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SOCIOLOGY **9699/42**

Paper 4 Globalisation, Media, Religion **February/March 2024**

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 descriptions 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.

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Annotations

Question	Annotation	Meaning
1–6	BOD	Benefit of the doubt given / the point is just about worthy of credit
	DEV	Point in support of the view in the question
	EVAL	Evaluation/point against the view in the question
	EXP	Some explanation but underdeveloped rather than developed
	J	Juxtaposition of point
	K	Knowledge
	NAQ	Not answered question
	REP	Repetition
	SEEN	This material receives no credit, additional points not required
	TV	Too vague
		Identification of a point
		Irrelevant material
		Point that has been credited
		Off page comment
		On page comment

Question	Answer	Marks
1	**'Poverty in developing countries is caused by the spread of global capitalism.' Evaluate this view.** **Key focus of the question** The question invites candidates to consider possible links between capitalism and poverty. There are a number of theories that seek to explain poverty in developing countries, one of which is dependency theory. Marxist sociologist Frank rejected the modernisation theory argument that poverty in developing countries is caused by 'deficient' cultures of poorer nation-states. In contrast, Frank argued that global capitalism has systematically under-developed the economies of poorer countries in order to benefit the economies of the richer nations. This capitalist exploitation has left poorer countries in a state of dependency on Western nation-states. Frank's Marxist analysis finds parallels, as well as some contrasts, in Wallerstein's world systems theory. Good answers are likely to demonstrate a sound knowledge of dependency theory and/or Wallerstein's ideas. High scoring answers will also provide a sustained evaluation of Marxist theories of global poverty. This might be achieved by contrasting Marxist theories with competing explanations, such as modernisation theory and/or by considering the internal coherence and factual accuracy of the accounts provided by thinkers like Frank and Wallerstein. **Indicative content** For: • The inequalities in the structural relationship between rich countries and poorer countries identified in dependency theory help to explain why many poorer countries have found it so difficult to develop their economies successfully. • Dependency theory helps to make sense of efforts by Western nation-states to control developing countries through policies associated with colonialism and neo-colonialism. • The interest that richer capitalist countries have in keeping poorer countries less developed provides a context for understanding why efforts by Western powers to help poorer countries escape poverty have seemed limited and ineffective. • The advantages that transnational corporations gain from access to the markets, resources, and labour supply of poorer countries are clear to see and revolve around the ability to make profits relatively easily through the ease with which these markets and workers can be exploited. • Wallerstein's world systems theory provides an explanation of the links between global capitalism and poverty in developing countries that avoids some of the limitations that have been identified in dependency theory. • Evidence about the impact of TNCs in exacerbating poverty in developing countries. Against: • Poorer countries can resist exploitation by richer capitalist countries and produce positive benefits in alleviating poverty, as examples such as Tanzania and Cuba may illustrate.	**35**

Question	Answer	Marks
1	• Marxist accounts of global poverty fail to explain why some less economically developed countries have greatly improved their economic position (the so-called Asian Tiger economies, for example) while others remain in desperate poverty. • 'Dependency' is a difficult concept to operationalise and, therefore, test or measure empirically. • It may be exaggerated to think that capitalism has been wholly negative for poorer countries. There have been some improvements in the standard of living of the poor in many developing countries and TNCs, western aid projects, and support from capitalist-leaning transnational organisations, such as the IMF and World Bank, would seem to have contributed to this positive development. • Modernisation theory questions the extent to which developed countries are responsible for the economic difficulties faced by less developed countries. Rostow, for example, argues that developing societies need to adopt practices and values that are conducive to economic growth in order to overcome problems of poverty and deprivation. The practices and values, in Rostow's view, should be based on the Western model of development. • Poverty may have existed in so-called developing countries before the spread of global capitalism. • Arguments that while global capitalism may have contributed to the poverty found in developing countries, it is not the only cause.	

