation and satisfaction. People are usually more willing to work hard when they genuinely enjoy what they do. Many successful entrepreneurs, athletes and artists achieved their goals because they dedicated themselves to fields they were passionate about.

Ultimately, I do not think studies and interests should be viewed as competing priorities. Instead, studies should support a person's interests. For example, someone who dreams of becoming a doctor must study medicine, while someone interested in engineering or computer science also needs a strong educational foundation. By combining education with genuine passion, people are more likely to achieve both personal fulfilment and long-term success.

Moreover, the philosopher Aristotle believed that happiness comes from fulfilling one's potential. Mediums, such as education, can allow us to discover and develop our latent potentials. Therefore, studies and interests should complement each other rather than compete.

In conclusion, studies and interests are both important. Rather than choosing one over the other, people should strive to use education as a way to pursue the career or purpose that matters most to them.

Question: Money can buy happiness. Do you agree?

I believe that money can only buy temporary euphoria, not true happiness.

On one hand, money can buy many goods that can make people happy. With money, people can buy their favourite games, clothes, food and accessories. When people satisfy a deep craving, it triggers the biological reward system within your mind, relieving the tension of the craving and replacing it with a surge of mood-boosting neurochemicals. To add on, money gives people the power to buy drugs like fentanyl and weed that activates the strongest feeling of euphoria.

However, these are all contemporary. Once the excitement of a new purchase fades, people may begin wanting something else; once the effects of a drug wears off, people may begin to take more, harming their health. What I believe to be true happiness, is the type that lasts forever.

One of these happinesses comes from friendships. No matter how rich you are, you can not pay someone to be a your friend forever. Friendship takes trust and faith, and money can not

accelerate these processes. For example, if a rich person pays money to make someone a friend, that person is merely a paid actor to fulfil that rich entrepreneur's fantasies.

In my opinion, true happiness comes from living a healthy life, having supportive relationships and feeling a sense of purpose. While money can make life more comfortable, it is only one part of the picture.

In conclusion, I believe money can buy many things that contribute to happiness, but it cannot buy happiness itself. Lasting happiness comes from the people we cherish, health and the purpose we find in life.

Question: Is Singapore becoming less neighbourly? 

I believe Singapore is becoming less neighbourly than before, although this may vary from one neighbourhood to another. Nevertheless, there are several reasons why I feel this trend is occurring.

Firstly, many Singaporeans lead extremely fast-paced lives. Long working hours, school commitments and family responsibilities leave people with little time or energy, and posing not enough bandwidth to have small talk with their neighbours. As a result, neighbours may gradually become strangers despite living just a few doors apart.

Secondly, most of today's entertainment and communication occur online. As people value time more, convenience is heavily prioritised, and online entertainment and communication provides unmatched convenience. For example, instead of meeting friends at the cinema, many people choose to stream movies at home. While this convenience saves time, it also reduces opportunities for casual interactions with neighbours in shared spaces such as parks, playgrounds and coffee shops. Over time, this can weaken the sense of community within a neighbourhood.

Lastly, many young Singaporeans place great emphasis on their studies. With increasing competition for university places and future careers, students often spend long hours attending tuition, completing homework or preparing for examinations. Consequently, they have less time to participate in community activities or simply get to know the people living around them. As they grow up with fewer opportunities to interact with their neighbours, the kampung spirit naturally becomes weaker.

In conclusion, I believe Singapore is gradually becoming less neighbourly. While our lives have become more efficient and connected through technology, we may be losing the warmth and sense of belonging that comes from knowing the people around us. I hope that, despite our busy schedules, Singaporeans will make a conscious effort to greet their neighbours, lend a helping hand when needed, and rebuild the kampung spirit that once brought communities closer together.

Question: What makes HDB living unique? 

I believe there are several aspects of HDB living that make it unique.

Firstly, HDB estates bring together people from many different races, cultures and backgrounds. It is common to have neighbours who celebrate different festivals such as Chinese New Year, Hari Raya, Deepavali and Christmas. This allows residents to experience Singapore's multicultural society in their everyday lives. During festive seasons, neighbours often exchange greetings or food, helping to build stronger community bonds.

Secondly, HDB estates are designed to be self-sufficient. Most neighbourhoods have hawker centres, coffee shops, supermarkets, clinics, schools, parks and MRT stations within walking distance. This makes daily life very convenient, as residents can meet most of their needs without travelling far. Few countries have such a well-planned public housing system that combines housing with so many essential amenities.

Lastly, HDB living encourages a strong sense of community. Residents share common spaces such as void decks, playgrounds, fitness corners and community gardens. These places allow neighbours to interact naturally, whether children are playing together, elderly residents are exercising, or families are attending community events organised by the Residents' Committee. Although people today may be busier than before, these shared spaces still help create a sense of belonging.

In conclusion, I think HDB living is unique because it combines multiculturalism, convenience and community spirit. It is more than just a place to live – it is a reflection of Singapore's identity and the way people from different backgrounds are able to live together harmoniously.

Question: Does living in HDB flats encourage stronger communities? 

I believe that living in HDB flats does encourage stronger communities.

Firstly, residents share many common spaces where they can interact with one another. Places such as void decks, playgrounds, fitness corners and community gardens provide natural opportunities for neighbours to meet. Children can play together, adults may strike up conversations while exercising, and elderly residents often gather to chat. These everyday interactions help neighbours become more familiar with one another, creating a closer and more interconnected community.

Secondly, HDB estates are designed to be safe and welcoming. Most neighbourhoods are well-lit, clean and equipped with facilities for people of all ages. Because residents feel comfortable spending time outdoors, they are more likely to greet their neighbours, participate in community events and look out for one another. This helps build trust and a stronger sense of belonging within the neighbourhood.

However, I also think that simply living in an HDB flat does not automatically create a close-knit community. Some residents lead very busy lives or prefer to keep to themselves, so they may rarely interact with their neighbours. Ultimately, strong communities depend not only on the design of HDB estates but also on the willingness of residents to connect with one another.

In conclusion, I believe HDB living does encourage stronger communities by providing shared spaces and a safe environment that promotes interaction, although the attitudes of residents remain equally important.

Question: How can neighbourhoods become more vibrant? 

I believe there are several ways in which neighbourhoods can become more vibrant.

Firstly, neighbourhoods can create more green spaces. These include parks, walking trails, playgrounds and community gardens that are equipped with facilities for people of all ages. Such spaces encourage residents to spend more time outdoors, where they can exercise, relax and interact with one another. For example, community gardens allow neighbours to work together to grow flowers, fruits and vegetables. Besides making the neighbourhood more beautiful, they also strengthen friendships and foster a greater sense of belonging.

Secondly, neighbourhoods can organise more community events throughout the year. During festive occasions such as Chinese New Year, Hari Raya and Deepavali, Residents' Committees can host celebrations, performances and cultural activities that bring people together. These events create a lively atmosphere while giving neighbours the opportunity to interact with people from different backgrounds. As a result, residents become more connected and gain a deeper appreciation of Singapore's multicultural society.

However, creating a vibrant neighbourhood is not solely the responsibility of the government or community organisations. Residents themselves must also make an effort to contribute. Simple acts such as greeting neighbours, checking in on elderly residents, volunteering at community events or helping those in need can gradually rebuild the kampung spirit. After all, a neighbourhood becomes vibrant not because of its buildings, but because of the people who live there.

In conclusion, neighbourhoods can become more vibrant by creating attractive green spaces, organising meaningful community activities and encouraging residents to play an active role in their community. When both the environment and the people contribute, the neighbourhood becomes not only livelier but also a place where everyone feels welcome, safe, and connected.

Question: Is supporting the disabled important?

I believe that supporting the disabled is important.

Firstly, a person's value should not be judged solely by their physical abilities or economic productivity. Given the right opportunities and support, many people with disabilities make significant contributions to society. For instance, Steven Hawking was a disabled physicist, yet he founded the theoretical background of black holes. Even paralympic athletes like Ye Jieping in Singapore contribute to society by bringing glory and pride to the country. Thus, disabled are as valuable as any non-disabled, and if they require assistance, the government should readily provide them.

Secondly, anyone can acquire a disability. While some people are born with disabilities, others acquire them later in life through illnesses, accidents or old age. A stroke may leave someone paralysed, while a workplace accident could result in blindness or hearing loss. By supporting people with disabilities today, we create a society that would also protect us if our own circumstances changed. In this way, supporting the disabled is not only an act of compassion but also an investment in a society that offers security and dignity to everyone.

However, there is also a strong argument against this as well. There are some disabilities that cause people to be practically functionless, forced to stay fixed staring into space, such as people in iron lungs. Certain critics argue that these people live in constant suffering, and should be let free of this burden. Nevertheless, society views them as human beings, and still possess rights and deserve protection. They may not fully understand their situation, but they can still experience comfort, distress, relationships, and care.

In conclusion, helping the disabled is important as it creates a society that benefits everyone, and one everyone wishes to live in.

Question: Are traditional festivals becoming less meaningful? 

I believe that traditional festivals are not becoming less meaningful. In fact, in today's fast-paced society, they have become even more important.

Firstly, these festivals provide a rare opportunity for extended families to reunite. During traditional festivals like Christmas, Chinese new year, Hari Raya and Deepa vali, families gather to share meals, catch up on one another's lives and strengthen family relationships. For example, my family would visit my thai and malay relatives during Chinese new year, celebrating the season together as one big family. Thus, traditional festivals are meaningful as it brings the family back together, and strengthen that familial bond.

Secondly, traditional festivals also preserves the culture. Traditional festivals preserve customs, traditions and values that might otherwise fade over time. During Chinese New Year, younger generations learn customs such as giving red packets and paying respects to elders. During Hari Raya, families seek forgiveness from one another, while Deepavali symbolises the triumph of light over darkness. By continuing these practices, cultural traditions are passed from one generation to the next.

However, I do acknowledge that consumerism has been diluting the message of these festivals. Commercialisation has caused many festivals to become increasingly centred around shopping and consumption. Christmas is perhaps the clearest example, where advertisements often focus more on buying expensive presents than on spending meaningful time with loved ones.

In conclusion, traditional festivals are not becoming less meaningful, and is actually becoming more meaningful in a fast-paced society like Singapore, where people often have little time to spend with one another, festivals provide valuable opportunities to reconnect with family and friends. After all, the true value of a festival lies not in the money we spend, but in the memories we create with the people around us.

Question: Is it important to preserve dialects?

I believe that dialects are important to preserve for several reasons.

Firstly, dialects are an important part of Singapore's cultural heritage. They reflect the journeys of earlier generations of immigrants who brought their languages and traditions with them, shaping the multicultural society we know today. Singaporeans speak numerous different dialects, this includes: Hokkian, Hakka, and of course Singlish. Hence dialect is an important back bone of the Singaporean identity, as it gives us a sense of belonging and identification. Therefore, it is important to preserve our dialects.

Secondly, preserving a dialect preserves our culture and history. Dialects allows us to remember our roots and ancestry. Many Chinese Singaporeans can trace their ancestry to southern China, and dialects such as Hokkien, Teochew and Cantonese help preserve that connection across generations. Hence, it protects the unique history and culture of different groups of people, which helps to preserve the multicultural society of Singapore.

Lastly, many elderly Singaporeans are most comfortable speaking in their dialects. When younger generations learn these dialects, they are better able to communicate with their grandparents and great-grandparents. This strengthens family relationships and allows stories, traditions and experiences to be passed down more naturally.

However, some people argue that focusing on dialects may reduce communication between different ethnic groups, especially in a multicultural society like Singapore. This is why English and Mandarin were promoted as common languages. While I agree that having common languages is important, preserving dialects does not mean replacing them. People can learn English for communication while still preserving their dialects as part of their cultural heritage.

In conclusion, I believe that dialects need to be protected as doing so it protects the Singaporean identity, and the culture of those people. Through this, Singapore would become more united and harmonious, creating a better society for everyone.

Question: Do you think young people care enough about climate change?

I think many young people do care about climate change, but not everyone cares enough to make meaningful changes in their daily lives.

One reason is that young people are more aware of environmental issues than previous generations. Through social media, school programmes, and documentaries, they learn about problems such as global warming, pollution, and the loss of wildlife. For instance, Instagram reels would show young people the pollution in oceans. Additionally, programmes such as Value In Actions, allow many students to also take part in recycling drives or beach clean-ups, which further increases their awareness on the issue.

However, awareness does not always lead to action. For example, many people still buy fast fashion, use disposable plastics, or leave electrical appliances running even though they know these habits harm the environment. This is because convenience has become more important than sustainability, especially in a fast-paced society like Singapore.

Overall, I believe young people are concerned about climate change, but there is still room for improvement. If more people turn their concern into everyday actions, they can make a greater difference.

Question: Some people think environmental campaigns rely too much on fear. Do you agree?

I do agree that some environmental campaigns rely too heavily on fear, although I think fear can still be useful if it is used in moderation.

On one hand, fear is a powerful way of encouraging people to take action. When people realise that climate change could lead to more extreme weather, rising sea levels, or food shortages, they begin to understand that the problem is not just affecting future generations but also their own lives. This sense of urgency can motivate people to recycle more, reduce energy consumption, or support environmental policies. Without some level of concern, many people might simply ignore the issue.

However, I think some campaigns focus so much on frightening images and worst-case scenarios that they leave people feeling overwhelmed instead of motivated. If people constantly hear that the situation is hopeless, they may start to believe that nothing they do will make a difference, and cause existential anxiety. Instead of inspiring action, the campaign may cause people to switch off or avoid thinking about the problem altogether.

