

SEC 4E SOCIAL STUDIES PRELIMINARY EXAMINATION 2021
~MARKING SCHEME~

Section A (Source-based Case Study)

1	Study Source A. Why was the source published? Explain your answer.	[5]
L1	Answers based on misinterpretation / lifting / paraphrasing / not answering question directly E.g. The source tells me that Kampung spirit is disappearing in Singapore. (This is considered as lifting. There need to be some form of extension here. See below on “warn” and “danger”.)	1
L2	Answers based on superficial use of provenance and simple logic E.g. The source was published because the blogger loved everything old school and wanted to reminisce about the past. E.g. The source was published because the blogger wanted to talk about void decks which she loved. E.g. The source was published because the blogger wanted us to remember the void decks.	2
L3	Answers based on sub-message Answers that focussed only on interpreting the importance of void decks E.g. The source was published because the blogger felt that it was a pity that Singaporeans were not using the void decks as well as they had before/ the blogger was lamenting about the use of the void deck. This is evident from source “There used to be liveliness and vibrancy when we walk into any void deck, regardless of the time”.	3
L4	Answers based on context/message/intended outcome of source <i>Award 5 marks for a well-developed answer</i> The source was published because the blogger wanted to warn Singaporeans of the <u>danger</u> of disappearance of the Kampung spirit in Singapore.[Message/Context] The void decks were envisaged as a communal space for Singaporeans to interact and communicate as they had done in the past. The blogger hoped to encourage the revival of this Kampung spirit in Singapore through better use the void decks. [Outcome] <u>Other possibilities:</u> (i) Bemoaned the loss of the Kampung spirit. (ii) Wanted to revive the Kampung spirit/ sense of community/ neighbourliness between different races Note: In this question, message and outcome are not as clear-cut. It all depends on how a student frames it. We should base our award of marks on how an answer is put across.	4-5

2	Study Sources B and C.	
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	Do you think the blogger in Source B would agree with the cartoonist in Source C? Explain your answer.	[6]
L1	Disagree based on provenance/ source type E.g. The blogger would not agree with the cartoonist as they had chosen different medium.	1
L2	Agree based on topic E.g. The blogger would agree with the cartoonist as both talked about void decks.	2
L3	Disagree based on false matching E.g. The blogger would disagree with the cartoonist as the blogger wrote about metal barriers and spikes while the cartoonist did not draw any of these. E.g. The blogger would disagree with the cartoonist because the blogger talked about optimising land use such as building childcare and elderly centres but the cartoonist did not.	3
L4	Agree based on content similarity <i>Award 5 marks for a well-developed answer</i> E.g. The blogger would agree with the cartoonist because both thought that the reasons for vanishing Kampung spirit was due to various decisions to ban activities in the void decks. This is seen from Source B which states “Three years ago, metal barriers and spikes were installed on walls, ceilings, and floors. This was to discourage ball games, as well as prevent people (mostly, the homeless) from sleeping in HDB void decks. Void decks are also growing smaller as newer estates focus on optimising land use. Space is also taken away for childcare centres and elderly centres.” Source C shows the red ban sign as the culprit. <u>Also possible:</u> Agreement based on who is responsible for the decline in Kampung spirit, ie, HDB E.g. The blogger would agree with the cartoonist because both thought that our void decks were not what they used to be. From Source B, “Is there anything more Singaporean than going to lepak in void decks? Back in the day, you could see barefoot kids playing soccer in the afternoon or badminton and chess. At the other side, ah mas and ah gongs would be playing ping pong; those are just memories we play back in our heads, today.” In Source C, there was nothing but a cat under the void deck.	4-5
L5	Agree + Agree based on content similarity As above. Or Agree based on the attitude/viewpoint of both blogger and cartoonist <i>Award this level only if there is explicit comparison of attitude of producers of the 2 sources. Otherwise, answers should only be reviewed at content level</i> E.g. The blogger would agree with the cartoonist as both carried the same	6

