

Writing Techniques - PEEL

1. What does it mean?

A form of writing for paragraph development. It involves the development of a topic sentence, elaboration of the point, example settings and the closure with a linking sentence

2. Types of common PEEL writing

Process explanation - how the main point is explained in a systematic development of the elaboration to support the ide

Comparative PEEL - provide areas of comparison that make relative evaluation

Factual explanation - characteristics and features to explain and prove your points

3. Development of PEEL

- Development of topic sentence (category, perspective, idea, effects)
- Development of elaboration - show how, effects, solutions
- Development of Example
- Linking sentence

4. Points to take note in PPEL writing

The image is a screenshot of a presentation slide. At the top, there is a dark red header bar with the text "Answer one question." in white. Below this, the text "Answers should be between 500 and 800 words in length." is displayed in a smaller font. The main body of the slide contains a numbered list of six questions, each preceded by a small red square icon. The questions are:

- 1 'The media is incapable of bringing about change.' How far do you agree?
- 2 How far is the fear of foreigners justified in your society?
- 3 'It is more beneficial to conform than to stand out.' How far is this true of your society?
- 4 'There is more learning outside the classroom than inside it.' How far is this true in today's world?
- 5 Is leisure a waste of time?
- 6 To what extent has technology increased our productivity?

Q5 - Is leisure a waste of time?

Tutor's answer:

1. General Observation - gives an idea on what does a waste of time means
2. Issue
3. Perspectives
4. Stand

In today's fast paced world, everyone strives to maximize the utility of time. Time is an irreplaceable and irrecoverable resource, and it is no wonder that people would try their best to maximize their productivity at work or at school, hustling around like gears in a clock, ensuring their rice-bowl does not run out. All these pursuits lead to a scarcity of time, far too little to unwind and relax and engage in leisure activity that allows for rest of the body and mind. Consequently, a controversial debate surfaces where society begins to question if leisure is a waste of time. Many associate leisure with laziness and lethargy as they view it as a waste of their precious time that they would rather spend squeezing and eking out one extra morsel of productivity. However an emerging argument reestablishing leisure as beneficial and even necessary to maintain one's physical and mental wellbeing, and to detract from the mind numbing activity be it work or otherwise, and that a lack of leisure can be correlated to reduced productivity when working as well as poorer performance due to mental overload. In light of these polarizing viewpoints, this essay argues that leisure is not a waste of time and is instead necessary to ensure long term productivity and well being.

Main body

1. Opposing view - to provide a balanced view against the stand in your essay

Workaholics view leisure as a waste of time as they fear wasting their time on pointless pursuits instead of achieving their desired agenda in life.

2. Rebuttal - to prove why the opposing view is wrong

However, without leisure to relax, they may face burnout due to mental stress, reducing productivity in the long run.

3. Supporting view 1 - to show why the view stand in the essay is correct

Leisure is not a waste of time as it reduces the risk of burning out and stressing one out when faced with challenges in work.

4. Supporting view 2

Leisure is not a waste of time as it allows for personal growth and the exploration of one's interests and talents.

5. Supporting view 3

Leisure is not a waste of time as it allows for formation of genuine human connections that are not based on agendas.

Conclusion

Hence it can be concluded that leisure is not a waste of time, as it allows for increase in future productivity while ensuring personal well being, hence saving time while fulfilling personal pursuits in the long run.

The media is incapable of bringing about changes. How far do you agree?

Structure

Content - capacity to achieve changes (what are the changes created by media / how it is done)

- **Why the mass media is unable to achieve these changes
(other aspects that influence society - culture, religion, education, politics, economics, individual)**
- **Why it can achieve these changes**

points to take note: this is an EOA question which means that the development of the main body is done on a basis of one proposition paragraph (agrees to the view - why it is incapable of bring about change) and the extent of agreement paragraph which states the degree of agreement to the proposition on how much is agreeable - (eg the micro area that it may not)

Introduction

Since the Gutenberg era, the media has transformed itself into an intricate institution of society as it begins to play vital instrumental roles in transmission for all purposes. As it develops and revolutionizes itself to evolve into the digital world, it is noted by many advocates that the power of the media is of tremendous imperative that our human world will be changed, incorporating, with new values, norms and behaviours. Nonetheless, traditionalists who hold dearly to their classical values and thinking feel that the media is incapable of bringing about changes that will vary with such significance given its influential impact on mankind. In response to this complexity, this essay is more inclined to disagree with the view that the media is incapable of bringing about changes although there will be some resistances from the traditional society.

Proposition 1:

Educators share the view that the media is incapable of bringing about changes in our society as they believe that education programmes are capable of filtering and correcting the undesirable values installed in our youths. **Training the youths with the right values that uphold the ethics of society is one way to prevent youth from succumbing to the perception of undesirable information. That might include programmes on how to limit screen time from a**

young age, introduce media literacy in schools; and share warning signs that certain apps may be having a detrimental effect on emotional and psychological well-being, so that students know when it is time to turn off their screens, building up their control over social media. Many website portals like JED foundation.com have brought about many solutions on how to shape the values of youths to prevent them from the negative influences of social media. This is also agreed by Education Minister Ong Ye Kung that social media is changing the way people receive and consume information, and education has a part to play in addressing this challenge. With this view in mind, it is agreed by many educators that the media is not able to bring about challenges that undermine society, especially on the youths.

