Cambridge Assessment International Education

Cambridge International AS & A Level

SOCIOLOGY **9699/41**

Paper 4 Globalisation, Media, Religion **May/June 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.

Cambridge International will not enter into discussions about these mark schemes.

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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.

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Question	Answer	Marks
1	**'Cultural differences are disappearing as a result of globalisation.' Evaluate this view.** **Key focus of the question** The question invites consideration of whether globalisation has resulted in the incorporation of the very different and varied people and cultures of the world into a single globalised culture and society, or 'global village'. Cultural globalisation refers specifically to the idea that there is now a global common culture transmitted and reinforced through the internet, popular entertainment media, transnational marketing of particular brands and international travel and tourism that goes beyond local cultural traditions and lifestyle. Answers are likely to provide examples of global cultural products and processes (McDonald's, global celebrities, Nike, Hollywood, World Cup, Facebook) to demonstrate understanding of what is meant by global culture and how it may be displacing local cultures. Glocalisation, cultural hybridity, and cultural defence are concepts that may be used to challenge the view that local cultures are being replaced by a single global culture. The extent to which global cultural forces penetrate all parts of the world equally might also be debated in well-informed answers. **Indicative content** For: • There is clearly a growing engagement and communication between societies wherever they are located in the world and regardless of what language they speak. This means that the conditions are in place for the rapid movement of ideas, attitudes, meanings, values and cultural products across national borders. • Powerful media conglomerates have established global networks to transmit their products to all corners of the world. • Marketing of western goods has become increasingly international, with global brands (such as Apple, Nike, McDonald's, Coca-Cola) helping to shape consumer tastes in many different countries. • Cultural globalisation of food and diet has been particularly promoted by American fast-food transnationals such as McDonald's, Burger King and KFC. • Cultural icons are increasingly global celebrities, including pop stars, sports stars, and film stars. Against: • It can be argued that the social interaction of people from very different cultures has produced glocalised and hybrid responses to globalisation. • Among some people and countries there is strong resistance to the spread of global culture (for example, the growth of fundamentalist religious movements may, in part, be a response to fears about the loss of authentic local cultures and traditions). • The resurgence of nationalism in many countries in recent years can also be seen as partly a reaction to processes associated with globalisation.	**35**

Question	Answer	Marks
1	• The extent to which the world is characterised by cultural homogeneity today can be questioned; there are still considerable differences between cultures and countries, and the extent to which different parts of the world are affected by the processes of globalisation varies (some people and countries are more connected to global networks than others).	

Question	Answer	Marks
2	**'Only the wealthy elites in developed countries benefit from global migration.' Evaluate this view.** **Key focus of the question** The question focuses on who benefits from global migration. In particular, does migration result in a better life for migrants or are these people exploited to provide cheap labour and services for the benefit of the wealthy in developed countries? While global migration may take many forms, sociological investigation has focused mainly on migration from less economically developed countries to richer countries in America, Europe and some wealthier parts of Asia and the Middle East. Assimilation theory suggests that both migrants and the societies in which they settle can benefit from global migration if the migrants full immerse themselves into the culture of the host society. Neoliberalists also argue that global migration has potentially positive economic, political and cultural benefits for both receiving and sending societies. Marxist sociologists argue that global migration only benefits the capitalist class and the core countries at the centre of the global capitalist system. Interactionists argue that sociologists need to examine how migration is experienced and interpreted by the migrants. These different theoretical perspectives are likely to form the main structure of a good answer to the question. **Indicative content** For: • There is much evidence to suggest that the vast majority of migrants have difficult lives, often experiencing poverty, poor housing, long hours of gruelling work, social dislocation, and prejudice from people in the host community. • Many migrants report a chasm between what they expected to be able to achieve through living and working in a more economically developed country and what the reality of being a migrant worker turns out to be. • Marxist sociologists have drawn attention to the economic and social benefits that wealthy elites in advanced capitalist societies derive from global migration. Migrant workers provide a cheap pool of flexible labour that helps to keep wages low across the economy as a whole, thereby increasing the profits of the capitalist class. Wealthy people also benefit from the cheap services provided by migrant workers, particularly in the form of domestic labour (nannies, cooks, gardeners, chauffeurs, and so on). Against: • Some migrants achieve an attractive lifestyle in the country of reception and clearly benefit from the opportunities provided to migrant workers in the more economically developed countries. • Political reaction against global migration in the more economically developed countries can have a destabilising influence politically and economically. The populist unrest that results from this is not necessarily in the interests of the wealthy elites as it threatens the status quo and may lead to forms of nationalism that seek to place limits on the capitalist global economic system. • Neoliberals argue that global migration helps to bring about economic growth from which both receiving and sending societies benefit.	**35**

