**NANYANG TECHNOLOGICAL UNIVERSITY**

**SCHOOL OF HUMANITIES AND SOCIAL SCIENCES**



## HG4099 - Final Year Project

## A Preliminary Analysis of Lying among Singaporeans

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**No part of this Final Year Project has been or is being concurrently submitted for any other qualification at any other university.**

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Name: Chong Cui Fen          Signature:                    Date: 7 March 2016
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**Abstract**

Previous researches on the subject of language and deception have largely been conducted in Western countries such as the United States. As perception of and motivation behind lying are found to be dependent on one's culture, this study aims to analyse how the Singaporean culture has affected the way we lie. It also hopes to identify specific linguistic cues or behaviour used when we are lying. 8 participants (females = 4, males = 4) were recruited for this study. Adopting the false opinion paradigm and the method of a roleplaying interview, participants were asked to give a truthful and a false opinion of two discussion topics respectively. Based on the analysed results, participants were found to produce less words and avoid providing self-referencing examples when they were lying. Other notable results include a possible gender difference in the way Singaporeans lie. Hence, it appears that there are indeed differences in the way Singaporeans speak when they are lying.

*Keywords*: Singapore; Language; Deception; Linguistic cues

**Introduction**

A lie is a false assertion which a speaker attempts to convince his/her audience otherwise as the truth. The assertion does not necessarily need to be objectively false, but only that the liar himself/herself considers it to be false (Turri & Turri, 2015). One is believed to be carrying out the act of lying if he/she deliberately attempts to deceive or mislead others through the usage of words either verbally or in written form.

In America, although dishonesty is generally frowned upon by society, studies have found that deception occurs frequently in daily life (DePaulo et al., 1996; Feldman, 2009; Serota, Levine & Franklin, 2010). One may lie when interacting with both strangers and close friends (Ennis, Vrij & Chance, 2008), and this behaviour can be observed even in children as young as two years old (Lewis, 2015). It can happen anywhere in places such as the workplace (Leavitt & Sluss, 2015) and schools (Zwirs et al., 2015).

Turner, Edgley and Olmstead (1975) propose that people lie primarily to save face, manage relationships, exploit, avoid tension or conflict, and to control situations. Liars may wish to protect their own, or another person's identity, control the perceived degree of intimacy with another, establish influence over another for possible self-gains or simply to keep up, end or divert the direction of conversation or any other social interactions. In order to achieve the desired social outcome during interactions as listed above, people may tell a variety of lies to suit their needs. DePaulo, Kirkendol, Kashy, Wyer and Epstein (1996) classify the lies which Americans tend to tell under the following categories: (a) feelings, where people lie about both their positive or negative emotions, opinions and judgments of people, things or occurrences (e.g. "Dinner tasted great," when in fact it does not); (b) achievements, where people lie about their accomplishments, failures and knowledge (e.g. "I did poorly for my test," when in fact they had aced it); (c) actions or plans, where people lie about what they did, are doing, or intend to do (e.g. "I'm coming in five," when in fact they have yet to leave for their destination); (d) reasons, where people lie when explaining for their actions (e.g. "I was lost and hence, got here late," when in fact they were late for another reason); (e) facts and possessions, where people falsify information about objects, events and people (e.g. "My father is a teacher," when in fact he works another occupation).

Although lying is generally considered to be a universally occurring phenomenon, monocultural data obtained from the above mentioned studies might not be applicable to other societies. This is

due to the fact that existing cross-cultural studies on deception have revealed that many aspects of deception, such as perceptions, motivations and manner of lying, are reliant on the culture which the liar is in (Seiter, Bruschke & Bai, 2002; Seiter & Bruschke, 2007; Levin, Ali, Dean, Abdulla & Garcia-Ruano, 2016). For example, Aune and Waters (1994) compare motivations for lying using American and Samoan participants. Americans were found more likely to lie in order to protect their own privacy while Samoans indicated a higher possibility of lying when the issue was related to group or family concerns. Possible underlying reasons for this difference in motivation was the individualistic and collectivistic cultures which the Americans and Samoans belonged to respectively. As individualistic cultures are generally more concerned with self, the Americans may have a greater tendency to lie for their own benefit (in this case, to protect their own privacy). On the other hand, collectivistic cultures are concerned about their in-group, and thus, Samoans may be more likely to lie for their group or family.

What about the people in Singapore? As a country with an amalgamation of values from both the East and the West, how would our culture affect the way in which we lie? Would we exhibit similar results as those found in America or otherwise? In Singapore, deception is believed to be fairly common, with people lying for an assortment of reasons ranging from petty matters such as excuses for being late, to important events such as job interviews. Despite how prevalent lying may be in our daily lives, there is a current lack of existing literature. As such, this study hopes to fill the research gap by investigating the topic of deception in Singapore. It will mainly focus on the differences between how a lie and a truth respectively is being told by Singaporeans and discuss the possibilities of discerning if an assertion is true or false.

To do so, one must understand how a lie is being produced. Debey, Houwer, Verschuere (2014) hypothesise lying as a two-step process, where the truth must first be recalled before an alternative response (the lie) can be thought up. As opposed to truth telling, where only the memory of the truth has to be recalled, lying is thus a more cognitively demanding activity. Psycholinguistic studies have presented supporting results, revealing that more regions of our prefrontal brain, a region known to play a role in cognitive control, is activated when one lies compared to truth telling (Christ, Essen, Watson, Brubaker, McDermott, 2009; Abe, 2011). In examining the hypothesis that there are indeed differences between the production of truths and lies further, one question that surfaced was whether there could be other ways to study the issue besides conducting neurological studies.

In a research study conducted by Newman, Pennebaker, Berry and Richards (2003), promising results suggest a 67% success rate in detecting deception when multiple linguistic cues (e.g. negative emotion words, usage of first and third person pronoun, exclusive words) were studied, as opposed to the average 52% of success among layman. This suggests the presence of distinct differences among the language used in lying and truth telling. Moreover, as lying is usually done through words, this study will be looking at the language which Singaporeans use when they are lying compared to when they are telling the truth. Apart from examining the contrasting use of linguistic cues used in deception as a result of cognitive processing differences between lying and truth telling, this study hopes to discuss how culture can influence the linguistic cues used by Singaporeans when they are lying as well.

In this study, the words "deceiving" and "lying" will be used interchangeably.

## Literature Review

Existing studies regarding language and deception are largely conducted in America. Arciuli, Mallard and Villar's (2010) study on deception focuses on the two utterances "um" and "like" in an elicited lying situation. Based on the frequency of use and the word position the two utterances may appear in, Arciuli et al. (2010) argue that both utterances are not merely interjections but possess a specific lexical status similar to any other English words which may help in discerning a lie from a truth. To test their hypothesis, the researchers analysed the usage, duration and amplitude of "um" and "like" in truth and lie situations conducted in the laboratory. They concluded that "um" occurs less frequently during lying than truth telling scenarios. Their explanation for the observation is that lying is a process which requires some form of fore planning or mental rehearsal. Hence, participants used less hesitation markers when lying as compared to truth telling. On the other hand, Arciuli et al. found no significant relation between the utterance "like" and deception. Nevertheless, defining particles such as "um" is problematic. What about similar variations of this particle (e.g. "uh", "ah")? The study tagged the other variations as "um" if they were characterized by vowel nasalization with the aid of a sound engineer. However, there has been no study proving either way that vowel nasalization of particles such as "uh", "ah" and "er" will or will not function similarly to "um". As such, it is to my belief that it would be better to categorise these particles into a collective group known as "hesitation markers". Until more research is done on the different particles, it is difficult to define and look at them as distinct individual lexicons. Moreover, it is highly possible that Singaporeans may use a different set of such particles (e.g. "eh", "er") from the Americans.

Thus, it is not practical to examine "um" solely but include a variety of particles used frequently in Singapore as well.

In 1974, Knapp, Hart and Dennis' study on deception looked at both verbal and non-verbal expressions of deception. The researchers elicited truthful and falsified opinions on the same issue regarding educational benefits to veterans in America through a roleplaying interview. Only one minute of talking was allowed for both conditions. Their participants were veteran university undergraduates whose personal involvement in the issue was high, since they were directly affected by the topic of discussion. Focusing only on the results from the verbal analysis, Knapp et al. found that deceivers exhibited "uncertain" behaviour in their speech by leaving out or reducing mentions of facts and their own past experiences, replacing them with sweeping and non-specific statements instead. Participants were also found to use less words to convey their false opinion and had longer pauses of silence. However, the results obtained may have been influenced by the fact that prior to the interview, participants were shown typical responses from both sides (for and against) of the argument. This may have caused the participants to be mentally prepared, allowing them to lie succinctly. The time spent on longer pauses of silence may have been used for recalling, rather than participants attempting to come up with a concrete lie.

Despite the possibility of inaccurate data caused by priming, Knapp et al.'s (1974) results were replicated in a later similar study by Buller, Comstock, Aune and Stryzyzewski (1989). Apart from focusing on a different group of participants (undergraduates), differing the topic of discussion and not showing participants typical responses before the interview, Buller et al. used the same methodology of an interactive interview. Buller et al.'s findings shows that liars talk for a lesser amount of time, and were also described to be consistently more reticent. Participants also avoided providing information to support their lie albeit knowing that they may be probed. Buller et al. believe that participants' choice of response is likely related to the fear of having their deceit revealed.

The findings by Knapp et al. (1974) and Buller et al. (1989) on how deceivers were more reticent while sharing their false opinion are further supported by Newman et al. (2003). Newman et al. conducted a total of five different studies related to language and deception using undergraduates as participants: (a) videotaped monologues of participants' true and false abortion attitudes, (b) true and false typed abortion attitudes, (c) true and false handwritten abortion attitudes, (d) videotaped monologues of true and false feelings participants have about their friends, and (e) mock crime scenario, where participants were told to "steal" a dollar bill and lie about not taking it to the

experimenter. Although Newman et al. adopted a very different set of methodologies, it was still found that there were less self-references used in examples when the participants were lying. As a result, participants used less first person singular pronouns when lying compared to truth telling conditions. After all, first person singular pronouns are only used when one is referring to themselves. Referencing Knapp et al. (1974), the researchers believe that this reflected the participants' attempts to "dissociate" themselves with the lie.

However, Swol, Braun and Malhotra (2012) obtained a different set of results as opposed to Knapp et al. (1974) and Buller et al. (1989). In Swol et al.'s study, recruited undergraduates were divided into two groups of either allocators or recipients. Allocators were first given a known amount of money. They would then have to offer a portion of the money to their assigned recipients, who were not aware of the exact starting sum. Allocators had to convince recipients to accept their offer. While allocators were motivated to keep as much money as they can for themselves, recipients would try their best not to receive any less than the allocators. The experiment only ends when the recipient accept the allocator's offer. Hence, with the promise of being able to receive greater monetary incentives at the expense of the recipients, allocators had to lie and convince suspicious recipients of their offer.

Contrary to their hypothesis, higher word count was found for participants who lied by omitting vital details essential for recipients' decision making. This was due to the fact that the missing important information had caused recipients to ask significantly more questions and thus, increasing the need for liars to speak. However, the situation and manner of lying in this study was very different as compared to prior studies. Instead of a set list of interview questions, recipients were free to ask as many questions as they think would aid them in their decision making process. Moreover, lying by omission is different from outright telling a lie. When Swol et al. looked at the data they had gathered for bold-face lying, where participants made false assertions, no significant pattern between word count and deception could be found. Swol et al.'s (2012) study thus demonstrate that lying in a different context (interactive roleplaying interview versus interactive conversation) and in a different manner (bold-faced lying versus omission) can lead to contrasting outcomes.

A point to note about all the studies mentioned above is that they were held in Western societies, namely the United States of America. There is a lack of studies conducted with regards to the production of truths and lies in Asian cultures despite Asians possessing differing perceptions and motivations for telling untruths and lying. Using self-assessment questionnaires with a 7-point

Likert-type scale, Fu, Lee, Cameron and Xu (2001) studied the difference between native European Canadians who were born and raised in Canada and native Chinese who were born and raised in the People's Republic of China on how they viewed lie-telling in different situations. Their participants included undergraduates, elementary school teachers and parents who had children below the age of 12. Each participant was given different situations in which a lie was told, and asked to rate how positively or negatively they felt towards the liars in the given situations. There was a significant cross-cultural difference between how Canadians and Chinese viewed lying in prosocial situations. Canadians labelled lying in prosocial situations as "lies" whereas the Chinese participants' responses imply that lying to be modest or to conceal one's own achievements is not necessarily considered a "lie". This difference is likely attributed to the Chinese way of upbringing, where there is a strong moral emphasis on humility and the importance of being modest, even at the expense of lying.

A similar study involving self-assessment questionnaires on the differences in perceptions of deception scenarios between Korea undergraduates from a South Korean university and American undergraduates from a mid-western university was conducted by Choi, Park and Oh (2011). Although the participants representing the American sample were not well-controlled, with Hispanic, Asian Americans and Native Americans making up a portion of the sample, Koreans were still found to lie more frequently compared to their Western counterparts. The researchers believe that this can be attributed to the collectivistic nature of Korean culture, where one is generally expected to lie especially when their friends are involved. Otherwise, not lying may be taken to be a form of "betrayal" among friends. Americans, on the other hand, are deemed to be able to make individual decisions about themselves and thus, are more straightforward in deciding that it is wrong to lie regardless of the situation and people involved. Koreans were also found to be more tolerant towards lies made on their friends' behalf as opposed to the Americans who were less tolerant towards people who lie for their friend. Thus, there is a cultural difference between how Asians generally accept a "white lie" as a form of being humble and/or for the sake of their friends while the Westerners are less forgiving about it.

Matsumoto, Hwang and Sandoval (2015) found contradicting results regarding cross-cultural differences and lying, stating that no culture effect was observed in their deception study involving roleplaying interviews. The four different groups of participants recruited consists of European Americans, Chinese, Hispanic and Middle Eastern immigrants. However, the participant samples are problematic as the groups for Chinese, Hispanic and Middle Eastern immigrants included second generation immigrants who were born and raised in the United States. It is unclear how

acculturated (or not) they were to the American culture. Moreover, the key difference from Matsumoto et al.'s study is that this study was conducted entirely in English, whereas the studies by Fu et al. (2001) and Choi et al. (2011) had Chinese translated and Korean translated materials for their respective participants. The researchers themselves believe that the language of administration might have influenced the outcome of their studies. If the study was replicated and conducted using the four different group's respective ethnic languages, the results may differ and reveal potential cross-cultural differences. Hence, based on the studies by Fu et al. (2001) and Choi et al. (2011), there is stronger evidence suggesting that culture does indeed influence one's motivations and perceptions of lying. These differences may in turn result in the possibility that Asians and Westerners lie differently.

As seen from above, research on lying has been disparate, with studies having different goals, utilizing a number of different methodologies and even obtaining seemingly contradictory results in some cases. Thus, this study is driven by the following aims of (a) further exploring if language is useful in lie detection, (b) investigating the existence of linguistic cues which may be used when one lies compared to truth telling among Singaporeans, and (c) identifying potential differences in lying between Asians and their Western counterparts by cross-referencing prior studies on low stakes lying. Low stakes lying happens when the liar does not suffer from any losses or severe consequences regardless of the success of his/her lie.

**Hypothesis**

The first area of interest in this study is the usage of hesitation markers while one is lying. Hesitation markers, as defined by Khojastehrad (2012), "are pauses of varying lengths, which are not usually left unfilled" (p. 179). It may cause a spoken sentence to sound disfluent. Hesitation markers are presumably produced when a speaker is unable to locate a suitable word from his/her mental lexicon, or when he/she struggle with cognitive or verbal planning. Problems with cognitive or verbal planning may cause speakers to be unsure of what to say next, or how to continue with a sentence which they have already started. Hesitation markers may possibly be used by speakers as a form of distraction to allow the brain more time to come up or continue with an appropriate response.

Hypothesis 1: More hesitation markers will be present in lying recounts compared to truth telling recounts.