However, many educators fail to recognise the facts that media, especially social media, has an overwhelming and assertive control of the youths. Media is known to be omnipresent and prevalent which has become a very strong part of our lives, especially for the youths. It has also become a vital source of information that we use as a source of reference and protocol to conduct our lives. Its indoctrinating impact is also immense and deep-seated once it is conceived by the individuals and given the significance of values as the source of motivation of actions proving why we cannot deny the influence of media. This is clearly observed from www.statista.com which states that average time youths spend on social media is 4.8 hours per day and more for girls at 5.3 hours per day. This extensive immersion in using social media definitely makes any efforts by the school to prevent negative influences or changes on society futile.

Point 2 - social media is incapable of changing the religious landscape of the country as the religious are part of the legacy and heritage of a person.

Why religion has a significant influence

Why media do not have the capacity to change it

Example - size of the population with a religion

Linking sentence

EOA - linking devices - add the point on why this is not agreeable / - diversity and willingness to adapt the values of modern world

- Why religious acceptance can be shaped by media - accommodate the modern values - LBGTQ

- Propagating special behaviours like same sex marriage

Linking sentence

Sources:

Point 1:

Source: The Strait Times

Social media is changing the way people receive and consume information, and education has a part to play in addressing this challenge, said Education Minister Ong Ye Kung on Thursday (Jan 16)

How Education and Awareness Can Offset the Negative Effects of Social Media

source : www.jedfoundation.com

By understanding how social media affects the self-image of teens and young adults, change-makers in the tech and mental health spaces can work together with parents/caregivers and educators to positively influence how future generations use the internet and view themselves.

The relationship between social media and mental health is complicated, and informed by many factors ([active vs. passive scrolling](#), overall time spent with screens, and age/developmental stage). However, when these factors misalign, they can negatively impact young people, with lasting consequences; for example, they might begin to consciously or subconsciously [compare themselves](#) (their lifestyles, their bodies, and more) to what they see on their screens. This practice can lead to, or exacerbate, mental health challenges such as depression, anxiety, eating disorders, or body dysmorphia.

However, there are several actions that can help eliminate the potential for harm through social media engagement. That might include parents/caregivers (1) **limiting screen time from a young age**; (2) **introducing media literacy in schools**; and (3) **sharing [warning signs](#)** that certain apps may be having a detrimental effect on emotional and psychological well-being, so that individuals know when it's time to turn off their screens—or, if necessary, ask for help.

1. Limiting screen time from a young age

It's not unusual to walk into a restaurant and see toddlers glued to iPads. While technology allows parents/caregivers to take a break and enjoy their meals, it's possible that being exposed to the internet at such a young age could impact their child's long-term mental health.

Though it might seem alarmist to relate a toddler's cartoon-watching to future self-image issues, it's important to question *when* these correlations begin to form and *what* influences them. The University of Calgary reported that children under 5 are the "[fastest-growing](#)" consumers of digital media out of all age groups. And [research shows](#) that girls today are expressing concerns about their body size as early as Kindergarten, while 40%-60% of ages 6 to 12 are worried about gaining weight. This issue is not unique to females: By adolescence, [75% of boys](#) feel dissatisfaction with their bodies.

One issue is that screen time often replaces other, healthier activities—introducing poor life choices to children from a young age. In light of proven correlations between screen time and [obesity](#) and [disrupted sleep](#), it's vital to ensure that a child's screen time is never inhibiting rest or replacing opportunities to be physically active. Both of these can impact mental health in the short- and long-term. Additionally, studies have shown a link between [greater screen time and lower cognitive performance](#).

Another cause for concern is that early access to the internet may lead to increased access over time; the end result might be a preteen or young adult with relatively uninhibited exposure. "I don't think a 10-year-old, or even a 15-year-old, should be exposed to every possible thing on the internet. It is maturing everyone way too fast, and it's

overwhelming [for them],” says JED Senior Advisor [Janis Whitlock](#), PhD, MPH.

For these reasons, and others, the American Academy of Pediatrics recommends [setting limits on daily screen time limits for ages 5 to 18](#). They include eliminating screens from meal and bedtime settings; making sure young people are staying engaged in non-screen activities, like sports and in-person social gatherings; and establishing the fact that screen time is a bonus, and a privilege, rather than a right or a need.

2. Introducing media literacy in schools

The [American Academy of Child & Adolescent Psychiatry](#) recommends that parents/caregivers should teach young people healthy habits with screen time and establish a family media plan.

But there is more that can be done. The Jed Foundation (JED) knows that young people’s mental health is best protected when they are surrounded by a community of caring—which means that they are supported not only at home, but also at school (and in all environments where they spend meaningful time, like church and mentorship groups). That’s why it’s important for schools to teach media literacy, as well.

“I wish we could get curricula in schools that were about media literacy that really went much deeper [...] in helping people deconstruct what they see and become aware of how it’s affecting them,” says Whitlock. “There is a pretty big ocean between knowledge—what we know cognitively—and what we do, feel, and internalize. We don’t have many good mechanisms for addressing the second part [which is most relevant to mental health].”

Presently, there is not enough support in schools to help teens and young adults understand and work through their varied responses to the barrage of images and information that they are exposed to, from a very young age, online.

“In terms of resources, I think that the frontline is education; and it’s not good enough, if you ask me,” says Whitlock. “That said, since it is what we have available, we should leverage the young adult learning experience to support younger users when they encounter overwhelming imagery and proliferation of it.”

“The older teens get, the more they start to figure out their relationship with social media and their bodies,” says Whitlock. “We are often advised to not look at images on social media and make it personal, but of course we do.”

3. Sharing the warning signs of harm from social media

Social media isn’t going away anytime soon; and, given its myriad positive implications on mental health and global connectivity, there’s no reason it should. In order to counteract the potential negative side effects of social media consumption, however, it’s important that young people—and the adults in their lives—understand how to recognize when they are occurring.