	viewpoint with regard to the vanishing Kampung spirit in Singapore. They are both critical about various decisions to ban activities in the void decks which have resulted in less interactions among neighbours living in a HDB block and hence the reduction in community spirit.	
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3	Study Sources D & E. Having read Source D, does Source E show that Singaporeans like Kampung living? (Note: No cross reference is necessary. Only Sources D and E are about Kampung living. The others are about void decks and Kampung spirit.)	[7]
L1	Answers using source content but failing to address question E.g. The sources appear to be the same as both talk about Kampung spirit / reminisce about the good old days in Singapore / show longing for the Kampung days.	1
L2	Shows or does not show based on typicality of Sources D and E E.g. Source E does not show that Singaporeans like Kampung living. It is just one source based on the experience of one writer and hence cannot prove that Singaporeans like Kampung living. She had lived in one in the 1950s-70s. Not all Singaporeans have the same experience. E.g. Having read Source D, Source E shows Singaporeans like Kampung living because we have two sources that seem to share the same viewpoint. (Note: Students have failed to use source content here.)	2
L3	Shows or does not show based solely on Source E Award 4 marks for answers covering both sides E.g. (Having reading Source D,) Source E shows because it shows the writer's longing for the Kampung days. From the source, her Kampung days were "rich in spirit" and had "precious qualities of resilience and sense of community". There are truly things that are good in the past, which she wanted to return. Hence, this sense of nostalgia in the source is proof of Singaporeans' longing for Kampung living. E.g. (Having read Source D,) Source E does not show because Kampung life seems so backward and underdeveloped. This is clear from the source, "Kampung life was full of hardships and deprivations... Throughout those years, my family never had a tap in our house nor a telephone... We always had to share our toilet and bathroom with our neighbours." Singaporeans cannot do without the material comforts.	3-4
L4	Shows based on both Sources D and E E.g. Having reading Source D, Source E shows because it highlights the writer's longing for the Kampung days. From the source, her Kampung days were "rich in spirit" and had "precious qualities of resilience and sense of community". There are truly things that are good in the past, which she wanted to return. Hence, this sense of nostalgia in the source is proof of Singaporeans' longing for Kampung living. This is fully echoed in Source D, which states that there are those among us who still dream of the good old Kampung days of slow-paced living. It was an era of close bonds of love and friendship between all races. More significantly, there was a true sense of family ties, and family picnicking was the best-loved recreational activity during the weekends and the holidays."	5

L5	<p>Implicit or explicit use of content and provenance of Sources D and E with understanding of the similarity in intent of both Sources</p> <p>E.g. Having reading Source D, Source E shows because it highlights the writer's longing for the Kampung days. From the source, her Kampung days were "rich in spirit" and had "precious qualities of resilience and sense of community". There are truly things that are good in the past, and she wants them to return. Hence, this sense of nostalgia in the source is proof of Singaporeans' longing for Kampung living. This is fully echoed in Source D, which states that there are those among us who still dream of the good old Kampung days of slow-paced living. It was an era of close bonds of love and friendship between all races. More significantly, there was a true sense of family ties, and family picnicking was the best-loved recreational activity during the weekends and the holidays." It is clear from the sources that both writers have a strong sense of nostalgia of the Kampung days and ardently wanted to bring back that Kampung spirit. This has not changed even though there is a 20-year gap between the two sources. Hence, it goes to show that Singaporeans do have a strong yearning for Kampung living.</p> <p>(Note: Parts in bold are sufficient to get the top marks.)</p>	6-7
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4	<p>How useful is this source as evidence about the revival of the Kampung spirit in Singapore? Explain your answer.</p> <p>(Note: 0 mark is awarded if students do not address the question based on utility)</p>	[7]
L1	<p>Useful/Not useful based on simple interpretation of provenance</p> <p>E.g. The source is useful as evidence (about the revival of the Kampung spirit) as it is a National Day Message by the Prime Minister.</p> <p>E.g. The source is not useful as evidence because it contains word of the Prime Minister alone. There are no residents' voices in the source.</p>	1
L2	<p>Useful based on content Award higher mark for well-developed answers</p> <p>E.g. The source is useful because it shows that the government is putting in effort to revive the Kampung spirit in Singapore. From the source "Kampung Admiralty is a model for future public housing. It meets a need as our society ages, encouraging the residents and their families to come together to build a community." It is clear from the source the government is taking a first step to make the Kampung spirit stronger in Singapore.</p> <p>(It is also possible to highlight the source as showing the success of revival of Kampung spirit. Marks should be awarded as long as students link the source to the idea of revival. The basic fact that the source talks about Kampung spirit is already useful.)</p> <p>Not useful based on missing content</p> <p>E.g. The source is not useful because it does not show clearly what has been done to revive the Kampung spirit in Singapore. It only states that we now have Kampung Admiralty but does not provide details of how residents and families are indeed coming together to build a community. It does not show what the <u>specific activities</u> that have resulted from having this development. (Do they have events? Games etc?)</p>	2-3