In my opinion, the most effective environmental campaigns should strike a balance. They should explain the seriousness of climate change honestly, but they should also offer practical solutions that people can take in their daily lives. This helps people feel that they are part of the solution rather than simply being afraid of the future.

Question: Who has the greatest responsibility for protecting the environment: individuals, businesses, or governments?

In my opinion, I do not think any one group has the greatest responsibility for protecting the environment. Since we all share the same planet, I believe protecting it is a collective responsibility. If only one group takes action while the others do not, our efforts will have only a limited impact.

Firstly, individuals have a responsibility to make environmentally friendly choices in their daily lives. For example, we can recycle properly, reduce food waste, bring reusable shopping bags and water bottles, and save electricity at home. Although these actions may seem small, they become significant when millions of people do them consistently.

Secondly, businesses also play an important role because they produce many of the goods we use every day. They can reduce unnecessary packaging, switch to more sustainable materials, and invest in cleaner production methods. Since businesses often operate on a large scale, even small improvements can greatly reduce pollution and waste.

Finally, governments are responsible for creating laws and policies that encourage sustainable behaviour. For example, they can improve public transport, invest in renewable energy, and introduce regulations that limit pollution. Governments can also educate the public through campaigns and provide incentives for environmentally friendly practices.

In conclusion, I believe protecting the environment is like completing a puzzle. Individuals, businesses, and governments each hold a different piece, and if even one piece is missing, the picture is incomplete. Since the Earth is our shared home, everyone has a responsibility to protect it.

Question: Some people believe that individual actions are too small to make a difference. Do you agree?

I do not agree that individual actions are too small to make a difference.

While one person's efforts may seem insignificant, meaningful change happens when many people make the same positive choices, compounding into a more profound impact.

I understand why some people feel that individual actions have little impact. For example, one person taking public transport instead of driving does not noticeably reduce pollution. However, if thousands or even millions of people make that same choice every day, the reduction in traffic congestion and carbon emissions becomes much more significant. I think of this as a snowball effect – small actions may seem unimportant at first, but they grow into something much bigger when many people contribute. A good example is reducing the use of single-use plastics. If only one person brings a reusable shopping bag, the difference is

small. But if an entire community does the same, millions of plastic bags can be saved over time. This shows that collective action is far more powerful than individual action alone.

Of course, governments also have an important role in accumulating these efforts. They can encourage these habits by improving public transport, organising recycling campaigns, and educating people about sustainable living. These initiatives make it easier for individuals to contribute.

In conclusion, I believe that no action is too small. Every major movement begins with individuals making responsible choices, and when these choices are multiplied across society, they can create lasting change.

Question: Many people buy new clothes even when they do not need them. What are your views on this?

In my opinion, there is nothing wrong with buying new clothes, but it becomes wasteful when people continue shopping even though they already have more than enough.

On one hand, I understand why people enjoy buying clothes. Clothing is a way for people to express their personality and interests. For example, people who enjoy cosplay often buy costumes to dress up as their favourite characters. I once bought a Frieren cosplay because I wanted to participate in an event and experience what it was like to portray a character I admire. Buying clothes can also boost a person's confidence and make them feel good about themselves.

However, buying clothes excessively can become a problem. Many people wear certain outfits only once or twice before leaving them in their wardrobe. This is not only a waste of money but also creates unnecessary waste because producing clothes requires large amounts of water, energy, and raw materials. If everyone keeps buying clothes they do not need, it places even greater pressure on the environment.

In conclusion, I believe people should continue enjoying fashion and expressing themselves, but they should also shop responsibly. Before buying something new, we should ask ourselves whether we really need it or whether we are simply buying it on impulse.

Question: Is racial harmony something that can be taken for granted? 

No, I do not think racial harmony is something that we can ever take for granted.

Many of us in Singapore have grown up in a peaceful and multicultural society. We attend schools with classmates from different races, celebrate one another's festivals, and interact with people from different backgrounds almost every day. Because this has become our normal way of life, it is easy to forget that harmony did not happen by chance.

History reminds us that racial harmony is fragile. In 1964, Singapore experienced racial riots that created fear, violence, and distrust between communities. This shows that misunderstandings and prejudice can quickly divide society if they are left unresolved. The peace we enjoy today is the result of continuous effort by the government, schools, community leaders, and ordinary citizens.

This maintaining racial harmony is also not just a Singaporean issue. In other countries, racial discrimination has led to protests, conflict, and social division. These examples remind us that when people are treated unfairly because of their race, it affects not only individuals but also the unity and stability of the entire nation.

I believe every generation has a responsibility to preserve racial harmony. Parents and schools should teach young people about our country's history and encourage them to respect different cultures and religions. At the same time, each of us should avoid making insensitive remarks or spreading stereotypes, even as jokes, because small actions can influence how people view one another.

In conclusion, racial harmony is never something we can take for granted. It is something that must be protected through mutual respect, understanding, and the willingness to learn from our past.

Question: How can Singapore preserve its multicultural identity? 

I believe there are several ways Singapore can preserve its multicultural identity.

Firstly, the government plays an important role in protecting our cultural heritage. It can continue to support programmes that preserve historically and culturally significant sites, traditions, and festivals. For example, the National Heritage Board works to safeguard Singapore's heritage, including hawker culture, traditional performing arts, marginalised communities, and the customs of our different communities. By preserving these traditions, future generations will be able to understand and appreciate the rich cultures that make Singapore unique.

Secondly, schools have an important responsibility in educating young people. Through subjects such as Social Studies, English, and Character & Citizenship Education, students can learn about the customs, beliefs, and histories of different communities in Singapore. Schools can also organise cultural activities, learning journeys, or celebrations of festivals such as Hari Raya, Deepavali, and Chinese New Year. These experiences allow students to interact with one another and develop respect for cultures that may be different from their own.

Lastly, individuals also have a part to play. We should make a conscious effort to respect people from different backgrounds by avoiding insensitive remarks and harmful stereotypes, even if they are intended as jokes. We can also support one another by participating in cultural events, trying food from different communities, and being open to learning about

traditions that are unfamiliar to us. Small everyday actions like these help to strengthen mutual understanding and trust.

In conclusion, preserving Singapore's multicultural identity is a shared responsibility. Through the combined efforts of the government, schools, and individuals, we can ensure that Singapore remains a diverse, harmonious, and inclusive society for future generations.

Question: Do you think recycling is enough to solve environmental problems?

I do not believe that recycling alone is enough to solve environmental problems.

Recycling is certainly an important part of protecting the environment. By recycling materials such as plastic bottles, paper, and metal cans, we can reduce the amount of waste sent to landfills, conserve natural resources, and lower greenhouse gas emissions. These are all positive steps, and everyone should make recycling a daily habit.

However, recycling is only one piece of the puzzle.

Firstly, businesses and manufacturers must adopt more sustainable practices. They can reduce unnecessary packaging, use environmentally friendly materials, and invest in cleaner production methods. Since many companies produce goods on a large scale, even small changes can have a significant impact on reducing pollution and conserving resources.

Secondly, governments also have an important role to play. They can introduce laws and policies that encourage sustainable behaviour, such as investing in renewable energy, expanding public transport, and setting stricter environmental regulations for industries. Governments can also educate the public through awareness campaigns and provide incentives for people and businesses to adopt greener practices.

Finally, individuals should not rely on recycling alone. We can also reduce our environmental impact by cutting down on single-use plastics, reusing items whenever possible, conserving electricity and water, and making more sustainable choices in our daily lives. These small actions may seem insignificant, but when millions of people do them together, they can snowball to make a meaningful difference.

In conclusion, recycling is an important part of protecting the environment, but it cannot solve environmental problems on its own. It requires the combined efforts of individuals, businesses, and governments to create a cleaner and more sustainable future.

Question: Why do people procrastinate even when they know it's bad?

Imagine you have an assignment due next week. You know you should start today, yet somehow you end up scrolling through social media, watching videos, or telling yourself, "I'll do it tomorrow." If we know procrastination is harmful, why do so many of us still do it?

Many people think procrastination is simply laziness. However, psychologists have found that this is often not the case. Procrastination is less about poor time management and more about managing our emotions.

When we look at a difficult, boring, or stressful task, our brain immediately associates it with unpleasant feelings. We might feel anxious because we are afraid of failing, overwhelmed because the task seems too large, or simply bored because it is repetitive. Since our brain naturally wants to avoid discomfort, it searches for something that makes us feel better immediately, such as watching videos, playing games, or chatting with friends.

This happens because our brain values immediate rewards more highly than future rewards. Finishing homework may lead to good grades weeks later, but watching one episode of a favourite show provides enjoyment right now. Although we know studying is the wiser choice in the long run, our brain is tempted by the instant reward.

Ironically, procrastination only provides temporary relief. The assignment does not disappear. Instead, as the deadline approaches, the stress becomes even greater because there is less time to complete the work. The relief we experienced earlier is replaced by panic, guilt, and regret.

This creates what psychologists call a cycle of procrastination. We avoid a task because it makes us uncomfortable. Avoiding it makes us feel better for a short while, so our brain learns that procrastination reduces stress. However, when the deadline draws near, our anxiety becomes much worse, making us feel guilty and frustrated. The next time we face a difficult task, our brain remembers that avoiding it provided temporary comfort, and the cycle begins again.

Understanding this psychology helps us realise that procrastination is not simply a problem of being lazy. It is often our brain's attempt to escape uncomfortable emotions. The key to overcoming procrastination is therefore not just better discipline, but learning to manage those emotions by breaking large tasks into smaller steps, starting with just a few minutes of work, and focusing on progress rather than perfection.

Question: Has human behaviour affected by machines?

I believe that human behaviour has been significantly affected by machines.

Firstly, people have become increasingly dependent on technology. This is especially evident in education. Students today have access to artificial intelligence tools such as ChatGPT and Claude. While these tools can greatly enhance learning by explaining difficult concepts and providing personalised guidance, they can also undermine a student's education if used irresponsibly. Some students simply ask AI to complete their homework instead of attempting the questions themselves. As a result, they miss the opportunity to practise, make mistakes, and reinforce their understanding.

This dependence also extends beyond the classroom. Many people now rely heavily on food delivery services, online shopping, and other digital conveniences instead of leaving their homes. While these technologies save time, they also encourage a more sedentary lifestyle and reduce our willingness to carry out simple everyday tasks ourselves.

Secondly, machines are beginning to influence our emotions and psychology. As humanoid robots and AI assistants become increasingly lifelike, people are starting to treat them as if they possess genuine thoughts and feelings. It is becoming more common for users to form emotional attachments to AI chatbots or even feel guilty when switching them off. This tendency to anthropomorphise machines demonstrates that technology is not only changing what we do, but also how we think and relate to the world around us.

Lastly, technology has transformed the way we communicate. I think many of us have experienced texting a family member despite them being just a room away. As digital communication becomes more convenient, we naturally become accustomed to interacting through our phones instead of speaking face-to-face. Although messaging allows us to stay connected over long distances, it may also weaken our interpersonal and conversational skills if it completely replaces in-person interaction.

In conclusion, machines have undeniably changed human behaviour. They have made our lives more efficient and convenient, but they have also made us more dependent on technology, influenced our emotions, and transformed the way we communicate.

Ultimately, I believe that machines are neither inherently good nor bad—it is our relationship with them that determines whether they improve or diminish our lives.

Question: Has convenience made people less patient?

I believe convenience has made many people less patient.

Firstly, food delivery apps and online shopping have raised our expectations for speed. Whenever we order food or buy something online, the app tells us exactly when it is expected to arrive. While these features are meant to keep customers informed, they can also make people less tolerant of delays. For example, if a food delivery arrives thirty minutes later than expected, some customers immediately become frustrated and complain, even though the delay may have been caused by heavy traffic or bad weather. In the past, people were more willing to wait because they did not expect everything to arrive so quickly. Today, convenience has made instant service seem normal, causing people to become more impatient when things do not go according to plan.

Secondly, technology has made information available almost instantly. If we have a question, we can simply search it online or ask an AI assistant and receive an answer within seconds. As a result, many people are no longer used to spending time researching or solving problems on their own. This expectation for immediate results can make us less patient when learning difficult skills or completing tasks that require perseverance.

Overall, although convenience has made our lives much easier, it has also shortened our tolerance for waiting. Therefore, I believe convenience has indeed made people less patient.

Question: Is it ever acceptable to break a rule?

I believe there are situations where breaking a rule is acceptable, although it should only be done when there is a strong moral reason.

Firstly, rules exist to protect society. Laws against theft, violence and fraud help to maintain order and ensure that people are treated fairly. If everyone ignored rules whenever it suited them, society would become chaotic. Therefore, rules should generally be respected.

However, there are exceptional situations where following a rule could lead to a worse outcome than breaking it. For example, imagine a doctor treating a seriously ill child. The parents refuse a life-saving operation because of their personal beliefs, even though the surgery has a very high chance of success. If the doctor performs the operation without consent, they would be breaking the law and violating the parents' rights. On the other hand, if the doctor does nothing and the child dies, they may feel they have failed in their moral duty to save a life. This is similar to the famous Heinz Dilemma, where a person must choose between obeying the law and doing what they believe is morally right.

Therefore, I think breaking a rule can sometimes be justified, but only when it prevents much greater harm and is done for the benefit of others rather than for personal gain.

Question: Should children have a "digital driving licence" before using social media?

I believe that children should have a digital licence before using social media, but only if it is designed to educate and protect them rather than simply restrict their access.

