

**EDGEFIELD SECONDARY SCHOOL
4E5N SOCIAL STUDIES
PRELIMINARY EXAMINATION
MARKING SCHEME**

1a)	Study Source A. What is the cartoonist's message? Explain your answer using details from the source. <u>Target skill: Inference (Message)</u>	[5]
L1	Surface description of the source but no valid inference <i>e.g. Source A shows me two people walking along the streets, one in a burqa and the other in a bikini. One says "Everything covered but her eyes, what a cruel male-dominated culture!" whereas the other says "Nothing covered but her eyes, what a cruel male-dominated culture!"</i>	1m
L2	Answers based on misinterpretation of the source <i>e.g. Source A tells me that people react to <u>people wearing the burqa with suspicion</u>. This is evident from how the individual in bikini is thinking "Everything covered but her eyes, what a cruel male-dominated culture!" rather than saying it out loud. This means that while nothing is said verbally, there remains to be a lot of suspicion and distrust between those who wear and those who don't wear the burqa.</i>	2m
L3	Sub-Message: People reacts negatively/ expect everyone else to be like them <i>e.g. Source A tells me that the <u>reactions of the people are negative</u>. This is evident from how the woman in the swimsuit thinks poorly of the person in the burqa, and vice versa. While the woman in the swimsuit says "Everything covered but her eyes, what a cruel male-dominated culture!" the individual in the burqa says "Nothing covered but her eyes, what a cruel male-dominated culture!" This tells me that both parties assume the worst of each other and expect each other to conform to their own cultural standards and norm.</i>	3m
L4	Message: People react because they do not understand/ lack mutual understanding of different cultures/ have different definitions or cultural norms Award 5 marks for more fully developed answers. <i>e.g. Source A tells me that people <u>react negatively/ hypocritically</u> towards those wearing the burqa <u>because of their lack of understanding/ do not understand the different cultures and norms of other societies</u>. This is firstly evident from the two individuals thinking poorly of each other and how the other party failed their own standards and definitions. The evidence also shows that the individuals do not speak or confront each other in words. This tells me that they do not give themselves or the other party a chance to clarify for better understanding and as such the reactions will continue to be negative.</i>	4–5m

1b)	Study Source B. Why did Senator Brandis respond in this manner? Explain your answer. Target skill: <u>Inference (Purpose)</u>	[6]
L1	Description of source (i.e. no valid inference) <i>e.g. Senator Brandis responded that he was “not going to pretend to ignore the stunt that you have tried to pull today by arriving in parliament dressed in a burqa when we all know that you are not a follower of the Islamic faith”.</i> Note: Answers that are phrased without placing Senator Brandis as the subject (e.g. “The purpose of Source B is...”) will be awarded 0 marks for not addressing the question.	1m
L2	Based on Provenance, with explanation <i>e.g. Senator Brandis responded in this manner because he is the Leader of the Government in the Australian Parliament-Senate. <u>Given his role, he is expected to speak against any form of hate language or action in the country.</u></i> Note: Answers that do not provide an explanation will not be awarded this level. Based on Context-Content <i>e.g. Senator Brandis responded in this manner because he had just witnessed an outrageous political stunt by Senator Hanson who came into Parliament-Senate wearing a burqa, and as such needed to respond in equal measure to the act.</i>	2m
L3	Message: Criticise/ Condemn/ Critical of Senator Hanson’s actions or for disrespecting the Islamic faith Award 4 marks for more fully developed answers. <i>e.g. Senator Brandis responded harshly in condemning/ criticising/ being critical of Senator Hanson’s actions. Senator Hanson had just arrived into parliament “dressed in a burqa when we all know that [she is] not a follower of the Islamic faith”. This tells me that Senator Hanson did this for political reasons rather than for personal religious reasons. Doing so also risked losing the “vital” cooperation that the Australian Muslim population could offer “[the] intelligence and law enforcement work”. As such, Senator Brandis responded harshly against Senator Hanson’s actions.</i> Answers based solely on intended outcome of the source Award 4 marks for more fully developed answers. <i>e.g. Senator Brandis wants Senator Hanson to apologise to parliament because of her distasteful actions in parliament.</i>	3–4m
L4	Purpose Award 6 marks for more fully developed answers. <i>e.g. Senator Brandis <u>criticised/ condemned/ responded harshly to Senator Hanson</u> [Message] to <u>persuade</u> [Verb] <u>Senator Hanson</u> [Audience] to reflect on what she had just done in Parliament and how distasteful that was, as evident from “You ought to be ashamed of yourself for this uncalled for behaviour”, and have her <u>apologise to parliament</u> [Intended Outcome].</i>	5–6m