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Question	Answer	Marks
2	**'Only rich countries benefit from global migration.' Evaluate this view.** **Key focus of the question** The focus of this question is global migration and its benefits. Marxist sociologists argue that global migration benefits only the rich countries. They are sceptical that migrants from poor countries benefit in any way from working in rich countries; these workers are often exploited and socially isolated, living in poverty and with little protection for their human rights. This line of argument is likely to be challenged in good evaluative responses by reference to alternative perspectives. For example, neoliberals argue that global migration contributes to economic growth and benefits both the sending and the receiving countries. Likewise, assimilation theory sees cross-border migration as potentially a positive and beneficial experience for migrants who make a concerted effort to integrate in the culture and social practices of the receiving country. Feminist sociologists are concerned that global migration may have some adverse consequences that fall on women particularly; female migrants are especially vulnerable to sex trafficking, for example. These arguments and debates give a flavour of what material should be covered in good answers to the question. **Indicative content** For: • Marxist sociologists claim that global migration provides low-cost, readily exploitable labour that enables the owners of capital to generate higher profits. In this view, very few global migrants derive any economic benefit from working in rich countries. • Other sociologists have highlighted negative social and cultural consequences of global migration. For example, migrants may endure long periods of separation from relatives and friends who remain in the sending country. Cultural ties with the home country may be broken and language barriers could make assimilation in the receiving country difficult to achieve. Migrant workers may encounter discrimination, abuse of human rights, and aggression from local people who feel threatened by the arrival of immigrants. • Better off people in rich countries benefit from the low cost of services provided by migrant workers. • Global migration may have an adverse impact on the country of origin; for example, poor countries experience a loss of younger workers and a possible brain drain. • Availability of migrant workers in rich countries helps to keep indigenous workers more compliant and passive in the face of exploitation by rich and powerful owners of the means of production. • Global migrants are particularly vulnerable to exploitation, as the examples of slave labour and sex trafficking illustrate. Women and children may be particularly vulnerable. • Any chance of achieving a better standard of living as a migrant worker may be undermined when taking into account the high costs of living and relatively low wages that migrants encounter in rich countries. Case studies of migrant workers often reveal a pitiful existence of poverty, exploitation, sub-standard housing, ill-health, and social isolation.	**35**

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Question	Answer	Marks
2	• Hopes of returning home with a financial cushion after a few years working in a rich country often prove unrealistic, especially for migrants who are subject to exploitative control by people traffickers in relation to modern day slavery. Against: • Neo-liberal arguments that global migration benefits people in in all countries. • Migrants may benefit directly because wages and living conditions in rich countries are potentially much better than workers from poor countries would find back home. • Workers with skills that are in high demand in Western countries, such as doctors and engineers, are particularly well placed to achieve a high standard of living and improve their life chances. • The benefits that the capitalist class derive from employing migrant workers have been exaggerated as migrants tend to be employed in businesses with low profit margins where automation would be difficult to implement (for example, crop picking, construction, and cleaning services). The costs of training and accommodating migrant workers can also be high. • Migrants from areas where traditional values and religious beliefs dominate the local culture may find that life in Western countries offers greater freedom and more choice in lifestyle options, including the opportunity to combine aspects of traditional and modern culture. • Feminist arguments that those who benefit from migration are often men rather than women. • Opportunities for upward social mobility may be higher in rich countries where there is a meritocratic ethos; there may also be more scope to set up successful businesses and become wealthy in time. • Migrant workers from developing countries may be able to support families and communities and therefore increase life chances in the country of origin. • People migrating from developed countries to developing countries may benefit in various ways, including potentially lower cost of living, higher status, more job opportunities.	

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Question	Answer	Marks
3	**'No single group controls the media.' Evaluate this view.** **Key focus of the question** The focus of the question is who controls the media and, specifically, whether any single group is dominant. This provides an opportunity for candidates to contrast the pluralist perspective, where different groups vie for influence over the media, with other theories (Marxist, feminist) that see power within the media as concentrated in the hands of a particular group (capitalist media owners or men, for example). Answers might also reflect on the role of government in relation to the media, perhaps arguing that in some countries (authoritarian regimes, for example) the state has ultimate control over the activities of the media. A good evaluative answer will address directly the claim that no single group controls the media. This might take the form of considering the available means of media control and whether a power balance exists that allows a particular group to monopolise control of media activities. High-scoring responses will draw well-reasoned conclusions about whether control of the media is concentrated in the hands of one particular group or social agency, or whether control is contested between different groups. **Indicative content** For: • Pluralist theory – control over the media is shared between different groups, including owners, editors and journalists, government bodies, and consumers. • Although media owners may appear to have considerable power over media activities, in practice there are limitations to that power. • Examples that show consumers can sometimes influence media content even against resistance from those who run the media on a day-to-day basis (owners and editors/journalists). • Limitations in the arguments of those who argue that the government ultimately control the media. In democratic countries, particularly, there are significant legal and practical restraints on how far the government can intervene in matters of media control. • The dynamics of control differ to some extent between different types of media. For example, the new media may be open to a plurality of influences compared to the traditional media where power, arguably, is more concentrated. • Media operations are too large and complex for any single group to control. Against: • Media conglomerates tend to operate on a global scale today and that makes it easier for them to avoid detailed control by other social actors, such as governments and consumers. Owners of these conglomerates therefore have considerable scope to control the media. • Asymmetrical power relations ensure that media owners are able to control the activities of those who work for them, including editors and journalists. • Marxist arguments that the media is an instrument of social control operating in the interests of the capitalist ruling class.	**35**