Firstly, a digital licence could encourage more responsible online behaviour. Similar to obtaining a driving licence, people must first complete a short course that teaches them about cyberbullying, online scams, privacy, and the importance of verifying information before sharing it. Once they understand these responsibilities, they would receive a licence allowing them to create social media accounts. If users repeatedly break platform rules, such as spreading harmful content or harassing others, their accounts could be suspended temporarily, encouraging them to use social media more responsibly.

Furthermore, such a system could make it easier to enforce age restrictions. Today, many children simply enter a false birth date to access platforms that are intended for older users. A verified digital licence could help ensure that age limits are respected and reduce children's exposure to harmful or inappropriate content. In fact, some countries, such as the United Kingdom, have introduced age-verification requirements for pornography sites to better protect young users, showing that stronger online safeguards are becoming increasingly important.

However, I also understand why some people reject this idea. A digital licence would require users to verify their identity, which raises concerns about privacy and data security. People may worry that governments or companies could collect excessive personal information or monitor their online activities. Therefore, if such a system were introduced, there must be strict laws to protect users' personal data and ensure that it is only used for safeguarding children.

In conclusion, I believe a digital driving licence could be beneficial if its purpose is to educate young people and protect them from online harm. However, it should be implemented carefully so that children's safety is improved without unnecessarily compromising everyone's privacy.

Question: Are hobbies becoming too expensive?

I do not believe hobbies are becoming too expensive. Instead, I think people are increasingly associating hobbies with expensive lifestyles and possessions.

Firstly, there are countless hobbies that cost very little or nothing at all. Activities such as drawing, jogging, hiking, singing, reading, or learning a new language can be enjoyed with minimal expense. Ultimately, the purpose of a hobby is to help us relax, develop new skills, or spend our free time meaningfully – not to spend large amounts of money.

However, many people perceive hobbies as expensive because of what they see on social media. Influencers often showcase luxury holidays, high-end photography equipment, designer fashion, or expensive collections as hobbies. This creates the impression that enjoying a hobby requires a significant financial commitment.

In reality, it is often the lifestyle surrounding the hobby that is expensive, not the hobby itself. For example, someone can enjoy photography using a smartphone just as much as another person enjoys it with a professional camera.

Therefore, I believe the issue is not that hobbies are becoming too expensive, but that society increasingly equates enjoyment with spending. If we focus on the experience rather than the price tag, many hobbies remain accessible and fulfilling regardless of our budget.

Question: Should schools ban AI, or teach students how to use it responsibly?

I believe schools should teach students how to use AI responsibly rather than ban it altogether.

On one hand, artificial intelligence has the potential to greatly enhance learning. Unlike a traditional classroom, AI can personalise explanations according to each student's ability. For example, if two students are learning about the Vietnam War, one who is struggling

might receive simpler explanations and relatable analogies, while another who already has a strong foundation could explore more detailed historical analysis.

Furthermore, AI is available at any time of the day, allowing students to ask questions whenever they encounter difficulties instead of waiting until the next lesson.

However, AI also presents significant challenges if it is used irresponsibly.

Firstly, some students may misuse AI to harm others. For example, AI-generated deepfakes can be used to create fake videos or images that humiliate classmates or teachers. This can damage a person's reputation, cause emotional distress, and create serious disciplinary issues within the school.

Secondly, students may become overly dependent on AI. Instead of attempting homework independently, some may simply ask AI to produce the answers. Although this may save time, it prevents students from developing critical thinking, problem-solving skills, and resilience.

After all, making mistakes and learning from them is an essential part of education. Despite these concerns, I do not believe banning AI is the solution. AI is becoming increasingly common in universities and workplaces, so students need to learn how to use it ethically and effectively. Rather than prohibiting the technology, schools should establish clear guidelines on acceptable use, educate students about academic integrity, and teach them how to use AI as a learning aid instead of a shortcut.

In conclusion, schools should focus on teaching responsible AI use rather than banning it. By equipping students with the skills to use AI wisely, schools can prepare them for a future where artificial intelligence will be an integral part of everyday life.

Question: Is boredom actually good for people?

I think boredom can actually be good for people, as long as it doesn't become excessive.

In today's world, we are constantly surrounded by entertainment from our phones, social media, and streaming platforms. When we feel bored, our minds are no longer occupied by external distractions, so we naturally begin to reflect, imagine, and think more deeply. This is why many people come up with creative ideas while taking a walk, showering, or simply daydreaming. For example, a student who is bored during the school holidays might decide to learn a musical instrument, read a book, or even start a small business. In this way, boredom can encourage creativity and personal growth.

However, prolonged boredom is different. If someone has nothing meaningful to do for a long time, they may become unmotivated or spend hours scrolling through social media just to escape the feeling.

Psychologists have found that our brains have a 'default mode network' that becomes active when we are not focused on a task. During these quiet moments, we often reflect on our lives, solve problems, and generate creative ideas. This suggests that boredom is not simply wasted time—it can be an opportunity for our minds to process information.

Therefore, I believe boredom is beneficial in moderation—it gives our minds time to rest and explore new ideas, but it should also motivate us to seek meaningful activities rather than remain inactive.

The debates

Question: Do young people appreciate the arts enough?

[Angel's advocate]

I believe that young people today do appreciate the arts, although perhaps not in the same way as previous generations. The definition of art has evolved, and young people are interacting with it more frequently than ever before.

Firstly, the internet has made art far more accessible than it was in the past. Unlike previous generations, where people had to visit museums or galleries to appreciate paintings and sculptures, today's youths encounter art every day through digital platforms. Social media allows artists to showcase illustrations, animations, music, photography, fashion design and digital artwork to millions of viewers worldwide. A good example is Gooseworx, whose animations gained international popularity after being shared online. Similarly, independent musicians, photographers and digital illustrators can now build entire careers through online communities. While not every young person consciously searches for art, they are constantly exposed to creative works that require artistic skill. Many even support artists by purchasing merchandise, commissioning artwork or subscribing to their channels. Therefore, technology has significantly broadened young people's appreciation of artistic expression.

Secondly, appreciation should not be measured solely by whether someone visits an art museum. Art exists throughout our daily lives. Young people admire architecture, fashion, film, music, graphic design and even video game design, all of which are legitimate forms of art. A teenager who admires the visual storytelling in an animated film, the soundtrack of a game or the design of a character is already appreciating artistic creativity. The modern world has simply expanded what we consider to be art.

Furthermore, schools play an important role in cultivating artistic appreciation. In Singapore, students are introduced to visual arts, music and performing arts from a young age. Art festivals, concerts and cultural performances expose students to various artistic traditions that they may never have experienced otherwise. These programmes encourage students to understand the effort, creativity and cultural significance behind artistic works rather than merely viewing them as entertainment. Even students who do not pursue art professionally leave school with a greater awareness of its value.

Finally, society itself demonstrates that young people value the arts. Concerts sell out within minutes, fan conventions attract thousands of visitors, and online communities passionately discuss animation, films, literature and music. These activities require genuine appreciation of artistic expression. Although the form of art has changed, young people continue to celebrate creativity enthusiastically.

Therefore, I believe young people do appreciate the arts. Their appreciation simply manifests differently from previous generations, reflecting the increasingly digital and interconnected world they live in.

[Devil's advocate]

Although young people have unprecedented access to artistic works, I do not believe they appreciate the arts enough. Having access to art is fundamentally different from genuinely valuing and understanding it, and "exposure is not a form of appreciation".

Firstly, most young people consume art primarily as entertainment rather than as an artistic experience. Social media platforms are designed to maximise attention through short videos and endless scrolling. Instead of encouraging reflection, they reward speed and novelty. A beautifully illustrated painting or carefully composed piece of music is often viewed for only a few seconds before users move on to the next post. Algorithms prioritise viral content over artistic quality, meaning that many talented artists receive little recognition compared to humorous or sensational videos. Consequently, young people become consumers of content rather than appreciators of art.

Secondly, many youths are too occupied with academic responsibilities and digital distractions to actively engage with artistic experiences. Although Singapore has institutions such as the National Gallery and public art exhibitions, many students rarely visit them unless required by school. Likewise, public artworks in MRT stations or shopping malls often fade into the background because commuters are focused on reaching their destinations or looking at their phones. Opportunities exist, but opportunities alone do not create appreciation. Moreover, the education system may unintentionally reduce students' interest in art. Once artistic activities become graded assessments, students often shift their focus from creativity to performance. Instead of experimenting freely, they worry about marks, deadlines and technical requirements. This transforms art from a form of self-expression into another academic subject. As a result, many students gradually associate art with stress rather than enjoyment.

Finally, genuine appreciation requires curiosity and effort. Appreciating a painting involves understanding its symbolism, historical context and techniques. Appreciating music requires listening attentively to composition, harmony and emotion. However, many young people prefer content that provides immediate gratification. The fast-paced digital environment encourages constant stimulation rather than patient observation, making it increasingly difficult to develop deep artistic appreciation.

Therefore, although today's youths are surrounded by artistic creations, exposure should not be mistaken for appreciation. True appreciation requires time, reflection and genuine interest, qualities that are becoming increasingly rare in the modern digital age.

Question: Should governments spend money on the arts?

[Angel's advocate]

I believe governments should invest public funds in the arts because art provides cultural, educational and economic benefits that private organisations alone cannot adequately support.

Firstly, the arts preserve a nation's culture and identity. Every country possesses unique traditions, music, architecture, literature and performances that distinguish it from others. Without government funding, many traditional art forms would gradually disappear because they are often unprofitable. In Singapore, for example, the grants allow museums, heritage festivals and local theatres to preserve stories from different ethnic communities. These programmes ensure that future generations remain connected to their history and cultural roots rather than allowing them to fade away in an increasingly globalised world.

Secondly, investment in the arts strengthens creativity and innovation. Artistic education encourages imagination, critical thinking and problem-solving—skills that are increasingly valuable in the modern economy. Designers, architects, filmmakers and game developers all rely on artistic ability to create products and services that improve people's lives. By funding arts education, exhibitions and performances, governments cultivate creative talent that can later contribute to many different industries. Moreover, the arts generate significant economic benefits. Cultural attractions draw tourists, create employment and stimulate local businesses. Museums, concerts, festivals and theatres attract visitors who spend money on hotels, restaurants and transport. Internationally renowned performances or exhibitions can also improve a country's reputation abroad, making it a more attractive destination for tourism and investment. Consequently, government spending on the arts should not simply be viewed as an expense, but as a long-term investment that produces economic returns.

Finally, the arts enrich society by improving people's well-being. Music, literature, paintings and performances allow individuals to express emotions, reflect on social issues and find comfort during difficult times. Public funding ensures that these experiences remain accessible to everyone rather than becoming luxuries available only to the wealthy.

Therefore, governments should continue supporting the arts because they strengthen culture, encourage creativity, stimulate the economy and improve the quality of life.

[Devil's advocate]

While the arts undoubtedly have value, governments should be cautious about spending taxpayers' money on them because public funds are limited and should first address society's most urgent needs.

Firstly, governments have a responsibility to provide essential services such as healthcare, education, housing and public safety. These sectors directly affect people's survival and well-being. Every dollar spent on an art exhibition or cultural festival is a dollar that cannot be spent hiring more doctors, improving schools or upgrading transport infrastructure. During

times of economic uncertainty or rising living costs, citizens naturally expect governments to prioritise necessities over cultural programmes.

Secondly, not every taxpayer benefits equally from government-funded art. Some people frequently visit museums, theatres and concerts, while others have little interest in them. It is therefore questionable whether everyone should be required to finance activities that primarily serve a relatively small segment of society. Public spending should maximise benefits for the largest number of citizens, whereas many artistic projects appeal only to niche audiences. Furthermore, governments should avoid influencing artistic expression. When artists become financially dependent on government grants, there is a risk—whether intentional or not—that they may avoid controversial topics to secure future funding. Genuine artistic freedom is often better preserved when artists rely on private patrons, businesses or voluntary public support instead of state sponsorship.

Finally, many successful artists today are fully capable of supporting themselves through modern technology. Social media, crowdfunding platforms and online marketplaces enable musicians, illustrators and filmmakers to reach global audiences without relying heavily on public funds. If audiences genuinely value an artist's work, they can choose to support it directly through ticket sales, merchandise or donations. This market-based approach allows funding to reflect public demand rather than government priorities.

Therefore, although the arts remain important, governments should concentrate their limited resources on essential public services while allowing the private sector and the public to support artistic endeavours voluntarily.

[Angel's rebuttal]

The opposing argument assumes that government spending is a zero-sum game in which every dollar invested in the arts necessarily harms healthcare or education. In reality, national budgets are carefully distributed across multiple sectors because a successful society requires more than mere survival. A nation that focuses exclusively on hospitals and roads but neglects its culture risks becoming economically productive yet socially hollow.

The claim that only a small minority benefits from the arts also overlooks their indirect impact. Even citizens who never enter a museum benefit from vibrant public spaces, cultural festivals, creative industries and increased tourism. Likewise, artistic education develops creative thinkers who later contribute to technology, business and design. These benefits extend well beyond those who actively consume art.

Finally, relying solely on private funding would disadvantage many culturally significant projects that are commercially unprofitable. Traditional performances, historical preservation and community arts often generate little revenue despite their immense cultural importance. Without government support, these valuable aspects of national heritage could disappear permanently.

[Devil's rebuttal]

The affirmative side greatly overstates the economic and social benefits of the arts. While successful festivals and museums may generate tourism, many publicly funded artistic

projects attract relatively few visitors and produce limited economic returns. Governments cannot assume that every grant will become a profitable investment.

