Cambridge Assessment International Education

Cambridge International AS & A Level

SOCIOLOGY **9699/42**

Paper 4 Globalisation, Media, Religion **March 2021**

MARK SCHEME

Maximum Mark: 70

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

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Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

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Social Science-Specific Marking Principles (for point-based marking)

1 Components using point-based marking:

- Point marking is often used to reward knowledge, understanding and application of skills. We give credit where the candidate's answer shows relevant knowledge, understanding and application of skills in answering the question. We do not give credit where the answer shows confusion.

From this it follows that we:

a DO credit answers which are worded differently from the mark scheme if they clearly convey the same meaning (unless the mark scheme requires a specific term)

b DO credit alternative answers/examples which are not written in the mark scheme if they are correct

c DO credit answers where candidates give more than one correct answer in one prompt/numbered/scaffolded space where extended writing is required rather than list-type answers. For example, questions that require *n* reasons (e.g. State two reasons …).

d DO NOT credit answers simply for using a 'key term' unless that is all that is required. (Check for evidence it is understood and not used wrongly.)

e DO NOT credit answers which are obviously self-contradicting or trying to cover all possibilities

f DO NOT give further credit for what is effectively repetition of a correct point already credited unless the language itself is being tested. This applies equally to 'mirror statements' (i.e. polluted/not polluted).

g DO NOT require spellings to be correct, unless this is part of the test. However spellings of syllabus terms must allow for clear and unambiguous separation from other syllabus terms with which they may be confused (e.g. Corrasion/Corrosion)

2 Presentation of mark scheme:

- Slashes (/) or the word 'or' separate alternative ways of making the same point.
- Semi colons (;) bullet points (•) or figures in brackets (1) separate different points.
- Content in the answer column in brackets is for examiner information/context to clarify the marking but is not required to earn the mark (except Accounting syllabuses where they indicate negative numbers).

3 Calculation questions:

- The mark scheme will show the steps in the most likely correct method(s), the mark for each step, the correct answer(s) and the mark for each answer
- If working/explanation is considered essential for full credit, this will be indicated in the question paper and in the mark scheme. In all other instances, the correct answer to a calculation should be given full credit, even if no supporting working is shown.
- Where the candidate uses a valid method which is not covered by the mark scheme, award equivalent marks for reaching equivalent stages.
- Where an answer makes use of a candidate's own incorrect figure from previous working, the 'own figure rule' applies: full marks will be given if a correct and complete method is used. Further guidance will be included in the mark scheme where necessary and any exceptions to this general principle will be noted.

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4 Annotation:
- For point marking, ticks can be used to indicate correct answers and crosses can be used to indicate wrong answers. There is no direct relationship between ticks and marks. Ticks have no defined meaning for levels of response marking.
- For levels of response marking, the level awarded should be annotated on the script.
- Other annotations will be used by examiners as agreed during standardisation, and the meaning will be understood by all examiners who marked that paper.

Social Sciences – Subject Specific Marking Principles

- **Presentation of mark scheme:**
- Slashes (/) or the word 'or' separate alternative ways of making the same point.
- Semi colons (;) bullet points (•) or figures in brackets (1) separate different points.
- Content in the answer column in brackets is for examiner information/context to clarify the marking but is not required to earn the mark.

- **Annotation:**
- There is no direct relationship between ticks and marks. Ticks have no defined meaning for levels of response marking.
- For levels of response marking, the level awarded should be annotated on the script.
- Other annotations will be used by examiners as agreed during standardisation, and the meaning will be understood by all examiners who marked that paper.

Using the mark scheme

The questions are marked using a generic analytic mark scheme, which separates the marks for the different assessment objectives (AO). The work is marked for each AO using generic levels of response mark schemes. The marks awarded are usually based on a judgement of the overall quality of the response for that AO, rather than on awarding marks for specific points and accumulating a total mark by adding points.

Indicative content is provided as a guide. Inevitably, the mark scheme cannot cover all responses that candidates may make for all of the questions. In some cases candidates may make some responses which the mark scheme has not predicted. These answers should nevertheless be credited according to their quality.