As lying is a cognitively demanding activity, it is possible that liars may struggle to form a cohesive story to convince their audience (the interviewer) that their untrue opinions are what they truly believe in. Liars may employ hesitation markers when they are unable to locate the appropriate words for usage, or when they require more time to construct their lie. Thus, it is likely that there may be higher appearances of hesitation markers in participants' speech when they are lying as opposed to when they are telling the truth.

Next, this study would be examining the kind of examples which participants may use during accounts of truth telling and lying, and how they are told. Knapp et al. (1974), Buller et al. (1989) and Newman et al. (2003) observed that liars make less self-references in order to dissociate themselves from their lies. As lying is already a cognitively demanding activity, with the need to ensure that the untrue opinion which they are sharing is cohesive and believable, it is unlikely that they will attempt to come up with examples just to include themselves in the false example. Thus, when discussing their false opinions, they may opt for general examples or hypothetical situations to illustrate their points instead.

Hypothesis 2a: Participants will not use examples with self-references during untruthful sharing of their opinions.

Since it is likely for there to be lesser usage of self-referencing examples when one is lying, the third area of interest in this study will be the usage of first person pronouns in a liar's speech. First person pronouns are used when we are referring to ourselves. It may also indicate one's involvement in events or an opinion. According to Chung and Pennebaker (2007), people have virtually no recollections of or control over when and how first person pronouns are used. Unconscious cognitive processing or behaviour specific to lying may thus manifest in the frequency of usage of first person pronouns in speech used by liars. In this study, I am only looking at first person singular pronoun as I am only concerned about the participant's own involvement in the issue.

Hypothesis 2b: During lying situations, there will be a reduced usage of first person singular pronouns as compared to truth telling recounts.

When sharing their untruthful opinions about the chosen discussion topics, participants likely do not agree or believe in whatever opinion they are sharing. Unconsciously, they may wish to disassociate

themselves with the lie and hence, decrease their usage of first person singular pronouns to signify a lesser amount of involvement.

Last but not least, I would also be looking at the number of words spoken when participants are lying versus when they are telling the truth. In interactive roleplaying interviews, Knapp et al. (1974) and Buller et al. (1989) explain that people may attempt to speak less to avoid suspicion.

> Hypothesis 3: When discussing their false opinions, liars will use less word count to discuss a topic than when they are telling the truth.

Due to the demands lying places on cognitive processing, I believe that participants may not wish to discuss their lies in greater or more specific details unless absolutely necessary. This is to avoid the additional stress on one's cognitive process to ensure that the lie produced is consistent and that there are no loopholes to arouse another's suspicion. Thus, as participants discuss their false opinions, they will likely speak less due to their generally unwillingness to delve deeper into the issue for fear of being exposed.

## Methodology

Lying is a spontaneous speech act. Even if a possible lie is caught on tape, it is difficult to ascertain if that statement is really a false assertion made by the speaker. Possible ethical concerns which accompany studies on deception further complicate the possibility of collecting naturally occurring data. Thus, laboratory controlled experiments are preferred and used more frequently by researchers (Knapp et al., 1974; Hancock, Curry, Goorha & Woodworth, 2007; Zhou & Dongsong, 2008; Arciuli et al., 2010; Villar et al., 2013; Matsumoto et al., 2015). In elicited data, researchers have the ability to ascertain the nature of the data collected (true or false) by cross-referencing it with information provided by the participants prior to the start of the experiment. Participants have no reason to lie before the study as they have no knowledge of the specific research aims then and thus, the information provided can serve as a reliable basis for comparison.

For laboratory controlled experiment set-ups, monologues discussing false and truthful opinions of a specific topic, interactive roleplaying interviews and mock crime scenarios are but some of the methods adopted by researchers. In this study, an interactive roleplaying interview was chosen as the most suitable method of collecting data as there is a need to elicit spoken language from the participants in order to observe possible linguistic cues unique to the language of deception used in

Singapore. The presence of an interviewer and repeated questioning may also serve as a strong form of encouragement for an individual to lie convincingly and cohesively.

Based on the "method of instances", where each instance of a phenomenon can be taken as evidence to support the action(s) used by a group of people with the same set of cultural understanding, Denzin (1999) suggests that only one interview is sufficient for in-depth analysis. However, to allow for wider representation, eight participants were recruited for this study.

**Participants**

Eight participants (four males, four females) between the ages of 18 to 27 years participated in this study. During the recruitment process, potential candidates were told briefly that the experiment was for a study on deception and that they would be required to lie. They were also required to be comfortable with the idea of being video-recorded.

So as to avoid knowing any of the participants personally beforehand, the researcher recruited her participants through word of mouth with the help of friends. They are all Singaporean Chinese, are born and raised in Singapore, and share similar educational backgrounds, being undergraduates or recent graduates from a local Singapore university. None of them study Linguistics or other related studies. To ensure the confidentiality of participants' identities, participants were not requested to provide their names. Thus, pseudonyms were assigned to each of the participants instead. The pseudonyms used were Becky, Coco, June, Sue, Jim, Kyle, Nick and Tom.

**Procedure**

For this study, I have adopted a false opinion paradigm with reference to the experimental procedure employed by Frank and Ekman (2004) and Arciuli et al. (2010). False opinion paradigms are frequently employed in deception research because of the difficulty in collecting naturally occurring data and the flexibility it allows. Researches are able to control a number of variables such as the content and context in which the lie is told, the required difficulty of the lie and the amount of available preparation time, so as to better study the specific aspect of lying which they are interested in. This experiment is divided into the following three segments: (a) pre-task; (b) actual task; and (c) debrief. The actual task consists of a role-playing interview.

To ensure that participants are fully informed of the experiment, they are presented with a consent form (refer to Appendix A, page 40) to read and acknowledge before the commencement of the experiment.

*Pre-task*

Prior to the roleplaying interview session, participants were asked to fill an online survey questionnaire consisting of a list of 10 social issues relevant in Singapore at the time of the study. They were asked to rank how they personally felt towards the issue (1 = strongly disagree, 7 = strongly agree). Based on their responses, two topics which they felt strongly about were selected for the interview. This was done so that participants would be personally invested during the discussion of the topics. The selected issues (by the interviewer) were only revealed during the actual interview itself so that participants would not have sufficient time to prepare what they intend to say. Their responses would thus be spontaneous.

Table 1. Social topics listed in the survey questionnaire

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**1. Capital Punishment:** Death penalty for serious crimes (e.g. kidnapping, murder) should not be removed from our legal system.

**2. Same-sex marriage:** Homosexual couples should be allowed to marry in Singapore.

**3. Housing:** The government should make changes in their policies to ensure that all Singaporeans are able to afford housing.

**4. Transport:** More companies should be introduced into our transport system to ensure that our buses/trains remain competitive and efficient.

**5. Immigration:** In the near future, selected groups of people holding the People's Republic of China passports will be eligible for the enhanced Immigration Automated Clearance System (eIACS) service in Singapore. This newly introduced service should not be offered.

**6. Censorship:** Singaporeans should have more freedom in expressing their views (e.g. online, at the Speaker's Corner).

**7. Politics:** The political scene in Singapore should be more diverse.

**8. Income:** The government should be more proactive in attempting to minimise the wage gap between high-income and low-income earners.

**9. Education:** Overseas excursions should not be allowed for students below tertiary level.

**10. Environment:** The government should spend more resources in resolving the haze

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crisis.

Upon completion of the survey, an interview session was arranged for the actual task. Participants were told that the interviewer would be aware that one of the discussions would be a lie and they will attempt to discern it. If the interviewer was right, the interview would be stopped immediately. Hence, it is important for participants to do their upmost best in convincing the interviewer of their lie. However, as opposed to the set of instructions given to the participants, the interview would not be stopped unless this was explicitly requested by the participant himself/herself. The instructions served solely as a form of motivation for the participants.

*Actual Task*

During the roleplaying interview, all participants were asked to tell a set of truths and a set of lies. Half of the participants were instructed to lie about their opinions with regards to the first discussion topic, and to tell the truth for the second discussion topic. The other half of the participants proceeded in the reverse order. The process for the first half of participants is as illustrated below:

Figure 1. Flowchart of roleplaying interview process
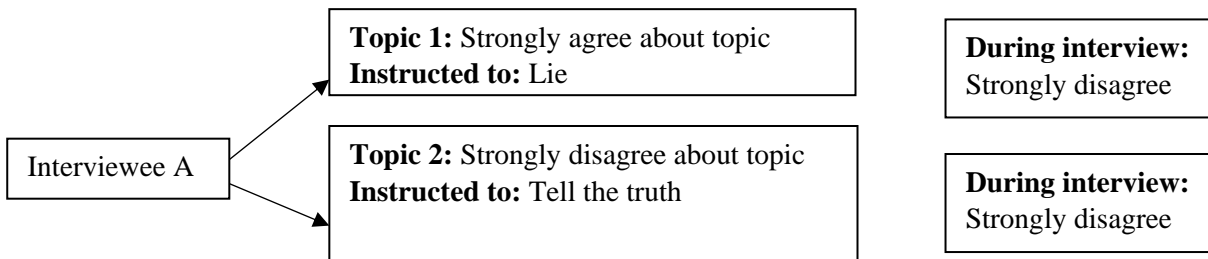


Participants were asked several questions with regards to the discussion topic. Questions asked fall under the following categories: (a) general feelings and knowledge about the discussion topic (e.g. "What do you think about the issue?"), (b) reasoning for attitude towards discussion topic (e.g. "Why do you feel that way?"), (c) truth of their opinion (e.g. "Is that what you really think?"), (d) possible course of actions to deal with the issue (e.g. "Can you suggest any action ought to be undertaken by (the relevant authorities?"), (e) reactions towards opposing views (e.g. "How would you react if people have opposing views from your own?"), and (f) any additional information about

the issue which they would like to share (e.g. "Do you have anything more to say?"). Elaborations were only given when participants fail to understand the question.

Participants were given explicit cues (e.g. "So let us move on to the second topic", "So let us move on to another discussion topic") when the first discussion topic is over and the roleplaying interview would be proceeding to the second discussion topic. No time duration limit was imposed on the participants and they were allowed to elaborate as much as they wanted for the six types of questions asked for both lying and truth telling conditions. After both topics had been discussed, the interview would be deemed as complete. Clear signposting was given by the interviewer to signal to the participants (e.g. "this is the end of the interview", "thank you very much").

The roleplaying interview was recorded from two different angles to capture the frontal and profile view of the participants.
*Debrief*

Upon completion, a verbal debrief was given to all participants. They were provided with the hypothesis of the study and given the opportunity to ask any relevant questions. Thereafter, they were thanked for their time and help.

## Analysis

Analysing lies can be complicated due to the fact that behavioural manifestations of lies can occur both quantitatively and qualitatively (Porter and Brinke, 2010).

Due to the small sample size in this study, frequency counting is the method adopted for quantitative analysis of the data. For all observations related to the frequency of appearance of a certain class of word, repeated stuttering of the word in the same utterance will be counted as one, and not multiple appearances. As all participants spoke for different amounts of time, the frequency of linguistic cues of interest was calculated using the formula below:

$$Frequency\ of\ uses\ (per\ 100\ words) = \frac{\text{Total number of uses}}{\text{Total number of words}}\ x\ 100$$

The average number of uses of the studied linguistic cues were obtained by taking the average frequency of uses over all 8 participants.

Conversation analysis, a form of qualitative analysis meant to study social interactions and discover possible recurring patterns used in specific speech acts, is employed as well. This is to enable the further study of linguistics features in the context of the utterances which they are found in (Galasinski, 2000; Choudhury, 2014). Qualitative analysis is believed to be of great importance by Galasinski (2000) as such analysis allows the in-depth study of language use that goes beyond just semantics or syntax. Hence, the frequency of appearance of specific linguistic cues or behaviour was observed and analysed for further discussion.

All recorded roleplaying interviews are transcribed by the same person.

*Hesitation Markers*

In order of the aforementioned hypotheses, I first looked at the number of hesitation markers used during truth telling and lying situations. For this study, the hesitation markers I recorded belonged to four major categories: (a) particles such as "um" and "uh", (b) incoherent sounds, (c) drawling, where participants prolonged the pronunciation of vowels in a word, and (d) pauses of silence. As pauses of silence can also signify the end of the speaker's turn, only pauses within the participant's turn or prolonged pauses ($\geq$0.2) after turn switching (from interviewer to participant) is counted for analysis. There is no clear result suggesting that participants will use more hesitation markers when lying. No gender differences were found as well.

Table 2. Average number of hesitation markers used by participants in the two different situations

| Situation | Truth | Lie |
|---|---|---|
| Average number of uses (per 100 words) | 17.983 | 18.890 |

Among the four major categories, pauses of silence was the most frequently used hesitation marker for both lying and truth telling conditions. Short pauses tend to appear within an utterance while lengthier ones usually appear before participants answer a question by the interviewer. On the other hand, incoherent noises were least produced by participants for both conditions.

*Presence of self-referencing examples*

Next, I looked at the examples shared by participants when they discussed their true and false opinions. Participants provided examples to illustrate their points in both situations. However, the type of examples which they provided was different. When telling the truth, participants tend to bring in self-referencing examples from their own personal experience. They may involve their friends and family members as well. Among the various examples, I have chosen two particular ones to illustrate my observation.

One of the female participants, Becky, was given the topic of Singapore's transport system and the need to introduce competition in order to increase its efficiency. She shared her true opinion that competition is not needed and that the existing local train companies are already operating at the best of its capabilities. While discussing what she thought about opposing views, Becky brought up an incident which she had personally witnessed.

```
239                         way that makes them feel heard (.) cause I have
240                         seen this uh incident once when there's this
241                         downtown line=
242      Interviewer:       =↓hmm=
243      Becky:             =that's recently open and it's um: (.) from 28
244                         to I don't know when s-first or second January was
245                         ↑free (.) free for >all users< so there's this
246                         uncle who want to get t-through the gantry .hhh
```

In Line 239, Becky believes that complaints and unhappiness against SMRT is likely due to a lack of communication between the passengers and the company itself. She then brings up something which she saw happening (Line 240) at one of the stations along the Downtown line (Line 241). The interviewer lets out the sound "hmm" to let Becky know that she is still following the story (Line 242). Becky continues in Line 243 by giving more information about the location and the likely time period in which the incident happened (Line 244). She suggests the potential cause of conflict, which was the announcement for free rides along the downtown line (Line 245), before introducing the main character involved in the incident (Line 246). Becky continues her story by sharing how the "uncle" was frustrated and shouting in agitation because he was unable to get the answer to his question from the staff.

There is a high level of self-referencing in the above example provided by Becky. As a spectator of the incident, she was able to recall the place and time when it occurred from her memory, and her personal feelings towards the people who were involved in the incident.

```
261                         there was stuff there (0.2) I mean admittedly the
262                         security guard wasn't being helpful .hhh but there
```

In Line 261, she begins to express her opinion on the security guard who was being shouted at by the "uncle". She felt that the security guard "wasn't being helpful" (Line 262), voicing her own judgement of the two conflicting parties in the incident. As the story told was based on what Becky thinks of the people and the conflict from her position as a bystander, she portrays a high level of personal investment in the entire occurrence while sharing this example. Becky did not attempt to exclude herself when recounting the story.

Another male participant, Kyle, mentions his younger brother who is currently serving National Service when discussing his true opinion that students below tertiary level ought to go abroad and gain new experiences,.

```
212      Kyle:            [Annnd my brother is camping in Pulau Ubin
213                       .hhh hhh but
214      Interviewer:     It's different [from camping over he-
215      Kyle:                           [it's just different ya it's just
216                       different over here tch hhh hhh
```

Kyle talks about how his brother is being sent away from the main island of Singapore and is currently camping in Pulau Ubin (Line 212). He laughs in Line 213, presumably due to the supposed poor living conditions which national servicemen in Pulau Ubin are well-known to face. Based on her own general experiences, the interviewer seems to be aware of the situation which Kyle's brother may be experiencing. She mentions how camping in Pulau Ubin is different from camping in Singapore itself (Line 214). Even before she completes her sentence, Kyle, who probably shares similar sentiments with the interviewer about the living conditions in Pulau Ubin, agrees immediately (Line 215). He reaffirms that it is "different" before continuing to laugh, possibly at the thought of his brother's current plight even as he speaks.