	<p>OR</p> <p><i>e.g. Senator Brandis responded in this manner to <u>convince</u> [Verb] <u>Parliament/ Members of Parliament</u> [Audience] that <u>such acts, such as the stunt performed by Senator Hanson has not place in Australia</u> [Message] so that they will <u>support him in responding to such hateful actions</u> [Intended Outcome].</i></p> <p>OR</p> <p><i>e.g. Senator Brandis <u>criticised/ condemned/ responded harshly to Senator Hanson</u> [Message] to <u>convince</u> [Verb] <u>the larger Australian population</u> [Audience] that <u>Parliament and/or the government does not tolerate such distasteful and hateful behaviour</u> [Message] so that they will <u>continue to trust and support the government/ system/ Parliament</u> [Intended Outcome].</i></p> <p>Note: Answers without intended outcome will be awarded L3.</p>	
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1c)	<p>Study Source C and Source D. To what extent would the Singaporean professor agree with the Moroccan woman? Explain your answer.</p> <p>Target skill: <u>Comparison (C&C)</u></p>	[7]
L1	<p>No valid comparison / Description of source</p> <p>Note: Answers without root word will be awarded 0 marks.</p> <p>Note: Answers that do not place the Singaporean professor and the Moroccan woman as the subjects (e.g. "Source C agrees with Source D in telling me...") will be awarded 0 marks for not addressing the question.</p>	1m
L2	<p>False Matching</p> <p><i>e.g. The Singaporean professor <u>will not agree</u> with the Moroccan woman because he talks about the Malay/Muslim community turning away from their Malay cultural roots and towards Arabic cultures and lifestyles, but the Moroccan woman does not say anything about this.</i></p> <p>Disagree based on superficial acceptance of Context</p> <p><i>e.g. The Singaporean professor will disagree with the Moroccan woman because they are each talking about different contexts/ things happening in different parts of the world. The Singaporean professor is talking about how Singaporeans are affected by the wearing of the burqa whereas the Moroccan woman is talking about how Moroccans are affected.</i></p>	2m
L3	<p>Agree based on Message Award 4 marks for more fully developed answers.</p> <p><i>e.g. The Singaporean professor will <u>agree</u> with the Moroccan woman because both tell me that <u>wearing the burqa is a personal choice and expression of one's self-identity</u>. The Singaporean professor states that "Malays are evidently more comfortable wearing Arabic-style garments compared to their traditional baju Melayu (Malay cultural clothes)". This tells me that the Malay community is choosing Arabic-style clothes over their cultural clothes due to personal</i></p>	3–4m