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Question	Answer	Marks
1	**'There is no single cause of global crime.' Evaluate this view.** **Key focus of the question** Global crime, sometimes known as transnational crime or 'crimes without frontiers', can be understood as crime that takes place across the borders of two or more countries. Studies suggest that the scale of global crime has increased significantly in recent years. This question invites candidates to consider the causes of global crime. Possible causes include: the rise in international migration, the spread of the capitalist world economy (Marxist explanations), the impact of wars and regional conflicts, poverty, and weakness and corruption in some governments. Evaluation will be focused on whether the view that there is no single cause of global crime is correct. For example, Marxist theories have suggested that the spread of global crime is due almost entirely to the spread of global capitalism. **Indicative content** For: • There are many different types of global crime, each arising from different social circumstances and relationships. • People trafficking and modern-day slavery has been facilitated by the increase in international migration which has created opportunities for criminal gangs to establish networks of associates in other countries. • Money laundering among criminals and elite groups may have been facilitated by the growth of the international banking system. For example, the opportunity to move beyond tax jurisdictions has enabled wealthy individuals to conceal illicit gains from government officials. • Transnational Corporations may also be seen as another cause of the growth in global crime; for example, TNCs have often been found to break laws in low-income countries, especially those relating to the health and safety of migrant workers. • International tourism has led to an increase in sexual crimes with some poorer countries being viewed as a safe haven for sexual predators who visit as tourists and exploit women and children in the local sex industry. • Wars and poverty have led some farmers in the developing world to abandon conventional crops and grow plants to produce illicit drugs. War-lords also use global criminal networks to generate funds to buy armaments and pay their soldiers. Against: • Marxist accounts focus on a single cause for the growth of global crime, namely the spread of global capitalism. Castells, for example, argues that globalisation resulted in the development of physical, digital and financial networks that cut across national borders and which led to knowledge as well as goods and people moving quickly, easily and cheaply across the world. While this facilitated the development of global capitalism, it also created opportunities for the development of global criminal networks.	**35**

Question	Answer	Marks
1	• While it may appear that there are many different causes for global crime, a deeper analysis reveals that there are some common factors. International migration, in particular, has created fertile for the enactment of many different examples of global crime, from people trafficking to slavery, sexploitation, and money laundering. • Global crime is rapidly evolving with the spread of globalisation and there are relatively few studies of the causes at this stage; it is hard to be certain, therefore, whether global crime has multiple causes or is the product of a single underlying cause.	

Question	Answer	Marks
2	**'Global inequalities are caused by economic forces over which poorer countries have little or no control.' Evaluate this view.** **Key focus of the question** The question invites candidates to demonstrate knowledge of the causes of global inequalities. Global inequalities exist in relation to, for example, wealth, income, access to health care, education, environmental protection, labour laws, and mortality rates. The idea that these inequalities are caused by economic forces over which poorer countries have little or no control derives from dependency theory and also Wallerstein's world systems theory. Modernisation theory, by contrast, ascribes considerable scope to poorer countries to improve their social and economic position through adopting the values and practices that supposedly have made western developed countries economically successful. Good answers are likely to contrast these different theoretical perspectives on the causes of global inequalities. Case studies and statistical evidence may be used to support key points and comparisons may be made between poorer countries that remain highly underdeveloped in economic terms and those which have achieved some success in moving away from poverty, such as the so-called Asian Tiger economies. **Indicative content** For: • Dependency theorists argue that capitalist interests in western developed economies have generated wealth for themselves by deliberately and systematically under-developed the economies of poor countries, leaving those countries in a state of dependency on Western nation-states. • Frank argues that global inequalities were first established through the use of both slavery and colonialism. Colonialism and imperialism created a global economy in which the colonies were primarily exploited for their cheap food, raw materials and labour. Local industries were either destroyed or undermined by cheap imported manufactured goods from the West. • Dependency theorists argue that exploitation continues via neo-colonialism. For example, the terms of world trade are dominated by Western markets and needs. This means that many poor countries do not get a fair price for their raw materials, cash crops or manufactured goods. • Transnational companies (TNCs) help maintain inequalities in poorer countries by exploiting and dehumanising people for profit. • Some sociologists argue that international aid is another means by which Western countries can exploit the less industrialised world. • Wallerstein argues that capitalism is inherently a global system that is organised around an international division of labour, with poorer countries locked into exploitative ties with wealthier, industrialised countries and unable to develop economically in ways that would free their populations from poverty and inequality.	**35**