Furthermore, preserving culture does not necessarily require extensive public funding. Families, community organisations, charities and private foundations are equally capable of maintaining traditions and supporting local artists. Government involvement is not the only means of preserving heritage.

Finally, although creativity is valuable, governments can encourage innovation by investing directly in science, engineering and entrepreneurship, which often produce more measurable economic outcomes. Public funds should prioritise programmes whose benefits are broad, immediate and essential rather than those whose value is largely subjective.

Question: Which is better, reading books or watching videos?

[Angel's advocate | reading books]

If I had to choose between reading books and watching videos, I would choose books because they encourage deeper thinking, improve imagination and develop stronger language skills.

Firstly, books demand active participation from the reader. Unlike videos, where visuals, music and narration are provided, books require readers to construct the world in their own minds. Every character, setting and emotion is imagined rather than shown. This process exercises creativity and critical thinking because readers constantly interpret descriptions, infer emotions and connect ideas. Reading therefore transforms the audience from passive observers into active participants.

Secondly, books generally encourage more profound understanding. Reading naturally proceeds at a slower pace than watching a video, giving readers time to pause, reread difficult passages and reflect on complex ideas. Whether learning history, philosophy or science, books often provide detailed explanations and nuanced arguments that short videos simply cannot cover. Consequently, readers are more likely to retain information because they engage with it thoughtfully rather than merely consuming it. Furthermore, reading significantly strengthens communication skills. Exposure to sophisticated vocabulary, sentence structures and writing styles improves one's ability to speak and write effectively. Students who read regularly often express themselves more clearly because they have encountered a wider range of ideas and language. This benefit extends beyond academics into everyday life and future careers.

Finally, books offer an escape from today's increasingly distracting digital environment. Reading requires sustained concentration, helping individuals develop patience and attention spans that are often weakened by constant notifications and rapidly changing online content. In an era dominated by instant gratification, books teach the valuable skill of focusing on one idea for an extended period.

Therefore, although videos are undoubtedly entertaining and informative, I believe books remain the superior medium because they cultivate imagination, deepen understanding and develop lifelong intellectual skills.

[Devil's advocate | watching videos]

While books certainly have educational value, I would rather watch videos because they communicate information more efficiently, make learning more engaging and are better suited to the modern world.

Firstly, videos combine multiple forms of communication simultaneously. Through moving images, sound, animation and narration, they can explain concepts that would otherwise require pages of description. For example, understanding how a volcano erupts, how the heart pumps blood or how an engine works becomes much easier when viewers can actually observe the processes in motion. Complex ideas become more intuitive because videos appeal to both visual and auditory learners.

Secondly, videos are far more accessible to a wider audience. Not everyone enjoys reading lengthy texts, and some individuals struggle with literacy or language barriers. Educational videos can present information in simpler and more engaging ways, making knowledge available to people of different ages and educational backgrounds. Rather than replacing learning, videos democratise it. Moreover, videos often motivate people to learn who might otherwise avoid educational materials altogether. Platforms such as YouTube have transformed education by making lessons on mathematics, history, languages and science freely available to anyone with an internet connection. Many students discover new interests because charismatic educators present difficult subjects in entertaining and relatable ways. If a medium inspires curiosity, it has already achieved one of education's greatest goals.

Finally, the modern workplace increasingly values multimedia communication. Presentations, online meetings, instructional videos and digital content have become commonplace. Becoming comfortable with visual communication is therefore an increasingly valuable skill. Watching high-quality videos not only provides knowledge but also exposes viewers to effective methods of communication that are relevant in contemporary society.

Therefore, I would rather watch videos because they make learning faster, more engaging and more accessible while reflecting the communication styles of today's world.

[Angel's rebuttal]

The opposing argument confuses convenience with effectiveness. Videos may explain concepts more quickly, but learning is not simply about receiving information—it is about processing it. Because videos present visuals, narration and sound simultaneously, viewers often become passive recipients rather than active thinkers. They can easily watch an entire educational video without truly understanding the material.

Furthermore, the claim that videos make learning easier is not necessarily a strength. Struggling with a challenging text forces readers to analyse, question and reflect. This mental effort strengthens comprehension and memory. Educational psychology consistently suggests that "desirable difficulty" often leads to deeper long-term learning than effortless consumption.

Finally, while videos may introduce people to new topics, serious mastery still depends heavily on reading. Doctors, lawyers, scientists and historians ultimately rely on textbooks, research papers and written documents rather than YouTube videos. Videos may spark interest, but books provide depth.

[Devil's rebuttal]

The affirmative side romanticises reading while overlooking its practical limitations. Deep thinking is valuable, but people cannot reflect on information they never understand in the first place. For many complex concepts—such as surgery, engineering or chemistry—a dynamic visual explanation is simply more effective than several pages of text.

Moreover, reading itself is not inherently active. Many students have experienced reading several pages only to realise they remember almost nothing. Likewise, modern educational videos increasingly incorporate quizzes, simulations and interactive demonstrations that require viewers to think rather than passively watch.

Finally, books are not immune to distraction either. A reader can easily skim paragraphs or lose concentration. The effectiveness of either medium ultimately depends on the learner's engagement rather than the format itself. Since videos communicate more efficiently while remaining highly engaging, they often represent the more practical choice for today's learners.

Question: Should We Preserve Movie Theatres Even with the Advent of Streaming Services?

The rise of streaming services has transformed the way people consume entertainment. With thousands of films available at the click of a button, many question whether traditional movie theatres have become obsolete. While streaming platforms are undoubtedly more convenient and affordable, I believe movie theatres should still be preserved because they provide a unique cultural, social, and artistic experience that cannot be fully replicated at home.

To begin with, movie theatres offer an immersive viewing experience that streaming services struggle to match. A cinema is specifically designed to maximise the audience's enjoyment through its giant screen, surround-sound system, and darkened environment. Without the distractions of mobile phones, household chores, or notifications, viewers can devote their full attention to the film. This level of immersion allows audiences to appreciate subtle cinematography, carefully crafted soundtracks, and emotional performances that might otherwise be overlooked on a laptop or television. For many films, particularly epics such as *Dune* or visually spectacular superhero movies, the cinema is not merely a place to watch the story—it is part of the artwork itself.

Beyond the technical experience, movie theatres serve an important social function. Watching a film alongside hundreds of strangers creates a shared emotional experience. People laugh together during comedies, gasp during suspenseful scenes, and remain silent

during poignant moments. These collective reactions foster a sense of connection that streaming alone rarely provides. In an age where entertainment is increasingly personalised by algorithms and consumed in isolation, cinemas remain one of the few public spaces where people from different backgrounds gather to enjoy the same story. Such communal experiences strengthen social bonds and remind us that storytelling has always been a shared human tradition.

Furthermore, preserving cinemas supports the broader film industry. Box office revenues often provide the financial confidence needed for studios to invest in ambitious projects. Without cinemas, production companies may become increasingly dependent on streaming subscriptions, encouraging them to prioritise quantity over quality in order to retain viewers. Independent filmmakers may also lose valuable opportunities to showcase their work on the big screen, where festivals and theatrical releases can generate publicity, critical recognition, and word-of-mouth recommendations. In this sense, cinemas contribute not only to entertainment but also to artistic diversity and cultural development.

Admittedly, streaming services offer undeniable advantages. They are significantly more convenient, allowing people to watch films whenever and wherever they wish. Families can save money by subscribing to a single platform rather than purchasing multiple cinema tickets, while individuals living in remote areas gain access to films that may never receive a theatrical release nearby. Streaming also benefits elderly people, individuals with disabilities, or those with demanding work schedules who may find it difficult to visit cinemas regularly. These are meaningful improvements that have made entertainment more accessible than ever before.

However, these benefits do not necessarily justify allowing movie theatres to disappear. The relationship between streaming services and cinemas need not be a zero-sum competition. Instead, they can complement each other. Many films can first be released in theatres, rewarding audiences seeking the full cinematic experience, before becoming available on streaming platforms for greater convenience. This hybrid model satisfies different consumer preferences while preserving the cultural significance of cinemas. The question should not be whether one must replace the other, but how both can coexist to enrich the viewing experience.

Some may further argue that preserving movie theatres is economically inefficient if consumer demand continues to decline. Businesses should naturally adapt to market forces, they claim, and resources should not be spent sustaining an outdated industry. While economic realities cannot be ignored, this perspective overlooks the broader value of institutions that contribute to society beyond immediate profit. We preserve museums, libraries, and historical buildings not because they generate the highest financial returns, but because they enrich our cultural life. Likewise, cinemas are more than commercial venues; they are places where communities gather, artists present their work, and memorable experiences are created. Judging their worth solely by ticket sales risks reducing culture to a simple matter of economics.

Ultimately, technological progress does not always require replacing older forms of experience. Just as live concerts continue to thrive despite music streaming, and bookstores remain popular despite e-books, movie theatres retain qualities that digital alternatives

cannot fully replicate. Convenience is valuable, but not every meaningful experience should be optimised for efficiency.

In conclusion, although streaming services have revolutionised entertainment by making films more accessible and affordable, movie theatres continue to offer unique artistic, social, and cultural benefits. Rather than viewing them as outdated relics, we should preserve them as an essential part of our cultural landscape. The future of film is strongest not when streaming replaces cinemas, but when both exist together, allowing audiences to choose the experience that best suits the moment.

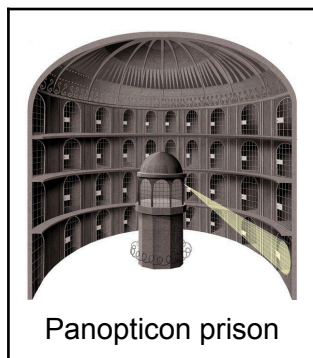
[Magnum Opus: 2 vs 1]

Question: Why is privacy important?

[Angel's advocate] (#1)

In an age where every thought can be posted, every journey can be tracked, and every conversation can be stored indefinitely, privacy has become one of the most contested values of modern society. Some argue that privacy is becoming obsolete—that if one has nothing to hide, then one has nothing to fear. Others believe that greater transparency creates safer communities, more accountable governments, and stronger relationships. Yet these arguments misunderstand what privacy truly is. Privacy is not the right to conceal wrongdoing; it is the freedom to develop one's identity without constant observation. A society that abandons privacy sacrifices not only individual liberty but also creativity, trust, and even democracy itself.

At its heart, privacy is the space in which a person becomes themselves. Human beings are not born with fixed beliefs or personalities. We experiment with ideas, make mistakes, change opinions, and mature over time. This process requires solitude. A child who is judged for every question may stop asking questions altogether. An artist whose every sketch is immediately scrutinized may never complete a masterpiece. Likewise, an adult whose every action is recorded may gradually conform to what others expect rather than what they genuinely believe. The philosopher John Stuart Mill argued that individuality is essential for social progress because society advances through people who dare to think differently. Without privacy, such individuality struggles to exist. Constant observation transforms people into performers, concerned less with discovering truth than with maintaining an acceptable image.



Moreover, privacy is inseparable from freedom. Freedom is often understood as the ability to act without physical restraint, but there exists another form of imprisonment: psychological surveillance. Imagine living in a room whose walls are transparent. Although no one may currently be watching, the possibility that someone could be is enough to alter behaviour. This idea was famously illustrated by philosopher Jeremy Bentham's design of the Panopticon prison, later explored by Michel Foucault. In the Panopticon, prisoners never know when they are being watched, causing them to discipline themselves constantly. Modern technology has

recreated this principle on a global scale. Cameras line streets, search engines record curiosity, and algorithms infer personal preferences from seemingly insignificant actions. Even when surveillance is justified by security or convenience, it changes how people think and behave. Citizens begin censoring themselves long before any authority demands it.

Some contend that privacy should be sacrificed for security. Governments use surveillance to combat terrorism, businesses collect data to improve services, and schools monitor students to ensure safety. These goals are undoubtedly important. However, the belief that privacy and security exist in a simple trade-off is misleading. History repeatedly demonstrates that powers granted during emergencies often remain long after the crisis has ended. Information collected for one purpose can later be used for another. Once privacy is

surrendered, reclaiming it becomes extraordinarily difficult. Benjamin Franklin famously warned that those willing to trade essential liberty for temporary safety deserve neither. While his words were written centuries ago, they remain remarkably relevant in the digital age.

Privacy is equally fundamental to healthy relationships. Genuine trust does not emerge because two people know everything about each other; it develops because each person voluntarily chooses what to reveal. Love, friendship, and family depend upon consent rather than forced transparency. A diary hidden beneath a bed does not necessarily contain shameful secrets. Instead, it represents a personal sanctuary where thoughts may exist before they are shared. If every conversation, emotion, and insecurity were immediately exposed, intimacy itself would lose meaning. Trust requires the possibility of withholding information, because the act of choosing to share is what gives relationships emotional significance.

Critics often respond with a familiar phrase: "If you have nothing to hide, you have nothing to fear." This statement appears reasonable until examined carefully. Privacy has never been about hiding crimes. Closing the bathroom door does not imply criminal intent. Drawing curtains at night does not suggest guilt. People value privacy because dignity requires boundaries. We do not publish every medical record, financial transaction, or personal conversation, not because they are immoral, but because they are ours. To lose privacy is not merely to lose secrecy—it is to lose ownership over one's own life.