Question	Answer	Marks
2	• Functionalists argue that all could benefit from global migration if only cultural barriers to assimilation could be overcome.	

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Question	Answer	Marks
3	**'Different groups in society influence the content of the media.' Evaluate this view.** **Key focus of the question** The idea that different groups in society are able to influence the content of the media is a key component of pluralist theory. Good answers are likely to use pluralist ideas to explain the view expressed in the question. Contrasting perspectives will then be deployed to provide an evaluation of the pluralist claim that control of the media is spread between different groups in society. Marxist sociologists argue that the content of the media is controlled by the owners of media conglomerates and, more broadly, by capitalist interests. Interactionists would argue that only detailed study of individual instances of where decisions are made about media content would shed light on who controls the media and how that control is exercised. Feminist sociologists would highlight the extent to which media content is shaped by men and reflects male interests predominantly. Postmodernists would point out that the new digital media has created opportunities for more people to influence media content than was perhaps previously the case. **Indicative content** For: • In democratic societies it is true that different groups have an opportunity to shape the key institutions of society, including the media. • There are many cases of where powerful lobby groups representing different sections of society have been successful in influencing the decisions taken by media organisations. • Media organisations have an interest in reflecting the views and interests of their audiences by providing content that people from different sections of society want. • Government regulations often require some or all media organisations to operate in ways that allow scope for different groups in society to influence media content (for example, the BBC Charter). Against: • Media conglomerates operate increasingly on a global scale and, arguably, this has made them less subject to influence by national governments and pressure groups. • Only some groups in society have the necessary access and skills to influence the media; less privileged groups may lack the means to shape media content. • Marxist sociologists argue that capitalist interests ultimately determine the content of the media and that different groups in society are able to influence that content only where that is consistent with satisfying the aims of the capitalist owners of the media. • Considerable power is available to the media to resist and frustrate any groups in society who seek to influence media content in ways that are not acceptable to media owners and managers.	**35**

Question	Answer	Marks
4	**'There is no clear evidence that human behaviour is influenced by the media.' Evaluate this view.** **Key focus of the question** The context for this question is the debate about whether the media are able to influence human behaviour. More specifically, the question invites candidates to consider the quality of evidence available in assessing the influence of the media. Answers may engage with theoretical debates about whether behaviour is influenced by the media and a response of this kind done well could reach the upper half of the mark range. To score highly in the upper half of the mark range, however, answers would need to reflect on the evidential basis for believing that the media influences behaviour. For example, studies of the influence of the media may be reviewed and/or candidates will consider the methodological and practical difficulties in establishing the precise influence of the media on behaviour. At the theoretical level, Marxist sociologists would disagree 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. By contrast, the neo-Marxist hegemonic model sees the influence of the media in shaping the way people think and behave as longer-term and more indirect. 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. Studies that might be cited in discussing evidence about media influence include: Bandura et al, Robert Merton, Katz and Lazarfeld, Dorothy Hobson, David Buckingham, David Morley. **Indicative content** For: • Claims that the media have a powerful impact in shaping human behaviour are largely theoretical. These theories lack support from extensive empirical research. • Classic studies of media influence, such as Bandura et al, have been heavily criticised both in terms of findings and methodological soundness. Indeed, it is very difficult to measure both the short-term and the long-term effects of exposure to media content. • Research that has been carried out on, for example, TV soap operas, suggests that audiences are able to distinguish between reality and representations of reality, suggesting that media influence in this respect is not that powerful.	**35**