Question	Answer	Marks
2	Against: • Modernisation theorists argue that certain cultural values are essential for successful economic development in poorer countries, including the values of democracy, entrepreneurship, individual freedom, and meritocracy. Countries that adopt these values and follow the model of development that proved successful in Western societies can escape poverty through their own efforts. • Marxist theories of development (Dependency Theory and Wallerstein's World Systems Theory) are guilty of economic reductionism, arguing that poorer countries are trapped in a position of exploitation and inequality by the logic of capitalism. Social, cultural, political, and environmental factors are attributed little value in explaining the causes of global inequalities. • Evidence exists that poorer countries can resist capitalist dependency includes the case of Cuba which resisted a 36-year trade embargo by the USA at the same time as raising standards of living and improving rates of literacy, mortality, and life expectancy. • Dependency is a difficult concept to operationalise and therefore to test or measure empirically. • It may be incorrect to assume that colonialism, TNCs and aid are simply exploitative and that they have brought no benefits to the less industrialised world. • Dependency theory offers no realistic alternative to capitalism or solutions to global inequality.	

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Question	Answer	Marks
3	**'The media successfully controls the way people think and behave.' Evaluate this view.** **Key focus of the question** This is a question about the power of the media to influence thought and behaviour. Good answers will consider how far, and in what ways, the media shape the way people think and behave. Marxist theories of the media broadly agree with the view expressed in the question. The mass manipulation model sees the media as an extremely powerful agent of social control through disseminating ideas favourable to the capitalist ruling class in ways that gain immediate and uncritical acceptance from the populace. Likewise, the hypodermic-syringe model of media effects sees the media as having a direct and controlling influence on behaviour. By contrast, other models of media effects, such as the neo-Marxist hegemonic model and the uses and gratifications model, see the influence of the media in shaping the way people think and behave as longer-term and/or more indirect. Similarly, functionalist and pluralist theories would see the media as reflecting the values and attitudes of society more than shaping them. They would reject the idea of the media as a monolithic force manipulating the way people think and behave. Interactionist would point out that media content can be interpreted in different ways and various factors affect the way particular audiences respond to the messages transmitted by the media. Feminists would agree that the media exercise a very powerful influence on how women see themselves and are perceived by men, but would also note how feminists have been successful in resisting those media influences and campaigning against negative representations of women in the media. Postmodernists have been particularly interested in how the new digital media operate and whether they provide a platform from which ordinary citizens can challenge the power of established authorities such as the powerful conglomerates that own the traditional media. **Indicative content** For: • The Frankfurt School highlighted some features of mass society that create a conducive background for media manipulation of the way people think and behave. • The media dominate the flow of information in society today. • The media are heavily dependent on support from advertisers, and the latter have an interest in manipulating consumer behaviour and more broadly in shaping social identities in ways that support a vibrant capitalist economy. • Celebrities are seen as important opinion formers and role models today and, to some extent, they can be seen as a product of the media.	**35**

Question	Answer	Marks
3	Against: • People are not passive consumers of the media; they actively choose how to use the media to suit their own needs, according to the uses and gratifications model of media effects. • The way media messages are interpreted by different individuals and groups can vary, and the factors influencing this are not all within the control of the media. • The new media have provided people with the means to generate their own media content rather than be reliant on the content produced for them by the traditional media. In this sense, democratisation of the media can be said to have occurred (although digital pessimists would disagree with this optimistic view of the impact of the new media). • Rather than being manipulated by the media into accepting particular ways of thinking and behaving, people often challenge media content and seek to change the way media operators work. Examples include campaigns against sexism in the media, the alt- right's efforts to expose so-called fake news among established media outlets, and the work of the 'underground press' in challenging the state-controlled media in many oppressive, authoritarian regimes.	