	<p>preference given Singapore's hot and humid weather. Similarly, the Moroccan woman states that "no one has the right to order them what to wear" and "They defend the choice to wear the burqa as obeying a religious command". This tells me that the Moroccan women have made it their personal choice to wear the burqa out of their personal expression of their faith and religion.</p> <p>e.g. The Singaporean professor will <u>agree</u> with the Moroccan woman because both tell me that <u>burqa wearers should not impose their expectations/ demand of others to do/ wear the same as they do</u>. This is evident from the Singaporean professor saying that "one should be concerned if someone says you cannot lead prayers in a mosque if you do not put on an Arabic-style garment. That will only lead to exclusivism within the community". This tells me that he is cautioning the Malay/Muslim population not to impose their own standards on others in the community as it could lead to the eventual breakup of the community. Similarly, the Moroccan woman says that "to this point, I feel the need to clarify the difference between the burqa and the hijab... The burqa, however, is a foreign intrusion to our culture; it covers all of a woman's body". <u>The fact that she has to clarify the difference between the hijab – which is part of the local culture to wear – and the burqa – a foreign culture – tells me that there is some confusion within the country as to which garment is distinctively Moroccan and which is not. This confusion can only come from those who insist and expect non-burqa wearers to don the burqa.</u></p>	
L4	<p>Disagree based on Tone Award 6 marks for more fully developed answers.</p> <p>e.g. The Singaporean professor will <u>disagree</u> with the Moroccan woman in their tone. While the former uses a <u>concerned tone</u> as evident from "Following Arabic trends and fashion is not a concern unless it is equated with the level of faith" and "That will only lead to exclusivism within the community". By pointing out the problem that he identifies, the Singaporean professor is <u>warning</u> his Malay/Muslim community to be aware and careful of their actions towards others. On the other hand, the Moroccan woman uses a <u>rational/ objective</u> tone as evident from "The burqa, however, is a foreign intrusion to our culture; it covers all of a woman's body. You can understand why it creates a lot of suspicion and a point of concern then..." and "The hijab is a part of our culture and religion as an expression of what we have in our Islamic law". Both of these pieces of evidence tell me that the Moroccan woman has properly given this some thought as she presented the facts – that the burqa is not just a foreign cultural item but also one that poses a potential national security threat – in a straightforward manner.</p>	5–6m
L5	<p>Agree based on Perspective Award 7 marks for more fully developed answers.</p> <p>e.g. The Singaporean professor will <u>agree</u> with the Moroccan woman because both their perspectives towards the issue lies in the greater good for society/ community-at-large rather than individual gains. The Singaporean professor is <u>concerned about the possible fragmentation of the Malay/ Muslim community considering that he too is part of the community</u>. He identifies the problem to specifically the people who "equate [following Arabic trends and fashion] with [their] level of faith". Doing so would only "lead to exclusivism within the community". In the same way, the Moroccan woman's perspective towards the issue is one which <u>places national security over personal gain</u>. This is evident from "it covers all of a woman's body. You can understand why it creates a lot of suspicion and a point of concern then..." This tells me that <u>the Moroccan woman is more concerned about the security of the country that she is a citizen of.</u></p>	6–7m

	<p>OR</p> <p>Disagree based on critical analysis of Context Award 6 marks for more fully developed answers.</p> <p><i>e.g. The Singaporean professor will <u>disagree</u> with the Moroccan woman because of the different contexts. The Singaporean professor raises the point on Arabic-style clothing that includes the niqab and the burqa within the fixed context of the Malay/ Muslim community in Singapore and how the community faces the risk of <u>fragmentation</u> when people “equate [following Arabic trends and fashion] with [another person’s] level of faith”. On the other hand, the Moroccan woman raises the point on the burqa within the <u>fixed context of a rising threat that burqa-wearers pose to national security</u>, given that the burqa “covers all of a woman’s body” and hence “creates a lot of suspicion and a point of concern”.</i></p>	
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1d)	<p>Study Source E. Are you surprised by Source E? Explain your answer using details from the source.</p> <p>Target skill: <u>Surprised</u></p>	[7]
L1	<p>Description of source</p> <p><i>e.g. I am <u>surprised</u> by Source E because the women are holding up protest boards that say “Islamophobia ≠ Freedom” and “Liberty, Equality, Fraternity, Sorority”.</i></p> <p>Note: Answers without root word (surprised) will be awarded 0 marks.</p>	1m
L2	<p>Surprised / Not surprised based on Provenance (with explanation)</p> <p><i>e.g. I am <u>surprised</u> by Source E because while this ban took place in France, the protests actually took place in the United Kingdom. I would expect that people in one country would not bother much about how others in a foreign country are affected when a ban like that is enacted.</i></p> <p><i>e.g. I am <u>not surprised</u> by Source E because based on my contextual knowledge, protests are common in Western countries, including Europe where the United Kingdom is located. Seeing a protest like this happening in the streets of London thus matches what I had expected.</i></p> <p><i>e.g. I am <u>not surprised</u> by Source E because international newspapers have the responsibility to report accurately the happenings in the world. The choice of this particular photo is thus to highlight the point that there are some people in other nations who oppose this ban in France.</i></p> <p>Note: Answers that do not provide an explanation will not be awarded this level.</p>	2m
L3	<p>Surprised / Not surprised based on Message (wearing burqa is a personal choice) Award 4 marks for more fully developed answers.</p> <p><i>e.g. I am <u>surprised</u> by Source E because it shows two women in a crowd protesting against the ban in France. One of them is carrying a sign that says “Liberty, Equality, Fraternity, Sorority”. This is surprising to me because I did not expect the British women to know the national motto of France and changed one</i></p>	3–4m