Common [negative side effects](#) include:

- Worsening depression
- Poor self-image
- Eating disorders, or disordered eating habits

Signs that users might be entering a negative headspace include:

- Fixating on “likes,” comments, or follower count
- Starting to [compare your body](#) to images online
- Spending excessive or increasing hours on social media every day

Previously, body image issues were primarily associated with young women; we now know that anyone can face deep-seated concerns about their appearance.

“Probably the most common misconception is that this is a mostly female issue, that is definitely not true. It’s really not just about girls, once it gets going it’s really hard to stop. It becomes a mechanism for feelings and all sorts of other things like control and discipline,” says Whitlock. “People with eating disorders can’t just stop, it’s a complex set of conversations.”

Additionally, she wants to make sure people know that there is not one particular body type that will be more susceptible or help parents/caregivers or educators identify symptoms—nor can individuals rule themselves out based on their shape, weight, or build. “Eating disorders can happen no matter what body shape you have,” says Whitlock.

Continuing to have these conversations with young adults and teens is of vital importance in the development of self-esteem. “I wish people could see their bodies as amazing because of what they do, how they get us around, how they heal, and how they grow,” says Whitlock.

JED’s [Mental Health Resource Center](#) provides essential information about common challenges faced by young people—including resources

for [understanding and coping with social media stress](#). JED also created [quizzes](#) that help young people check in with themselves, so that they can identify warning signs early and learn how to seek help.

Source for point 2

Source - study from PEW Centre.

The Global Religious Landscape



Worldwide, more than eight-in-ten people identify with a religious group. A comprehensive demographic study of more than 230 countries and territories conducted by the Pew Research Center's Forum on Religion & Public Life estimates that there are 5.8 billion religiously affiliated adults and children around the globe, representing 84% of the 2010 world population of 6.9 billion.

The demographic study – based on analysis of more than 2,500 censuses, surveys and population registers – finds 2.2 billion Christians (32% of the

world's population), 1.6 billion Muslims (23%), 1 billion Hindus (15%), nearly 500 million Buddhists (7%) and 14 million Jews (0.2%) around the world as of 2010. In addition, more than 400 million people (6%) practice various folk or traditional religions, including African traditional religions, Chinese folk religions, Native American religions and Australian aboriginal religions. An estimated 58 million people – slightly less than 1% of the global population – belong to other religions, including the Baha'i faith, Jainism, Sikhism, Shintoism, Taoism, Tenrikyo, Wicca and Zoroastrianism, to mention just a few.¹

At the same time, the new study by the Pew Forum also finds that roughly one-in-six people around the globe (1.1 billion, or 16%) have no religious affiliation. This makes the unaffiliated the third-largest religious group worldwide, behind Christians and Muslims, and about equal in size to the world's Catholic population. Surveys indicate that many of the unaffiliated hold some religious or spiritual beliefs (such as belief in God or a universal spirit) even though they do not identify with a particular faith. (See [Religiously Unaffiliated](#).)

In Singapore, religious diversity and tolerance go hand in hand

BY [WILLIAM MINER](#)

Singapore's religious diversity is remarkable on the global scale, and especially in comparison with its neighbors in [South and Southeast Asia](#). Most of those countries have a single large religious majority, whereas in Singapore, no more than around a third of the population follows any one religion, according to the latest [census](#). **A 2014**

[Pew Research Center report](#) even ranked Singapore as the most religiously diverse country in the world.

Singaporeans report high levels of interreligious tolerance and acceptance on multiple measures. This tolerance appears alongside a history of [state-sponsored coexistence](#) in the country. Ever since its independence in 1965, the government has staunchly pushed the idea that being [multiracial](#) and [multireligious](#) is foundational to the country.

Here are five facts about Singaporeans' opinions on the multireligious nature of their country and their own expressions of pluralism, as compared with opinions in neighboring countries. This analysis draws from [a 2022 Pew Research Center survey](#) of more than 13,000 adults in six South and Southeast Asian countries as well as [a 2019-2020 Center survey](#) of about 30,000 adults in India.

How we did this

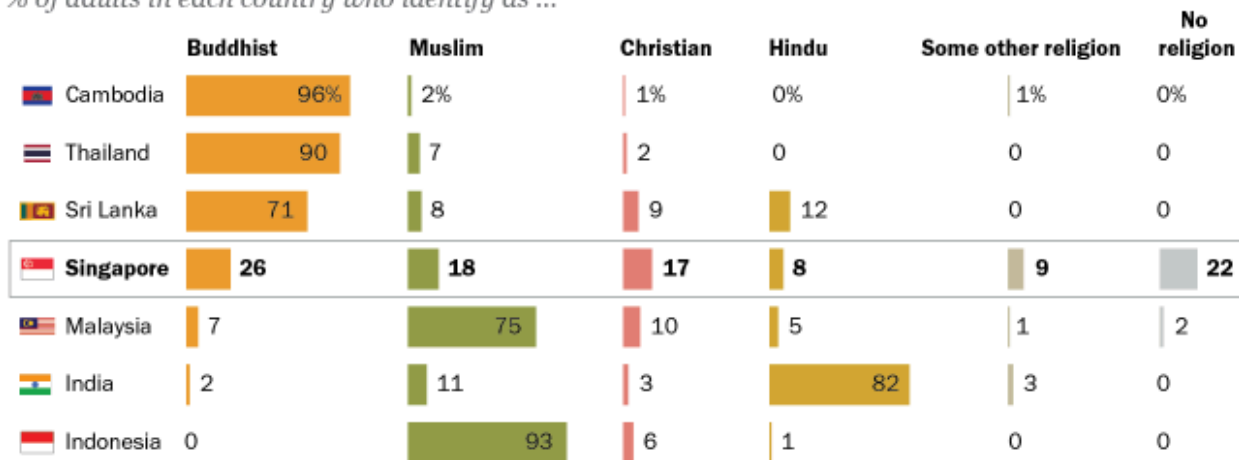
Many major world religions have a significant presence in

Singapore. Among Singaporean adults, 26% identify as Buddhist, 18% as Muslim, 17% as Christian, 8% as Hindu, 6% as a follower of Chinese traditional religions like Taoism or Confucianism, and 4% as some other religion, including Indigenous religions. Another 22% do not identify with any religion.