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Question	Answer	Marks
4	**'National governments are powerless to control the new media.' Evaluate this view.** **Key focus of the question** The focus of the question is who controls the new media and, specifically, whether national governments are able to exercise any influence over the new media. Candidates may distinguish between different types of political regime: authoritarian versus democratic, for example. Authoritarian regimes usually exercise greater direct control over the media than is the case in democratic countries. Different means through which governments can seek to control the new media may be discussed (censorship, funding, publishing and broadcasting laws, regulation, parliamentary scrutiny of media activities). Evaluating how effective these means are in helping governments control the new media could form part of a good analytical response to the question. Evaluation might be supported by considering cases of where national governments have attempted to control the new media, such as examples of countries seeking to restrict internet access or the attempts by various Western governments to limit the powers of new media operators such as Facebook and Google. Attempts by national governments to work together (through supra-national organisations, for example) in regulating the new media might also be discussed. Good answers will draw conclusions about whether national governments are powerless to control the new media, perhaps noting that the situation is still unfolding and it may be too early to draw definitive conclusions on this subject. **Indicative content** For: • Media conglomerates tend to operate on a global scale today and that makes it easier for them to avoid detailed control by particular nation-states, if they so wish. This is particularly the case with the new media, which is based on open-access systems and technology that operates across national borders quite readily. • Control over media content is highly fragmented in the case of the new media, with individual citizens being able to influence that content in myriad ways. This makes it harder for national governments to police and restrict content than is the case with the traditional media. • Democratic governments are accountable to the electorate and measures such as censorship have not always proven popular with the wider population in countries where there is a high degree of support for media freedom. Opposition to censorship in some respects has become stronger with the emergence of the new media, as many people see the open access afforded by the new media as highly democratic and they would resent government attempts to control or restrict that freedom.	**35**

Question	Answer	Marks
4	• Regulating the new media has so far proved challenging for national governments, partly because global networks (such as the internet) take control of the new media beyond national frontiers. The speed at which the relevant technology evolves also makes it hard for governments to keep pace with developments. Some technologies are being used by individuals and groups who specifically want to avoid restrictions imposed on media use by national governments; these technologies include virtual private networks (VPNs), blockchain, cryptocurrency, and the dark web. Against: • Examples suggest that authoritarian regimes have often been successful in controlling access to the new media. • Democratic regimes usually show greater respect for media rights and freedoms and, up to a point, are happy to accept a free market in media content. Nevertheless, many direct and indirect means are available to democratic governments to control the media, including censorship, allocation of state funding, regulatory supervision, and fines for media organisations that fail to conform to government regulations. Many of these means have been applied successfully to the new media. • The threat of government censure or attempts at punitive action may be sufficient to ensure that new media organisations take care to avoid displeasing the authorities. For example, government criticism of various aspects of social media has resulted in increased efforts at self-regulation by owners of social media platforms. • Governments are an important source of information for the media generally and that is another consideration encouraging media organisations (including the new media) to align themselves with government ideas about how the media should operate. • Organisations that own the traditional media also control large parts of the new media. National governments may be able to use their powers over the traditional media where they want to restrict or limit the powers of the new media.	