	<p>Not useful based on typicality of source</p> <p>E.g. The source is not useful because it is based on one example of Kampung Admiralty. There are no further examples given in this source.</p>	
L3	Both useful and not useful from L2	4
L4	<p>Useful based on cross-reference <i>Award L3/4 if there is no mention of reliability</i></p> <p>E.g. The source is useful because it shows that the government is putting in effort to revive the Kampung spirit in Singapore. From the source "Kampung Admiralty is a model for future public housing. It meets a need as our society ages, encouraging the residents and their families to come together to build a community." It is clear from the source the government is taking a first step to make the Kampung spirit stronger in Singapore. This seems to be a valid judgment as when I cross-refer to Source D, it suggests the crucial role of the government plays in reviving the Kampung spirit. From Source D "We need to support our Government which has been doing all the excellent navigating". Hence, Source F is reliable and hence useful.</p>	5
L5	<p>Not useful based on cross-reference <i>Award L3/4 if there is no mention of reliability</i></p> <p>E.g. The source is not useful because it shows that the government is putting in effort to revive the Kampung spirit in Singapore, which is contradicted by Source B. From the source, "Kampung Admiralty is a model for future public housing. It meets a need as our society ages, encouraging the residents and their families to come together to build a community." It is clear from the source the government is taking a first step to make the Kampung spirit stronger in Singapore. However, Source B shows that the government seems to doing things that contradict what is said in Source F. "Three years ago, metal barriers and spikes were installed on walls, ceilings, and floors. This was to discourage ball games, as well as prevent people (mostly, the homeless) from sleeping in HDB void decks. Void decks are also growing smaller as newer estates focus on optimising land use. Space is also taken away for childcare centres and elderly centres." Hence, Source F is not reliable and hence not useful.</p> <p>Not useful based on critical analysis of provenance/element of typicality</p> <p>E.g. The source is useful because it shows that the government is putting in effort to revive the Kampung spirit in Singapore. From the source "Kampung Admiralty is a model for future public housing. It meets a need as our society ages, encouraging the residents and their families to come together to build a community." It is clear from the source the government is taking a first step to make the Kampung spirit stronger in Singapore. However, this is a National Day Message by the Prime Minister. Kampung Admiralty is <u>but an example</u> chosen to highlight a success story and hence may not be representative of the general situation in Singapore. Thus, it may not be useful.</p>	6
L6	<p>Not useful based on both aspects of L5</p> <p>E.g. The source is useful because it shows that the government is putting in effort to revive the Kampung spirit in Singapore. From the source, "Kampung Admiralty is a model for future public housing. It meets a need as our society ages, encouraging the residents and their families to come together to build a community." It is clear from the source the government is taking a first step to make the Kampung spirit stronger in Singapore. However, this is clearly being</p>	7