Singapore's share of people with no religious affiliation, sometimes called "nones," is also uniquely high among the countries surveyed. Neighboring Malaysia, a federation that once included Singapore, has the next highest share of religiously unaffiliated adults at just 2%.

Singapore's religious diversity is unique in South and Southeast Asia

% of adults in each country who identify as ...



Note: "Some other religion" includes those who selected "Local beliefs/Indigenous religions" or "Chinese traditional religions, such as Tao, Confucian, or Chinese local religions" in Southeast Asia, as well as Jains and Sikhs in India. Don't know/Refused responses not shown. Respondents in India and Sri Lanka were not presented the options "Chinese traditional religions" or "Local beliefs/Indigenous religions." Small differences between the India survey data and the Indian 2011 census data may occur because the survey excludes the Kashmir Valley and certain other regions.

Source: Survey conducted June 1-Sept. 4, 2022, among adults in six South and Southeast Asian countries, and survey conducted Nov. 17, 2019-March 23, 2020, among adults in India.

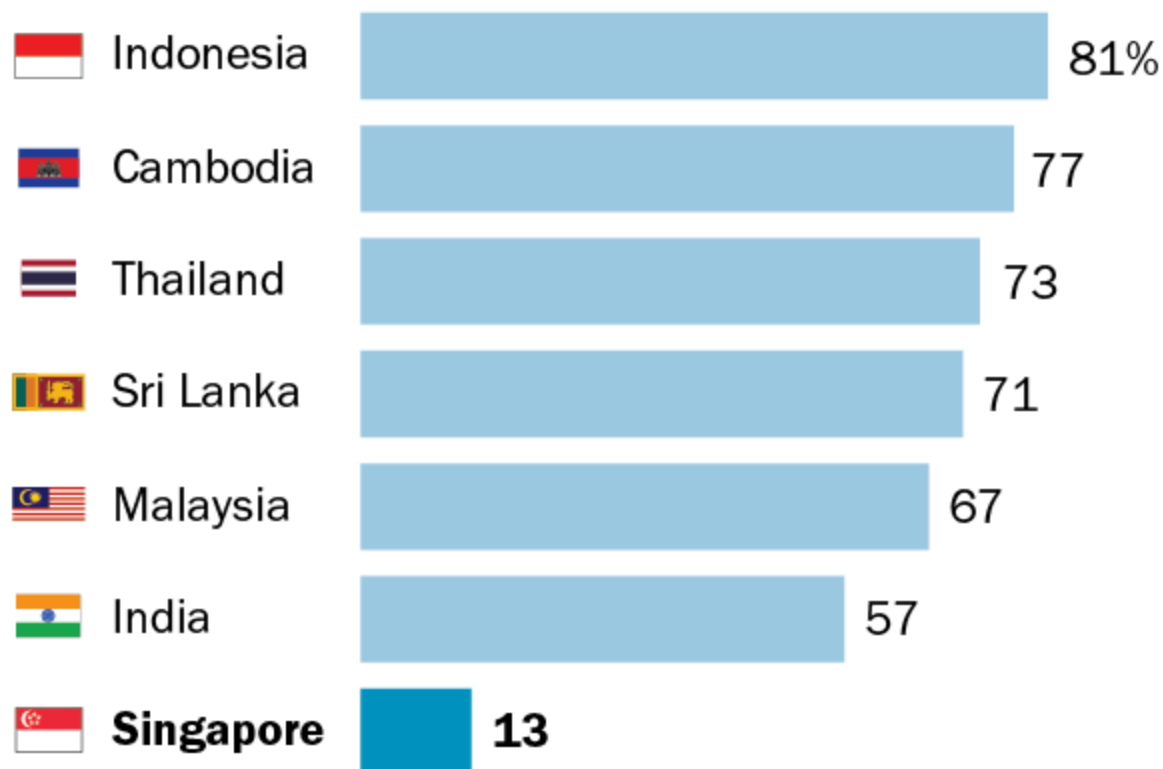
PEW RESEARCH CENTER

Singaporeans do not see being Buddhist as very important for being truly Singaporean. In contrast, most respondents in other South and Southeast Asian countries identify membership in each country's majority religion as very important to national identity.

For example, roughly three-quarters or more of Thais, Cambodians and Indonesians say it is very important to belong to their nation's majority religion to truly be part of their country. In Singapore, only 13% of adults say this about their country's largest religious group, Buddhism.

Few Singaporeans link Buddhist identity and national belonging

*% of adults in each country who say that being a member of the country's most common religious group is **very important** to national identity*



Note: Respondents in Cambodia, Singapore, Sri Lanka and Thailand were asked about being Buddhist; in Indonesia and Malaysia, about being Muslim; and in India, about being Hindu.