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Question	Answer	Marks
3	• Feminist arguments that men dominate the media. • Arguments that governments, particularly in the case of authoritarian regimes, have ultimate control over the media through mechanisms such as censorship. • Digital pessimist views that the new media has failed to democratise access to the media, leaving control in the hands of media conglomerates and large tech operators. • While it is possible that no single group controls the media in all countries, there may be individual countries where a particular group has that control, e.g. in authoritarian regimes control may be in the hands of the government; in highly patriarchal societies men may dominate the media.	

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Question	Answer	Marks
4	**'The media has a direct and powerful influence on human behaviour.' Evaluate this view.** **Key focus of the question** Sociological attempts to explain media effects provide the underpinnings for this question. The hypodermic syringe model was an early attempt to describe how the media influences audiences. Media content acts like a drug injected directly into a vein using a syringe, having a direct and powerful effect. Later theorists have generally accepted that the media isn't quite so overwhelming in its influence as the simple syringe analogy suggests. However, if taken less literally, the hypodermic syringe model is a useful reference point for sociologists who want to argue that the media has a direct and powerful influence on the way people think and behave. Other models of media effects stress that audiences are not passive consumers of the media and, where the media is an influence on thoughts and behaviour, the processes involved are quite subtle and possibly indirect. Good answers are likely to evaluate direct models/theories of media effects by drawing contrasts with other theories that question the power of the media to influence human behaviour or which suggest that media influence is indirect rather than direct. **Indicative content** For: • In the context of mass society where the media is the main source of information for many people, it is plausible to think that the media has a direct and powerful influence on the way people think and behave, even if the influence is not quite as direct and overwhelming as the syringe model implies. • Confusing media representations with reality has provoked mass panic at times (Orson Welles War of the Worlds radio dramatization, for example). Likewise, the role of the media in creating moral panics that have measurable short-term effects on the way some people think and behave has also been well documented. • There is evidence of some people claiming they have personally experienced, or witnessed in others, a dramatic change of behaviour associated with exposure to certain media content e.g. online exposure leading to changes in behaviour such as radicalisation of political views or cases of people committing suicide after viewing social media posts on the subject. • Belief that the media can have a powerful and relatively immediate effect in influencing thoughts and behaviour has encouraged companies to spend huge sums on advertising. Likewise, government regulations to restrict access to certain media content, particularly in the case of children, also implies a belief that the media can be an invasive influence. • Marxist mass manipulation theory of media influence. • The hypodermic syringe model of media effects. • Study evidence to support the idea of direct media effects in relation to human behaviour (Bandura, for example). • Examples supporting the idea of media manipulation, such as the role of the new media in influencing recent election results in the US and UK.	**35**

Question	Answer	Marks
4	Against: • The mass manipulation and hypodermic syringe theories wrongly assume that audiences are passive and that audience members are all affected in the same way. • The mass manipulation and hypodermic syringe theories also assume the audience is an 'atomised mass' whose response to media messages is unaffected by their social relations with others. • The reception analysis model questions how much influence the media has on audiences because the latter interpret what they see, hear or read according to their pre-existing views, attitudes and opinions. • By contrast with the reception analysis view, the cultural effects model is closer to the hypodermic-syringe model in arguing that the media can have significant effects on attitudes and behaviour. But sociologists who support the cultural effects model say that media effects come about *indirectly* and through long-term exposure to media content; the short-term impact of consuming media content is very limited. • The uses and gratifications model suggests that individuals may play an active part in choosing how and when media content is consumed. • Arguments that the new media provides a mechanism for challenging the power of the traditional media to manipulate and control the flow of information in society. • Absence of convincing research evidence suggesting that the media has a direct and powerful influence on human behaviour.	