	contradicted by Source B, which shows that the government seems to doing things that contradict what is said in Source F. “Three years ago, metal barriers and spikes were installed on walls, ceilings, and floors. This is to discourage ball games, as well as prevent people (mostly, the homeless) from sleeping in HDB void decks. Void decks are also growing smaller as newer estates focus on optimising land use. Space is also taken away for childcare centres and elderly centres.” Hence, Source F is not reliable and therefore not useful. Furthermore, this is a National Day Message by the Prime Minister. Kampung Admiralty is but an example chosen to highlight a success story and hence may not be representative of the general situation in Singapore. Thus, it is not useful.	
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5	<p>“The weakening of the community spirit is inevitable with the progress and development in a country.”</p> <p>Using the sources in this case study, explain how far you would agree with this statement.</p>	[10]
L1	<p>Writes about statement, no valid source use</p> <p>E.g. As a country develop and progress, we see their citizens becoming colder towards each other. Neighbours stop saying “hi” to each other and seem less involved in the community. Therefore, I would say that this statement is true.</p>	1
L2	<p>Yes/No, supported by valid source use</p> <p>Yes: Sources A & C Possible reasons:</p> <ul style="list-style-type: none"> (i) Greater progress means people grow colder and less involved as a community. (ii) Competitive uses scare land stemming from growth and progress lead to fewer conducive places to mingle. <p>E.g. Yes, I agree with the statement as <u>Source A</u> agrees with it. This is clear from the source “Alas, as we step into the present age, the Kampung spirit that was once representative of the Singaporean spirit has gradually disappeared, with neighbours not speaking to each other. Instead, we see just polite nodding or a small wave of their hands.” This supports the view that as a country progress, people grow to become less warm and less involved in the community and the relationships with neighbours weaken substantially. The statement is supported by <u>Source C</u>. With progress and development in Singapore, HDB flats replaced Kampung. Void decks are also facing competitive uses and increasingly become less conducive as venues to maintain strong community relations. This is seen from the source where Singaporeans live in high-rise blocks and look more isolated from each other and less friendly than before.</p> <p>Or</p> <p>No: Sources D, E & F Possible reasons:</p> <ul style="list-style-type: none"> (i) Community spirit can live one as long as we have a champion regardless of developmental status. (ii) Community spirit is an intangible asset that does not rely on anything physical to thrive. (iii) Community spirit can be kept alive by our creativity and reinvention, <p>E.g. No, I disagree with the statement since <u>Source D</u> disagrees with it. It clearly challenges the statement with “But who says that, with progress or even greater</p>	2-4

	<p>progress, the picnicking has to stop or that the family's ties must become weaker or that mass friendship has to take a back seat and be a thing of the past?" It is clear that the author acknowledges that even if the physical setting may not be as conducive as the past, if there is someone willing to champion it, community spirit can live on. In this case, he sees the mass communications network in fulfilling such a role. "The networks ought to play a greater role, particularly in bringing back the good old Kampung spirit of good neighbourliness, close family ties and that special feeling that we are really one and not divided." <u>Source E</u> also disagree. Source E states "Nostalgia about the kampung does not mean that I romanticise about the past. But the precious qualities of resilience and sense of community we shared in the kampung are qualities to emulate to build a strong, united nation." It is clear from the source that community spirit is an intangible value and hence is not dependent on things physical to pass it on. Therefore, with progress and development where villages are torn down and buildings rebuild, values can still be transmitted through the generations. <u>Source E</u> also disagree with the statement. It is clear from the source that we just need to be creative and reinvent things to keep the community spirit alive. We can see in Source F where the government took the initiative to reinvent this idea of Kampung to build Kampung Admiralty, which can help to keep the community spirit alive.</p>	
L3	<p>Yes + No, supported by valid source use <i>i.e. both elements of L2</i></p> <p><u>General guide:</u> Consider the number of sources used and quality of analysis in deciding marks for L2 & L3.</p> <p>L2: 1 source → 2-3 marks; 2 sources → 3-4 marks; 3 sources → 4 marks L3: 2 sources → 5 marks; 3 sources → 6 marks; 4 sources → 7-8 marks; 5 sources → 8 marks</p>	5-8