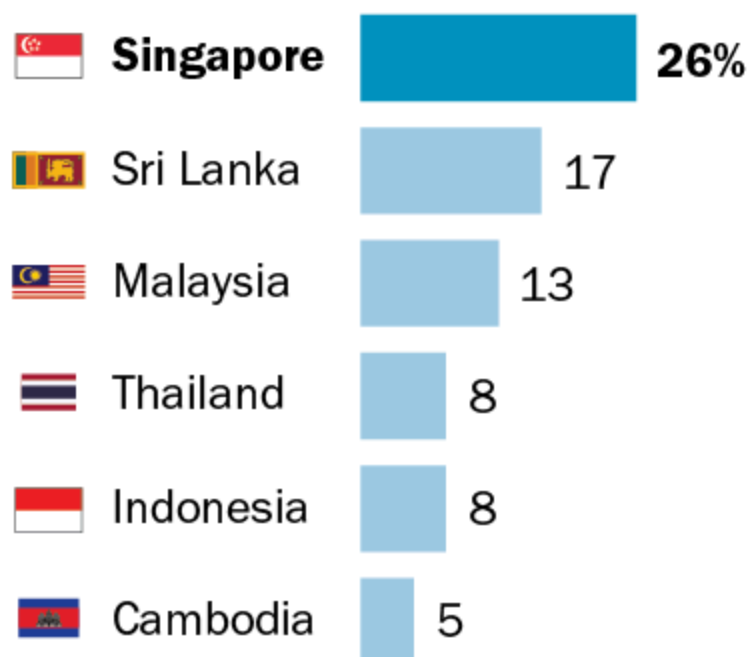
Source: Survey conducted June 1-Sept. 4, 2022, among adults in six South and Southeast Asian countries, and survey conducted Nov. 17, 2019-March 23, 2020, among adults in India.

Followers of all faiths in Singapore are widely pluralistic in their

beliefs. Among all Singaporean adults who identify with a religion, around two-thirds (68%) say many religions can be true. Only three-in-ten say their religion is the only true religion. (Those who do not identify with a religious group were not asked this question.)

Singaporeans most likely in region to feel connected to many other religions

% of adults in each country who feel a personal connection to three or more religions other than their own



Note: These figures are based on how many religions (other than their own) a respondent says they feel a personal connection to; figures include those without a religious affiliation. Most respondents could select up to four or five other religions. However, Sri Lankans were not asked about “Local religions/Indigenous religions.” Refer to the “How we did this” section for more information.

Source: Survey conducted June 1-Sept. 4, 2022, among adults in six South and Southeast Asian countries.

Among all Singaporean adults, six-in-ten report having a personal connection to at least one religion other than their own. Around a quarter say they feel connected to *three or more* other religions, the most of any country surveyed.

Many Singaporeans also revere figures from religions other than their own. At least one-quarter of Singaporean Buddhists say they pray or offer their respects to Jesus Christ (25%) or Ganesh, the Hindu [god of beginnings](#) (31%).

Even among the island's religious "nones," more than a third (36%) say they pray or offer their respects to Guanyin, also called the Guanyi Bodhisattva, a figure whom some Buddhists believe [achieved enlightenment and aids people who are suffering](#).

Singaporeans of all faiths are broadly tolerant and accepting of followers of different religions. Overwhelming majorities of Singaporeans of all religions, including the religiously unaffiliated, say Islam, Christianity, Hinduism, Chinese traditional religions and Indigenous religions are compatible with Singaporean culture and values. (Singaporeans were not asked about the largest religion in the country, Buddhism.)

Singapore stood out from the other countries surveyed on [this measure of tolerance](#). For example, 88% of Singaporean adults say that Islam is compatible with their national culture and values, compared with half of Sri Lankan adults who say the same.

Most Singaporeans also describe other religions as peaceful and say they would accept a member of those faiths as a neighbor.

Younger Singaporean adults and those with at least a college education are slightly more likely than those who are older and have lower levels of education to express these tolerant views. However, Singaporeans across all demographic groups

overwhelmingly say that other religions are peaceful and compatible with their nation's values, and they are largely willing to have members of other religions as neighbors.

Most Singaporeans view their nation's diversity as good for the country. Overall, 56% say that having people of different religions, ethnic groups and cultures makes Singapore a better place to live. Only 4% say such diversity makes their country a worse place to live, while 37% say it makes little difference.

Highly religious Singaporeans are especially supportive of national diversity. Singaporeans who say religion is very important in their lives are more likely than Singaporeans who are less religious to say having people of many religions, ethnic groups and cultures makes their country a better place to live (65% vs. 52%).

Sources from World Economic Forum

Focus of discussion - how social media will change our lives

Around the world, billions of us use social media every day, and that number just keeps growing. In fact, it's estimated that [by 2018, 2.44 billion people](#) will be using social networks, up from 970,000 in 2010.

We use it for every part of our lives – in our personal relationships, for entertainment, at work and in our studies. To put it into some context, every minute we collectively send more than 30 million messages on Facebook and almost 350,000 tweets.

Our growing love of social media is not just changing the way we communicate – it's changing the way we do business, the way we are governed, and the way we live in society. And it's doing so at breakneck speed. Here are six observations and predictions

for the way social media is changing the world from experts from the [Global Agenda Council](#).

1. Across industries, social media is going from a “nice to have” to an essential component of any business strategy

It started in the newsroom, as Claire Wardle of the Tow Center for Digital Journalism explains: “In just seven years, newsrooms have been completely disrupted by social media. Social media skills are no longer considered niche, and solely the responsibility of a small team in the newsroom. Instead social media affects the way the whole organization runs.”