	<p><i>word in it to prove that <u>the women in the United Kingdom stand in solidarity with the women in France in rejecting the burqa ban because wearing the burqa is a personal choice</u>. I am surprised because I had expected citizens of a country to not bother about what happens to citizens of another country.</i></p> <p><i>e.g. I am <u>not surprised</u> by Source E because it shows two women in a crowd protesting against the ban in France and in doing so, exercised their rights to free speech. I am also not surprised because the <u>women are protesting against something that runs counter to their personal values – that wearing the burqa is a matter of personal choice</u>. This is evident from the word “Sorority” that was added to the national motto and the word “Fraternity” being removed. While the former suggests the British women are standing together with the French women, the removal of the latter word suggests a rejection of the idea that people do share a common interest (French idea of Laïcité). Also the evidence “#wear what you want” suggests to me that the British women do not believe in the burqa ban and hence are speaking out in solidarity with the French women.</i></p> <p>Not surprised based on Perspective Award 4 marks for more fully developed answers.</p> <p><i>e.g. I am <u>not surprised</u> by Source E when I consider the context in which this photograph was taken. This photograph was taken of British women protesting in London, United Kingdom which is a Western country with western ideals. This means that I would <u>expect people in this region to be less strict when it comes to telling women what to wear</u>. They could also be fighting for equal rights and freedom for the women who want to wear the burqa. This is evident from “Islamophobia ≠ Liberty”, which tells me that people’s fear of Muslims and Islam (“Islamophobia”) is leading them to ban the wearing of the burqa for Muslims. In doing so, the freedom to wear whatever they want (“liberty”) is curtailed. As such, when I see from the picture that these European women are protesting against the burqa, I am thus not surprised <u>because to them the burqa could possibly be a clothing that they are not comfortable with because it goes against their ideals of the clothes than women can/ should wear</u>. The wearing of the burqa is also seen by them as being <u>restrictive to women</u>.</i></p>	
L4	<p>Surprised / Not surprised based on Cross-reference Award 6 marks for more fully developed answers.</p> <p>Sources to refute: D and F (based on message) Sources to support: C (based on message)</p> <p><i>e.g. When I cross-reference Source E to Source F, Source F <u>does not support</u> Source E’s message that <u>wearing the burqa is a matter of personal choice</u>. In Source E, the evidence “#wear what you want” suggests that the British women are advocating for women to make their own choices about what to wear and what not to wear, instead of letting the government tell them. Source F however tells me that <u>wearing the burqa is also a matter of national security</u> because the wearing of the burqa which is a full-length garment that covers one’s head to feet can also conceal items that could pose a threat to society. This is evident from “But from this bloody episode, we see that one’s attire can be used for different personal and deadly agendas”. This tells me that just like Sri Lanka experienced during the Easter bombings that were carried out by supposedly women in burqa, <u>the wearing of the burqa is not just a matter of personal choice but also one that the government can weigh in on because it is a matter of national security</u>. Since Source F does not support Source E, I am <u>surprised</u> by Source E.</i></p>	5–6m

	<p>e.g. When I cross-reference Source E to Source C, Source C <u>supports</u> Source E's message that <u>wearing the burqa is a matter of personal choice</u>. In Source E, the evidence “#wear what you want” suggests that the British women are advocating for women to make their own choices about what to wear and what not to wear, instead of letting the government tell them. Similarly, Source B tells me that the <u>wearing of the burqa is a personal choice that citizens should be free to make</u>. This is evident from “A segment of the Malay/Muslim community is ... opting for Arabic culture and lifestyle”, “Malays are evidently more comfortable wearing Araboic-style garments compared to their traditional baju Melayu (Malay cultural clothes)” and “Such outfits, alien to Malays 50 years ago, are now a more common sight”. This tells me that <u>an increasing number of Malay Singaporeans are wearing these Arabic-style clothes out of their own personal choice</u>. Since Source C <u>supports</u> Source E, I am <u>not surprised</u> by Source E.</p>	
L5	<p>Surprised based on Purpose Award 7 marks for more fully developed answers.</p> <p>e.g. I am <u>surprised</u> by Source E when I consider its purpose. In selecting this photo of two women holding up placards that clearly rejects the national motto of France, international newspaper agencies are also displaying their subtle disapproval of the ban. Bearing in mind that the selection of the photo is an intentional one, international news agencies aim to <u>convince</u> [Verb] the <u>global community</u> [Audience] that the <u>ban is unjustified and against a woman's right to choose what she wants to wear</u> [Message] so that they will <u>put pressure on the French government to reconsider the burqa ban and possibly scrapping it</u> [Intended Outcome]. I <u>would not expect</u> international newspapers to carry the possibility of a hidden agenda because I <u>expected</u> international news agencies to remain objective and impartial in reporting the news to a global audience so that the audience themselves can make their own judgements instead of the agencies telling them what to think. As such, I am thus <u>surprised</u> by Source E.</p>	6–7m