In the above example, there is personal involvement and self-referencing as Kyle has brought in his family by mentioning his brother's experiences. He also shares slight similarities with Becky in bringing in his personal thoughts on whatever his brother is facing, and how travelling beyond Singapore's main island can be a very different experience.

Both Becky and Kyle were not afraid to associate their cited examples with themselves, having experienced them and recalling from their memory. On the other hand, participants tend to cite

generic examples which do not come from their personal experience while lying and thus, do not include themselves, their family and/or friends. They have little or no involvement in the examples they have thought up and thus, minimal or no self-referencing aspects. Examples from the interview in which participants are lying are instead general ideas, stereotypes or happenings which may have been reported in the news, broadcasted on television, or shared on the internet.

In the following excerpts taken from Coco's roleplaying interview, Coco was lying about how same-sex marriage should not be allowed in Singapore. In the first part of the interview, Coco was asked why she felt so strongly against same-sex marriage. Her false reply was that people "chose to be queer" and she accompanied her justification with an example.

```
101                    example like perhaps this ↓girl (.) is very hurt
102                    by um her ex boyfriend and so she turns lesbian
```

In Line 101, Coco begins with a make-believe example of how a girl can choose to become a lesbian. She states that being hurt from a past relationship is one of the reasons why girls will turn into a "lesbian" (Line 102), a possibly stereotypical way of thinking which detractors of same-sex marriage may use. Following this, Coco does not introduce any new information or examples as elaboration but merely lengthens her argument by rephrasing her idea.

```
103                    but e-y'know it's not because y'know eer-er i-it-
104                    it's because of that hurt that made her choose to
105                    be lesbian so it's not um (.) sh-she's basically
```

In Line 103, Coco stumbles over her own words before reiterating her previous point in a different manner (Line 104 & Line 105).

In the second example, Coco was asked for her response about people with opposing views.

```
116    Interviewer:    ↑So: how would you react if people have opposing
117                    ↓views
118    Coco:           I will encourage them to go to church (.) hhh hhh
```

In Singapore, Christians have thus far been the ones who are most vocal about their disapproval of same-sex marriage, citing reasons such as going against their religion and/or the harmful impacts it might have on society. When asked by the interviewer for examples on how she would react to people who have opposing views from her in Lines 116 and 117, Coco gives a short response of how she would encourage them to go to church (Line 118). While voicing her untruthful opinion on this topic, she could possibly have turned to the stereotypes of Christians who are against same-sex

marriage in crafting her response. She makes no effort to suggest other methods or go into specific details on how she would "encourage them to go to church". There is little evidence suggesting Coco's involvement in the example she has shared.

Apart from a low level of personal involvement, the examples which were provided during the discussion of a participant's false opinion may not necessarily be relevant as well. Although Kyle was supposed to be talking about censorship in Singapore, his example was on the freedom of gun ownership in America instead.

```
15      Kyle:              'How did I arrive at this opinion so' if you look
16                         US they have like freedom of expression and
17                         freedom of even gun ownerships and even: (.) uh:
18                         freedom of a lot of stuff like (.) they're getting
19                         out of hand in terms of control especial:ly guns
```

In Line 15, when Kyle tries to explain his false opinion that censorship enforcement in Singapore ought to be continued, he cited the United States as an example (Line 16). It is of general knowledge that the Americans prize freedom of expression and most people with a similar educational background as Kyle (undergraduate/graduate) would know about it. Even though Kyle starts by bringing in "freedom of expression", his elaboration is instead on "freedom of gun ownerships" (Line 17) and other possibly dangerous "stuff" which Americans are allowed to own (Line 18). He cited guns as a specific example of how freedom of ownership has gone "out of hand in terms of control" (Line 19). Not only is this information easily obtainable from the news and impersonal, it is also not in line with the discussion topic. Regarding the example, Kyle does not provide any of his personal thoughts and/or feelings. There is no attempt by Kyle to include himself in the example.

Apart from the cited examples above, the observation that liars avoided self-referencing examples largely holds true for all eight participants. No participant provided an example which showed personal connections to themselves while they were lying. The observed behaviour is similar to past studies by Knapp et al. (1974) and Buller et al. (1989) involving roleplaying interviews, as well as Newman et al.'s results (2003), where participants were more willing to come up with self-referencing examples during truth telling conditions and more reticent when they were asked to lie.

*First person singular pronouns*

If participants spoke of more personal self-referencing examples while telling the truth, did the frequency of uses of first person singular pronouns increase proportionately as well? Did participants use less first person singular pronouns when they were lying? First person singular pronouns considered for data analysis in this study included the following three cases: (a) the subjective case "I", (b) the objective case "me", and (c) the possessive case "my" and "mine". The average number of uses of first person singular pronouns per 100 words segment in truthful accounts did not differ greatly from the average number of uses in false accounts.

Table 3. Average number of first person singular pronouns used by participants in the two different situations

| Situation | Truth | Lie |
|---|---|---|
| Average number of uses (per 100 words) | 3.410 | 2.584 |

Among the three different cases of first person singular pronoun, the subjective case "I" was the most commonly used when participants were sharing both their true and false opinions. On the other hand, the objective case "me" and the possessive case "my" were barely used by the participants during the interview, with some of them not using the objective and possessive case at all. The pronoun "mine" was not used in both conditions across all eight participants.

In spite of the differences in participants' level of personal involvement while sharing examples during truth telling and lying conditions, the usage of first person singular pronouns was not largely influenced as initially hypothesised.

*Word count*

Lastly, this study examined the number of words spoken by participants for both truth telling and lying accounts. The results reflect my expectations and are consistent with past studies (Knapp et al., 1974; Buller et al., 1989; Newman et al., 2003). Despite the fact that the number of questions asked during discussions for true and false opinions were the same and that no time limit for answering was given to any question, participants spoke more when they were telling the truth and less when they were lying.

Table 4. Average number of words spoken by participants in the two different situations

| Situation | Truth | Lie |
|---|---|---|
| Average number of words used | 478.500 | 386.625 |

Although no difference was found in the frequency of usage of hesitation markers and first person singular pronouns, the elaboration which the participants provided for their examples when they were telling the truth, was in general more detailed and lengthy compared to the elaboration when they were lying. This could be attributed to liars possibly not wanting to go deeper into the example for fear of the audience realising and exposing them for their lie.

For example, Tom, a male participant in this study was asked to lie about his opinion regarding capital punishment in Singapore and to tell the truth of what he thinks about the existing housing policies in Singapore. The first question for both discussions were the same, with the interviewer asking the participant to express any general feelings and knowledge about the discussion topic.

Although Tom's true belief is that capital punishment is mandatory in Singapore, he had to lie and express his disagreement about it. Below is his false response with regards to what he thinks of capital punishment in Singapore:

```
6       Tom:            Okay I thin-I think everyone should be given a
7                       chance so:: there should not be such severe
8                       punishment 'lah' (.) yup that's what I think ↓lah
```

As seen from the above excerpt, Tom does not provide much information about the topic being discussed. In Line 6, he stumbles a little at the start of his utterance before providing his false opinion. He "believes" that everyone should be given a second chance (Line 7) and that the punishment need not be as severe as in the case of Singapore (Line 8). He ends his reply by reiterating once again that that is what he believes in. There is a lack of examples, details and elaboration compared to the response he gives for his truthful account about the housing situation in Singapore as seen below:

```
75      Tom:            =okay first (.) for Singaporeans ↓right
76                      (.)
77                      As-as you know lah okay for BTO right (.) fo:r
78                      a four room flat which is already four hundred
79                      plus k so (.) it's very hard for ne:w owners
80                      right for example new (.) just started work
81                      (.)
82                      To afford a four room flat an-and especially
83                      when a four room flat is just (.) it's smaller
84                      than (.) what it is in the past (.) so: ya I
85                      believe I believe S-Singaporeans need to be mo:re
86                      (0.2)
87                      Need to have more benefits 'lah' in getting their
88                      flats 'lah' ((nods head))
```

Tom is of the opinion that the government should provide more benefits to help ensure that Singaporeans are able to own a house in their own country. In Line 75, Tom begins by stating that his response is meant for Singaporeans. There is a brief pause (Line 76), before he begins to provide an example, presumably to put across a more convincing argument as that is what he truly believes in. He mentions in Line 77 that build-to-order flats (BTO) which contain four rooms are already four hundred thousand dollars or more in the market (Line 78). He selects a specific group of people, new home owners, in Line 79 to possibly further support his standpoint. Tom talks about how they might have just started work (Line 80), pauses for a brief moment (Line 81), before expressing how it seems difficult for them to afford it (Line 82). Moreover, he states that flats nowadays are also smaller (Line 83) compared to what they were in the past (Line 84). He concludes his turn by stating that's why he believes that the Singapore government should consider a change in existing policies regarding housing (Line 85). There's a moment of silence in Line 86 where Tom was likely thinking of a suggestion which the government can do to improve the situation. Eventually, Tom proposes that perhaps benefits (Line 87) may be a feasible way in helping new home owners get their flats (Line 88).

Compared to merely stating his "opinion" for the discussion topic he was supposed to lie about, Tom appears to be a lot more passionate when sharing his true opinions for an issue he probably feels strongly for. Apart from providing his own opinions, he presented examples in support of his views. He talks about the example in great detail, identifying the possible problem and going as far as to mention the high cost of a four-room BTO flat, the people which may be affected by the problem and why they can be affected by the problem, before ending it by providing some ways in which the government can improve on the situation. There is great effort put in to justify his opinion as opposed to just mentioning it.

The lack of elaboration or a cohesive story in support of their dishonest opinions about the other issue which they care strongly about (lying condition) may have contributed to why people speak less when they are lying compared to when they are telling the truth. This could be due to the fact that lying is a cognitively demanding two-step process (Debey et al., 2014). In order to lighten one's cognitive burden, participants may have chosen to provide general examples without discussing it in great detail. There would then be no need to form a cohesive yet convincing story, and less information for their audience to discern their lie. On the other hand, while telling the truth, participants will only have to retrieve the relevant information without the need to process it into an alternative untruthful response. Ensuring that the recount flows well would not be a cause for

concern as well. Hence, liars may speak less words as opposed to truth tellers to lighten their cognitive load and avoid being exposed by their possibly poorly formed example.

*Potential gender differences*

Although not considered in my initial hypotheses, it is interesting to note how male participants in general could not follow through with their false opinion. Despite being told to lie for the entirety of the discussion (for lying condition) till the interviewer initiated a change in discussion topic or upon reaching the end of the interview, male participants tended to lapse back to their true opinion even though all participants were given the same set of instructions.

During the role-playing interview, Tom lies about how the death penalty for serious crimes in Singapore ought to be removed from our legal system.

```
25      Interviewer:    So: is this really your true opi:nion
26                      (0.2)
27      Tom:            Nope ((eyes looking around))
28                      (.)
29                      Yes ((smiles))
30                      (0.3)
31      Interviewer:    So that is what you really think
32      Tom:            Yup
```

When questioned if that was truly his opinion in Line 25, Tom hesitated (Line 26) before answering with his true opinion "nope" (Line 27). The hesitation may be due to the possibility that Tom was unsure if he was supposed to carry on with his lie, or answer truthfully. There's a short pause in Line 28 where he presumably realised that he was still supposed to lie about his opinion and corrects his response to a positive one with "yes" (Line 29). When questioned by the interviewer once again if that is what he truly thought about the issue in Line 31, he answers "yup" (Line 32) without any pauses of silence, possibly due to the fact that he is now aware of the need to continue with his lie.

When asked by the interviewer if the false opinion he has just shared is indeed his true opinion, another male participant, Jim, responses similarly to Tom in Line 112.

```
112     Interviewer:    So is this really your true opi:nion
113     Jim:            No hhh (0.2) this is the second one I'm supposed
114                     to lie right HHHH HHHH hhh hhh
```

As Jim may have assumed that the interview has already ended, having already shared his thoughts about the discussion topic, he answers truthfully in Line 113 and 114, stating "no". He clarifies with the interviewer if he is supposed to lie for the second discussion topic, presumably confused and unsure as to why he was asked the question "so is this really your true opinion?" despite being instructed to do otherwise. Jim continues with a bout of laughter, possibly to mask his embarrassment in the event that he has indeed made a mistake and failed to follow the prior given instructions.

In the case of Kyle, even though he does not deny his lie openly, he shifts the focus of the conversation towards his true opinion. In the excerpt below, the topic being discussed was on political censorship in Singapore. The interviewer asked Kyle to share his personal opinion regarding censorship in Singapore.

```
33      Kyle:                          [Uh huh
34                     (0.3)
35                     Uh:m (0.2) some form of censorship is:: uh
36                     (.)
37                     is to be promo:teds like the gun or (.) I heard of
38                     some cultures whereby (0.2) people can voice their
39                     anger and there's: certain days (.) in a year
```

In his lie, Kyle was supposed to be strongly against the idea of Singaporeans having more freedom of expression about political issues. However, after acknowledging the question (Line 33) and hesitating (Line 34), he talks about how "some form of censorship" (Line 35) is to be promoted (Line 37). Instead of disagreeing completely, he uses the word "some" to lessen the strength of his assertion, his response leaning towards his true opinion that censorship should not be as restrictive as it is now. He goes on to explain how there are some cultures whereby people are allowed to voice their unhappiness on specific days in a year in Lines 38 and 39.

```
47                     let their anger go so (0.3) some form of control
48                     is (.) good in censorship but it's still need to
49                     allow (.) a platform for them to
50                     (0.2)
51                     ((hands moving forward in a circular motion))
52                     voice their concerns ↑lah so: for instant (.) if:
```

Kyle continues with the elaboration of his example till Line 47, where he eventually concludes that although "some form of control" is ideal, there should still be a platform for the people to voice their concerns. He uses the word "some" again to possibly lessen the intensity of his disagreement for freedom of speech. Although he states that censorship might be good (Line 48), he explains that

a platform for people to voice their thoughts and opinions is still very much needed from Line 49 and continues with it in Line 52 after some hesitation (Line 50 and 51). The fact that he is still suggesting ways in which people can freely express their views despite his supposed strong disagreement hints at his true opinion of the issue.

This trend is not observed among female participants. In lying situations, all of them exhibited the ability to maintain their lie throughout the entire discussion. When asked similar questions as Tom and Jim on whether their false opinion is the truth, the female participants answered positively and did not reveal their true opinions. Two examples from female participants June and Sue are shown below:

```
204     Interviewer:      Is that what you really th:ink
205                       (.)
206     June:             'um' Yes ((nods head))
```

During the roleplaying interview with June, the interviewer asks June if her given false opinion is what she truly thought (Line 204). Although there is a brief moment of silence in Line 205 and a soft hesitation "um", June nods her head in affirmation and answers "yes" (Line 206).

```
31      Interviewer:      So is that your true opi:nion
32                        (.)
33      Sue:              Yes
```

In Line 31, the interviewer questions Sue if the false opinion is indeed her "true opinion". Although there was a slight pause (Line 32), Sue answers "yes", maintaining consistency with her lie.

Based on the analysis above, it appears that male participants seemingly have the tendency to express their own true opinion despite being explicitly told to lie. On the other hand, female participants could maintain consistency in their lies and did not exhibit such behaviour.

**Discussion**

During data analysis, no clear differences between truth telling and lying conditions with regards to the frequency of usage of hesitation markers and first person singular pronouns are observed. A plausible reason could have been due to the nature of the discussion topics. Similar to the study by Newman et al. (2003), where participants' abortion attitudes were predictable regardless of it being

the truth or a lie, discussions about topics such as politics and same-sex marriage were largely predictable as well. This may be because the participants are aware of some of the publically popular sentiments regarding hotly debated topics among Singaporeans for both sides of the argument (strongly agree or strongly disagree). After all, the social issues selected were still relevant at the point of the study and widely discussed on national news and social media platforms. Thus, there is a wide pool of information which the participants are readily exposed to. Future studies involving language and deception can replicate a similar study but with a greater variety of material not limited to social issues (e.g. discussion on participants' favourite and/or hated food). This is to avoid any possible influences on truth telling and lying caused by the content of the discussion topic itself.