Furthermore, innovation itself depends upon privacy. Scientific discoveries, literary masterpieces, and philosophical revolutions rarely emerge fully formed. They begin as incomplete, flawed ideas that require protection while they mature. If every draft were immediately subjected to public criticism, many transformative ideas would never survive their infancy. Privacy provides the intellectual shelter necessary for experimentation. Failure is often the price of progress, yet constant exposure makes failure increasingly costly. A world without privacy risks becoming a world without originality.

Nevertheless, privacy should not be regarded as an absolute value. There are circumstances where limited invasions of privacy are ethically justified, such as obtaining court-approved warrants to investigate serious crimes or collecting narrowly defined public health data during emergencies. However, these exceptions should remain precisely that—exceptions. They require transparency, oversight, proportionality, and independent accountability. The existence of justified exceptions does not diminish the principle itself, just as laws permitting self-defence do not abolish the prohibition against violence.

Ultimately, privacy is more than a legal entitlement; it is a condition for human flourishing. It allows people to think before speaking, to fail before succeeding, to question before believing, and to become before being judged. A society that knows everything about its citizens may become efficient, but efficiency alone is not civilisation. Civilisation is measured by the respect it affords human dignity, autonomy, and freedom. These values cannot exist where every thought is observed and every action is recorded.

The greatest danger is not that someone is always watching. It is that we eventually forget how to live as though we are free. Privacy should therefore be preserved—not because we

seek darkness, but because some of the brightest parts of human life can only grow in spaces that are our own.

[Devil's advocate] rebuttal]

You assume a self that exists prior to observation and is merely "distorted" by it — an authentic inner core that surveillance corrupts. But this is a contestable metaphysics of personhood, not a settled fact. Thinkers from Hegel to Mead to contemporary relational theorists argue the self is *constituted* through recognition by others, not merely expressed in solitude. On this view, being seen isn't inherently corrupting — it's how identity is built in the first place. A child learns language, norms, and even selfhood through being observed and responded to. If the self is dialogical rather than solitary, your foundational move — privacy as "the space where a person becomes themselves" — loses its force. Observation and selfhood aren't opposites; they may be co-constitutive.

Secondly, Foucault's point about the Panopticon was diagnostic, not evaluative — he was describing a disciplinary mechanism, not issuing a universal verdict that all self-monitoring is domination. But every social norm operates this way. Politeness, promise-keeping, even moral conscience itself function via anticipated judgment — we internalize an imagined observer (Adam Smith's "impartial spectator," or Kant's respect for the moral law) and it disciplines behavior long before any external authority intervenes. You treat "citizens censoring themselves before being told to" as self-evidently sinister, but this is also just conscience. If all self-regulation via anticipated observation is illegitimate, then so is guilt, shame, and the entire architecture of internalized ethics. You need a principled line between oppressive surveillance and constitutive social accountability, and it never draws one.

Your asymmetry between "revealing" and "concealing" is unearned. It claims trust "requires the possibility of withholding" — but this cuts both ways. Trust is also built and tested through voluntary transparency; opacity can just as easily corrode trust as sustain it (ask any couple recovering from infidelity, or any citizenry governed by a secretive state). You treat concealment as the default good and disclosure as the thing needing justification. A communitarian or civic-republican tradition would reverse this: the default posture of a citizen toward the polity, or a person toward their intimates, is owed candor, and privacy is the exception that must be justified case by case — not the other way around. Nothing in you stated argues for privacy-as-default over transparency-as-default; it just asserts it.

You merely dismissed the notation "Nothing to hide, nothing to fear" rather than refute it. Your response — dignity requires boundaries — is true but doesn't actually rebut the strongest version of the argument, which is aggregative, not individual. The real worry critics of privacy absolutism should raise is: information asymmetry, not information existence, is what enables domination. The problem isn't that facts about you exist; it's that a specific institution holds disproportionate power to use them against you. That's an argument for distributed accountability and checks on power — not necessarily for privacy as such. A fully transparent society with genuinely reciprocal, symmetric visibility (everyone sees everyone, including the watchers) would dissolve the domination worry without requiring opacity at all. You conflate "surveillance is bad because it's asymmetric power" with "surveillance is bad because visibility itself harms dignity" — these are different claims requiring different defenses, and only the first is well-supported.

Yes, ideas need shelter to mature — but "shelter" and "privacy" aren't identical. Scientific peer review, workshop culture, open-source development, and Socratic dialogue all show that ideas can mature through supervised exposure to trusted others rather than solitary concealment. What's needed is a permission structure for failure (psychological safety), not necessarily invisibility. Plenty of the most fertile creative environments in history — the Republic of Letters, Renaissance workshops, scientific societies — were intensely social and exposed, not private in your sense.

Your "exceptions" clause quietly concedes the whole debate. By admitting that warrants, public health surveillance, and proportional oversight can override privacy, the essay abandons the strong claim it opened with (privacy as near-inviolable condition of flourishing) for a much weaker one: privacy is one value among several, to be balanced against security, public health, and accountability through some proportionality calculus. But that's precisely the "trade-off" framing you spent several paragraphs rejecting. Once you're doing cost-benefit balancing with named exceptions, you're no longer defending privacy as a near-sacred precondition of dignity — you're doing ordinary liberal-democratic institutional design, which is a far more modest (and more defensible) position, but not the one of your rhetoric promises.

While your argument is emotionally compelling but it rests on a contestable metaphysics of the self, an unexamined asymmetry favoring concealment over disclosure, an analogy (the Panopticon) that overgeneralizes from disciplinary power to all forms of social accountability, and a concluding concession that quietly undercuts its own opening thesis. Rather than treating visibility as an enemy of human flourishing, you need to specify what kind of visibility is harmful (asymmetric unaccountable, decontextualized).

[Angel's rebuttal] (#2)

Your critique is philosophically sophisticated, but it ultimately mistakes the claim being defended. The argument for privacy is not that human beings exist as isolated, pre-social atoms who become corrupted the moment another person looks at them. Rather, it is that while recognition by others is essential for becoming a person, continuous observation prevents one from becoming an autonomous person. Hence, privacy remains a fundamental condition for human flourishing.

Firstly, it is perfectly true that thinkers such as Hegel and George Herbert Mead argue that the self emerges through recognition. No serious defender of privacy would deny that. Language, morality and identity are undoubtedly social achievements. However, it does not follow that more observation necessarily produces a healthier or more authentic self. Recognition and surveillance are fundamentally different relationships. Recognition is reciprocal. Both individuals acknowledge one another as subjects possessing equal dignity and agency. Surveillance, by contrast, is asymmetrical. One party observes while the other becomes an object of observation. A child develops through parents who respond, nurture and converse—not through hidden cameras silently recording every action. Likewise, friendship forms because two people mutually reveal themselves, not because one constantly monitors the other. Indeed, developmental psychology supports this distinction. Children require both attachment and increasing privacy as they mature. Healthy parenting gradually expands a child's private sphere because autonomy requires opportunities to think,

fail and experiment beyond constant evaluation. If observation alone constituted personhood, adulthood would require more surveillance than childhood rather than less. Thus, relational theories explain why we need others. They do not establish that perpetual visibility is compatible with freedom.

Secondly, the critique conflates conscience with surveillance. The appeal to Adam Smith's impartial spectator or Kant's moral law overlooks an important distinction: conscience is internally appropriated through reflection, whereas surveillance imposes external expectations through persistent observation. The impartial spectator is an ideal one voluntarily reasons with. The Panopticon is an external institution that manufactures compliance regardless of one's own judgment. The difference is agency. When conscience restrains me from lying because I believe honesty is right, I remain the author of my actions. When surveillance restrains me because I fear unknown observers or future punishment, my motivation has shifted from moral conviction to behavioural optimisation. These mechanisms may produce similar outward behaviour, but they are philosophically distinct. One cultivates virtue; the other cultivates conformity. This is precisely why authoritarian regimes rely so heavily upon surveillance. They understand that citizens need not be physically coerced if they begin anticipating observation everywhere. The concern is therefore not self-regulation itself, but externally manufactured self-regulation under conditions of unequal power.

Thirdly, the alleged asymmetry between concealment and disclosure misunderstands the nature of trust. Trust is not merely the accumulation of information. Trust requires voluntary vulnerability. If I reveal my deepest fear because I choose to tell you, trust has deepened. If that same information is extracted through surveillance, hacking or coercion, trust has not increased despite identical transparency. The distinction lies in consent rather than information. This is why healthy relationships are characterised by chosen openness, not compulsory openness. Likewise, democratic governments earn legitimacy through transparency because governments exercise public authority. Private citizens, however, are not public institutions. The state derives legitimacy from accountability because it governs others. Individuals derive dignity from autonomy because they govern themselves. The two operate under different moral principles. Consequently, transparency is rightly the default expectation for institutions exercising coercive power, whereas privacy is rightly the default expectation for citizens possessing equal moral status.

Fourthly, the "nothing to hide" argument remains fundamentally inadequate because it misunderstands what privacy protects. Privacy is not principally about hiding wrongdoing. It is about preserving contextual integrity. The same piece of information may be perfectly appropriate in one context yet deeply inappropriate in another. A medical record belongs between doctor and patient. Financial information belongs between citizen and bank. Personal conversations belong between friends. None of these facts become shameful simply because they are private. Their sensitivity arises because different relationships carry different norms governing how information ought to flow. This insight, developed most clearly by philosopher Helen Nissenbaum, shows that privacy is not merely secrecy but appropriate informational boundaries. Consequently, even a perfectly reciprocal transparent society would remain problematic because contextual distinctions would collapse. Knowing everything about everyone does not eliminate domination. It eliminates the very social boundaries that make different human relationships meaningful.

Fifthly, the examples of scientific collaboration and workshop culture actually reinforce rather than undermine the importance of privacy. Creative environments succeed not because they abolish privacy but because they carefully regulate disclosure. Researchers share preliminary work only within trusted peer groups before publication. Authors circulate drafts among editors before releasing books. Software developers test unfinished code privately before open-sourcing stable versions. The Republic of Letters itself relied extensively upon private correspondence. Psychological safety depends precisely upon participants knowing who may observe them, under what conditions, and for what purpose. This is structured privacy rather than unrestricted visibility.

Finally, the suggestion that acknowledging exceptions somehow concedes the debate misunderstands the nature of rights. No serious political philosopher believes rights are literally absolute. Freedom of speech admits exceptions for defamation, incitement and fraud. Freedom of movement permits quarantine during epidemics. Property rights yield under eminent domain with due process. Yet none of these exceptions imply the underlying rights are therefore insignificant. Instead, rights establish a strong moral presumption that may only be overridden under exceptional circumstances meeting strict justificatory standards. Privacy functions no differently. Recognising narrowly tailored exceptions does not reduce privacy to a mere utilitarian preference. It demonstrates precisely why liberal democracies require warrants, judicial oversight and proportionality before invading private life. If privacy possessed no special moral status, such safeguards would be unnecessary.

Ultimately, your critique correctly identifies that the real danger lies in particular forms of visibility rather than visibility itself. Yet this conclusion strengthens rather than weakens the case for privacy. Once we acknowledge that observation can become oppressive when it is asymmetrical, unaccountable, involuntary or context-insensitive, we have already accepted the central insight of the privacy argument: human flourishing requires protected spaces where individuals retain meaningful control over how, when and to whom they reveal themselves. The issue has never been whether people need others. They unquestionably do. The issue is whether a person may ever cease being merely an object of another's gaze long enough to deliberate, experiment, dissent and become the author of their own life. Privacy is not the rejection of society; it is the condition that makes genuine participation in society possible. Without the freedom to withdraw, every act of disclosure ceases to be a gift and becomes merely another fact exposed to view. That is why privacy is not the enemy of recognition—it is the precondition that makes recognition genuinely voluntary and therefore genuinely human.

[Devil's rebuttal]

Firstly, the recognition/surveillance distinction is doing the argument's work by fiat, not by analysis. They say recognition is reciprocal, surveillance is asymmetric — therefore recognition builds selves and surveillance doesn't. But this isn't an empirical or conceptual discovery, it's a stipulation dressed as one. Plenty of recognition relationships are asymmetric and still constitutive of healthy selfhood: infant and parent, patient and doctor, student and teacher, novice and mentor. None of these are reciprocal in the relevant sense — the infant doesn't recognize the parent as an equal subject — yet nobody thinks the child's selfhood is thereby corrupted. Conversely, surveillance can be reciprocal (sousveillance, mutual workplace monitoring, two partners who both track each other's location) and people report that as controlling regardless of its symmetry. So "reciprocal vs.

asymmetric" doesn't actually track "healthy vs. harmful." What tracks it is power differential and purpose — which is exactly the variable I named in my original point 4, not the one they're claiming credit for.

Secondly, the conscience/surveillance distinction collapses under its own developmental evidence. They invoke the idea that conscience is "internally appropriated" while surveillance "imposes external expectations" — but go read the developmental story they're implicitly leaning on. Freud's superego, Kohlberg's pre-conventional to conventional stages, and basically every account of moral development agree that conscience begins as fear of external judgment and only gradually internalizes. A five-year-old doesn't refrain from hitting a sibling because of an autonomously reasoned commitment to nonviolence — she refrains because Mom is watching and will be angry. That's externally imposed behavioral optimization under conditions of significant power asymmetry (parent over child), by their own definition of what makes surveillance objectionable. And yet this is precisely the mechanism by which conscience eventually gets built. Their sharp line between "cultivates virtue" and "cultivates conformity" isn't a philosophical distinction, it's a developmental continuum they're slicing at an arbitrary point and calling categorical.