1e)	<p>“It is right for women to wear the burqa.”</p> <p>Using sources in this case study, explain how far you would agree with this statement.</p> <p>Target skill: <u>Evaluation</u></p>	[10]						
L1	Writes about statement, no valid source use	1m						
L2	<p>Yes/ No, supported by valid source use</p> <p><u>Yes: Why is it acceptable for women to wear the burqa?</u></p> <table><tr><th>Sources</th><th>Reason for why it is right or reasonable for women to wear the burqa</th></tr><tr><td>Source A</td><td><ul style="list-style-type: none">Context-based. It depends on what your culture and societal expectations are of you. Just because someone else thinks poorly of you because of your clothing doesn't mean you should not wear it.</td></tr><tr><td>Source B</td><td><ul style="list-style-type: none">Context-based (see Source B used in 'No' argument for comparison). It is right for followers of Islam to wear the burqa as their religion permits them to.Right to religious freedom as part of basic human rights</td></tr></table>	Sources	Reason for why it is right or reasonable for women to wear the burqa	Source A	<ul style="list-style-type: none">Context-based. It depends on what your culture and societal expectations are of you. Just because someone else thinks poorly of you because of your clothing doesn't mean you should not wear it.	Source B	<ul style="list-style-type: none">Context-based (see Source B used in 'No' argument for comparison). It is right for followers of Islam to wear the burqa as their religion permits them to.Right to religious freedom as part of basic human rights	
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	Source C	<ul style="list-style-type: none"> Personal choice because of comfortability. Evidence: "Malays are evidently more comfortable wearing Arabic-style garment compared to their traditional baju Melayu".
	Source D	<ul style="list-style-type: none"> Personal choice because of their expression of worship and faith. Evidence: "They defend the choice to wear the burqa as obeying a religious command".
	Source E	<ul style="list-style-type: none"> Personal choice because it is an expression of self-identity. Evidence: "Let them wear what they want" Right to expression as part of basic human rights. Evidence: "Defend civil liberties"
	<p>No: Why is it unacceptable for women to wear the burqa?</p>	
	Sources	Reason for why it is not right or unreasonable for women to wear the burqa
	Source A	<ul style="list-style-type: none"> Context-dependent. Some people may say that it is not right for women to wear the burqa just because the men pressure them to do so (from Background Information). Evidence: "What a cruel male-dominated culture!"
	Source B	<ul style="list-style-type: none"> Context-dependent. Senator Hanson wore the burqa to make a political statement, which is wrong because she is herself is not a Muslim and only used the garment as a political tool to achieve her own political agenda. Evidence: "to mock its religious garments is an appalling thing to do"
	Source C	<ul style="list-style-type: none"> While it is still a personal choice, it's not right when it becomes the standard burqa-wearing women hold to which all other non-burqa wearing women should strictly adhere to. Evidence: "Following Arabic trends and fashion is not a concern unless it is equated with the level of faith" and "That will only lead to exclusivism within the community." Doing so risks the fragmentation of the Malay/Muslim community. For the greater societal good
	Source D	<ul style="list-style-type: none"> Not unreasonable to think that the burqa-wearer poses a potential national security threat since the garment covers "all of a woman's body" For the greater societal good
	Source F	<ul style="list-style-type: none"> Not unreasonable to think that the burqa-wearer poses a potential national security threat since the garment "can be used for different personal and deadly agendas". For the greater societal good
<p>Note: 1 Source 2m 2 Sources 3–4m 3 Sources 4m</p> <p>e.g. I <u>agree</u> that it is right for women to wear the burqa because Source E tells me that the wearing of the burqa ought to be a <u>personal choice</u> and not something that the government/ society commands. The choice to wear the</p>		