On the other hand, the presence of self-referencing examples in truth telling conditions and not in lying conditions, as well as the observation that participants spoke less words when they are lying compared to when they are telling the truth, are consistent with previously obtained results (Knapp et al., 1974; Buller et al., 1989; Newman et al., 2003). However, the latter observation is inconsistent with Swol et al.'s (2012) research which adopted a different methodology involving an interactive conversation instead of a roleplaying interview. This may suggest that people lie in a different manner based on the situation which they are placed in. In a roleplaying interview, the interviewer has a set list of questions. Liars only have to account for a fixed number of questions. On the flip side, in an interactive conversation, the person which the liar has to convince is able to ask as many number and types of questions as he/she deems fit. This may prompt liars to speak more to convince the other party who may be suspicious. The different results obtained from studies using different methodologies may thus possibly reflect a person's ability to change his/her style of lying based on the context and the kind of people he/she is interacting with.

One of the limitations of this study would be that the data was elicited in a low stake situation. In a study by Gozna et al. (2011) investigating participants' individual differences (e.g. character, personality, etc.) and how this will in turn affect their perception of lying in low stake situations (e.g. everyday life) and high stake situations (e.g. police interrogation), it is revealed that there is indeed a significant relationship between these two factors. People lie differently in different scenarios and context, and it is unrealistic to generalise results found in this preliminary study and apply them to cases of lying in actual high stake situations such as police interrogations.

In order to conduct a study where results will be applicable in studying high stake situations, naturally occurring data has to be collected. However, this is met with numerous ethical

complications. Needless to say, endangering participants for the sake of natural data is unlawful and unethical. Moreover, in accordance with the law in Singapore, the Singapore Police Force does not release transcripts of police interrogation or court proceedings to the accused, witness or members of the public. Audio recordings are not allowed to be made as well. Hence, it is difficult to obtain naturally occurring data for lying in high stake scenarios in Singapore. Nevertheless, Frank and Ekman (2004) believes that despite the possible lack of emotions in low stake lying situations compared to one with high stakes, cognitive overloading cues are still likely to occur. As there has been an absence of studies on the topic of lying in Singapore, this analysis based on elicited lies may still serve its purpose in closing some of the research gap regarding low stake lying in everyday life in Singapore.

Due to the small sample size employed in this study, results cannot be used for generalisation across our society. Thus, it is impossible as of now to conclude whether studying the language used is effective in helping distinguish a lie from a truth. In fact, even with the greater number of studies related to deception conducted in America, researchers still cannot be sure how reliable it will be to use linguistic cues to identify a lie. Due to the possibly severe consequences of sentencing a suspect wrongly if applied to police interrogations, much research still has to be conducted before observations made can be used by law enforcers to determine if their suspect is truthful or lying about a matter. With more effort put into this area of interest, detecting lies through linguistic analysis may very likely be possible in the future.

### Future Studies

The similarities in results between this study and past studies conducted in Western society raises the question of whether Singaporeans lie very much the way the Americans do. However, as seen from the differences in results regarding the impact of cross-cultural differences on lying in studies by Fu et al. (2001), Choi et al. (2011) and Matsumoto et al. (2015) due to the language used when both groups of researchers conducted their studies, we must consider the possible effect of the language used in this study. Since the participants had to lie in English, could it be possible that the language which we are using to lie supersede the effects of culture? Further research has to be done to determine how our choice of language can influence the way in which we lie. Moreover, as Singapore is a multiracial society where most of us can speak a variety of languages, the effects of multilingualism can be considered as well.

It is also found that male participants appear to have difficulties in following through with their lies as opposed to female participants. Despite being given the same set of explicit instructions, male participants tend to answer truthfully or sway the direction of their discussion to their true opinions even when they are supposed to lie. Such behaviour is not observed among female participants. Could this be due to a difference in cognitive processing between the two genders when understanding the instructions given, or could the way the two genders lie truly differ? Apart from analysing the usage of specific linguistic markers for truth telling and lying conditions, future researchers can draw comparisons between the linguistic markers used by male and female participants as well. More conclusive results are needed before a possible gender difference among liars can be ascertained.

## Conclusion

At the moment, studies on language and deception are still relatively scarce, especially in Asian societies. Through this preliminary study of lying in Singapore, it appears that when Singaporeans lie, they tend to produce less words compared to when they are telling the truth. They also avoid self-referencing examples to support their points. Although no difference is noted between the participants' usage of hesitation markers and first person singular pronouns because the participants possibly possess the knowledge of popular opposing sentiments, it prompts further research into expanding the variety of topics which participants are given to discuss. The observation of a possible gender difference among Singaporean liars is also a question which can be studied further.

Despite the seeming lack of contrast between how Singaporeans and their Western counterparts from previous studies lie, the language used (English) is a possible influencing factor in this study. Although more research has to be done regarding the newly identified factors affecting lying, this study is one of the first studies on deception in Singapore. If the study is replicated on a bigger scale, more conclusive results may be drawn from it.

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**Appendix A. Consent Form**

**Nanyang Technological University**

**Consent to Participate in a Research Study**

**Title of Study:** A Preliminary Analysis of Deception among Singaporeans

**Investigator:** Chong Cui Fen

I am currently a Linguistics and Multilingual Studies undergraduate student from the School of Humanities and Social Sciences, Nanyang Technological University. For my final year project, I will be conducting a study to find out more about the dynamics of interaction when lying is involved.

If you are willing to participate in this study, you will be in a role-playing interview as an interviewee. A set of structured information will then be provided. The entire interview process will revolve around the discussion of social issues happening in Singapore and will be video-recorded. It will be conducted at a place which will be convenient for you. If you feel uncomfortable at any point of time during the interview, you are allowed to withdraw your participation in this study. Any material recorded prior to your withdrawal can be deleted upon your request.

As this study is anonymous, video footages recorded will not be shown to anyone outside of the research study and will be kept strictly confidential. Should any portion of the video be reproduced, it will be provided in negative form, which will make individuals in the recordings unrecognizable. Pseudo names will be used in lieu of your actual name.

There are no expected risks involved in this study.

If you have any questions related to this study, you may contact me at my mobile (91290299) or through my email (cchong004@e.ntu.edu.sg).

By providing your signature below, it is indicated that you have read and understood all the information provided above, and have given your consent to participate in this study. You will be given a copy of this document for your own reference.

Subject's Signature: _____     Date: _____

**Appendix B. Participant Profile**

| Name | Gender |
|------|--------|
| Becky | Female |
| Coco | Female |
| June | Female |
| Sue | Female |
| Jim | Male |
| Kyle | Male |
| Nick | Male |
| Tom | Male |

**Appendix C. Glossary of Transcription Symbols Used**

| | |
|---|---|
| [word] | overlapping utterances |
| = | no pauses in between utterances |
| (0.0) | elapsed time by tenths of seconds |
| (.) | brief interval (a tenth of a second) |
| word | stress via pitch or amplitude |
| : | prolongation of immediately prior sound; number of colons increases with length of prolongation |
| ↑ ↓ | shifts in high or low pitch |
| WORD | louder in comparison to surrounding talk |
| ˚word˚ | softer in comparison to surrounding talk |
| >word< | faster in comparison to surrounding talk |
| <word> | slower in comparison to surrounding talk |
| wo:rd | 'up-to-down' intonation contour |
| wo:rd | 'down-to-up' intonation contour from point of colon |
| *word* | utterances in Mandarin Chinese |
| w(h)ord | laughter while speaking |
| .hhh | in-breath |
| hhh | outbreath |
| (    ) | inaudible utterance |
| ((actions)) | transcriber's description of actions by interlocutors |
| word– | sound interrupted or cut-off |

## Appendix D. Transcriptions of Roleplaying Interviews

Transcription of role-playing interview with Becky

Discussion Topic 1: Lie

Discussion Topic 2: Truth

| | | |
|---|---|---|
| 1 | Interviewer: | So for the (.) first ↓topic (.) we're going to |
| 2 | | talk about same sex marriage |
| 3 | Becky: | ↓Um ↓hmm |
| 4 | Interviewer: | ↑So: can you tell me how you feel about this |
| 5 | | is:sue |
| 6 | Becky: | I feel it's very <u>disgusting</u> (.) I think they are |
| 7 | | like a-aberration of nature .hhh nn coming from a |
| 8 | | staunch as a staunch catholic coming from a |
| 9 | | staunch catholic family I feel that .hhh this is |
| 10 | | just this is n-not ↓right like >in-the in-the< |
| 11 | | thought of a guy with a guy and a girl with a girl |
| 12 | | ah::: (( perceived sound of sighing and |
| 13 | | exasperation)) like <u>okay</u> (.) many people say that |
| 14 | | it's always about (.) like sexual nature so I'm- |
| 15 | | bringing myself out of that like thinking about |
| 16 | | their bedroom activities .hhh and I'm trying to |
| 17 | | think about their like (.) ((clears throat)) how |
| 18 | | natural the .hhh the whole um union ↑is god says |
| 19 | | that no man shall lie with a .hhh a man or a woman |
| 20 | | unless >it is he says< it's unnatural I forgot |
| 21 | | which ↓one and e:ven be also have the (.) rudical |
| 22 | | law which supports that .hhh um it's called |
| 23 | | 377a .hhh um and it supports that y'know no male- |
| 24 | | man and man can lie ↓together .hhh because this is |
| 25 | | unnatural it is called indi-in-is gross indecency |
| 26 | | (.) ((clears throat)) an-and in fact historically |
| 27 | | even um his:torical actors have also been |
| 28 | | prosecuted for something that's so unnatural since |
| 29 | | we inherit our laws from Victorian um quotes |
| 30 | | (.) |
| 31 | | so um there's this historical figure Oscar Wilde |
| 32 | | who um got (.) who created one of the like |
| 33 | | (.) |
| 34 | | biggest hoo ha of the ↑18ᵗʰ ↑19ᵗʰ cen:tury that he |
| 35 | | was a part of because he ((clears throat)) he had |
| 36 | | um um unnatural unnatural sexual relation |
| 37 | | <u>homo</u>sexual relation with another ↑guy he kind of |
| 38 | | contested and went up against like the court so |
| 39 | | the father of that guy went to post like he |
| 40 | | (.) |
| 41 | | said he is um (.) opposing sodomite .hhh and um |
| 42 | | (0.2) |
| 43 | | he hhh (.) because of that um he sued him for |
| 44 | | libel or in-y-words for sc- for slander but he |
| 45 | | eventually lost you ↑see (.) this is the reason |
| 46 | | why .hhh y'know this is unnatural and (.) I feel |
| 47 | | like y'know they should repent and .hhh y'know |
| 48 | | seek .hhh um changes in their  hearts and-and go |
| 49 | | and find peace and y'know loving guidance from hhh |
| 50 | | god .hhh <u>y'know</u> HHH .HHH ↓IT in order to |
| 51 | | (.) |
| 52 | | y'know like re↓<u>form</u> and <u>change</u> their ways because |
| 53 | | I think it's uh mental disease it's unnatural and |
| 54 | | >y-even-< you do all this kind of thing you'll get |