Fourthly, the consent/extraction distinction quietly abandons half of what privacy advocates actually worry about. Their trust argument works fine for the state-coercion case, but notice what it costs them: they now need privacy claims against private citizens and corporations to rest on a totally different principle than privacy claims against the state, since corporations don't "exercise coercive power" in the relevant political sense — yet the argument's entire opening was about ambient surveillance culture, cameras on streets, search engines, algorithms. Most of that isn't state coercion, it's private commercial extraction that people technically "consent" to via a terms-of-service agreement nobody reads. If consent is what launders transparency into acceptability, then the entire surveillance economy is already licensed — Facebook and Google have consent forms. If the response wants to say that's not real consent because of unequal bargaining power, fine — but now we're right back to power asymmetry doing the moral work, not the consent/coercion distinction they proposed.

Fifthly, Nissenbaum's contextual integrity describes privacy norms, it doesn't justify them. This is their strongest citation, and it's still doing less than they think. Contextual integrity is a descriptive framework — it explains that privacy violations occur when information flows breach context-relative norms. It says nothing about which norms ought to hold, or why boundaries between doctor/patient or citizen/bank deserve moral protection rather than, say, gradual erosion as social norms change (which is exactly what's happening with medical data, financial data, and social data right now, often with the affected populations' explicit approval). More damagingly: a fully reciprocal, fully transparent society can still maintain contextual integrity through role-based access rather than secrecy — everyone's medical records could be visible to their treating doctor and no one else, with total transparency about who accessed what and why. That's high accountability, zero domination, and full contextual integrity, achieved with radically less privacy than the essay demands. Nissenbaum's framework doesn't rule this out — which means it can't do the job of defeating my reciprocal-transparency counterexample. It was never actually engaged, just cited. *

Lastly, the closing paragraph gives away the entire case. Read it again: "once we acknowledge that observation can become oppressive when it is asymmetrical,

unaccountable, involuntary or context-insensitive, we have already accepted the central insight of the privacy argument." No — that's not the central insight of the privacy argument. That's my counterargument, restated in their vocabulary and handed back as if it were their conclusion all along. My claim was never that visibility is costless; it was that the moral work is being done by asymmetry, unaccountability, and involuntariness — not by exposure as such. If the response now needs to smuggle in all three qualifiers to make "surveillance" sound bad, they've conceded that accountable, symmetric, consensual visibility is unproblematic. But that's a much weaker, much more conditional claim than "privacy is a condition for human flourishing" — it's closer to "domination is bad," which nobody was contesting.

The actual disagreement, once the rhetorical inflation is stripped away. Nobody here thinks unaccountable, asymmetric, coerced observation is fine. The real question — which this response still hasn't answered — is whether privacy is a freestanding good that grounds flourishing, or merely a downstream proxy we reach for in a world where accountability mechanisms are usually absent. If the latter, then in principle you could build institutions with radical transparency plus rigorous, symmetric accountability (role-based access, audit trails, reciprocal visibility of the watchers) and lose nothing of value — which is exactly what the essay's own "narrow exceptions" clause implicitly grants and this response's closing paragraph accidentally confirms.

[Judge's verdict]

The question of whether privacy should be preserved or abolished represents one of the most consequential philosophical and practical debates of our time. The preceding dialogue presents a sophisticated exchange between "Angel's advocate"—defending privacy as essential to human flourishing—and "Devil's advocate"—challenging this position by arguing that visibility and accountability may be preferable to opacity. After careful examination of both positions and their rebuttals, this essay concludes that the privacy preservation argument ultimately prevails, though it must be refined to address legitimate concerns about power asymmetry and accountability.

For the Angel's side.

The Angel's advocate builds a compelling case that privacy is not merely a preference but a fundamental condition for human development. The argument rests on several pillars that withstand scrutiny.

First, the developmental argument establishes that privacy enables identity formation. Human beings require space to experiment, fail, and mature without constant evaluation. The philosopher John Stuart Mill's insight that individuality drives social progress remains persuasive—society advances through those who think differently, and such thinking requires intellectual shelter from immediate judgment. The Angel's advocate correctly notes that constant observation transforms people into performers more concerned with maintaining acceptable images than discovering truth.

Second, the distinction between recognition and surveillance proves crucial. While the Devil's advocate correctly observes that the self emerges through social recognition, this does not establish that continuous observation is beneficial. Recognition is reciprocal—both

parties acknowledge one another as subjects possessing equal dignity. Surveillance, by contrast, is asymmetrical; one party becomes an object of observation. This distinction is not a mere stipulation but reflects genuine differences in power dynamics and human experience. A child develops through responsive parents, not hidden cameras. Friendships form through mutual revelation, not monitoring.

Third, the argument concerning trust and consent provides an essential insight. Trust requires voluntary vulnerability, not forced transparency. When information is extracted through surveillance rather than chosen disclosure, trust has not increased despite identical transparency. This explains why healthy relationships are characterized by chosen openness rather than compulsory openness. The Devil's advocate's suggestion that transparency could be reciprocal misses this point—reciprocal surveillance remains surveillance, not mutual recognition.

For the Devil's side.

The Devil's advocate raises important objections that force refinement rather than abandonment of the privacy position.

The challenge regarding conscience and surveillance is particularly significant. The Devil's advocate argues that conscience itself develops from external judgment and that the line between "cultivating virtue" and "cultivating conformity" is arbitrary. However, this critique overlooks the essential difference between voluntary internalization and coerced compliance. While it is true that moral development begins with external constraints, the goal of healthy development is autonomous moral reasoning—the ability to choose right action because one understands and endorses it. Surveillance maintains individuals in a state of external motivation, preventing the transition to genuine autonomy. The developmental continuum does not collapse the distinction; it reveals why privacy matters for maturation.

The argument concerning contextual integrity proves especially powerful. Helen Nissenbaum's framework demonstrates that privacy violations occur when information flows breach context-relative norms. A medical record belongs between doctor and patient; financial information between citizen and bank; personal conversations between friends. The Devil's advocate claims contextual integrity is merely descriptive rather than prescriptive, but this misunderstands the nature of social norms. Norms emerge from human practices and needs; they are not arbitrary but reflect what makes relationships meaningful. The fact that norms evolve does not mean they lack moral significance.

The reciprocal transparency counterexample—a society where everyone can see everyone, including the watchers—fails because it eliminates the contextual boundaries that make different relationships meaningful. Even with role-based access and audit trails, the experience of being constantly observed would fundamentally alter human interaction. The question is not merely whether information is asymmetrically held but whether persons can ever escape being objects of observation long enough to become subjects of their own lives.

The Devil's advocate makes one crucial point that privacy advocates must acknowledge: the real danger often lies in asymmetry, unaccountability, and involuntariness rather than visibility itself. This insight is not a concession that undermines the privacy argument but rather a refinement that strengthens it.

When the Angel's advocate admits that observation becomes oppressive when it is asymmetrical, unaccountable, involuntary, or context-insensitive, this does not abandon the privacy position. Rather, it specifies what makes surveillance harmful and, by extension, what privacy protects. Privacy is not simply the absence of observation but the presence of control—the ability to determine how, when, and to whom one reveals oneself. This is precisely the condition that makes genuine participation in society possible.

The Devil's advocate's claim that this reduces privacy to a "downstream proxy" for accountability is too cynical. The reason we reach for privacy rather than merely accountability is that accountability mechanisms are never perfect, power asymmetries are persistent, and the experience of being observed has intrinsic effects regardless of who is watching. Even in a hypothetical society with perfect accountability, the psychological experience of constant visibility would inhibit the intellectual experimentation and personal growth that require sheltered spaces.

The **Angel's advocate wins the debate**, though with important qualifications that the Devil's advocate rightly forces into view. Privacy emerges as essential not because visibility is always harmful, but because human flourishing requires protected spaces where individuals retain meaningful control over self-disclosure. The right to privacy is not the right to conceal wrongdoing but the freedom to develop one's identity without constant observation.

The Devil's advocate's most valuable contribution is insisting that we specify what kind of visibility is harmful. The answer—asymmetrical, unaccountable, involuntary, and context-insensitive observation—actually confirms the privacy position. Privacy protects against these harms by establishing boundaries that make recognition rather than surveillance possible.

Critically, the argument does not require privacy to be absolute. The Angel's advocate correctly acknowledges that warrants, public health surveillance, and proportional oversight can override privacy in exceptional circumstances. This concession does not undermine the principle; it demonstrates precisely why liberal democracies require judicial oversight before invading private life. If privacy possessed no special moral status, such safeguards would be unnecessary.

Ultimately, the strongest argument for privacy is not that human beings are pre-social atoms who become corrupted by observation, but that continuous observation prevents the development of autonomy. As the Angel's advocate concludes, privacy is not the rejection of society but the condition that makes genuine participation in society possible. Without the freedom to withdraw, disclosure ceases to be a gift and becomes merely another fact exposed to view. This is why privacy should be preserved—not because we seek darkness, but because the brightest parts of human life can only grow in spaces that are our own.

The questions

General

- ☒ Should students use AI for learning?
- ☒ How can young people reduce environmental damage?
- ☒ Is social media beneficial for teenagers?
- ☒ What causes stress among students today?
- ☒ Should volunteering be compulsory?
- ☒ How can schools develop creativity?
- ☒ Is technology making life better?
- ☒ How can we help the elderly?
- ☒ Should schools rely more on digital learning?
- ☒ Is it better to study alone or in groups?
- ☒ Is banning single-use plastics necessary?
- ☒ Are competitive examinations necessary?
- ☒ Why do people enjoy outdoor activities?
- ☒ Is cashless payment the future?
- ☒ Should young people spend less time online?
- ☒ What makes a strong community?
- ☒ How can Singapore become greener?
- ☒ Would you recommend your friend to try skateboarding?
- ☒ Do you think what the library has implemented is appealing to its visitors?
- ☐ Should public transport be encouraged over private cars?

- ☒ Is success determined by academic results?
- ☒ Why is lifelong learning important?
- ☒ Why should people always stay vigilant, even when they are safe?

- ☐ How can people stay healthy?
- ☒ Should governments regulate social media more strictly?

- ☒ Is there a gap between the older and younger generation?
- ☐ Why is helping the elderly important?
- ☐ How can we bridge the gap between the younger and older generations?

- ☒ Is supporting the disabled important?
- ☐ How can people support the disabled?

- ☒ Is it important to preserve dialects?

- ☒ Do you think young people care enough about climate change?
- ☐ What can schools do to encourage students to be more environmentally responsible?
- ☒ Who has the greatest responsibility for protecting the environment: individuals, businesses, or governments?
- ☒ Some people believe that individual actions are too small to make a difference. Do you agree?

- ☐ Should governments make environmentally harmful activities more expensive through taxes?
- ☒ ~~Do you think recycling is enough to solve environmental problems?~~
- ☐ Is it fair to expect everyone to adopt a more sustainable lifestyle?
- ☐ Would you support replacing petrol cars with electric vehicles?
- ☐ What role do social media and the internet play in raising awareness about environmental issues?
- ☒ ~~Many people buy new clothes even when they do not need them. What are your views on this?~~
- ☐ Should people be encouraged to repair items instead of replacing them?
- ☒ ~~Some people think environmental campaigns rely too much on fear. Do you agree?~~

- ☒ ~~Has human behaviour affected by machines?~~

- ☒ ~~Has convenience made people less patient?~~
- ☒ ~~Should children have a "digital driving licence" before using social media?~~
- ☒ ~~Should schools ban AI, or teach students how to use it responsibly?~~
- ☐ Does Singapore value success more than happiness?
- ☐ Is being busy becoming a status symbol?
- ☐ Is kindness becoming rarer in modern society?
- ☐ Should Singapore focus more on adapting to climate change than preventing it?
- ☐ Should every student plant and care for a tree?
- ☐ Should examinations carry less weight?
- ☐ Should schools teach practical life skills instead of some academic subjects?

- ☐ Is Singlish something Singapore should be proud of?
- ☒ Is boredom actually good for people?
- ☒ Are hobbies becoming too expensive?
- ☒ Is it ever acceptable to break a rule?
- ☐ Should people always tell the truth, even if it hurts others?
- ☐ Is privacy becoming a luxury?