	<p><i>burqa is a woman's right to express herself in a way that she best considers her expression of worship and self-identity. This is evident from the women pictured in Source E protesting against the burqa ban and advocating for women in France to "wear what they want". In the same way, Source D also tells me that it is right for women to wear the burqa as it is their personal choice to do so as an expression of worship and faith. This is evident from "they defend the choice to wear the burqa as obeying a religious command".</i></p> <p><i>e.g. I disagree that it is right for women to wear the burqa because it could possibly pose as a national security threat as evident from Source D which states that the burqa could "create a lot of suspicion and [become] a point of concern" given its length and total coverage from the head to the feet. When people cannot see the face that allows them to identify the person or the items underneath the garment, it is not unreasonable to think the burqa-wearer to be suspicious. In the same way, the wearing of the burqa when taken too seriously until it becomes a self-created law is <u>not beneficial to the community</u>, even dividing the community. This is seen in Source B which states that "For example, one should be concerned if someone says you cannot lead prayers in a mosque if you do not put on an Arabic-style garment. That will only lead to exclusivism within the community". When people take the burqa too seriously and have it as the only standard against which everyone else must conform to, that is where wearing the burqa becomes wrong in its principle.</i></p>	
L3	<p>Yes + No, supported by valid source use i.e. Both elements of L2</p> <p><i>Note:</i> 2 Sources 5m 3 Sources 6m 4 Sources 6–7m 5 Sources 8m</p> <p>Note: Consideration on number of sources used and the quality of analysis in deciding on marks in L2 and L3.</p> <p>**To score additional 2 marks, candidates can take any one of these 3 routes:</p> <ul style="list-style-type: none"> • thorough analysing at least one source in relation to its reliability, utility or sufficiency • by sharing example(s) from their contextual knowledge • by giving a balanced conclusion/ resolution 	

2a)	<p>Extract 1 shows how small and medium enterprises (SMEs) like Denzy Gelato are prospering and doing well.</p> <p>In your opinion, what can SMEs do to continue to stay competitive? Explain your answer using two strategies.</p>	[7]
L1	<p>Describes the topic (i.e. SMEs staying competitive)</p> <p><i>e.g. Small and medium-sized enterprises employ fewer than 200 employees and have an annual sales turnover of not more than \$100 million. They have employed innovative methods to attract more customers.</i></p>	1m

L2	Identifies/ Describes strategy Award 2m for identifying one strategy and 3m for identifying 2 strategies. Award 3m for describing one strategy and 4m for describing 2 strategies. <i>e.g. SMEs should explore new technologies and digitise its services. For example, some SMEs are fully digital, which gives customers flexibility and control over managing their needs through easy-to-use mobile applications. SMEs could also innovate their products and make use of social media to appeal to the younger crowd.</i> AND/ OR <i>e.g. SMEs from the same industry can work together to develop projects and pitch for bigger projects internationally. By working together, they can tap on each other's expertise and won't be limited by their small size. They will also be able to share resources and get enough funding to expand locally and globally. Working together also enables them to exchange skills and knowledge.</i>	2–4m
L3	L2 + Explains strategy Award 5–6 marks for explaining one strategy. Award 6–7 marks for explaining two strategies. <i>e.g. SMEs should explore new technologies and digitise its services. For example, some SMEs are fully digital, which gives customers flexibility and control over managing their needs through easy-to-use mobile applications. SMEs could also innovate their products and make use of social media to appeal to the younger crowd. <u>By digitising their services, SMEs would be able to cut certain costs. For example, they could hire fewer staff. This would lead to a high profit margin. The use of technology also helps to increase efficiency. An effective use of technology could also help them stand out from their competitors and create a new customer base.</u></i> AND/ OR <i>e.g. SMEs from the same industry can work together to develop projects and pitch for bigger projects internationally. By working together, they can tap on each other's expertise and won't be limited by their small size. Working together also enables them to exchange skills and knowledge. They will also be able to share resources and get enough funding to expand locally and globally. <u>This will ensure that they will be able to stay competitive as they can acquire more businesses and develop a bigger customer base. It would lead to higher profits as well.</u></i>	5–7m

Other possible strategies:

- Change in mind-set to embrace new challenges/ technology
- Tap on government incentives/ initiatives to upgrade skills