It’s a trend that is already spreading to businesses beyond the newsroom, whether it be because of digital marketing or new customer service communication channels. Other industries should look to the lessons learned – or not – by the newsroom and ensure that they’re one step ahead of this social media-enabled disruption.

Read Claire’s [full blog](#).

2. Social media platforms may be the banks of the future

Imagine being able to pay your rent or make an investment through your favourite social network. That might not be too far off, says Richard Eldridge of Lenddo. “Social media is transforming banking relationships in very significant ways, from improving customer service to allowing users to send money to others via online platforms. New financial

technology companies are using social media to help people simply open a bank account. Social media can even impact your ability to get a loan.”

But it won't be without its problems: “The biggest challenge is maintaining security standards and ensuring customers knowingly provide personal information. Banks will also have to implement sophisticated social media policies.”

Read Richard's [full blog](#).

3. Social media is shaking up healthcare and public health

The health industry is already using social media to change how it works, whether through public health campaigns or [virtual doctor's visits on Skype](#). It's also helped groups of people, such as patients suffering from the same condition, stay in touch, say Shannon Dosemagen of Public Laboratory for Open Technology and Science and Lee Aase of Mayo Clinic Center for Social Media and its Social Media Health Network: “Social media has been responsible for relevant changes in both personal and community health, especially by making it easier for large numbers of people to rapidly share information.”

That's not always a good thing: while social media does help official agencies and experts share important information fast – such as during a disease outbreak – it has a downside. “Social media is a two-way street, and allows non-experts to share information just as rapidly as health agencies, if not more so.” It's this future that the health industry will need to plan for: “Health agencies need to have plans in place ahead

of time to be able to respond to and counter misinformation or support accurate information shared via social media.”

Read Shannon and Lee’s [full blog](#).

4. Social media is changing how we govern and are governed

Civic participation and engagement has been transformed with social media: “Social media allows citizens to be the source of ideas, plans and initiatives in an easier way than ever before” says Eileen Guo of Impassion Media. In the future, we can expect more and more leaders to embrace this type of transparent governance, as it becomes easier for them to interact with their constituents: “Whereas politicians and government officials once had to travel to interact with citizens, now online town halls strengthen the connections between them, while providing a platform for direct input on government initiatives.”

Read Eileen’s [full blog](#).

Before the dawn of social media, governments, along with the traditional media, were the gatekeepers of information. This relationship has been turned on its head, says Taylor Owen of the University of British Columbia: “This largely symbiotic relationship has been radically disrupted by the concurrent rise of digital technology and the social media ecosystem that it enabled. Nowhere is this challenge more acute than in the world of international affairs and conflict, where the rise of digitally native international actors has challenged the state’s dominance.”

Wikileaks and the rise of the social-media savvy terrorist organization ISIS are just two examples of this shift in power, which will call for a complete rethink of the concept of governance.

Read Taylor's [full blog](#).

5. Social media is helping us better respond to disasters

From [Facebook's Safety Check](#) – which allows users in disaster zones to mark themselves as safe – to the rise of the [CrisisMappers Network](#), we've seen many examples of how social media and digital communications more broadly are helping respond to disasters.

That looks set to continue, says Heather Leson of the Qatar Computing Research Institute. In fact, more and more of us will be using social media to contribute to disaster relief from wherever we are: “Digital responders can immediately log on when news breaks about a natural disaster or human-created catastrophe. Individuals and teams are activated based on skill sets of volunteer and technical communities. These digital responders use their time and technical skills, as well as their personal networks in an attempt to help mitigate information overload for formal humanitarian aid in the field.” These digital humanitarians will help close the gap in worldwide disaster response.

Read Heather's [full blog](#).

6. Social media is helping us tackle some of the world's biggest challenges, from human rights violations to climate change

The Arab Spring is perhaps one of the best-known examples of how social media can change the world. But it's about more than just bringing together activists: it's also about holding human rights violators to account. "Content shared on social media has increasing potential to be used as evidence of wartime atrocities and human rights violations, explain Esra'a Al Shafei of Mideast Youth and Melissa Tyas of Crowdfvoice. "Following verification and forensic reconstruction by prosecutors and human rights advocates, these videos are potential evidence that may one day be brought before an international court."

Read Esra'a and Melissa's [full blog](#).

This capacity for social media to bring together disparate but like-minded people is also helping fight another enormous challenge: climate change. "Social media has become an important tool for providing a space and means for the public to participate in influencing or disallowing environmental decisions historically made by governments and corporations that affect us all. It has created a way for people to connect local environmental challenges and solutions to larger-scale narratives that will affect us as a global community," says Shannon Dosemagen.

Question 5 - Is leisure a waste of time or not? (DYA)

Question 4 - extent of agreement (general observation links to subject) / different views - controversial debate - Proposition (agree to statement) / some would view this differently -

stand - it is imperative to consider the effects of this notion and assess its degree of agreement (questioning it) / stand - it is agreeable in this digital and competitive but not a complete agreement

Class practice:

Point 2 - social media is incapable of changing the religious landscape of the country as the religious are part of the legacy and heritage of a person.

Why religion has a significant influence

Why media do not have the capacity to change it

Example - size of the population with a religion

Linking sentence

EOA - linking devices - add the point on why this is not agreeable / - diversity and willingness to adapt the values of modern world

- Why religious acceptance can be shaped by media - accommodate the modern values - LGBTQ

- Propagating special behaviours like same sex marriage

Linking sentence

Questions for Review

Social Media makes us less close to people. Do you agree?

The media is incapable of bringing about changes. How far do you agree?