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55                          aids .HHH ss-↓so (.) like you can see the
56                          predominant statistics um most aids um like
57                          clusters or groups aside from being third world
58                          countries .hhh uh surral is actually called
59                          homosexual disease in 1960s where it start
60                          proliferating .hhh so i-it's unnatural and I'm
61                          just talking about the guys but the girls also
62                          unnatural a:nd any other i-it's just unnatural
63                          if you're not a man or a woman .hhh °a-an°
64       Interviewer:       So you do not support (0.2) same sex marriage
65       Becky:             ↓No I: resolutely do not support same sex marriage
66       Interviewer:       ↑So: how do you react when you meet people with
67                          opposing ↓views (.) Like recently there's a lot
68                          of like pink dot movement and stuff like that ↑so
69                          how do you fe:el about such
70                          (.)
71       Becky:             I think they are perpetuating a lot of .hhh uh
72                          ↓immoral acts and immoral laws and b-trying to
73                          normalize it in society and tr-they're trying to
74                          gain acceptance this is NOT good for our children
75                          .hhh th-th I mean with this kind of ambiguous
76                          morality um (.) the children of the (.) later
77                          generation will not know what's wrong when will
78                          people differentiate what's wrong and what's right
79                          (0.2)
80       Interviewer:       So: ↑uh do you thin:k (.) uh there should be
81                          additional actions undertaken by the ↓government
82                          because even though (.) they have (.) the law
83                          (.)
84                          which you have mentioned just now 377a ↑right
85       Becky:             ↓Hmm ((nodding her head))
86       Interviewer:       But there are still such events do you think there
87                          can be like additional actions that the government
88                          ↓should take
89                          (.)
90       Becky:             Additional ac:tion .hhh um I think right now the
91                          law stands pretty firmly cause it has been
92                          contested and challenged a few times like it has
93                          been repealed a few times .hhh and um recently
94                          there's this like curfew among the late society
95                          all the late um indigents °ya° about um this book
96                          called tan-tan:go it takes two to tango or
97                          something which is about this two gay um penguin
98                          couple (.) raising a child and I'm ↑so: glad it
99                          was removed from the NLB (.) children section
100                         that's ↓not a book for children in fact I wish
101                         .hhh the book was .hhh remove entire:ly but it
102                         wasn't
103                         (.)
104      Interviewer:       So you can still get it
105      Becky:             You can still get ↓it then wh-what a what a .hhh
106                         (.)
107                         I guess I can see the government trying to
108                         compromise and this is not really under the
109                         juris-diction of the government >per se it's under
110                         NLB< but I feel like they should have gone ahead
111                         and condemn that book (.) the book shouldn't exist
112                         in our public libraries when it's open .hhh and
113                         in-wards it has that responsibility to nurture
114                         children's mind
115                         (0.2)
116      Interviewer:       Is there anything that can change your opi:nion
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117    Becky:          Anything that can ↑change my opi:nion how about
118                    .hhh they seek repentance an(h)d hhh forgiveness
119                    and .hhh try to amend their ways .hhh y'know um
120                    (.)
121                    i-it's a mindset thing so they can (0.2) pray and
122                    c-confess to their sins and then .hhh when they
123                    confess to their sins they'll be able to realise
124                    y'know there are many people out there who
125                    lovingly want to reach out and help them gain a
126                    normal life
127                    (.)
128    Interviewer:    ↑So is this your true opi:nion
129    Becky:          ↓Yes this is my true opinion
130                    (.)
131    Interviewer:    So now let's move on to the second discussion
132                    to:pic
133    Becky:          Okay
134    Interviewer:    So we're going to talk about transport
135    Becky:          ↓Um ↓hmm
136    Interviewer:    ↑So: what do you think about: Singapore inviting
137                    more ↓companies .hhh tr-especially transport
138                    companies so that it can increase the efficiency:
139                    and competition between public ↓transport
140                    (0.2)
141    Becky:          Um:: for this uh: (.) ((clears throat)) until
142                    prior to your to your um: (.) research ri- your
143                    interview question I have actually never thought
144                    about privatization of transport be:fore .hhh
145                    because I always see it as a public good
146                    (.)
147                    like so it's it's something that ((clears throat))
148                    I feel .hhh um .hhh no doubt no doubt um:
149                    (.)
150                    pr-privatization of transport will definitely um
151                    .hhh uh: spur that competitive uh drive among
152                    different uh transport companies to really provide
153                    service that .hhh um (0.2) that meets the k-the
154                    consumers and their the commuters' needs .hhh
155                    ((clears throat))
156                    but for me um (.) I-I'm still wavering on my stand
157                    here but .hhh uh for me I feel that (.) more the
158                    more the (.) more the transport it-any it whether
159                    or not we introduce privatization and more
160                    transport companies to fight with like to-to um
161                    compete with one another and keep at each other
162                    as a check and balance .hhh ↓it's for me not
163                    really the: main issue at hand .hhh (.) it will
164                    improve when we um pru-the assumption is that it
165                    will improve productivity but (.) and it will
166                    improve efficiency .hhh but I feel that SMRT has
167                    been taking steps .hhh and um the steps that they
168                    have been taking it's made all it's- they have
169                    been trying to make it transparent to the
170                    commuters that this is what what's going to happen
171                    .hhh and I feel that infrastructure cannot uh
172                    shift as fast as: demographic especially when
173                    demographic has been shifting .hhh uh rapidly
174                    not because of natural: like (.) growth cycles
175                    but (.) because of immigration (.) and >this a<
176                    this a part of .hhh Singapore that that is a
177                    (.)
178                    in some way given the po-economics politics that
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179                         we .hhh uh policies that w-we ↓adopt like the
180                         government adopts (.) and so Singapore adopts
181                         .hhh um it's not something that we can (.) change
182                         .hhh so ((clears throat)) I feel that uh in terms
183                         of: (.) addressing con-like transport needs it's
184                         more: (.) it's more um something that rests on
185                         consumers um my say that consumers should lead
186                         the responsibility and trave-sense of civil
187                         mindedness that .hhh (.) uh that this is what
188                         they (.) they (.) like they ar-as consumers they
189                         also have the responsibility to un-like they also
190                         to have that <citizenship> that sense of that that
191                         civil mentality that civil grace .hhh to: to
192                         realise that y'know sometimes things don't move as
193                         ↑fas:t and sometimes um th-I mean I c-can just
194                         guess this is more of a (0.2) scarcity mindset to
195                         me then then it is a infrastructural problem .hhh
196                         I mean sure ↓ya our population is getting
197                         increasingly and and increasingly big:ger (.) and
198                         we can all feel that space constraint .hhh but
199                         ((clears throat)) if we're a bit more patient with
200                         one another (0.2) a bit more generous with our
201                         time .hhh and a bit more (.) I mean this might
202                         slow our society and that's quite bad for
203                         efficiency (.) but I feel that one thing as we
204                         progress to a more um: (.) like this is fif-fifty
205                         year right like last year was um our fiftiest-
206                         fiftieth anniversary so this is the first year o-
207                         past that (.) that whole economic like industrial
208                         frame .hhh I just feel that we're already in
209                         (.)
210                         post industrial nation (.) and it's actually quite
211                         clear that we are post industrial nation ↑so
212                         (.)
213                         while we can be more reliant on technology to:
214                         make our life efficient we as consumers also must
215                         be very ↑smart .hhh uh very tech <savvy users>
216                         and understand its limitations (.) ya because I
217                         feel that complaining won't ↓do .hhh and that
218                         whole idea like (.) kiasu (0.2) um th-that whole
219                                                 afraid to lose out
220                         culture that whole mentality um i-it's high time
221                         for a revi:sion (.) I feel .hhh >then I mean< it
222                         it seems like this positive feedback system that's
223                         >going to< spiral on and on and on (.) and it's
224                         not going to (0.2) i-it I see no end to this you
225                         ↑know it's like this problem just grows bigger
226                         and bigger so to check this problem it I think the
227                         responsibility falls on .hhh individuals like
228                         ourselves (.) to work with the system rather
229                         °than° than against it or to (.) feel resistance
230    Interviewer:         ↑What do you think about people who are very angry
231                         about this entire thing and they are always like
232                         oh >°you°<-something should be done to pu:nish
233                         .hhh SMRT even more be:yond just (.) fines
234    Becky:               I think this anger um like this this anger >is
235                         less< (.) it's an expression of discontent (.) and
236                         um (.) I think thi-lm-lm more bout (. )their needs
237                         not being (.) being communicated properly or
238                         t-they're unable to communicate their needs in a
239                         way that makes them feel heard (.) cause I have
240                         seen this uh incident once when there's this
241                         downtown line=
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242    Interviewer:    =↓hmm=
243    Becky:          =that's recently open and it's um: (.) from 28
244                    to I don't know when s-first or second January was
245                    ↑free (.) free for >all users< so there's this
246                    uncle who want to get t-through the gantry .hhh
247                    and he kept asking like isit ↑free like can I once
248                    I tap when I tap out of the other side um will it
249                    be (0.2) y'know w-will it not be um (.) will I not
250                    be ↓charged cause he d-dowan to get charged on his
251                    on his card .hhh then um (.) cause I use that free
252                    um service >as well< so I realise that (.) um when
253                    you tap your card it's to give you access: to >so
254                    it's like< and they actually don't charge you for
255                    the days they promise they won't .hhh but because
256                    he didn't understand like um language although
257                    we have like written language and t-four different
258                    lang- four different languages and everything he-
259                    he didn't quite understand what was being said
260                    .hhh all the directions that's given even though
261                    there was stuff there (0.2) I mean admittedly the
262                    security guard wasn't being helpful .hhh but there
263                    were other like y'know those plain clothes um
264                    staff who were standing like (.) positioning
265                    themselves to help out anywhere they can .hhh and
266                    he just got very very angry cause he can't get
267                    ↓his (0.2) like he cannot get his message across
268                    like people don't under:stand (.) and he cannot
269                    get it across properly .hhhh so he started yelling
270                    and shouting .hhh and I felt that hhh if like had
271                    there been (.) maybe may:be that need to there
272                    needs to be a human touch y'know .hhh a-a more
273                    like (.) accessible human f-interface .hhh like um
274                    (.)
275                    not just in terms of like (.) um <printed words
276                    and language> and all that kind of thing or or
277                    y'know through conveyed through the me:dia .hhh
278                    but also real human presence from people who can
279                    um (.) people can use different dialects and
280                    languages as well .hhh to connect with the real
281                    people there so that they can see that there's
282                    someone they can approach for ↓help because the
283                    help is there .hhh but uh I guess they don't
284                    they don't notice that the help is there or they
285                    don't know how to (.) how to find that help also
286                    so there's this missing um (.) like leap (.) from
287                    one note to another .hhh and I feel that probably
288                    that's what's missing that that's creating a lot
289                    of anger and confusion
290                    (0.3)
291    Interviewer:    So is that what you truly th:ink
292                    (0.2)
293    Becky:          I ↑hope that's what I truly think HHH .hhh I hope
294                    that's what I t-truly think
295                    (.)
296    Interviewer:    Okay ↑so thank you very ↑much
297    Becky:          ↓Hmm thank ↑you
```

Transcription of role-playing interview with Coco

Discussion Topic 1: Truth

Discussion Topic 2: Lie

| | | |
|---|---|---|
| 1 | Interviewer: | Okay: so can you tell me how you feel about |
| 2 | | overseas excursion (.) do you think they <u>should</u> |
| 3 | | or should not be allowed for students below |
| 4 | | tertiary le:vel |
| 5 | Coco: | I think they should be allowed because erm puts |
| 6 | | you in another kind of en-environment and it |
| 7 | | broadens your world broaden your p-perspectives |
| 8 | | and what not so I think it's a- it- urm  i-it's a |
| 9 | | good thing to have ↑lah (.) yah |
| 10 | | (.) |
| 11 | Interviewer: | ↑So why do you feel this way |
| 12 | | (.) |
| 13 | Coco: | Urm because (.) l-like I said lor it's like y'know |
| 14 | | putting them in a <u>new</u> kind of environment a |
| 15 | | different kind of um atmosphere different y'know |
| 16 | | it could not only y'know learn more things about |
| 17 | | the world around them i-it also can help them bond |
| 18 | | y'know with your classmates and whatnot it's a- |
| 19 | | valuable sort of experience (.) ya and you-if you |
| 20 | | have <u>that</u> from young ↑right or like (.) more |
| 21 | | o-pportunities from young um when you grow older |
| 22 | | or like y'know e-even at that <u>stage</u> you (.) um |
| 23 | | could (.) like see different paradigms thing like |
| 24 | | ya cause if not yo-u will always stuck in the |
| 25 | | Singaporean or your own paradigm (.) if you are |
| 26 | | exposed to more things you are able to (.) um |
| 27 | | tch be more compassionate I ↑guess because |
| 28 | | empathy (.) it needs to be cultivated and whatnot |
| 29 | | ya |
| 30 | | (.) |
| 31 | Interviewer: | So: (0.2) other people may hold opposing ↓views |
| 32 | | what do you think about those ↓views like they |
| 33 | | believe that .hhh overseas excursion should not be |
| 34 | | allowed for stu:dents |
| 35 | Coco: | Um the I think the main reason is <u>safety</u> concerns |
| 36 | | or those >kind of stuff< so I think every-every |
| 37 | | school ↑right or like every um group of people |
| 38 | | who who make th-this trips over those t-the |
| 39 | | tea:chers ↑lah um they-they I'm-m sure they will |
| 40 | | do like necessary precautions o-on-on it um to |
| 41 | | make sure that y'know we minimize a:s much risk as |
| 42 | | possible like things will always happen if if it |
| 43 | | happens so- if it y'know if it is fate then y'know |
| 44 | | it's like that I-I wouldn't I personally I |
| 45 | | wouldn't s-stop anybody from <u>going</u> just because |
| 46 | | there's a certain amount of risk I mean if y-you |
| 47 | | step out of the house right you already know |
| 48 | | (.) |
| 49 | | putting yourself at risk y'know um you cross the |
| 50 | | road also you might be (.) banged down by a car or |
| 51 | | something I mean if you really dowan anything to |
| 52 | | happen e:ven <u>staying</u> at ↓home something can happen |
| 53 | | so I think it's illogical to not go for something |
| 54 | | <u>just</u> because there's that risk (.) yup |
| 55 | Interviewer: | ↑So do you think there's anything that the |
| 56 | | government can (.) can undertake to as:sure the |
| 57 | | pu:blic |

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58    Coco:         Uh I think ↑(.) I think one main thing for all
59                  this trips ↑right um perhaps you can have more
60                  um (.) adult volunteers going along with them and
61                  not like one whole big group going together like
62                  okay t-they are climbing on it like like um maybe
63                  Mount Kinabalu like uh is-sit how you pronounce
64                  the word I don't know but i-if climbing up the
65                  (.)
66                  mountain ↑right um you can go in like many small
67                  groups instead of like okay just separate it into
68                  two large groups and then y'know go like have more
69                  have more um (.) h-have h-have the like how you
70                  say like uh one maybe mm right now with one
71                  teacher to: ↑like y'know ten kids so now you can
72                  y'know have it like ↑two one teacher to five
73                  instead like have more teachers to go with them
74                  kind of thing ya
75                  (.)
76    Interviewer:  So do you have anything more to add on (.) for
77                  ↑this
78    Coco:         Um (.) not really ((shakes head))
79                  (.)
80    Interviewer:  So: let us move on to the second discussion
81                  to[:pic
82    Coco:           [↓Hmm ((nods head))
83    Interviewer:  So: (.) ↑what can you tell me about same sex
84                  mar↓riage (.) Do you think they should be allowed
85                  to marry in Singa:pore=
86    Coco:         =NO I don't think they should be al↓lowed to marry
87                  in Singapore because (.) um y'know e-ehh-isit a um
88                  I'm a Christian and I think that y'know >it-t's< a
89                  bit uh gross uh they're uh committing crimes and
90                  uh this is a ↑sin ya ↓sinners hhh hhh ya
91                  (.)
92    Interviewer:  So: (.) is there a reason why you feel so
93                  strong:ly (.) this way
94    Coco:         Um because (.) um I-I don- I believe that um uh
95                  e-they cho͟ose to be queer q-q↑ueer q↑ueer ya
96                  t-they choose to be queer and um (.) it
97                  th-they're they're not um th-they're basically
98                  self deluded people and y'know th-they don want
99                  to um (.) tch th-they're y'know pr-pr-pr-probably
100                 veh hurt people and .hhh um (.) iy- um okay an
101                 example like perhaps this ↓girl (.) is very hurt
102                 by um her ex boyfriend and so she turns lesbian
103                 but e-y'know it's not because y'know eer-er i-it-
104                 it's because of that hurt that made her cho͟ose to
105                 be lesbian so it's not um (.) sh-she's basically
106                 b-being (.) d-delusional and ↑not (.) wanting to
107                 (.)
108                 face the truth (.) ya so I-um I feel that um sa-
109                 same sex in general like the LGBT community they
110                 they're just one whole bunch of deluded and-and
111                 weird people who don't want to look at the truth
112                 (0.2)
113   Interviewer:  So is that what you real:ly think
114   Coco:         Ya that's what I really think
115                 (.)
116   Interviewer:  ↑So: how would you react if people have opposing
117                 ↓views
118   Coco:         I will encourage them to go to church (.) hhh hhh
119                 hhh [hhh .hhh
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120   Interviewer:        [So what do you think about like events such
121                       as the pink dot event
122   Coco:               I think it's a congregation of people who y'know
123                       just come together like (.) y'know how how people
124                       are always arguing um uh for the sake of arguing
125                       and y'know som-when someone says something er very
126                       (.)
127                       uh have very strong opinions you know a l-a lot of
128                       these sheeps will just follow without thinking you
129                       you just want to y'know have t-this y'know ((hands
130                       gesturing in circular motion))
131                       (0.2)
132                       bitch fest kind of thing ya ↑so I don't think all
133                       this people know really know what they are doing
134                       either (.) they just y'know go together cause oh
135                       it's-it's-it's fun and nice to have people to
136                       y'know go against something with and it's very
137                       easy to argue because you have some (.) reason
138                       behind it (.) ya
139                       (0.3)
140   Interviewer:        ↑So apart from going to church is there anything
141                       that you think the relevant authorities can ↑do
142   Coco:               Uh-the relevant authorities can send them for
143                       s(h)ub-for counseling hhh hhh hhh um they the
144                       relevant authorities the government can also
145                       (.)
146                       umm (0.2) uh (.) um y'know have have like (.)
147                       °rrr° sexuality education since young to educate
148                       people that y'know um err you have to (.) uh
149                       (.)
150                       uhh uh if-if when have when having y'know when
151                       being hurt very bird-bad very badly in a
152                       relationship whatsoever uh this should not um
153                       (0.2)
154                       should not like (.) hmm (0.3) hhh .hhh .hhh .hhh
155                       i-it should not um (.) hhh (0.2) oh sorry I'm
156                       like- (.) I lost my train of thought like like
157                       b-basically like um (.) y-you should not be live
158                       in self denial (.) ya
159                       (0.2)
160   Interviewer:        So is there anything you would like to add ↑on
161   Coco:               um °no° ((shakes head))
162   Interviewer:        Okay (.) so this is the end of the inter:view
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Transcription of role-playing interview with June

Discussion Topic 1: Truth

Discussion Topic 2: Lie

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1    Interviewer:     ↑So (.) can you please tell me how you feel about
2                     same sex marriage in ↑Singapore
3    June:            I feel that it should be:[:
4    Interviewer:                              [louder
5    June:            I feel that it should be ↓allowed (0.2) because
6                     (0.3)
7                     it's not really a choice.
8                     (.)
9    June:            It's like (0.3) we are born with it what (.) We
10                    can't control how we fee:l what (.) AND it's not
11                    fair to rid people of this: tch (.) right: lah
12                    (0.2)
13                    I think. We all have rights to do what we want
14                    what (.) It's what they want what.
15                    (0.3)
16   Interviewer:     So ↑how did you arrive at this opinion?
17                    (0.3)
18   June:            This is the first issue right? (.) How did I
19                    arrive ↑ah
20                    (0.4)
21                    Just feel that everyone has rights: lorh then
22                    (.)
23                    they should be given the right to do what they
24                    want=
25                    =And no one has=
26                    =As in wh-why do we (.) feel that we are entitled
27                    to: (.) take away their rights: (.) to do what
28                    they want
29                    (0.2)
30   Interviewer:     So it stems from personal ↓beliefs=
31   June             =Yah (.) not jus-not any happening or what=
32                    =not anything that I experience (.) Just what
33                    I fee:l ˚lorh˚
34                    (0.3)
35   Interviewer:     Is there a reason why you feel this ↑way
36                    (0.2)
37   June:            Um:: not particularly (.) I-just
38                    (0.2)
39                    b(h)elieve in rights lah .hhh hhh h-just rights
40                    ˚of people˚
41                    (.)
42   Interviewer:     Have yo:u done anything to support your ca:use
43                    (.)
44   June:            ˚No˚ (.) I don't go pink dot
45                    (.)
46                    I don't atten:-yah
47                    (0.2)
48                    Cause it's like to me: if other countries can do
49                    it why can't we do it
50                    (0.3)
51   Interviewer:     [˚So i˚
52   June:            [Doesn't affec-it's like it's not criminal=
53                    =doesn't (0.2) harm anyone
54   Interviewer:     So you think that America is doing the right thing
55   June:            [((nods))]
56                    [(0.4)   ]
57   June:            ˚Y[ah˚=
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58      Interviewer:          [Eh
59      June:             =And I feel that there are a lot like okay lah
60                        (.)
61                        sensitive lah b-there's a lot of Christians who
62                        are against it ↑right
63      Interviewer:      °Yah°
64      June:             But I think they are biggots (.) they don't
65                        (0.2)
66                        Just think that in their own way lorh they just
67                        don't care about other people (.) about other
68                        °people's° feelings what (.) it-just their own
69                        ways what
70                        (0.4)
71      Interviewer:      ↑So: do you (0.2) can you suggest any actions that
72                        the government should take?
73                        (0.2)
74      June:             Any actions ↑ah (.) tch (.) um::
75                        (0.3)
76      Interviewer:      Like since it is a sensitive issue=
77      June:              [yah
78      Interviewer:      =[do you think like the government should take
79                        (.)
80                        actions to ease (.) the public into accepting
81                        (0.2)
82      June:             [Okay
83      Interviewer:      [Or do you think the government should change
84                        existing policies or (.) because currently
85                        [it's=
86      June:             [Yah there's-there's some act right
87                        =illegal to right
88      June:             There's ya-but (.) to change that once is too
89                        ↓extreme (.) they can maybe start by y'know
90                        l-like your censorship right but w-like could just
91                        change it by tch making same sex relation seen
92                        more (    ) like on television or whatever
93                        (.)
94      June:             Or documentaries about it (.) to show like tch (.)
95                        like (.) to give uf a glim of their lives and how
96                        they are like (.) they are not any different from
97                        us (.) cause it's tch it's basically a stigma
98                        people have a stigma towards it what so (.) they
99                        can first like (.) remove that stigma change it
100                       first before they aborish or change the law (.)
101                       That's what I feel °↓lorhh°
102                       (0.3)
103     Interviewer:      So when you meet people with opposing vi[ews=
104     June:                                                     [hmm
105     Interviewer:      =do you guys talk about this is:sue
106     June:             ↑No: (.) because (.) I think it is very sensitive
107                       and it's (0.4) I just don't bring up in everyday
108                       conversation
109                       (0.2)
110     Interviewer:      When you scroll by facebook
111     June:             Oh ya [ya ya ya ya ya
112     Interviewer:            [post
113     Intewerviwer:     How do you feel about them
114     June:             Enraged (.) Enraged (.) Yah really
115                       (0.2)
116     June:             My primary school friends they (.) got quarrel
117                       about it before (.) Like they are friends leh
118                       they'd very good friends but th-they k-quarrel in
119                       Facebook about it one (.) because they have
120                       different views (.) yah and (0.2) mostly those
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121                      people who are against it are like Christians ah=
122                      =cause they think about like (.) okay what if
123                      children cause they do adoption ↑right same sex
124                      marriage then it's like children living in
125                      family with (.) same sex parents (.) will have
126                      confe-consequence cause you don't feel the love
127                      from both a male and a female
128     Interviewer:     Yah
129     June:            But (0.2) aiyah come on lah ˚I mean˚
130                      (0.2)
131                      Whatever lah is like your own life you make it
132                      up to do what you want what I mean ((rolls eyes))
133                      (.)
134                      People with male and female parents (.) have
135                      shitty lives as well if their parents are shitty
136                      they are shitty what (.) so if they offer if they
137                      can offer like a (0.2) um tch like (.) if they
138                      can be good parents ↓right its might be better
139                      than a (.) dysfunctional family ˚what˚
140                      (.)
141                      Am I-Am I like side tracking
142     Interviewer:     No you can keep talking
143     June:            I feel like I am side tracking (.) OKay lah
144                      (0.3)
145                      That's how I feel
146                      (0.6)
147     Interviewer:     So in the future if you have like (0.2) a chance
148                      to like (0.5) share:: your views with others will
149                      you do ↑so (.) Like will you tell your real
150                      opinions to them (.) if you meet someone with
151                      opposing  vi:ews
152                      (0.2)
153     June:            Depends on who they are lah (.) and-and
154                      (0.2)
155                      why I mean if they feel so but they don't tch tell
156                      everyone like go around share like tch
157                      oppo like opposing their views on people then it's
158                      fine but if they keep trying to tell people that
159                      oh it's wrong it's wrong like ((shrugs violently))
160                      (0.2)
161                      Who gives you the rights to say that
162     Interviewer:     So you'll avoid
163                      (.)
164     June:            I'll just avoid it lorh (.) cause I don't feel the
165                      need (0.2) ˚ya˚
166                      (0.3)
167     Interviewer:     So (.) let's move on to the second issue (0.2)
168                      about immigration:
169     June:            Okay
170     Interviewer:     So currently in Singapore there is a newly
171                      introduced s-service known as the enhanced
172                      immigration automehted (.) automated: clearance
173                      system=
174     June:            =↓Mmm
175     Interviewer:     at certain (.) specific groups of people from the
176                      People's Republic of China (.) will have the
177                      privilege to be able to clear immigration
178                      clearance better (.) What do you think about-What
179                      can you tell me about the is:sue
180                      (.)
181     June:            Oh-ho It's a brilliant idea hhh hhh (0.2) ˚okay˚
182                      urm (0.3) c(h)ause the (0.2) custom by the
183                      queue is always very long what the normal queues
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184                          (.)
185                          Then there's a fast queue, express queue ↑lah:
186                          okay so like (.) normally when: there's a normal
187                          queue it's always filled with China people what
188                          (.)
189                          It's china people-china people right (.) yah
190                          so they are trying to hogging the entire queue
191                          what so if come to th-the fast one then (.)
192                          everything is smoother mah on both sides lah
193                          (.)
194                          And (.) I guess (0.2) they come in hordes (.)
195                          a lot of times so:: this clears the traffic
196                          congestion issue and of course (0.3) I guess
197                          they come here to work what (.) ↑right I mean
198                          they do work that we don't want to do (0.2) most
199                          of them (.) I guess (0.2) ↑ya (.) so (.) good
200                          ↑lorh good for us lorh (.) creat-like they do our
201                          jobs for us lorh ˚li-the˚ (0.2) tch (.) aiyah
202                          (0.3)
203                          More diverse (.) community lorh (.) .hhh
204     Interviewer:         Is that what you really th:ink
205                          (.)
206     June:                ˚um˚ Yes ((nods head))
207                          (0.2)
208                          Yes
209                          (0.5)
210     Interviewer:         So do you think this-s service should be:
211                          (0.2)
212                          expanded to even more peo:ple [or just this
213                          specific=
214     June                                              [owhh
215     Interviewer:         =group
216                          (0.3)
217     June:                ˚More people ↓ah˚ like from other coun:tries ah
218                          (0.2)
219                          THen what's the point of ˚the˚ (0.3) the ac-actual
220                          customs (.) if it is expanded to everybody maybe
221                          those people who always come lah like (0.2) n-not
222                          justs: tourist but people who come on a more
223                          regular basis
224                          (0.4)
225     Interviewer:         So (.) do you know of people who have opposing
226                          ↑views
227     June:                Ya (.) A lot
228                          (0.2)
229     Interviwer:          So [what do you think about (.) their views
230     June:                   [ya
231                          (.)
232     Interviwer:          Like why do you think they think so strongly
233                          against ↓it
234                          (0.2)
235     June:                Cause maybe (.) their dislike for th:em
236                          (0.2)
237                          And
238                          (0.4)
239                          Sorry why do I think they feel that way ah
240                          (0.3)
241     Interviewer:         ((nods head))
242     June:                Caus:: (0.2) maybe they feel like (0.2) they
243                          are invading our ↑country (0.2) that is not theirs
244                          (0.3)
245                          ya (.) ya
246     Interviewer:         So as a Singaporean you don't feel that your
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247                          privilege is being taken a:way
248                          (0.2)
249      June:               No lah (.) f-for now (0.3) °ummm° tch (0.2) how to
250                          say (.) w-we are still treated (.) better than
251                          them I guess by our government: (0.2) °ya and°
252                          (0.2)
253                          They haven't like (.) superseded us in terms of
254                          privileges or benefits (0.2) most of them ↑lah
255                          (0.3)
256      Interviewer:        So do you have discussions with your friends about
257                          this issue
258                          (0.2)
259      June:               Ya as in about them- about this group of people
260                          in particular lorh (.) about this group of people
261                          and ya lah which stems from this issue also lorh
262      Interviewer:        So are you all: on the same ↑page
263      June:               ↑No I-I-I-I think that it is okay for them to::
264                          (.)
265                          use that thing lah but (.) other people are not
266                          °what° and I guess I'm the only one who thinks
267                          this way ↑lah
268                          (0.3)
269                          Ya
270                          (0.2)
271      Interviewer:        Okay thank you very much for your time=
272      June:               =Okay thank you
```