2b)	Extracts 2 and 3 describe two driving forces of globalisation. How far do you agree that developments in transportation is more significant than the growth of multinational corporations in driving globalisation? Explain your answer.	[8]
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L1	<p>Writes about the topic (i.e. driving forces of globalisation) but without addressing the question.</p> <p>Award 2 marks for more fully developed answers.</p> <p>e.g. Globalisation is a process where ideas, culture, products, worldviews and activities of people in different parts of the world become interconnected. The driving forces of globalisation are developments in transportation and growth of multinational corporations.</p>	1–2m
L2	<p>Describes developments in transport, and/or growth of MNCs.</p> <p>Award 3 marks for describing developments in transportation <u>or</u> growth of MNCs. Award 4 marks for describing both developments in transportation <u>and</u> growth of MNCs.</p> <p>e.g. Developments in transportation is one of the factors that drives globalisation. In the past, transportation modes were limited mostly to land and water transportation modes. Air travel was less accessible due to its cost. Today, air travel is accessible to almost anyone. For example, Singapore has an efficient and integrated transportation system which facilitates the movement of people, goods and in turn the exchange of ideas between countries. Changi Airport serves about 6700 flights per week to and from Changi Airport. It welcomes more than 100 airlines and serves 320 cities in 80 countries and territories. With the construction of new terminals 4 and 5 the traffic through Changi is expected to increase.</p> <p><i>AND/ OR</i></p> <p>e.g. Growth of multinational corporations is another factor that drives globalisation. Multinational corporations are businesses with economic activities in more than one country. Singapore is a major site of international business today. Since the mid-1980s, many Singapore companies expanded overseas and continue to do so today such as Singtel and Eu Yan Sang. As MNCs grow in numbers and size around the world, they control more aspects of international trade and investment. For example, Singapore Airline (SIA) is a MNC that operates across 9 countries in air travel, catering and engineering businesses and hires staff around the world.</p>	3–4m
L3	<p>Explains how developments in transport and growth of MNCs drive globalisation.</p> <p>Note: An explanation is showing how developments in transportation and/ or growth of MNCs is significant in driving globalisation.</p> <p>Valid Explanation: Answers that show understanding of concepts of interdependence and/ or interconnectedness.</p> <p>Award 5–6 marks for explaining how developments in transportation <u>or</u> growth of MNCs drives globalisation</p> <p>Award 6–7 marks for explaining how developments in transportation <u>and</u> growth of MNCs drives globalisation</p> <p>e.g. <u>L2 + Improvements in speed and size of transport modes and development of efficient and integrated transportation infrastructure such as seaports, railways and expressways have “shrunk” the world. Speed, cost and time taken to move from one place to another has significantly reduced. This has made it more</u></p>	5–7m

	<p><u>efficient in facilitating the exchange of ideas, cultures, goods and services all over the world, leading to an interconnectedness of people, their ideas and goods and services around the world.</u></p> <p>AND/ OR</p> <p><u>e.g. L2 + The global span of their operations drives globalization as they increase the economic interconnections between people and goods throughout the world. MNCs collaborate and leverage on each other's strengths and expertise in reaching their goals, creating interconnectedness leading to globalisation.</u></p>	
L4	<p>Both aspects in L3 plus explains the relative significance of the driving forces of globalisation.</p> <p><i>e.g. L3 + Developments in transportation play a more significant role than MNCs in driving globalisation because with an efficient and integrated transport system, goods and services can be relayed from one place to another. Without these developments, MNCs would not be able to transport raw materials or finished products to different places across the world. It would be hard for MNCs to manage their businesses especially when they have business activities in many different locations.</i></p> <p>OR</p> <p><i>e.g. L3 + Growth of MNCs plays a more significant role than developments in transportation as these corporations coordinate many different things. They are able to spread their influence worldwide with the help of transport and help to fuel businesses worldwide. Without MNCs, there would be lesser need for the use of big cargo ships/ planes/ major ports and airports because there would not be any need to trade products/ services nor would there be a need for movement of people from one place to another. They employ millions of people and have led to the spread of innovative ideas and technologies that has developed much of the known world. Transportation helps in globalisation to some extent, but MNCs help to propel globalisation even further and make the world an interconnected, interdependent and globalised world.</i></p>	8m