Specifically home turf questions

- ☒ Is there a need to protect Singapore's heritage? 🇸🇬
- ☒ How important are museums in helping young Singaporeans appreciate history? 🇸🇬
- ☒ Can Singapore remain modern without losing its identity? 🇸🇬
- ☒ Will hawker centres survive the next generation? 🇸🇬
- ☒ Why is hawker culture important to Singaporeans? 🇸🇬
- ☒ Should young Singaporeans be encouraged to become hawkers? 🇸🇬
- ☒ Are food delivery apps changing Singapore's dining culture? 🇸🇬
- ☒ Is there a need to support Singaporean movies and shows? 🇸🇬
- ☒ How should we support Singaporean movie and show directors? 🇸🇬
- ☒ Will wet markets disappear in the future? 🇸🇬
- ☒ Is online shopping harming local businesses? 🇸🇬
- ☒ How can wet markets stay relevant in the increasingly competitive market? 🇸🇬
- ☒ Is National Service still relevant today? 🇸🇬
- ☒ How can young people ensure security in Singapore? 🇸🇬
- ☒ How can Singapore encourage stronger community spirit? 🇸🇬
- ☒ Is Singapore becoming less neighbourly? 🇸🇬
- ☒ What makes HDB living unique? 🇸🇬
- ☒ Does living in HDB flats encourage stronger communities? 🇸🇬
- ☒ How can neighbourhoods become more vibrant? 🇸🇬
- ☒ Are traditional festivals becoming less meaningful? 🇸🇬
- ☒ How can Singapore preserve its multicultural identity? 🇸🇬
- ☒ Is racial harmony something that can be taken for granted? 🇸🇬
- ☐ Why is multiculturalism important? 🇸🇬
- ☐ How can young people contribute to Singapore? 🇸🇬
- ☐ Should more funding be given to local artists? 🇸🇬
- ☐ Is sport important in building national identity? 🇸🇬
- ☐ Should Singapore host more international sporting events? 🇸🇬

- ☐ What will Singapore look like in fifty years? 🇸🇬
- ☒ ~~What qualities should future Singaporeans have? 🇸🇬~~
- ☐ How can Singapore remain competitive in the future? 🇸🇬
- ☐ Should Singapore place greater emphasis on innovation? 🇸🇬
- ☐ What traditions should Singapore preserve for future generations? 🇸🇬
- ☐ What does it mean to be Singaporean today? 🇸🇬

Heavier hitters

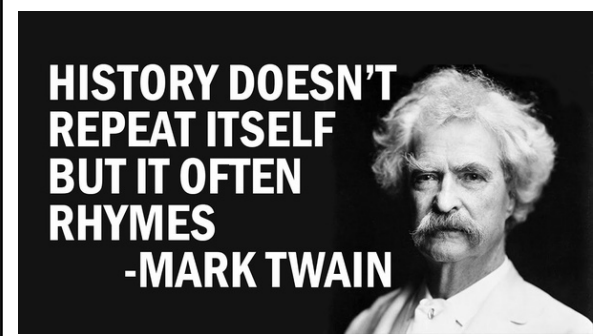
- ☒ ~~Why do people procrastinate even when they know it's bad?~~
- ☒ ~~How does music affect concentration and mood?~~
- ☐ Why do students lose focus during lessons?
- ☒ ~~Why do people behave differently in public vs at home?~~
- ☐ How does crowd size affect behaviour?
- ☐ Why do people help strangers in some situations but not others?
- ☐ How do short videos affect attention span?
- ☐ How does advertising influence buying decisions?
- ☐ Why are people drawn to viral content even if it is meaningless?

Prev, O-level question

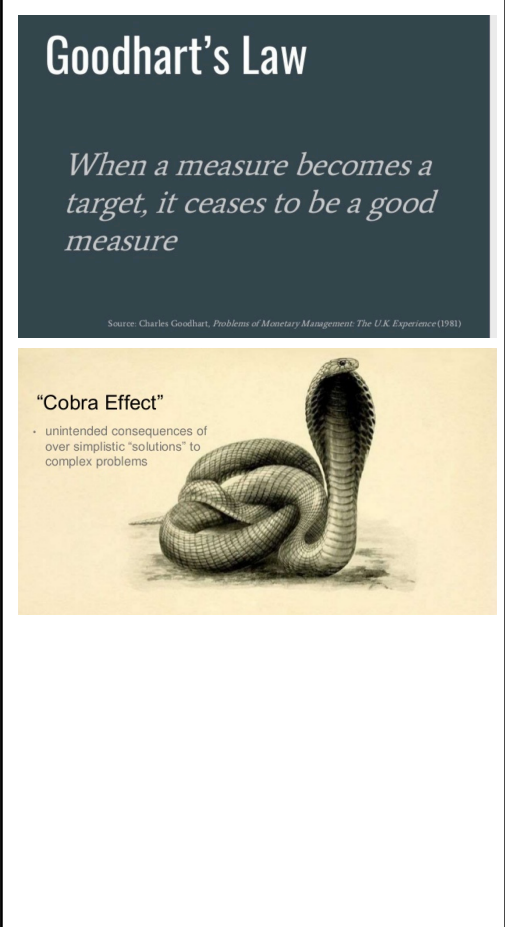
- ☒ ~~Do people nowadays have less time for recreational activities?~~
- ☒ ~~Should Singapore have more nature-themed places?~~
- ☒ ~~How can we encourage young people to visit nature parks?~~
- ☒ ~~Do people read less as they grow older?~~
- ☒ ~~Are studies more important than pursuing one's interests?~~
- ☒ ~~Money can buy happiness. Do you agree?~~

The examples

Mark Twain's quote

 A graphic featuring a black and white portrait of Mark Twain on the right. On the left, the text "HISTORY DOESN'T REPEAT ITSELF BUT IT OFTEN RHYMES" is written in large, bold, white capital letters. Below this, "-MARK TWAIN" is written in smaller, bold, white capital letters.	While exact historical events never happen twice, the underlying patterns, behaviors, and themes tend to reappear.
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Goodhart's Law

 A graphic with a dark blue background. At the top, "Goodhart's Law" is written in white. Below it, the quote "When a measure becomes a target, it ceases to be a good measure" is written in a white serif font. At the bottom, in small white text, it says "Source: Charles Goodhart, Problems of Monetary Management: The U.K. Experience (1981)". Below the text is a photograph of a cobra snake with its hood expanded, coiled on a light-colored surface. To the left of the snake, the text "Cobra Effect" is written, followed by a bullet point: "unintended consequences of over simplistic 'solutions' to complex problems".	When performance is tied to a specific metric, people prioritise hitting the target by any means necessary, causing the original intention would be distorted and lost. The cobra effect is one of the consequences of Goodhart's law. When the British wanted to eliminate the cobra population, they payed people the number of cobras they killed. However, despite the good intentions, entrepreneurs began breeding cobras in order to make more profit. Once the British caught on and ended the programme, those entrepreneurs released the cobras, consequently increasing the cobra population. Goodhart's law warns us not to track action, otherwise the system would prioritise reaching the target over achieving the intended goal. - Schools using grade system to rank schools => teachers over emphasises academics and certain questions. - Hospital tracks waiting time => minor cases get treated first, causing people with severe cases to wait behind. In conclusion, we should not quantify performance, as it was inadvertently make the situation worse.
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The elderly / aging population

 A photograph showing a man in a white uniform, likely a Meals-on-Wheels volunteer, handing a pink bag to an elderly woman sitting in a wheelchair. The woman is smiling. The background shows a window with vertical bars.	Meals-on-Wheels, which delivers food to elderly people who are frail or living alone. Such initiatives provide not only physical assistance, but also social connection and care. [Helping the elderly]
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Confucius 	Confucius emphasised, respect and care for the elderly are key to a harmonious society. Helping the elderly is therefore not only a matter of policy, but also a shared moral responsibility that strengthens our community. [Moral responsibility of taking care of elderly]
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Education system

MOE measures to encourage holistic development and healthy competition	For example, the government has abolished mid-year examinations, removed student rankings in report books, and introduced new grading systems for both secondary and primary schools. Through these implementations, the government hopes that it will de-emphasise high-stake comparisons and encourage more holistic developments.
Psychology on competition	Healthy Competitiveness: Driven by a desire for personal growth, reaching one's limits, and enjoying the process. It is characterized by fair play, resilience, and appreciation for the effort. Unhealthy (Hyper) Competitiveness: Defined as an indiscriminate need to win and avoid losing at all costs. It is often fueled by underlying insecurities, fear of failure, or a reliance on external validation, which can lead to stress, burnout, and strained relationships.
Confucius 	Confucius believed, education does not end when we leave school. Therefore, we should always remain curious and continue learning, no matter our age.

Life-long learning

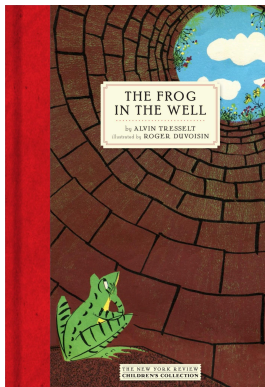
Plato's allegory of the cave



In Plato's cave, prisoners have spent their entire lives chained inside a cave, only able to see shadows cast on a wall. They mistake these shadows for reality because they have never experienced anything else. When one prisoner escapes, he discovers the outside world and realizes that everything he previously believed was incomplete. Although the truth is initially painful and confusing, he gains a far deeper understanding of reality.

Learning often requires us to question our assumptions. We may feel uncomfortable when our beliefs are challenged, but that discomfort allows us to discover a more accurate understanding of the world.

Frog in the well



A frog lives in a small well and believes the well is the entire world. When a sea turtle tells the frog about the vast ocean, the frog cannot imagine anything larger than its well because it has never experienced it.

Our experiences shape our worldview. If we never expose ourselves to new ideas, cultures, or experiences, we may become overconfident and assume our limited perspective is complete.

Ignorance is not simply a lack of knowledge—it is believing that what you already know is everything there is to know.

Volunteerism/good deeds

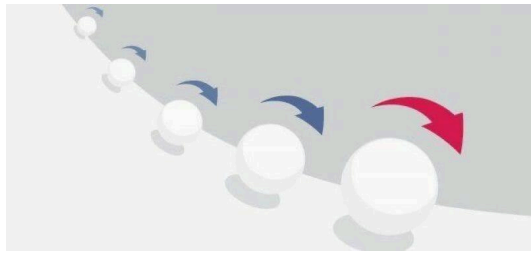
philosopher Immanuel Kant



This is where I agree with the philosopher Immanuel Kant, who argued that a good action should be done out of duty rather than for rewards or out of fear of consequences.

“The santa paradox”

Communal efforts



A snowball effect – small actions may seem unimportant at first, but they grow into something much bigger when many people contribute.

Ethics vs Morals

Heinz Dilemma



Heinz Dilemma asks whether a man named Heinz should steal an overpriced, life-saving drug to save his dying wife after the pharmacist refuses to lower the cost.

This dilemma makes a person must choose between obeying the law and doing what they believe is morally right.

Environmental sustainability

Singapore's Green Plan 2030



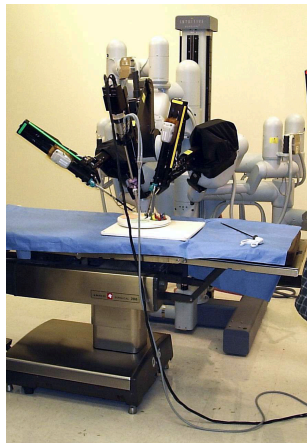
A whole-of-nation movement to advance Singapore's national agenda on sustainable development.

Aims to reduce waste and promote sustainability.

Technology

Robots

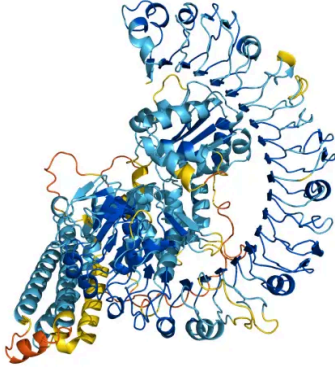
The da Vinci Surgical System



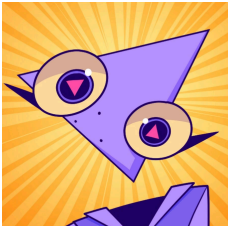
The da Vinci Surgical System enables surgeons to perform highly precise, minimally invasive operations. This can reduce recovery times and improve patient outcomes, allowing healthcare professionals to treat patients more effectively.

[Benefits of technology]

AI

ChatGPT 	Different students learn in different ways, and AI can explain the same concept using examples, diagrams or simpler language. For example, when I was studying the Vietnam War, I used ChatGPT to understand how the Cold War influenced the conflict. It helped me connect several ideas that I previously found confusing. [Study]
AlphaFold 	AlphaFold, which can predict the three-dimensional structures of proteins with remarkable accuracy. This has helped scientists better understand diseases and develop new treatments, demonstrating how technology can contribute to major breakthroughs in biology and medicine. [Benefits of technology]

Social media

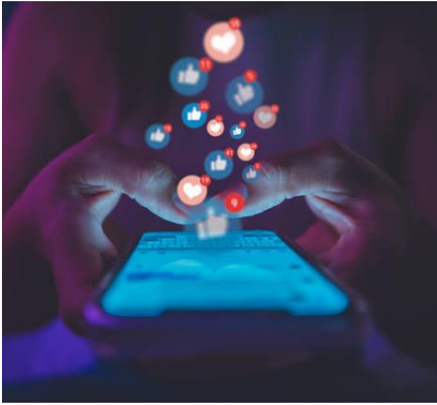
Creativity	
Amidst a sea of immense talent, securing prominence would be a formidable; initiating an artistic career would have been quite insurmountable were it not for social media. Through social media, artist can showcase their masterpieces, garnering international patronage and much-coveted acclaim.	
GooseWorkx  Glitch productions 	For example, Gooseworx, an independent animator, built an audience through her animations on the Internet, which eventually led to collaboration with Glitch Productions on The Amazing Digital Circus. This shows how social media can transform a hobby into a professional career and encourage more aspiring artists to pursue their creative interests Therefore, social media not only allows artists to share their work but also provides opportunities for collaboration, career development, and creative growth.
Degenerate effect	

	For example, social media has led to trends such as the infamous 67 trend. While such trends spread quickly and engage users, they often do not contribute to deeper understanding or productive discussion. This reflects how digital platforms can sometimes encourage short, repetitive content rather than sustained thinking.
AI brainrot 	For example, social media birthed “brainrot content”, such as the repetitive meme formats of AI generated “brainrot creatures” or viral phrases like “tung tung tung sahur”. These instances highlights how online platforms often promote highly stimulating but low-substance content. Albeit entertaining in the short term, they alack meaningful educational value. Over a prolonged time, constant exposure to such content may shorten attention spans and is detrimental to a student’s development.