Transcription of role-playing interview with Sue

Discussion Topic 1: Lie

Discussion Topic 2: Truth

| | | |
|---|---|---|
| 1 | Interviewer: | Can you tell me how you feel about (.) capital |
| 2 | | punishment in Singa:pore (.) Do you think it |
| 3 | | should be removed or ↓not |
| 4 | | (.) |
| 5 | Sue: | Alright so I'm (.) strongly (.) against the death |
| 6 | | penalty an:d I feel that it should be removed in |
| 7 | | Singapore |
| 8 | | (0.2) |
| 9 | Interviewer: | Can you elaborate more about ↓it |
| 10 | | (.) |
| 11 | Sue: | Oh I feel that the death penalty should be |
| 12 | | abolished becaus: (.) um: (0.4) it's going against |
| 13 | | human rights lah even though people can-may have |
| 14 | | committed um very evil deeds which caused them to |
| 15 | | (.) |
| 16 | | um be convi-to um (.) sentenced to death penalty |
| 17 | | (.) |
| 18 | | it's still not right because (.) ultimately no one |
| 19 | | has the right to determine whether sh-someone |
| 20 | | should live anot |
| 21 | | (0.2) |
| 22 | Interviewer: | So: how did you arrive at this opi:nion |
| 23 | | (.) |
| 24 | Sue: | How do I arrive at this opinion (.) ah: just |
| 25 | | based on my believes on what (0.2) people think |
| 26 | | about what um (0.3) °the:° (.) whether we have the |
| 27 | | (.) |
| 28 | | we're at the liberty to de-decide whether someone |
| 29 | | should (.) live or die |
| 30 | | (0.2) |
| 31 | Interviewer: | So is that your true opi:nion |
| 32 | | (.) |
| 33 | Sue: | Yes |
| 34 | | (.) |
| 35 | Interviewer: | So (.) other people will definitely hold opposing |
| 36 | | views (.) What do you think about those ↓views |
| 37 | | (.) |
| 38 | Sue: | So um pe-people who oppose this view will think |
| 39 | | that (.) uh the death penalty should be retained |
| 40 | | (.) |
| 41 | | So you're asking what I think about those views |
| 42 | Interviewer: | Ya (.) like (.) the beaf-death penalty should not |
| 43 | | be removed |
| 44 | | (.) |
| 45 | Sue: | Um I suppose in those cases they'll be arguing |
| 46 | | that (.) uh the death penalty (.) should (.) bee |
| 47 | | should stay there because (.) um of like (.) eye |
| 48 | | for an eye tooth for a tooth that kind of |
| 49 | | retribution ↑thing but (.) uh I believe that |
| 50 | | (.) |
| 51 | | we're just (.) like k-k-uh common human beings |
| 52 | | like everyone so it's really not us to decide |
| 53 | | whether what kind of punishment should get lah |
| 54 | | whether this deserves him losing his life |
| 55 | | (0.2) |
| 56 | Interviewer: | So: you think that death penalty should be removed |
| 57 | | ↑right |

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58                              (.)
59        Sue:                  Ya
60        Interviewer:          Can you suggest any actions that ought to be
61                              (.)
62                              undertaken by the relevant autho:rities (.) like
63                              they'll have to convince the people if they want
64                              to a-um policy change or: what do you think they
65                              should do
66        Sue:                  Uh ↑so (.) obviously first the legislature has to
67                              uh (.) draft the bill (.) in order to: (.) um have
68                              the death penalty ↑removed and because (.) they'll
69                              have to get the people's mandate in doing so lah
70                              so they will have to (.) uh: publicize (.) what
71                              they want to do to the public and then afterwards
72                              they'll have to explain their reasons for the
73                              decision and hopefully convince the public ↑lah I
74                              mean obviously not everyone will be convinced or
75                              happy but (.) sometimes you just got to do what
76                              you think is best
77                              (0.2)
78        Interviewer:          So: uh (0.2) as you were sa:ying (.) °just now°
79        Sue:                  Uh: I think can move on to next question
80                              (.)
81        Interviewer:          So: let's move on to the second issue (.)↑So
82                              what do you think about same sex marriage do you
83                              think they should be allowed in Singa:pore
84                              (0.2)
85        Sue:                  Uh ya I think same sex marriage should be allowed
86                              in Singapore
87                              (.)
88        Interviewer:          So: what do you think about ↓it °like° (.) this
89                              issue
90        Sue:                  Orh um I think that people should be given the
91                              freedom of choice to marry whoever they want
92                              regardless of (.) gender (.) cause u:m (0.2) ya I
93                              agree that (0.2) love shouldn't be based on like
94                              what they're-the gender of (.) the other party is
95                              ↑lah
96        Interviewer:          Is there a reason why you feel this ↑way
97                              (0.3)
98        Sue:                  I just think it's right lah
99                              ((shrugs and shakes head))
100                             (0.2)
101       Interviewer:          So: what do you think ought to be done in
102                             Singa:pore
103                             (0.2)
104       Sue:                  Um currently (.) I would think that (.) the
105                             government is on the view that w-Singaporeans
106                             are not ready (.) to have (.) for this yet (.) as
107                             in to welcome (.) um (.) same sex marriage (.) and
108                             uh to be honest I'm not sure if there's anything
109                             that they really can do I mean (.) it's a very
110                             sensitive topic so: maybe we just have to see and
111                             wait (.) for uh public sentiment to change
112                             overtime (.) before they can um pass this without
113                             that much conflict
114       Interviewer:          So how would you react if people have opposing
115                             ↓views
116       Sue:                  Um::: they are entitled to their views lah that's
117                             it I (.) I don't agree
118                             (.)
119       Interviewer:          So if you see somebody posting about it on
120                             Facebook would you comment on it or would you
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121                          just avoid (.) the issue
122      Sue:                I will (.) will just avoid ↓lah
123                          (0.2)
124      Interviewer:        Okay ↑thank you very much
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Transcription of role-playing interview with Jim