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Question	Answer	Marks
5	**'The main role of religion is to create social solidarity.' Evaluate this view.** **Key focus of the question** The focus of this question is the relationship between religion and social solidarity. Good answers are likely to develop the contrast between sociological theories that view religion as a conservative force that promotes social cohesion/solidarity and theories that recognise some role for religion in challenging the status quo and bringing about social change. Functionalist and Marxist theories would agree in seeing religion as a conservative force, though the two perspective differ in how they explain the role of religion in supporting the status quo. For functionalists, religion encourages social solidarity through involvement in collective worship and acceptance of shared values. By contrast, Marxists view religion as an ideological force that contributes to false consciousness and the manipulation of people into accepting a social order that supports the interests of only the privileged few. Evaluation of the idea that religion creates social solidarity might draw on examples of where religion appears to have had the opposite effect, such as religious wars, schisms within particular religions, and the use of religion to defend privileged interests against marginalised or otherwise disadvantaged groups. The analysis might also be developed by considering examples of where religion has challenged the status quo and opposed the dominant value system in society. Examples include the Iranian revolution and liberal theology. Indeed, it can be argued that the role of religion in bringing about social change has been just as important as its role in creating social solidarity. Good evaluative responses might also consider what social solidarity means and how it differs from related concepts such as social order, social control, and ideological domination/hegemony. **Indicative content** For: • Functionalists claim that religion contributes to a sense of collective identity and social solidarity; it helps bind people together in support for the existing social order and value system. • Marxist sociologists argue that religion is a form of ideology that deters the working class from rising up and overthrowing the capitalist economic system. Religion makes people passive and disinterested in radical social change; it contributes to a 'false' sense of social solidarity and togetherness. • There are many examples of where religion supports and reinforces civil culture, such as involvement in national ceremonies and events that are designed to celebrate a common culture and national way of life. • Most religions emphasise the importance of shared values and ethical principles that encourage people to respect and support each other.	**35**

Question	Answer	Marks
5	• Some studies suggest that religion is an important source of social solidarity for dispossessed and marginalised groups; for example, such groups may turn to religion as a form of cultural defence and/or a means of economic survival through the sharing of income and other resources. • Established religions are often closely linked with the dominant institutions of society, contributing to the maintenance of the status quo and social order. Against: • Not all functionalists agree that the main role of religion is to create social solidarity. Some, like Malinowski, emphasise the role of religion in supporting individual needs (for example, helping people cope with life crises). • Religion has often been a source of conflict and division between people and its effectiveness in contributing to social solidarity can therefore be questioned. • Some religions have been quite radical in their opposition to poverty and exploitation, speaking out against perceived deficiencies in the capitalist economic system and seeking to bring about social change rather than focusing on promoting social solidarity. • Liberation Theology in Latin America is an example of where religion has been used directly to oppose the status quo and to side with those who are socially deprived in their quest to achieve social change. • Supporters of the secularisation thesis would argue that the declining social significance of religion means that any power that religious organisations have to promote social solidarity is considerably diminished. • Postmodernists see religion today as serving individual needs primarily. They refer to 'spiritual shopping' as part of a search for meaning and personal identity on the part of the individual.	

Question	Answer	Marks
6	**'Religion has just as much social significance today as in the past.' Evaluate this view.** **Key focus of the question** Supporters of the secularisation thesis claim that religion has lost its social significance in modern industrial societies. The question therefore provides an opportunity to consider the arguments for and against this thesis. Good answers will examine the evidence for secularisation, perhaps referring to church attendance records, surveys of religious belief, and statistics relating to participation in religious ceremonies. The arguments of theorists such as Wilson, Wallis, and Bruce who have contributed to sociological debates about secularisation are also likely to feature in well-informed answers. There are various counter arguments to the secularisation thesis that candidates could be expected to use in responding to the question. The concept of religious revival might be used to suggest that many people are returning to religion as a source of guidance and moral authority today. Postmodernist ideas about the importance of religion in the search for meaning and identity might also be considered. The difficulties of measuring religiosity and/or acquiring reliable evidence about religious participation (today and in the past) are further areas of discussion that could be explored in a sound analytical response. **Indicative content** For: • Growing support for new religious movements helps challenge claims associated with the secularisation thesis that membership of religious organisations is declining and people are becoming less religious. • Growth in new religious movements can be seen as part of a broader trend that has seen an increase interest in spirituality (a religious revival) among people in Western societies in recent years; the growth in new age movements and privatised worship provide further examples of this trend. • Although it is thought that people were more religious in the past, this may be a myth. For one thing, it is hard to know how much influence religion had in earlier times. For example, evidence about the involvement of people in religious practices in the past is limited. Furthermore, historical records about church attendance, participation in religious ceremonies, and membership of religions groups tell us little about the extent to which the people involved were religious. Rather than being an indicator of religious belief, for instance, social pressure may have led people to attend religious ceremonies. • Established religious organisations are still very powerful in many countries and they retain some roles in public life. For example, religious lobby groups have a strong influence on US politics, illustrating the ongoing social significance of religion in Western society.	**35**