**** To score additional 2 marks, candidates can take one of these 3 routes:**

- through analysing at least one source in relation to its reliability, utility or sufficiency**

E.g. No, I disagree with the statement since Source D disagrees with it. It clearly challenges the statement with "But who says that, with progress or even greater progress, the picnicking has to stop or that the family's ties must become weaker or that mass friendship has to take a back seat and be a thing of the past?" It is clear that the author acknowledges that even if the physical setting may not be as conducive as the past, if there is someone willing to champion it, community spirit can live on. In this case, he sees the mass communications network in fulfilling such a role. "The networks ought to play a greater role, particularly in bringing back the good old Kampung spirit of good neighbourliness, close family ties and that special feeling that we are really one and not divided." **However, I would not place too much emphasis on this source. This is the opinion of one Singaporean, who is expressing his wish as someone who have had the experience of living in a Kampung before. I am not sure whether his suggestion of the media taking on such a big role is viable. If it is indeed so, then why nothing much has improved in the 20 plus years since this source was made in 1997?**

- by sharing example(s) from their contextual knowledge (cite concrete examples)**

E.g. Yes, I agree with the statement as Source A agrees with it. This is clear from the source "Alas, as we step into the present age, the Kampung spirit that was once representative of the Singaporean spirit has gradually disappeared, with neighbours not speaking to each other. Instead, we see just polite nodding or a small wave of their hands." This supports the view that as a country progress, people grow to become less warm and less involved in the community and the relationships with neighbours weaken substantially. **This seems to be the case in Singapore, where we see various government campaigns to promote**

neighbourliness/kindness among residents. The Singapore Kindness Movement, for example, aims to inspire graciousness one kind act at a time. By sparing a thought for the people around us, it hopes to create a gracious society, and make life better for all Singaporeans.

- **by giving a balanced conclusion/resolution**

E.g. Overall, I do not think that the weakening of the community spirit is inevitable with the progress and development in a country. Community spirit is an intangible cultural heritage. It should not be dependent on physical buildings and physical setups. As long as the thoughts to preserve it are strong and we place emphasis on it and be creative in our ways to pass it on to future generations, progress and development should not take it away from us.

Section B (Structured-Response Question)

6	In your own opinion, what are two ways to ensure that Singaporeans are effective global citizens? Explain your answer.	[7]
L1	<p>Describes the topic</p> <p>E.g. Singapore is a small country. As an island city-state, it has no choice but to rely on its connections to other countries. Therefore, we need to ensure our citizens are well equipped to face the challenges of a fast changing world.</p>	1
L2	<p>identifies / Describes way(s)</p> <p><i>Award 2m for identifying one way and 3 marks for identifying two ways Award 3 marks for describing one way and 4 marks for describing two ways</i></p>	2-4
L3	<p>L2 + Explains way(s) <i>Award 5-6m for explaining one way Award 6m-7m for explaining 2 ways</i></p> <p>E.g. One way to ensure that Singaporeans are effective citizens is to give Singaporeans more international exposure and knowledge of other countries and markets. We can begin as young as when we are in school. In fact, many schools are already doing so with their internationalization programmes. In universities, there are also many student exchanges and immersion programmes. With such visits and exchanges, we are able to ensure that Singaporeans are globally minded and understand the different cultures in the world and would thus have no issue working or acclimatizing when they need to work overseas in the later part of their lives. Hence making them effective global citizens. (Possible also: Overseas internship programmes)</p> <p>E.g. Another way we could ensure that Singaporeans are effective global citizens is to get them on the digital literacy highway. Globalisation is powered by the digital revolution and the various social media. Therefore, the more familiar we are with these the easier it is for us to survive and be effective global citizens. A good example would be the various digital literacy programmes in schools, where students are exposed to programming and coding. Even the elderly are also on this band wagon and not left out with many programmes conducted by People's Association and community centres to help them learn about various social media. These not only help them connect to the world through the internet but also keep in touch with their family and relatives through such means, living in a globalised world.</p> <p>Other possible answers:</p> <ul style="list-style-type: none"> (i) Programmes to help Singapore relocate and settle back into Singapore. (ii) National efforts like the SkillsFuture movement to help workers move beyond their comfort zone as needed by a globalised world. (iii) Active showcase of success stories to keep this idea of global citizens alive (iv) Exposure to new ideas from overseas through international events such as art festivals or film festivals so Singaporeans think globally and not parochially. (v) Invite speakers from overseas to give talks to Singaporeans to widen our horizons. Tap on expert knowledge (collaboration with foreign organisations) 	5-7