Discussion Topic 1: Truth

Discussion Topic 2: Lie

| | | |
|---|---|---|
| 1 | Interviewer: | ↑So can you (.) tell me how you feel about (.) the |
| 2 | | wage gap between (.) high income and low income |
| 3 | | ear:ners (.) do you think the government should be |
| 4 | | more proactive in (.) attempting to minimize the |
| 5 | | wage ↑gap |
| 6 | Jim: | Hmm: (.) I think for Singapore yes ((nods head)) |
| 7 | | (.) |
| 8 | | Because uh(h)h (0.2) I feel that the current gap |
| 9 | | is quite wide (.) so: (.) mo:r-more things should |
| 10 | | be done to (.) try to minimize the gap |
| 11 | | (.) |
| 12 | Interviewer: | So uh: (.) why do you feel this way |
| 13 | | (.) |
| 14 | Jim: | Hmm |
| 15 | | (0.2) |
| 16 | | Tch think in a (.) uh: (.) gotta do with hmm I |
| 17 | | think uh-some kind a s-form of harmony (.) cause |
| 18 | | if it's: (.) too whide then (0.2) I think the |
| 19 | | tension between the two clusters will (.) start |
| 20 | | too grow (.) ((hands gesturing wildly) and think |
| 21 | | there will not be (.) n-not be peaceful- (.) ya |
| 22 | | (.) |
| 23 | Interviewer: | What do you think what are some concrete actions |
| 24 | | that ought to be undertaken by relevant |
| 25 | | socie-authorities |
| 26 | | (0.3) |
| 27 | Jim: | I think can be: things li:ke (0.2) establishing |
| 28 | | uhh proverty line (.) cause we don't have it here |
| 29 | | An:d maybe can look into minimum wage also (.) ya |
| 30 | | (0.2) |
| 31 | Interviewer: | Uh do you need-do you have any more elaborations |
| 32 | | on ↑it |
| 33 | Jim: | Elaboration |
| 34 | | (0.3) |
| 35 | | I think that there are some things that they're |
| 36 | | (0.2) |
| 37 | | doing now also uh like (.) uh taxing (.) so they |
| 38 | | do tax (.) base on the income that you make (.) so |
| 39 | | I think that's also a positive thing ˚ya˚ |
| 40 | | (.) |
| 41 | | but ˚further thing ah˚ I think can start with that |
| 42 | | two proverty line and (.) also uh-minimum wage |
| 43 | | (0.2) |
| 44 | Interviewer: | So is that what you really think |
| 45 | | (.) |
| 46 | Jim: | Ya |
| 47 | | (0.2) |
| 48 | Interviewer: | ↑So: now let's move on to another discussion topic |
| 49 | Jim: | Um hmm |
| 50 | | (.) |
| 51 | Interviewer: | Uh so we are going to be: talking about education |
| 52 | | in Singapore |
| 53 | Jim: | Um hmm |
| 54 | | (.) |
| 55 | Interviewer: | Uhh because of the (.) recent Tanjong Katong |
| 56 | | Primary School incident (0.2) uh do you think |
| 57 | | overseas <excursion> should be allowed for |
| 58 | | students below tertiary le:vel |

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59                       (0.2)
60      Jim:             Hmm I fee:l ↓no ((clears throat)) cause it's
61                       too dangerous
62                       (0.2)
63      Interviewer:     What can you tell me more about this issue
64                       (.)
65      Jim:             Um I think it will be: very stressful for asin-
66                       (.)
67                       cause normally (.) the number of the ratio between
68                       teachers and students is not that high also and
69                       (0.2)
70                       and if you are if they are very young (.) and you
71                       get them overseas I think it is very hard to
72                       (.)
73                       for the teachers to manage too (.) and it's
74                       not-impossible to have a one to one ratio (.) so I
75                       don't think (.) it should be done
76      Interviewer:     Is there a reason why you feel this ↑way (.) apart
77                       from the (.) teacher: student ra:tio
78      Jim:             Hmm: (.) I think they also (0.2) tch there are
79                       a-also things to be done in Singapore as in i-if
80                       you (.) really talk about like service learning
81                       trip and things like that it can be done in
82                       Singapore also th-there's no need to (.) maybe
83                       go overseas
84                       (0.2)
85      Interviewer:     So: (.) other people may hold opposing views ↑what
86                       do you think about those opposing views (.) like
87                       they think that (.) the younger students should
88                       have the opportunity to broaden their hori:zon
89                       (.)
90      Jim:             Hmm (.) it can be progressive (.) in-in the sense
91                       that you can (.) get them to go for excursion
92                       trips in Singapore first (.) then when they are
93                       older then ((shrugs)) (.) let them go overseas
94                       it-it'll not be too late also
95                       (0.2)
96      Interviewer:     So how do you usually react to people with
97                       opposing ↓views
98                       (.)
99      Jim:             Nothing much it c-it can be done hhh hhh just have
100                      to hhh accept it and maybe try to (.) have a
101                      discussion with them (.) ˚yup˚
102     Interviewer:     So let's say the discussion gets very heated ↑so
103                      (.)
104     Jim:             Hmmm
105     Interviewer:     Will you take any like ↑action or will you just
106                      let it slide
107                      (.)
108     Jim:             ˚Think˚ just let it slide (.) because uh: you're
109                      talking about thinking and opinions (.) it's very
110                      personal (.) ˚ya so:˚ can't really challenge them
111                      ˚I think (.) yup˚
112     Interviewer:     So is this really your true opi:nion
113     Jim:             No hhh (0.2) this is the second one I'm supposed
114                      to lie right HHHH HHHH hhh hhh
115     Interviewer:     O:kay (.) so actually that's all
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Transcription of role-playing interview with Kyle

Discussion Topic 1: Lie

Discussion Topic 2: Truth

| 1 | Interviewer: | Can you tell me how [you feel about Singaporeans= |
| 2 | Kyle: | [.hhh |
| 3 | Interviewer: | =having more freedom in expressing their vi:ews |
| 4 | Kyle: | Uh:: I think they shouldn't be given a lot of |
| 5 | | freedom in expressing their views (.) because |
| 6 | | sometimes (.) freedom (.) uh: (.) will promote |
| 7 | | violent like people (.) being radical in their |
| 8 | | point of ↑vie:w and people try to persuade other |
| 9 | | people (.) on radical (.) point of ↑view ya so |
| 10 | | maybe some form of control and (.) and iz-iz good |
| 11 | | (.) |
| 12 | | to (.) ya (.) hhh .hhh |
| 13 | Interviwer: | So: how did you arrive at this ↓opinion |
| 14 | | (.) |
| 15 | Kyle: | °How did I arrive at this opinion so° if you look |
| 16 | | US they have like freedom of expression and |
| 17 | | freedom of even gun ownerships and even: (.) uh: |
| 18 | | freedom of a lot of stuff like (.) they're getting |
| 19 | | out of hand in terms of control especial:ly guns |
| 20 | | like (.) some teenagers actually bring guns to |
| 21 | | school and (.) and they actually: (0.2) shoot |
| 22 | | ↑people and (.) in the sense that freedom of: |
| 23 | | (0.3) |
| 24 | | owning something (.) has: backfired so in this |
| 25 | | area if there's some form of control like gun |
| 26 | | ownerships or something and (.) it will be |
| 27 | | beneficial to society lah hhh (.) .hhh |
| 28 | Interviewer: | So: what what do you think about censorship |
| 29 | Kyle: | Censorship °↑ah° |
| 30 | Interviewer: | Do you think Singaporeans should be able to |
| 31 | | like express more of their views about like |
| 32 | | political issues [and |
| 33 | Kyle: | [Uh huh |
| 34 | | (0.3) |
| 35 | | Uh:m (0.2) some form of censorship is:: uh |
| 36 | | (.) |
| 37 | | is to be promo:teds like the gun or (.) I heard of |
| 38 | | some cultures whereby (0.2) people can voice their |
| 39 | | anger and there's: certain days (.) in a year |
| 40 | | where you can meet (.) and those who have like |
| 41 | | (.) |
| 42 | | en yuan or something can I speak Chinese |
| 43 | | grudges |
| 44 | | (.) |
| 45 | | you're supposed to fight it out (.) and just |
| 46 | | (.) |
| 47 | | let their anger go so (0.3) some form of control |
| 48 | | is (.) good in censorship but it's still need to |
| 49 | | allow (.) a platform for them to |
| 50 | | (0.2) |
| 51 | | ((hands moving forward in a circular motion)) |
| 52 | | voice their concerns ↑lah so: for instant (.) if: |
| 53 | | someone has a radi:cal or extreme religious view |
| 54 | | that you want to say on:line (.) uh: (.) to a |
| 55 | | certain extent it should be cen:sored be:caus: |
| 56 | | (0.2) |
| 57 | | it might promote unnecessary ↑riot (.) but maybe |

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58                          you can hav: a day .hhh where the MP will meet all
59                          this ↑people will have (.) like (.) cause when you
60                          censor stuff you know what you are censoring you
61                          c-can maybe keep archive on what these things you
62                          censored it allows people to meet and talk
63                          mor-over it (.) privately instead of publi-cly
64                          maybe I don't know (.) .hhh [ya
65     Interviewer:                                     [so: (.) so that [is=
66     Kyle:                                                             [((
67                          clears throat))
68     Interviewer:         =what you think the government should do [˚like˚
69     Kyle:                                                         [that
70                          they should ((nods head)) cen:sor (0.2) uhh
71                          because (.) prevent unnecessary (0.2) conflict ↓ya
72                          (.)
73                          [˚ya˚
74     Interviewer:         [So how do you [react to people ha:ving opposing=
75     Kyle:                               [((clears throat))
76     Interviewer:         =↑views
77     Kyle:                Opposing view ↑ah
78                          (.)
79     Interviewer:         Like they believe that (0.2) we should have like
80                          freedom of speech in Ameri-similar to America we
81                          can say whatever we want
82     Kyle:                Uh::
83     Interviewer:         [Upload whatever videos we ↑want
84     Kyle:                [.hhh .hhh
85                          (0.3)
86     Kyle:                ↓Hmm (.) I think Sin:gapore is doing quite a good
87                          job in terms of this like (.) tch you know we have
88                          four races and it is pretty contagious .hhh we are
89                          based in: Malay ↓Archipelago so: (0.2) it's good
90                          to censor what Chinese say about Malay in a sense
91                          cause (.) it's really not to our benefits when we
92                          fight (.) cause most people won't see it they'll
93                          feel like oh we have more Chinese in (.) this
94                          country and you fight but ↑actually if you look
95                          at the region (.) we're outnumbered constance
96                          there are some people who (.) are not aware of
97                          this and (0.2) if there's no censorship an:d
98                          (.)
99                          they were to provoke ↓this-this point because of
100                         that (0.2) it just doesn't make sense ↑lah lik-ya
101                         so-but if everybody gets more educated may:be
102                         (.)
103                         it's okay to not ↑censor I don't-maybe watch their
104                         words
105                         (.)
106    Interviewer:         [↑So: if people think l-like ↑what if people=
107    Kyle:                [Ya .hhh
108    Interviewer:         =think strongly ag-like different from your view
109                         like would you like approach them to talk about
110                         it or: (0.2) discuss about ↑it or you'll just
111                         avoid the issue
112                         (.)
113    Kyle:                If (.) If is offensive like the:y make a personal
114                         attack on you then I would ↑confront ↑them ↑lah as
115                         in talk about it ya but if it's a tch
116                         (0.2)
117                         generic issue and (0.2) it's something that
118                         (0.2)
119                         you know that the person is lacking in knowledge
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120                         or something then when he say this kind of
121                         comments you can just ig:nore him ↑lor hhh hhh
122                         e-ya (.) something on:line ya
123                         (0.2)
124     Interviewer:        So now let's move on to the se[cond [to:pic
125     Kyle:                                             [okay
126                         (.)
127     Interviewer:        So: overse-do you believe that overseas excursion
128                         ↓should not be allowed for students below tertiary
129                         le:vel (.) considering the (.) recent Tanjong
130                         Katong Primary School ac:cident
131     Kyle:               °Truth° (0.2) °Truth or ↑lying°
132     Interviewer:        Truth
133                         (0.2)
134     Kyle:               I said it should be allowed ↑right
135                         (.)
136     Interviewer:        Ya=
137     Kyle:               =Ya
138     Interviewer:        You strongly disagreed
139     Kyle:               Ya (.) so I should (.) lie now or
140                         (.)
141     Interviewer:        No you should tell the truth [now
142     Kyle:                                            [oh the truth now ↑ah
143                         okay (.) uh: (0.3) I think this questionn kind of
144                         come out cause of the Kinabalu thing right
145     Interviewer:        Ya
146     Kyle:               Ya (.) Uh[::
147     Interviewer:                 [So what can you tell me [about it like
148     Kyle:                                                [hhh hhh (.) I
149                         think (0.4) ((look upwards to the ceiling)) kids
150                         should be (0.3) uh (.) allowed to go for such
151                         trips ↑lah although there is danger but
152                         (.)
153                         lik-hiding in your house will not (.) prevent
154                         (.)
155                         accidents also anyway (.) ↑ya and being able to go
156                         out and expose themselves will (.) will really
157                         harden their character ↑lah so it should be-
158                         shouldn't be (0.2) banned ya
159                         (0.2)
160     Interviewer:        So why do you [feel that ↑way
161     Kyle:                             [hhh hhh
162     Kyle:               Why do I feel that way ↑ah
163     Interviewer:        Ya
164                         (0.2)
165     Kyle:               Caus: (0.2) the education system in Singapore is
166                         as such you (.) go to school you: do well you do
167                         homework you get the A (.) you are a good student
168                         and (0.2) and (.) somehow they just look (.) look
169                         at other areas aspect of you it's like they're
170                         just uh: in school ↑lah you're just kind of:
171                         (.)
172                         known by the number of (0.2) ↑grade nnh-hh
173                         ((shakes head))
174                         n-number of As you ↑have but other aspects like
175                         this will promote (.) stuff like leaderships stuff
176                         like (0.2) uh: teamwork all this things that
177                         cannot be seen in the classroom >°ya° I think< is
178                         necessary is to promote this kind of activities
179                         ya and alsho test (0.2) their (0.2) determination
180                         other skill sets ↑lah like physicaal abilities
181                         in:stead of just (.) books (0.2) it's also another
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182                         fifty percent of-of education I would say=
183                         =education is not just (0.2) exams ya (.) it's:
184                         part of the education which I think it shouldn't
185                         be removed
186                         (.)
187    Interviewer:         So what a[bout:-what do you how would you react=
188    Kyle:                        [yaa
189    Interviewer:         =to people whos think that
190    Kyle:                Uh [huh
191    Interviewer:           [but they can also go for ↓camps in Singapore:
192                         there's no need for overseas excursion
193    Kyle:                hhh
194    Interviewer:         Like what do you think of such opposing ↓view=
195    Kyle:                =Honestly there's no mountain in Singapore [hhh
196    Interviewer:                                                   [hhh
197    Kyle:                and the highest mountain is
198                         (.)
199    Interviewer:         °Bukit°
200    Kyle:                ↑Ya Bukit-Bukit Timah which is like one six three
201                         metre (.) Kinabalu is like four thou:sand
202    Interviewer:         hhh
203    Kyle:                That's a hell a lot of difference tch hhh hhh
204                         ya: that's one reason like Singapore don't have
205                         the physical landscape for us to really (0.2) I
206                         don't know physicaal ability °and° (.) it's really
207                         different ↑lah wh-when you're out there in the
208                         (.)
209                         mountain and (.) in the small hill here
210                         (0.2)
211    Interviewer:         [So
212    Kyle:                [Annnd my brother is camping in Pulau Ubin
213                         .hhh hhh but
214    Interviewer:         It's different [from camping over he-
215    Kyle:                               [it's just different ya it's just
216                         different over here tch hhh hhh
217                         (.)
218                         But it's still something ↑lah nn-ya (.) maybe they
219                         should do this before they send them overseas like
220                         prep them (.) °in° local context first
221    Interviewer:         So do [you think there's anything that the=
222    Kyle:                      [°something like that°
223    Interviewer:         =government can further do (.) to like
224    Kyle:                                            [in terms of this
225                         ↑ah
226    Interviewer:         to convince people that overseas excursions okay
227                         (0.2)
228    Kyle:                Umm (.) maybe send the kids to more (0.3) uh local
229                         trips like ↑Ubin (.) Cony Island Punggol (.) I
230                         dono Bukit Timah hill or something ↑ya (.) may:be
231                         (0.3)
232                         during their PE lesson they can introduce like
233                         more life skills like (.) rop-like those scouts
234                         skills that the scouts do ya some:thing like ↑that
235                         (.)
236                         as more relevant to out-outfield outdoor ya
237                         (.)
238                         [and it's also
239    Interviewer:         [So be:fore they send them (.) °to°
240    Kyle:                Ya I think if you built confidence in the parents
241                         in the long run lah you know every (.) imagine
242                         every week we have ↓this PE lesson which is not
243                         just (.) soc:cer basketball but teaches them on
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244                          some outdoor outfield skills .hhh an:d imagine
245                          they were to just go back every week and tell
246                          their parents about what they learn: in the
247                          long run they will know that ↑Oh it's- actually my
248                          kids know a lot about hhh then when they are ready
249                          to send them: (0.2) off to overseas trip they will
250                          be more willing I think may:be (.) hhh
251      Interviewer:        So do you have any thing to add on to ↑this
252                          (.)
253      Kyle:               Uhhh any ↑thing to add on to this
254                          (0.3)
255                          I still strongly think that (.) hhh we should
256                          promote this
257                          (0.2)
258                          Because [it's really another aspect of life
259      Interviewer:                [Ok:
260      Kyle:               Especially guys ↑lah you need to go
261                          (0.2)
262                          army anyway you should lah °ya° (.) hhh
263      Interviewer:        [Kay thank you very ↑much
264      Kyle:               [°ya°
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Transcription of role-playing interview with Nick