Point 2 - social media is incapable of changing the religious landscape of the country as the religious are part of the legacy and heritage of a person.

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Linking sentence

Jay Men

Given the superficiality of the media, the media is incapable of altering the religious demographic of a society which has been deeply ingrained in its individuals for generations. Religion is often referred to as a form of worship to a higher being that embodies the moral and ethical standards one should strive for. Working towards embodying these traits is equivalent to achieving one's purpose in life. Given this, it is no wonder that it is unheard of for an entire society to disregard the shared religion solely based on influence by the media. The media has always been associated with prioritisation of major headlines that would bring the most views. Yet, this overprioritisation often overshadows the need for depth on the content covered. This illustrates how the media is simply incapable of changing the deeply rooted ideologies that years of religion is capable of. The media is simply too short-lived and is thus incomparable to the influence of religion to the masses. This can be exemplified by the instance of Christianity, which is the religion that has been known to be worshipped by most religious individuals today despite consistent efforts of controversy brought up by the media. This thus suggests that despite the media's ability to bring forward intricacies of religious beliefs and practices, it is still unable to invoke a complete change of ideologies worshiped by said religion.

However, the media is still capable of challenging existing beliefs or values and will replace it with modern values by social media. Social media today is highly accessible and is often associated with free expression of views which allows individuals to influence others away from their religious beliefs. This is due to the fact that people are becoming more educated which causes them to feel a need to be opinionated, therefore causing them to forgo their religious beliefs for personal benefits. This can be best exemplified by a survey done which showed that around two-thirds of Singaporeans with a religion felt that more than one religion can be true. Only one-third held strong and unwavering beliefs that their religion was the only one that held true and no other religion was true. When generalised, it can be seen that in more developed societies, the media can bring about ideas supported by modern societal yardsticks which may influence the religious beliefs of highly educated individuals. This thus suggests that the

media is capable of invoking some change in religious beliefs, making ideologies that are religiously not condoned to be allowed in society.

Lucia

The media is incapable of reshaping the society in regards to religion as religious identity is formed through the cultural legacy and heritage passed down from past generations. Religion is a divine authority that shapes one's morals and values. Religious teachings are viewed as sacred information granted by a higher power instead of subjective opinions that are circulated online. The media cannot guide individuals as there is no proper yardstick to follow. This gives religion a stronger hold over people's mind than the media. Additionally, the media often presents a wide spectrum of conflicting viewpoints that people cannot focus on a consistent ideology. Despite being exposed to various viewpoints, individuals would still stick to the religious principles instilled in them. This is observed in Indonesia where 81% of adults believe that being Buddhist is very important to national identity. This indicates that their religious identities are still strongly rooted in cultural and past traditions. Therefore, the media has not significantly changed the people's religious landscape.

However, the media can expose individuals to modern values easily and change their mindset. In today's digital age, people are constantly exposed to social media, where people from all over the world gather to discuss certain progressive topics such as LGBTQ+ rights. The increasing awareness of these global topics can influence some religious people to consider incorporating modern norms in their traditions. For example, media campaigns and popular stories regarding same sex marriage can foster acceptance among religious communities. The diversity of perspectives posted on the media allows individuals to compare their inherited beliefs with alternative views and eventually change and adapt to contemporary norms. This can be seen from a research by PEW that a mere 13% of adults in Singapore, believe that sharing a common religion

is important to national identity. This is due to the result of the influence of social media. Therefore, while religion provides a moral yardstick for individuals, persistent exposure to media can change attitudes with regards to ideologies that are not usually accepted.

Alexis

Opposing view - to create a counter view to show balance of discussion

The media is incapable of changing the perspective of religion in modern society as religion is deeply rooted in cultural development. Religion is a divine authority that people follow to guide them in life and it provides people with a sense of purpose and shapes a person's identity and value. The media cannot change the ethical values of people as it has low moral yardstick so it would not be influential and the view is very diversified and opinionated. This is a very good way for people to connect to society. For example, in Indonesia where 81% of adults think that sharing the same religion is very important to national identity. This shows people are not guided by social media, but are guided by religion. Hence, the media is unable to change people's religion, as religion is deeply rooted in a person's life.

Rebuttal - to prove that why the opposing view is wrong

However, this does not apply to societies as in a highly educated society like Singapore, people are less reliant on religion as a yardstick to conduct their lives and are easily influenced by social media. People tend to rely more on logic and science rather than spiritual explanation. As people spend more time online, they are constantly exposed to modern values. This would make them shift their religious values and beliefs to more modern social and ethical values. This can be seen from the PEW research centre which shows that only 13% of adults in Singapore believe that sharing a common religion is important to national identity. This is a possible result of the influence of social media. Thus, we can see that social media has some influential changes in the value of modern society.

Supporting view - to prove why your stand is correct - social media can change the view of society

Social media is capable of change as people are constantly on social media, being exposed to new values. In a highly educated society, people see information as a very significant activity in their lives, therefore they are easily shaped by new information due to their ability to understand it. As a result, this information shapes a person's moral

values. For example, the rise of LGBTQ on social media has changed many people's mindset on it. Social media provides people with information to change their views on different areas. Additionally, people are constantly exposed to social media as they are always on their devices, allowing social media to have an omnipresence and prevalent dominance in their lives. As reported by PEW research centre, people spend an average of 7 hours on their mobile devices. This shows how much people spend on their devices and how much time they spend on social media. Hence, due to the constant exposure to new values and to social media, social media can change society.

In conclusion, social media is highly capable of bringing change. This is applicable mainly in highly educated societies whereby there is an advanced communication infrastructure to facilitate the use of social media. Consequently, it is definitely possible for social media to have a high influence on people's lives. Nevertheless, where the society is not as advanced, social media would have a smaller capacity of changing society.