Online safety

Online Safety Act, UK	United Kingdom, have introduced age-verification requirements for pornography sites to better protect young users, showing that stronger online safeguards are becoming increasingly important.
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Social media algorithm

	Social media algorithms are carefully designed to maximise user engagement. They use features such as notifications, endless scrolling, personalised recommendations, and trending content to keep users on their platforms for as long as possible. While these algorithms can sometimes expose people to educational or informative content, their primary goal is to increase watch time and interaction rather than broaden users' perspectives. As a result, they often lead people down a rabbit hole of similar content, reinforcing existing interests and making it difficult to step away from the platform.
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Terrorist attacks



September 11 attacks



2015 Paris attacks

Anticipating and staying relevant

Lifelong learning

lifelong learning helps people remain relevant in an increasingly competitive world.

As technology and industries continue to evolve, people need to continuously upgrade their knowledge and skills in order to adapt to new changes and opportunities.

Lifelong learning also allows people to make effective use of modern tools. For example, many employees today learn how to use artificial intelligence to assist with tasks such as drafting emails, improving sentence structures, and organising information more efficiently.



Fudai floodgate

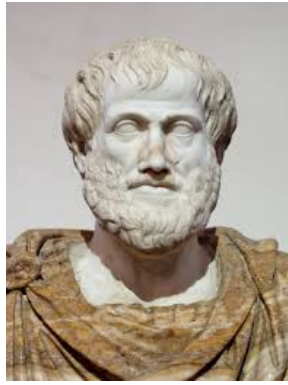
One example that shows the importance of anticipation is the Fudai floodgate in Japan.

Decades before the 2011 tsunami, the village's mayor insisted on building a very tall floodgate, even though many people thought it was too expensive and unnecessary because such a large tsunami had not happened for many years.

However, when the 2011 tsunami struck, the floodgate protected the village and saved many lives.

This shows that anticipating future risks and preparing early can prevent disasters and reduce the loss of lives and property.

Should you follow your passion



Aristotle

Aristotle believed that happiness comes from fulfilling one's potential. Mediums, such as education, can allow us to discover and develop our latent potentials.

Psychology

Music



Gabrielsson & Lindström 2001 study on music on emotion

A study by Gabrielsson and Lindström found that factors such as tempo and melody can trigger different feelings in listeners.

This explains why upbeat songs often make people feel energetic, while slower songs can feel calming or reflective.



The famous "Mozart Effect" suggested that listening to Mozart could temporarily improve certain cognitive abilities.

!!However, later studies found that the improvement was likely due to increased alertness and enjoyment rather than the music itself.

Fogelson 1973 study on music on reading comprehension.

Fogelson 1973 study showed that the presence of popular instrumental music had an adverse, detrimental effect on reading comprehension.

At home vs in the public

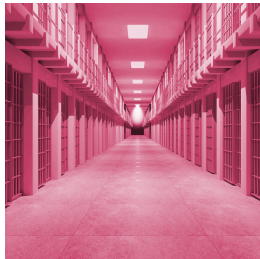


Chicken suit social experiment

Psychologists have identified a phenomenon known as the “spotlight effect”, where people tend to overestimate how much others notice and judge them. In reality, most people are focused on their own lives and pay little attention to strangers.

As a result, some individuals feel comfortable behaving authentically whether they are at home or in public.

Colour



Baker Miller pink

For example, some prisons experimented with painting cells pink because researchers believed the colour could temporarily reduce aggression. Although later studies questioned how effective it really was, it demonstrates how colour may influence people's emotions.

Mental wellness (sub-species psychology)

Fast-paced world



Nature spots

Singapore is a fast-paced society where many people spend long hours studying or working.

Parks and nature reserves provide places where families can picnic, friends can cycle together, and individuals can exercise or simply relax.

Spending time in nature helps people relieve stress, slow down their pace of life and maintain a healthier lifestyle.

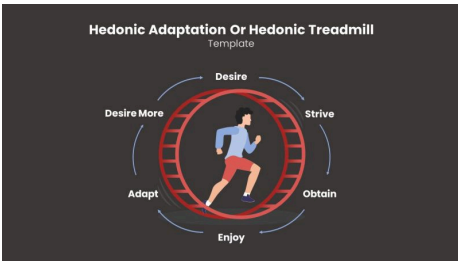
The concept of meaningful

	A reason people feel they cannot enjoy recreational activities is due to an age long self-stigma. Many people believe that every minute should be spent working, as leisure is often seen unproductive. However, recreation is not a waste of time. It helps us relieve stress, improve our mental well-being, and helps us return to our responsibilities with more energy, focus and rejuvenation
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Antromophorism

 China's ultra-bionic human replica robots	As robots become more life-like, people being treating them with feelings and thoughts,
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“Monkey see monkey do”

 Hedonic Adaptation	The human tendency to quickly return to a baseline level of happiness after major life changes. Whether you win the lottery or experience a major setback, your brain eventually adjusts to the new normal, and your emotions settle back to where they started.
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Practical experiences vs Theoretical understanding

 Mary's Room	Mary is a brilliant scientist who has spent her entire life in a black-and-white room. She learns every physical fact about color vision: wavelengths of light, how the retina works, neural activity in the brain, and how people distinguish colors. Despite this, she has never actually seen color. One day, Mary leaves the room and sees a red rose for the first time. Would Mary learn something new? The thought experiment ultimately brings out the question whether practical experience can provide a kind of understanding that theoretical knowledge alone may not capture, especially when it comes to conscious experience.
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QUALIA qua'li'a / kwɒliə / quālis instances of subjective, conscious experience; the internal and subjective component of sense perceptions arising from stimulation of the senses by phenomena; the way it feels to have mental states	Hands-on activities allow students to experience what they are learning. For instance, reading about chemistry is helpful, but performing an experiment makes the concepts much more meaningful. Experience teaches us something that textbooks cannot fully provide. Watching videos of a festival online is not the same as attending it. The sights, sounds, smells, and emotions are impossible to capture completely through a screen. Some experiences can only be understood firsthand. Facts can tell us how something works, but only experience can tell us what it is like.
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This is home. truly – Singapore

Heritage and culture of Singapore

Sites of cultural significance	
Kampong Glam 	For instance, Kampong Glam showcases the rich heritage of the Malay and Muslim communities through its historical buildings and cultural traditions.
China town 	For example, Chinatown preserves traditional shophouses, cultural practices, and historical landmarks that reflect the contributions of early Chinese immigrants to Singapore. Especially so for the Samsui women, who helped to develop most of the infrastructure of early day Singapore.
N M S National Museum of Singapore	For example, the National Museum of Singapore preserves historical artefacts and exhibitions that help younger generations learn about Singapore's journey from a colonial port to an independent nation.

Hawker culture



Hawker culture was recognised by UNESCO as an Intangible Cultural Heritage of Humanity, highlighting its importance to Singapore's identity.

Gov. schemes to aid preservation of culture and heritage in Singapore



The SG Culture Pass provides Singaporeans with credits to attend museum exhibitions, heritage trails and cultural workshops.

The only places that exist in Singapore

Jalan Kayu



Hougang



Pulau Ubin



Chua Chu Kang



Orchard & Raffles place



Marina Bay sands



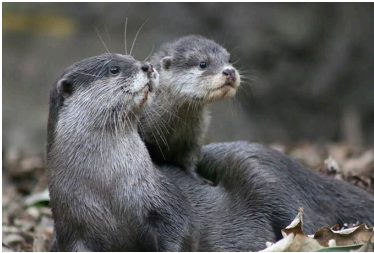
Shows in Singapore



For example, the sitcom Phua Chu Kang showcases Singlish, HDB living and the everyday humour that many Singaporeans can relate to. These familiar experiences help strengthen our sense of belonging and remind us of what makes Singapore unique.

TV show	
	For example Ah Boys to Men, which revolves around National Service. Since most Singaporean men go through NS, the film captures experiences that many families can relate to, such as adapting to military life, building friendships and learning responsibility. By telling stories that are uniquely Singaporean, local films strengthen our shared identity and foster a greater appreciation of our country's values.
Movie	
Gov.support towards local producers	
Infocomm Media Development Authority (IMDA) and the Singapore Film Commission - Provides grants and funding	

The animals of Singapore

		
Otters	Hornbill	Colugo

Guiding tips

Types of questions:

1. Personal preference
 - These questions ask about personal experiences, and recommendations.
 - Although these questions seem ambiguous, they still have a structure and require general opinions.
2. Opinion based
 - Questions are intended to be vague and ambiguous; clearly there is no right answer, and might be controversial.
3. Suggestions for improvement
 - These questions ask for ways/methods/suggests to mend an issue.
 - Give a thoughtful explanation of how each method would work, and what aspect of the issue your idea is mitigating/eliminating.
 - The outcomes of the suggestions may overlap.
 - The methods CAN NOT overlap.
 - I.e. using technology, and digital payment are too close adjacent terminological language; quite frankly if you run out of ideas, just begin blabbering about hypothetical ideas – such as encouraging Intracytoplasmic Sperm Injection (ICSI) and incubation to increase birth rate in Singapore.
4. Why?
 - These questions want reasons to an action/thought/behaviour/habit and you need to give logical concise reasons to why people behave like this.
 - Albeit examiners are definitely not experts in said question, giving a logical response or data is enough to convince that it is a reason.
 - Think of it similar to Social Studies “How so?” (Synthesis)
 - My suggestion is to quote philosophers, studies, existing plans and initiatives, as these already hold real merit.

Important tips:

- Always answer the question first. You are not writing the script out, you are narrating your thoughts. The examiner, let alone most people, can clearly grasp your point when said stance is all the way at the end.
- Always best to side with one opinion, and NEVER CONTRADICT. If you do want to propose a reason of the opposite/contrasting stance, you need to also give a rebuttal why that reason can not stand/always hold true. [This is for opinion and reason based questions]

Working on your PEEL structure

- Point (P): Always state our stance first. If it is a suggestion based, say that you believe that there are several ways. Don't beat around the bush.
- Elaborate (EE): Elaboration means you either give an example or explain.
 - Explaining: You draw logical connections
 - Example: Show the reason/suggestion in practice, making the point more realistic than idealistic hypotheticals.
- Link (L): For the love of god don't just only restate points. Restate the points and show how they link. State how does each suggest/reason play together, its general effect/ how they work together.

Working on your rebutting skills

- When you rebut, you must either show that the point is unrealistic, wrong or has a misconception.
- Nevertheless, when rebutting, never belittle the idea, as it reinforces critical and emotional thinking. Rather view the opposing point as a hypothetical and derive a conclusion that shows that it is wrong.

Working on confidence

- Getting comfortable talking to strangers quickly comes down to lowering the stakes and taking the focus off yourself.
- You can desensitize your social anxiety by treating conversation like a muscle – relying on simple "warm-ups" and genuine curiosity rather than perfect arguments.
- Make it constructive, not destructive.

Understanding appeals

- One way to approach appeal-type oral questions is to ask yourself *"Why would this matter to different people?"*
- Appeal is simply about what attracts or interests someone. Start by identifying the target audience (students, parents, tourists, elderly people, etc.), then explain "what feature appeals to them", "why it appeals to them", and, if possible, "what benefit or feeling it creates".
- Instead of giving a one-word answer like "It is interesting," explain the reason behind it: "This activity appeals to young people because it lets them express their creativity and interact with friends, making learning more enjoyable."
- Remember that appeal can come from many factors—not just fun. It could be convenience, affordability, beauty, novelty, challenge, emotional connection, practicality, personal values, or a sense of achievement.
- If you are unsure, think from the audience's perspective: "What need, interest, or emotion does this satisfy?"
 - A useful formula is: "It appeals to ___ because ___, which makes them feel/helps them ___."
 - For stronger answers, acknowledge that appeal is subjective by adding phrases like "However, it may not appeal to everyone because..." or "While younger people may enjoy this, older adults might prefer..." This shows the examiner that you can consider multiple perspectives rather than giving a one-sided response.

The core principles about philosophical debates

1. Define your terms
 - Philosophers are relentless about pinning down what a word actually means before using it. If you're arguing about "freedom" or "justice," say what you mean by it early, and stick to that meaning. Sloppy or shifting definitions are the fastest way to sound unphilosophical.
 - A rigid structure creates the strongest argument.
2. Laying out your structure, making it visible
 - A good debate is not bombarding the listener or opposition with fancier and esoteric terms; rather it is to make your argument clearer and rigid.

- Good philosophical writing telegraphs its argument: "I will argue that X. First I consider Y, then Z, then I address an objection." This isn't padding — it's respect for the reader's ability to track and evaluate your reasoning.
3. Be your own devil's Advocate
 - A stronger argument considers the weakest pillar – the achilles heel.
 - If you dismiss a weak version of an idea, nobody's persuaded. Address the best form of the counterargument.
 4. Proper justification
 - Don't just assert things — show your work.
 - "P is true" is a start; "P is true because Q, and Q follows from R" is philosophy. Every substantive claim should have a "because."
 - Treat philosophy and debate as an extension of math, only through rigorous proof and derivation can a claim be true.
 5. Thought experiments/ examples
 - Abstract claims get tested against concrete or hypothetical cases. "Suppose someone could..." is one of the most common philosophical moves — it isolates a variable to see if your principle actually holds up.
 - To add on, these thought experiments should also be grounded and realistic, and should not be "my theory is right, ergo this is reality of such experiment."