Discussion Topic 1: Truth

Discussion Topic 2: Lie

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1    Interviewer:      So: for the first discussion to:pic we're going to
2                      talk about censorship in Singapore
3                      (.)
4    Nick:             °ya°
5    Interviewer:      Do you agree that Singapore should have more
6                      freedom in expressing their ↑views
7    Nick:             U-Uh yes I-I feel that way
8                      (.)
9    Interviewer:      So can you tell me (.) um more about ↑it
10                     (.)
11   Nick:             Uh because I feel that if (.) um tch certain
12                     things i-↓if if it's too kept to ourselves and
13                     (.)
14                     if we post it onto the social media and we're
15                     afraid that uh: (0.2) it may oppose uh: certain
16                     (.)
17                     certain things maybe say the government or:
18                     certain (.) private sector we're actually not
19                     expressing our actual views and we're actually
20                     more (.) uh afraid (0.2) of showing uh what we
21                     actually think about as Singaporeans (0.2) ya
22                     ((nods head))
23   Interviewer:      [So
24   Nick:             [So if (.) if it'll be better if we can uh:
25                     give our fair (.) °uh:° fair opinion fair speech
26                     about what we feel that is (.) right but of
27                     ↑course (.) uh: in a more:: more orderly manner
28                     in- in a sense whereby we (0.3) in a more orderly
29                     manner like w-we shouldn't (0.2) make it so:: so
30                     vulgar or you ↑know so barbaric (.) ↓ya sometimes
31                     we should just (.) if we-if we if we (.) if we say
32                     it in a (.) write it or say it in a (.) °in a°
33                     (.)
34                     °uh° more civilized manner (.) maybe they should
35                     accept it lah
36                     (0.2)
37   Interviewer:      ↑What do you think the: relevant authorities in
38                     this case the government can do to ensure that
39                     people will be expressing their views in (.) an
40                     orderly manner like you have men:tioned
41                     (.)
42   Nick:             Uh: s-so:rry
43   Interviewer:      Like what do you think are the actions which the
44                     government can take to ensure that (.) if people
45                     have the freedom to express their ↑views they will
46                     do so in a orderly ↓manner
47   Nick:             Um:: (0.4) °okay° (0.2) okay we can have uh:
48                     <social media platforms specific social media
49                     platforms (.) uh: (.) that is uh: that is
50                     provided by the government (.) AND they promise
51                     us that they will not uh (.) they will not fault
52                     us for giving our fair speech as long as it's uh
53                     (0.2)
54                     as-as long >it is< not uh::: not (.) untruthful
55                     or is uh not in a very uh harsh harsh manner i-in
56                     a sense that it's vulgaric (.) °ya°
57   Interviewer:      ↑So: (.) other people's nn other people may hold
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58                      opposing views what do you think about those
59                      ↓views (.) like they think that if we have too
60                      much freedom it'll definitely get out of hand
61                      (.)
62                      so they believe that the current censorship ↓is
63                      (.)
64                      good enough (.) they do not wish for more freedom
65      Nick:           Other people may hold opposing °↓views° (.) uh::
66                      (0.2)
67                      a-actually if-if we can (0.2) hmm (0.2) okay
68                      I-I mean is-is (0.2) >everybody have different
69                      views lah you cannot control what other people
70                      think also right<
71      Interviewer:    ↓Hmm=
72      Nick:           =ya so if (.) if you have one view they have
73                      another view you can (.) that platform can be
74                      used (.) uh (0.2) can be used for to-as a like
75                      (0.2)
76                      a platform for-for everybody to-to to speak up
77                      ↑lah so if th-if you if let say I (.) I feel that
78                      uh: (.) this censorship is (.) is uh: (.) is ↑good
79                      and you feel that this censorship censorship is
80                      not good (.) um: (0.2) we should we should write
81                      it on that on that platform given by the
82                      government ↑lorh
83                      (0.2)
84      Interviewer:    So you'll just leave it for the government to take
85                      the [responsible °actions°
86      Nick:              [ya: ya but I mean (.) my-my main objective is
87                      that .hhh uh this (.) so called platform right
88                      (.)
89                      shouldn't they shouldn't fault us for saying:
90                      (.)
91                      uh what we think that is right (.) ya ((nods
92                      head))
93      Interviewer:    So: is this what you really ↑think=
94      Nick:           =ya this is what I really think
95                      (.)
96      Interviewer:    [So
97      Nick:           [Because I: I feel that .hhh uh::: (.) every time
98                      we want to post something on a social media ↑right
99      Interviewer:    ↓Hmm
100     Nick:           We will think twice
101     Interviewer:    hhh hhh
102     Nick:           Like uh:: (0.3) it-w-we- will-will think whether
103                     isit a harmful ↑thing (.) isit uh: like against
104                     (.)
105                     against uh our socie:ty although it is although
106                     we think it is right ↑lah we should say it but we
107                     hold back because uh: (.) .hhh because we are
108                     afraid of being arrested being afraid of this
109                     being afraid of that so .hhh ↓ya we should
110                     (.)
111                     it's better to have a proper platform
112                     (.)
113                     everybody should (0.2) be given a chance to speak
114                     it's a free ↑world hhh hhh
115     Interviewer:    So now let us move on to the second discussion
116                     to:pic
117     Nick:           Okay
118     Interviewer:    ↑So: (.) do you think the political scene in
119                     Singapore should be more di:verse
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120    Nick:          Uh:: should be more diverse
121    Interviewer:   ↓So do ↑you:: think that what do you think about
122                   the political scene in Singapore (.) Do you think
123                   it should be more di:verse
124    Nick:          Uh:: more diverse .hhh no lah I think this is:
125                   ↓fine (.) uh: because there are many opposition
126                   parties then when it comes to:: when it comes to
127                   a:: (0.3) elections the government uh is uh very
128                   open to: .hhh is very open to uh whatever that-the
129                   people are saying or whatever the opp-opposition
130                   parties are saying they never interfere much .hhh
131                   and uh:: there's so many opposition parties I
132                   mean: it's the people's (.) votes what ((smiles))
133                   (.)
134                   so (.) if (.) if they if the people feel that .hhh
135                   uh: the current government is the ↓one (.) then we
136                   should respect that ↑lah so I think is-it's
137                   diverse h-how is it not diverse i-is (0.2) already
138                   so many opposition parties just that you cannot
139                   win ↑so (.) I think it's fair enough ↑lah
140                   (.)
141    Interviewer:   So is there a particular reason why you feel this
142                   ↑way
143    Nick:          Uh: why I feel this way (.) um::: (0.3) particular
144                   reason °wah° let me think (0.3) uh: okay .hhh so
145                   .hhh (.) so uh::: for example (.) although
146                   (0.2)
147                   although uh: many people always say that uh:: it's
148                   because of the long: (.) legacy (.) uh: long
149                   legacy of uh of this:: track record of t-the
150                   current government that's why people are .hhh
151                   people want to want to keep voting for them
152                   (0.2)
153                   But I think that it's-it's not true ↑lah because
154                   all all the while they have been doing a good job
155                   what (.) ya so: (0.3) that's why that's why
156                   whoever comes up next (.) whoever opposition party
157                   that comes up next is not s-strong enough to
158                   (.)
159                   uh:: overthrow the the current (.) °uh:° ruling
160                   party
161                   (0.2)
162    Interviewer:   So:: is this really your true opinion
163                   (.)
164    Nick:          Ya this is really my true opinion
165    Interviewer:   ↑So how would you react if: people: believe that
166                   the political scene in Singapore should be more
167                   diverse like they have a opposing view as ↓you
168                   (.)
169    Nick:          Opposing view as ↑me
170    Interviewer:   ↓Hmm
171    Nick:          Uh:: (.) I'm not very: aggressive I won't be:
172                   saying like (.) eh why are you like me (.) eh
173                   why-why are you not voting like me uh: I think
174                   this is a (.) person to person view because .hhh
175                   in Singapore ther-there is the rich there is the
176                   middle class there is the poor .hhh the (0.2) it's
177                   a very spread lah so cannot really .hhh we cannot
178                   really control what they think ↓so: we normally
179                   vote (0.2) we normally vote for uh:: (0.3) we-we-
180                   we would normally vote for what what what is
181                   beneficial to us what ↑right (.) ya
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182     Interviewer:        So do you have anything more to add on to this
183                         is:sue
184                         (.)
185     Nick:               Uh: anything ↑more (.) um (0.3) no ah I think
186                         this-is is ˚fine˚
187                         (.)
188     Interviewer:        Okay so this is the end of the inter:view
189     Nick:               ↓Okay
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Transcription of role-playing interview with Tom

Discussion Topic 1: Lie

Discussion Topic 2: Truth

| 1 | Interviewer: | So for the ↑first issue we're going to talk about |
| 2 | | capital punishment in Singapore: (.) What can you |
| 3 | | tell me about the current existing ↓situation |
| 4 | Tom: | Ummm |
| 5 | Interviewer: | In Singapore |
| 6 | Tom: | Okay I thin-I think everyone should be given a |
| 7 | | chance so:: there should not be such severe |
| 8 | | punishment °lah° (.) yup that's what I think ↓lah |
| 9 | Interviewer: | So how did you arrive at this opinion |
| 10 | Tom: | Hmm:: cause I believe right everyone (.) makes |
| 11 | | mistakes lah (.) and everyone deserves a second |
| 12 | | chance (.) we're not saints lah (.) ya |
| 13 | | (0.2) |
| 14 | Interviewer: | ↑So: is there a reason why you feel this ↑way |
| 15 | | Isit because as you look at other countries |
| 16 | Tom: | Um ↓hmm |
| 17 | | (.) |
| 18 | Interviewer: | They do not have capital punishment |
| 19 | Tom: | Ya correct and (.) other countries are mo::re |
| 20 | | (.) |
| 21 | | lenient with the law (.) whereby they are willing |
| 22 | | to give a chance too (.) those offenders (.) ya |
| 23 | | ((nods head throughout)) |
| 24 | | (0.2) |
| 25 | Interviewer: | So: is this really your true opi:nion |
| 26 | | (0.2) |
| 27 | Tom: | Nope ((eyes looking around)) |
| 28 | | (.) |
| 29 | | Yes ((smiles)) |
| 30 | | (0.3) |
| 31 | Interviewer: | So that is what you really think |
| 32 | Tom: | Yup |
| 33 | | (0.3) |
| 34 | Interviewer: | So what do you think ought to be done in Singapore |
| 35 | | (.) |
| 36 | Tom: | Um:: |
| 37 | | (0.2) |
| 38 | | Education (.) M-More education (.) regarding (0.2) |
| 39 | | those that (.) did the crime be:fore but (.) more |
| 40 | | leeway for them °lah° |
| 41 | | (0.2) |
| 42 | Interviewer: | ↑So: apart from the actions taken by (.) relevant |
| 43 | | authorities (.) what do you thin:k (.) the |
| 44 | | public will (.) will think about if capital |
| 45 | | punishment is being removed |
| 46 | | (.) |
| 47 | Tom: | Uh: (.) I believe a lot of them will feel that |
| 48 | | it's not safe anymore cause (.) in Singapore we |
| 49 | | are so safe due to (.) all this punishment but I |

| | | |
|---|---|---|
| 50 | | believe ↓right (.) with all this punishment |
| 51 | | removed↓right Singapore will remain as it is ↑lah |
| 52 | | (0.3) |
| 53 | Interviewer: | So: (.) how would you react to if they have |
| 54 | | opposing views |
| 55 | | (.) |
| 56 | Tom: | Um: everyone got different views so: I'm okay |
| 57 | | with that (0.3) Most of them I will try to |
| 58 | | convince ↑them ((nods head)) |
| 59 | | (0.3) |
| 60 | | Yup |
| 61 | | (0.2) |
| 62 | Interviewer: | So: is there anything you would like to (.) add on |
| 63 | | to this is:sue |
| 64 | | (.) |
| 65 | Tom: | Um: not really |
| 66 | | (.) |
| 67 | Interviewer: | So let's move on to the second discussion to:pic |
| 68 | | (.) which is hous:ing (.) do you think the |
| 69 | | government should change their policies to ensure |
| 70 | | that all Singaporeans are able to afford hou[sing |
| 71 | Tom: | [yes |
| 72 | | of course ((nods head)) |
| 73 | | (0.2) |
| 74 | Interviewer: | So can you elaborate more about this is:sue= |
| 75 | Tom: | =okay first (.) for Singaporeans ↓right |
| 76 | | (.) |
| 77 | | As-as you know lah okay for BTO right (.) fo:r |
| 78 | | a four room flat which is already four hundred |
| 79 | | plus k so (.) it's very hard for ne:w owners |
| 80 | | right for example new (.) just started work |
| 81 | | (.) |
| 82 | | To afford a four room flat an-and especially |
| 83 | | when a four room flat is just (.) it's smaller |
| 84 | | than (.) what it is in the past (.) so: ya I |
| 85 | | believe I believe S-Singaporeans need to be mo:re |
| 86 | | (0.2) |
| 87 | | Need to have more benefits °lah° in getting their |
| 88 | | flats °lah° ((nods head)) |
| 89 | Interviewer: | So: can you suggest any (.) like (.) actions which |
| 90 | | the government should take (.) any concrete plans= |
| 91 | Tom: | =Any concrete plans okay first uh: f-for the |
| 92 | | housing now right they're actually BT-uh: (.) |
| 93 | | privatizing all the (0.2) projects (.) okay ↑so |
| 94 | | (.) |
| 95 | | The easiest way right is to for the government |
| 96 | | to build their own hdb (.) rather than privatizing |
| 97 | | thee land selling the land away lah (.) ya that |
| 98 | | will-that will save up a lot of cost actually |
| 99 | | °lah° |
| 100 | | (0.2) |
| 101 | Interviewer: | So: (.) what do you think about others who |
| 102 | | think that the: current situation is manageable |
| 103 | | For young cou:ples |

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104    Tom:          Hmm I think they are very delusio:nal
105                  (0.2)
106                  Most o-most (.) most of the people I speak to
107                  ↑right (.) they are really suffering from
108                  (.)
109                  trying to buy a flat actually ((nods head))
110                  (.)
111                  So have you ever come across any[body who
                     doesn't
112    Tom:                                        [((coughs))
113    Interviewer:  Really care about this issue
114    Tom:          ↓Hm yes ((nods head))
115                  (.)
116                  There's of course I've been (.) I've come across
117                  uh those are usually the more (.) fortunate
                     people
118                  °lah°
119    Interviewer:  So how do you react when they have such
120                  (0.2)
121                  views
122                  (.)
123    Tom:          How do I react uh (.) tch (.) take it with a
                     pinch
124                  of salt cause they are rich anyw(h)ay hhh
125                  (0.2)
126    Interviewer:  So: is that really your true opinion
127    Tom:          Yes ((nods head))
128                  (0.2)
129    Interviewer:  So: i-is there anything you would like to
                     add ↑on
130    Tom:          Uhh nope
131                  (0.2)
132    Interviewer:  Okay thank you
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