Social Media makes us less close to people. Do you agree?

The media is incapable of bringing about changes. How far do you agree?

Write the proposition

Write the eoa

Zhithong

Proposition: The media may not be capable of bringing change within society due to the deeply entrenched nature of religious beliefs, in both the culture of the country and as a divine authority. Since religion is inculcated at a young age by parents and passed among religious groups and families, it forms the ground truth of society which it is based on. Thus it would be difficult to alter these beliefs of people via social media alone, especially since religion is a much higher moral yardstick compared to media narratives and the people would prefer using religion as a basis for their real-world actions and values rather than relying on media. In addition, the diversity of opinions on

social media makes it hard for society to come to a consensus on which to adopt as people have differing fundamental principles. Besides, these religious groups are likely averse against media that can erode their beliefs or values and thus they are less likely to engage with such media in the first place, further eroding the ability for the media to bring about change in that aspect. Given how many countries base their national identity on these religious beliefs, it is unlikely and controversial for any media outlet to attempt to challenge these beliefs as they would likely be met with backlash and thus no media outlet would attempt such.

However, the media can still bring about changes in religious beliefs. For people in highly educated nations like Singapore, people have ready access to the media and are thus frequently exposed to new viewpoints that may challenge traditional religious beliefs. Since people in these nations generally are more accepting towards science and technology, they base less of their moral yardstick on religious beliefs and hence would be more willing to accept new ideas in place of traditional religious values so as to adopt a more modern set of values and beliefs. For instance, the rise of topics like LGBTQ+ rights on online platforms has changed the beliefs of traditional relationships or families, sparking discourse on how the government policies should be changed to be more inclusive towards these people. As a result, for people who are not too deeply entrenched in these beliefs (like in Singapore for instance with only 11% contribution of religion to our national identity), social media can still, at least to some extent, alter their traditional family values in view of the new popular narrative brought about by the media. Given the diversity of viewpoints on social media allowing for widespread appeal to people of all sorts and its ubiquity in our daily lives, social media can still to a large extent change traditional beliefs in society

Krystal

Proposition:

Due to the conflicting viewpoints present within social media, the media would be incapable of inducing changes within the religious landscape of a country since religion is deeply rooted in the legacy and heritage of a person. Religion is passed on from generation to generation of humans, often forming the basis of cultures through the continuous practice of traditions and the dissemination of religious knowledge. The divine authority of religion has a sacred position within the minds of people, causing people to use it as the foundation of moral codes, which would mean that religion has a strong influence on people. Furthermore, as social media allows for the freedom of speech to a significant degree, diverse groups of people would be able to express their own individual opinion on situations. As such, a lack of agreement would be present,

preventing an unified stance on a matter to exist, reducing the credibility of social media and thereby causing social media to not have the capacity to change one's religious views. From a survey conducted by Pew Research Center, 81% of adults in Indonesia think that being part of their country's most common religion is crucial to national identity. Since this means that people tie their religion to a sense of belonging, they are guided by religion as opposed to the media, causing the media to be incapable of changing one's religious views.

However, when religion is not deeply rooted in the history of a country due to the unique culture of that supposed country, the media would be capable of inducing changes within the religious landscape of that country. Since religion is not very present in the lives of people who grew up in that country, the people would base their moral code off other areas, such as public schools' educational teachings or lived experiences, reducing the internal value of religion. In countries with a high degree of education within the populous such as Singapore, they would be more open to other viewpoints brought about by social media, leading to a change in one's religious believes as a result of the people's susceptibility to the views of social media. For instance, there has been an increasing trend of favourability towards LGBTQ+ in Singapore, manifesting itself in the survey result from Ipsos that 71% of Gen Z in Singapore believe that same-sex couples can raise children successfully. As such, the media would be capable of inducing changes within the religious landscape of that country when religion is not deeply rooted in the history of a country.

Eugene

Proposition:

Social media is incapable of bringing about changes as there are way too many contrasting perspectives that come with social media, especially in a religious country where there are clear dictations and loyalty that comes with the religion. As religion is an age-old belief that is passed on by many generations of mankind, it would be very difficult to bring about changes with social media being part of the latest era of the forms of communication. In addition, the divine authority of religion would also be ingrained in people's minds, hence it would be very difficult to shift people's perception that may challenge the traditions and mindsets that their religion would teach them. Social media also has no moral yardstick that would incentivise people to follow as compared to traditional religions. As such, these people in heavily religious countries such as Indonesia, with 81% of citizens that would prefer to be part of the most common religious group from a survey from Pew Research Center, would prefer to follow their

divine power instead of relying on external perspectives and lessons that social media brings to the table.

EOA:

However, the idea of social media being incapable of bringing about changes does not apply to highly educated societies and countries such as Singapore, as people are more inclined to follow their instincts and the directions that Singaporean society dictates them to follow. In addition, as Social media in these countries tend to have an algorithm that prioritizes showing content and reels from these countries first, the citizens would obtain information that is more liberalistic and less conservative as compared to information shared in algorithms in more conservative countries with citizens having a large priority on religion. For instance, the rise of LGBTQ+ content as well as same-sex couples content in social media tend to be more prominent in highly educated countries as compared to more conservative countries due to the changes of Social media and foreign information shifting these citizens' ideologies. As seen in the PEW Research center, only 13% of Singaporeans think that sharing a common religion is important to national identity. Hence, this shows that Social media does have an influence on more modern societies.

Social Media makes us less close to people. Do you agree?