7	Do you think that the positive impacts on culture are more significant than the negative impacts? Explain your answer.	[8]
L1	<p>Writes about the issue/topic without addressing the question</p> <p>E.g. Globalisation has many different impacts on a society, from economic to cultural and even political/security impacts. On the culture side, it can result in homogenisation and hybridisation of culture.</p> <p><i>Note: This is a question on positive and negative impacts on culture, not on cultural homogenisation and hybridisation. Students need to answer to the question and not assume.</i></p>	1-2
L2	<p>Describes the part played by the factors</p> <p><i>Award 3 marks for describing one factor</i> <i>Award 4marks for describing both factors</i></p>	3-4
L3	<p>Explains the factors</p> <p><i>Award 5-6 marks for explaining one factor</i> <i>Award 6-7 marks for explaining both factors</i></p> <p><u>Factor 1:</u></p> <p>E.g. Globalisation can bring about positive impacts on the culture of a society. It can help a society move on to more progressive ideas. Take the example of American influence. Many of us watch American TV and movies. American cultural content empowers people to develop their own identities. For instance, when Asian middle-class women watch American soap operas, they see the possibility to marry for love or to live independently of the extended family exists. Therefore, globalisation can have positive impacts on the culture of a society. In this case, it has helped advance women's right and gender equality in our society.</p> <p>Other possibilities:</p> <ul style="list-style-type: none"> (i) Use of English as a common language allows understanding across nations and easier access to the internet (ii) Creates new products such as new type of food, encouraging creativity and increasing diversity and variety (iii) Idea of different types of food, which can help us source for alternative food sources <p><u>Factor 2:</u></p> <p>E.g. Globalisation can bring about negative impacts on the culture of a society. That happens when a foreign culture dominates over a local culture. A good example would be that of the Korean Wave that has swept across many countries. In Japan for example, people rallied against a television network showing Korean programmes in the network's daily broadcast. Korean culture was seen by Japanese to be "invading" into Japanese society. This has impacted the society and caused social unrest. It has also threaten the jobs and livelihood of local content producers.</p> <p>Other possibilities:</p> <ul style="list-style-type: none"> (i) Local food replaced by foreign food which can affect farmers and cultivators of local crops. (ii) False depiction of local cultures causing confusion especially in younger audience (iii) Replacement/Cancellation of local culture eg loss of language 	5-7

	proficiency	
L4	L3 (both aspects) + Explains relative importance of both factors I think the positive and negative impacts are equally significant. They are what I would rather see them as both sides of the same coin and it would be difficult to separate one from the other. Take for example the idea of western fast food. While it threaten local food culture, it also have the positives of bringing greater efficiency in serving of food as well as hygiene standard. It would be difficult to isolate one from the other. The more important thing to note is that we need to be aware of the so-called negative side of things and constantly remind ourselves to guard against it.	8