Question	Answer	Marks
6	Against: • Growth in new religious movements can be seen as evidence that established religions have lost their social significance. Wilson sees the decline of established religions, together with fragmentation in religious belief systems, as defining characteristics of secularisation. In a secular society, Wilson argues, centralised spiritual authority is replaced by support for competing religious beliefs (new religious movements, for example) and other sources of moral guidance. • Difficult to measure religiosity and therefore to know whether people are as religious today as they were in the past. • Interest in spirituality may have picked up in Western societies in recent years, but studies suggest it is driven by individualistic concerns with discovering meaning and personal fulfilment rather than any desire to return to a form of society based on religious control and traditional values. • Even if the growth in support for new religious movements is seen as an indicator of religious revival, there is still a lot of evidence to support the secularisation thesis; for example, evidence about the declining role of religion in public life, increasing number of people who reject marriage or marry without a religious ceremony, increasing number of people identifying as atheists, and so on.	

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Generic levels of response

Level	AO1: Knowledge and Understanding	Marks
3	• Good knowledge and understanding of the view on which the question is based. • The response contains a range of detailed points with good use of concepts and theory/research evidence.	7–9
2	• Reasonable knowledge and understanding of the view on which the question is based. • The response contains either a narrow range of detailed points or a wider range of underdeveloped points, with some use of concepts and references to theory or research evidence	4–6
1	• Basic knowledge and understanding of the view on which the question is based. • The response contains a narrow range of underdeveloped points with some references to concepts or theory or research evidence.	1–3
0	• No knowledge and understanding worthy of credit.	0

Level	AO2: Interpretation and Application	Marks
4	• Very good interpretation and application of relevant sociological material. • The material selected will be accurately interpreted and consistently applied to the question in a logical and well-informed way.	10–11
3	• Good interpretation and application of sociological material. • The material selected will be accurate and relevant but not always consistently applied to the question in a way that is logical and clear	7–9
2	• Reasonable interpretation and application of sociological material. • The material selected will be mainly accurate but its relevance to the question may be confused or unclear at times.	4–6
1	• Limited interpretation and application of sociological material. • The material selected is relevant to the topic but lacks focus on or relevance to the specific question.	1–3
0	• No interpretation and application worthy of credit.	0

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Level	AO3: Analysis and Evaluation	Marks
4	• Very good analysis and evaluation. • Clear and sustained analysis of the view on which the question is based, with detailed and explicit evaluation. • There is also likely to be a range of contrasting views and/or evidence discussed, demonstrating good understanding of the complexity of the issues raised by the question.	12–15
3	• Good analysis and evaluation. • The evaluation may be explicit and direct but not sustained, or it will rely on a good outline of contrasting views and/or evidence, clearly focussed on evaluating the view in the question. • The response demonstrates some understanding of the complexity of the issues raised by the question.	8–11
2	• Reasonable analysis and evaluation. • There is a description of some relevant contrasting views and/or evidence but these are only implicitly focussed on evaluating the view in the question. • The response demonstrates some awareness of the complexity of the issues raised by the question.	4–7
1	• Limited analysis and evaluation. • There are a few simple points of implicit or tangential evaluation. • The response demonstrates little awareness of the complexity of the issues raised by the question.	1–3
0	• No analysis and evaluation worthy of credit.	0

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