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Question	Answer	Marks
5	**'Religious organisations are patriarchal.' Evaluate this view.** **Key focus of the question** The question invites consideration of the relationship between religious organisations and patriarchy. Feminist sociologists claim to have identified close links between religion and patriarchy, with religious teachings representing females in a negative way and emphasising their subordination to male figures, such as fathers and husbands. Women are encouraged to follow traditional gender role in society in many religions. Moreover, there is low involvement of women in positions of authority in most religious organisations. Some women report that involvement in religion has damaged their self-esteem and sense of freedom; they feel oppressed by the exercise of religious authority. The feminist analysis of gender inequality in religion can be countered in various ways, including reference to the functionalist view that women perform different but equal roles within many religious organisations, and the interactionist view (the only detailed study of what women think and feel about their experience of religion) will shed light on whether they find religion oppressive and patriarchal. Good answers might consider how the position of women in religious organisations may be changing and how the involvement of women differs between religions (gender inequality appears to be less pronounced in some religions than others). **Indicative content** For: • Evidence to show that women are often lowly represented in positions of authority within religious organisations. • Examples to show that females often perform traditional gender roles within religious organisations. • Examples of religious teachings that support a patriarchal worldview and represent women in an inferior or prejudicial way. • Religious support for conservative values that emphasise traditional gender roles for women. • Examples of religious organisations opposing causes that feminists have campaigned for, such as abortion rights, civil marriage, and freedom from arranged marriages. • Separate areas for males and females in places of worship, often reflecting disparity of power between male and female. • Examples of religious organisations upholding customs and rituals that embed prejudice against females, such as taboos linked to female menstruation and ideas of purity/impurity. Against: • Danger of over-generalising as the position of women in religion varies greatly between different religious organisations. • Some religions are responding positively to calls for women to have greater opportunity to access positions of authority, including through ordination.	**35**

Question	Answer	Marks
5	• Many women with religious affiliations may support some or all of the religious values that feminists see as patriarchal and oppressive. • Religious organisations enables some women to feel empowered e.g. the wearing hijab as a symbol of liberation. • Evidence that religious organisations may be less hierarchical today and therefore less discriminatory towards female participation, e.g. growth of new religious movements (NRMs). • The secularisation thesis suggests that religion has little social significance today and so the influence of religion in contributing to patriarchy and the oppression of women may be very limited for the majority of the female population.	

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Question	Answer	Marks
6	**'People are less religious today than in the past.' Evaluate this view.** **Key focus of the question** Changes in religiosity provides the focus for this question. Although the question invites discussion of the secularisation thesis in general, good answers will pay particular attention to examining the specific claim that people are less religious today than in the past. Evidence used to support the view on which the question is based includes church attendance records, statistics about levels of participation in religious ceremonies, attitude surveys to measure religiosity, and historical records that shed light on the role of religious organisations in the community in former times. The empirical support for the view that people are less religious today can be scrutinised both in terms of its reliability and methodological soundness and, more broadly, in relation to whether the evidence presented in itself is sufficient to make a plausible case for claiming that people are less religious today than in the past. Good answers might include a discussion of different ways of defining religiosity and how this may affect conclusions drawn about whether people are less religious today. Similarly, candidates might note that more recent evidence about religious belief and practice is, arguably, less supportive of the secularisation thesis than the evidence presented in the 1960s and 1970s when sociologists first advanced the thesis. Another line of analysis a candidate might take would be to consider whether the view expressed in the question is true of all religions today, as some may be more successful in attracting and retaining members than others. **Indicative content** For: • Sociological research supporting the secularisation thesis collected large amounts of data from many different sources and from a range of countries. Follow up studies also developed new ways of measuring the claims about secularisation and came up with findings that many sociologists found convincing in supporting the view that people are less religious today than in the past. • Some evidence about the role of religion in the past is almost unquestionably reliable; for example, evidence about the role of the church in civic ceremonies and in organising community activities such as providing welfare support and running schools. This evidence supports claims that there has been a decline in the social significance of religion in many societies. • Arguments that religious belief today is more superficial and less closely tied to traditional religious doctrine. • Impact of scientific ideas on religious belief in modern times. • Declining role of religious authority and the involvement of religious organisations in civic life.	**35**

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Question	Answer	Marks
6	Against: • Availability of evidence about the role of religion in earlier times is limited to some extent and, more importantly, the reliability of that evidence can be questioned on numerous points. • Evidence about church attendance records, participation in religious ceremonies, and membership of religions groups tell us little about the extent to which the people involved are/were religious. For example, some may feel social pressure to attend religious ceremonies rather than holding strong spiritual beliefs. • Some of the available evidence is ambiguous; for example, evidence of declining church membership in the UK is somewhat at odds with the fact that the number of people identifying as Christian when completing the census form has remained relatively stable for more than a century. • What evidence there is to support a decline in religious belief is being undermined by more recent evidence suggesting a religious revival in many countries. For example, there has been a sharp rise in membership of new religious groups in many western societies. • Evidence would suggest that religious belief remains an important feature of many developing countries. • Some evidence that religion remains an important influence in public life, such as the role of the Christian Right in US politics. • Recent studies also indicate the numbers engaging in privatised worship are increasing.	

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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 focused 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 focused 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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