Question	Answer	Marks
4	• Audiences are not passive consumers of the media; the uses and gratifications model of media effects notes that people actively choose how they use the media and select content that meets their personal needs and interests. In this view, the media are used by people to serve pre-existing personal needs; the media doesn't shape those needs as such. Studies, such as those by Lull, provide empirical support for this view. • 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. Against: • Evidence from studies provides support for more sophisticated theories of media influence, such as the two-step flow model and the interpretive model. For example, the studies by Hobson and by Buckingham. • 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. Postmodernists argue that we live in a media-saturated society in which we are surrounded by media images and spend an increasing amount of time each day consuming media messages. • 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. Advertisers would be unlikely to spend such huge sums on advertising if the media were not able to influence behaviour to a considerable extent. • Celebrities are seen as important opinion formers and role models today and, to some extent, they can be seen as a product (an extension) of the media. • For Baudrillard, entertainment, information and communication technologies provide experiences that are so intense and involving that everyday life cannot compete. People's needs and tastes are largely shaped by the media, in this view. • The way we understand the world is increasingly filtered through the representations of reality provided by the media. In a media-saturated society we struggle to separate representations of reality from reality. Postmodernists refer to this phenomenon as hyperreality. • Postmodernists claim that the media is a particularly powerful influence on social identity, helping shape the images we project about ourselves, the groups we identity with, and the judgements we make about others.	

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Question	Answer	Marks
5	**'Social class is the most important factor influencing religious participation'. Evaluate this view.** **Key focus of the question** This question invites consideration of the social factors that influence religious participation, with particular reference to social class. Good responses will demonstrate a sound understanding of the ways in which social class background may influence whether or not a person engages in religious practices. Evidence about the importance of social class as an influence on religious participation might also feature in well-constructed responses. Evaluation will include consideration of other social factors, apart from social class, that may influence rates of religious participation, such as ethnicity, age, gender, and national culture. For: • Evidence about the importance of social class in influencing religious participation. • Marxist theories of the relationship between religion and social class. • Weber's ideas about the links between social class and religion, particularly his distinction between theodicy of misfortune and theodicy of good fortune. • Hunt's study of the relationship between social mobility and religious participation. • Discussion the links between social class and particular types of religious organisation, such as denominations and sects. Against: • Shortage of detailed studies of the links between social class and religious participation, other than in the USA. • Social class interacts with other social divisions, particularly gender, ethnicity and age, in shaping religious belief and participation. • There is a substantial body of evidence showing that women tend to be more religious than men. • Ethnicity is a significant influence on religious participation. Most evidence suggests that members of minority ethnic groups in Western countries are more likely than majority ethnic groups to see themselves as religious and to participate in religious practices. • Evidence about the influence of age on religious participation; for example, the study by Voas and Crockett and evidence presented by Burkimsher's in his world survey of religious participation.	**35**

Question	Answer	Marks
6	**'All religions are patriarchal and contribute to gender inequality.' Evaluate this view.** **Key focus of the question** This question invites consideration of the relationship between religion and patriarchy. Feminist studies highlight the way that religious organisations contribute to gender inequality through, for example, patriarchal symbolism and influences in theology, low involvement of women in positions of authority in the organisation, and support for traditional gender roles in the wider society. 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. Good answers might consider how the position of women in religious organisations may be changing and also how the involvement of women differs between religions (gender inequality appears to be less pronounced in some religions than others). **Indicative content** For: • Examples of religious teachings that support a patriarchal worldview. • Evidence to show that women are lowly represented in positions of authority within most religious organisations. • Religious support for conservative values that emphasise traditional gender roles for women. • Examples of religious support for opposing causes that feminists have campaigned for, such as abortion rights, civil marriage, and freedom from arranged marriages. 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. • Many women with religious affiliations may support some or all of the religious values that feminists see as patriarchal. • The secularisation thesis suggests that religion has little social significance today and so the influence of religion as a contributor to gender inequality in the wider society may be very limited.	**35**

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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